

What Happens Next? Joshua 1-5

THE BOOK OF JOSHUA, which derives its title from the name of its chief character, begins after the death of Moses (Deut. ch 34) and continues until the death and burial of Joshua (Josh. 24.29-30). Its narratives recount how Joshua leads the people of Israel across the Jordan River into the land promised to the ancestors, takes possession of that land, divides it among the tribes, and leads them in swearing allegiance to the covenant. Many of these narratives, such as the story of Rahab and the spies and the conquest of Jericho, are well known, others, such as the treaty with the Gibeonites and the land grant to Achsah, are more obscure. Even less familiar are other parts of Joshua: lists of tribal towns and boundaries, and descriptions of rituals.

As the first biblical book following the Torah, Joshua has many features in common with some of those books, especially Deuteronomy. Some passages are nearly direct quotations of texts from Deuteronomy. In addition, just as Deuteronomy is cast as a series of hortatory speeches by Moses, Joshua is replete with declamatory speeches—by Joshua, the leaders, Rahab, the people, and even God. As in Deuteronomy, the focus on the covenant is central to Joshua, with obedience to the covenant a prerequisite for God's blessings.

These similarities and the fact that the land promise of Genesis is only fulfilled in Joshua led many scholars in the 19th and early 20th centuries to speak of the Hexateuch, the first six books of the Bible, comprising Genesis through Joshua. Even more widely accepted now is the idea that, because Deuteronomistic features are found throughout the Former Prophets (Joshua to 2 Kings), Joshua in its final form is the result of the compilation of a comprehensive historical work called the Deuteronomistic History, which begins in Deuteronomy and ends in 2 Kings. Such a work might have initially taken shape in the late 7th century BcE, when King Josiah is said to have found a "scroll of the Teaching" and subsequently instituted reforms that reflect Deuteronomistic rules and perspectives (see 2 Kings chs 22-23). Because the last events of this "history" take place during the exile, it probably received a final editing in the 6th century BcE. This sequence of redactions may explain some of the duplications and inconsistencies of the book.

Although the completed book may date to the middle of the first millennium BcE, some of its elements may be much older. It clearly draws on materials—such as town lists, battle stories, and etiologies—that are similar to ancient historiographic and folkloristic traditions known from other ancient Near Eastern cultures of the second and first millennia BCE. In addition, it contains twelve personal names of non-Israelites (including Rahab, Jabin, and Adoni-zedek), and these names are attested in Near Eastern documents dating from or before the period of early Israel.

The reputation of Joshua—the leader and the book—usually is based on the belief that the land was entirely conquered by Israelites in the early post-Mosaic period. There are two problems with this view of the narrative, however. First, the book’s idea of total acquisition of the land involves carrying out the command to annihilate all the inhabitants of the land (see, e.g., 6.21); carrying out this herem, or “proscription,” would have been a project of genocidal proportions. Second, the intense archeological investigation of virtually all of the places mentioned in Joshua that can be identified with current sites reveals no pattern of destruction that can be correlated, in either chronology or location, with the period of early Israel. The moral horror of the first problem may, in fact, be diminished by the historical data provided by the second. That is, the military and destructive aspects of the so-called conquest are probably not entirely historical, but rather are literary theological constructions to portray the overarching idea of Israelite acquisition of all the land promised to the ancestors. Indeed, most scholars now speak of Israelite settlement in the land, rather than of conquest, especially because archeology has also shown that earliest Israel consisted of scores of new villages—settlements of previously unoccupied territory in the central highlands—rather than rebuilt towns on destroyed Canaanite strongholds. In this understanding, the herem is not historical but rather an ideological expression of the divine ownership of the land being transmitted to the Israelites as the rightful heirs to their inheritance (nahalah) from the Lord. It also emphasizes that the Deuteronomistic authors of Joshua felt that the native population of Canaan posed a serious religious threat, which in theory should be dealt with through annihilation (see also Deut. 7.2; 20.16–18). That the herem was not applied to all these Canaanites is also suggested by references in Joshua and Judges that non-Israelites did indeed survive in the land for generations to come.

The structure of the book is straightforward, with an overall division into two parts: The first twelve chapters present the conquest, and the second twelve describe the apportionment of the land. Within each half there are several units. The conquest part contains an elaborate account of crossing the Jordan (chs 1-5), followed by military narratives (chs 6-12). The latter focus mainly on the center of the country (chs 6-9), giving only cursory attention to the south (ch 10) and the north (half of ch 11). The apportionment consists of a unit delineating tribal lands (chs 13-21) followed by an epilogue of closing speeches and ceremonies (chs 22-24).

The religious aspects of the book, aside from the overall concern with following God’s teaching, are manifest in several institutions and ceremonies that appear in Joshua. Circumcision and the Passover sacrifice mark the entry to the land and thereby provide didactic value in emphasizing two traditions, introduced in the Torah, that were to become defining practices of Judaism. Similarly, the important role of the Ark of the Covenant— along with priests, altars, and sacrifices—reflects the integral relationship of the sacral and political in ancient Israelite life. This prominence of the Ark, as the repository of the covenant, foreshadows the centrality of the synagogue Ark (‘aron), which serves as the repository of the

Torah scrolls in later Jewish tradition.

In its frequent usage of Deuteronomistic forms (e.g., speeches), language, and themes, the book of Joshua reveals its didactic intent rather than its interest in accurately depicting the past for its own sake. Furthermore, the telling of Israel's early "history" is not simply to provide a narrative of claim for the land; it also provides a way to make features of the land itself become signals of the past. For example, the numerous etiologies (origin accounts), many of them connected with stone heaps presumably visible on the ancient landscape of the later authors, provide instructional associations for geographic markers.

The continuity with Deuteronomy, and with the Torah in general, is most striking in the way Joshua mirrors aspects of Moses' leadership. Just as Moses led a miraculous crossing of the parted waters of the Reed Sea, so Joshua leads a miraculous crossing of the divided waters of the Jordan. Both leaders send out spies and apportion the land. The exodus itself is thus replicated, to a certain extent, in the experiences of the Israelites described in Joshua. Perhaps most important, the unity of all Israel, exhorted to act in obedience to the Teaching of the Lorp, is emphasized in Joshua as in the Torah. This unity will dissipate in the succeeding biblical books. But it is an ideal, along with the concept of an extensive territorial holding with no foreign enclaves, that dominates the book of Joshua. That Israel falls short of the covenant and territorial ideals is alluded to; but it remains for the rest of the Bible to develop those tensions between the ideal and reality. (Nila Wazana)

Joshua 1

- (1) After the death of Moses the servant of GOD, GOD said to Joshua son of Nun, Moses' attendant: (2) "My servant Moses is dead. Prepare to cross the Jordan, together with all this people, into the land that I am giving to the Israelites. (3) Every spot on which your foot treads I give to you, as I promised Moses. (4) Your territory shall extend from the wilderness and the Lebanon to the Great River, the River Euphrates [on the east]—the whole Hittite country—and up to the Mediterranean Sea on the west. (5) No one shall be able to resist you as long as you live. As I was with Moses, so I will be with you; I will not fail you or forsake you. (6) "Be strong and resolute, for you shall apportion to this people the land that I swore to their fathers to assign to them. (7) But you must be very strong and resolute to observe faithfully all the Teaching that My servant Moses enjoined upon you. Do not

יהושע א'

(א) וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יי
וַיֹּאמֶר יי אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מֹשֶׁה
מֹשֶׁה לֹאמֹר: (ב) מֹשֶׁה עֶבְדִּי מֵת
וְעַתָּה לַיּוֹם עָבַר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה
וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי
נֹתֵן לָהֶם לְבִנְיָ וְיִשְׂרָאֵל: (ג) כָּל־מְקוֹם
אֲשֶׁר יִדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם נָתַתִּיו
כְּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: (ד) מִהַמְדְּבָר
וְהַלְבָּנוֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־
פָּרַת בָּל אֶרֶץ הַחִתִּים וְעַד־הַיָּם הַגָּדוֹל
מִבּוֹא הַשָּׁמֶשׁ יְהִיָּה גְבוּלְכֶם: (ה) לֹא־
יִתְיַצֵּב אִישׁ לִפְנֵיךָ כָּל יְמֵי חַיֶּיךָ כְּאֲשֶׁר
הָיִיתִי עִם־מֹשֶׁה אֲהִיָּה עִמָּךְ לֹא אֲרַפֶּךָ
וְלֹא אֶעְזָבְךָ: (ו) חֹזֶק וְאַמֶּץ כִּי אַתָּה
תִּנְחַל־אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ
אֲשֶׁר־נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם:
(ז) רַךְ חֹזֶק וְאַמֶּץ מְאֹד לְשָׁמֵר לַעֲשׂוֹת
כְּכָל־הַתּוֹרָה אֲשֶׁר צִוָּךְ מֹשֶׁה עֶבְדִּי אֶל־
תְּסוּר מִמֶּנּוּ יָמִין וּשְׂמָאוֹל לְמַעַן

deviate from it to the right or to the left, that you may be successful wherever you go. (8) Let not this Book of the Teaching cease from your lips, but recite it day and night, so that you may observe faithfully all that is written in it. Only then will you prosper in your undertakings and only then will you be successful. (9) "I charge you: Be strong and resolute; do not be terrified or dismayed, for the ETERNAL your God is with you wherever you go." (10) Joshua thereupon gave orders to the officials of the people: (11) "Go through the camp and charge the people thus: Get provisions ready, for in three days' time you are to cross the Jordan, in order to enter and possess the land that the ETERNAL your God is giving you as a possession." (12) Then Joshua said to the Reubenites, the Gadites, and the half-tribe of Manasseh, (13) "Remember what Moses the servant of GOD enjoined upon you, when he said, 'The ETERNAL your God is granting you a haven and assigning this territory to you': (14) Let your wives, children, and livestock remain in the land that Moses assigned to you on this side of the Jordan; but every one of your fighting men shall go across armed in the van of your kindred. And you shall assist them (15) until GOD has given your kindred a haven, such as you have, and they too have gained possession of the land that the ETERNAL your God has assigned to them. Then you may return to the land on the east side of the Jordan, which Moses the servant of GOD assigned to you as your possession, and you may possess it." (16) They answered Joshua, "We will do everything you have commanded us and we will go wherever you send us. (17) We will obey you just as we obeyed Moses; let but the ETERNAL your God be with you as with Moses! (18) Anyone who flouts your commands and does not obey every order you give him shall be put to death. Only be strong and resolute!"

Joshua 2

(1) Joshua son of Nun secretly sent two men from Shittim as spies, saying, "Go, reconnoiter the region of Jericho." So they set out, and they came to the house of a certain prostitute named Rahab and lodged there. (2) The king of Jericho was told, "Some men have come here tonight, Israelites, to spy out the country." (3) The king of Jericho thereupon sent orders to

תִּשְׁכִּיל בְּכָל אֲשֶׁר תִּלְךְ: (ח) לֹא-יִמוּשׁ
 סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בּוֹ יוֹמָם
 וְלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת בְּכָל-
 הַכְּתוּב בּוֹ כִּי-אֵץ תִּצְלִיחַ אֶת-דְּרָכְךָ וְאֵץ
 תִּשְׁכִּיל: (ט) הֲלוֹא צִוִּיתִיךָ חֲזַק וְאַמֵּץ
 אֶל-תַּעֲרֹץ וְאֶל-תַּחַת כִּי עִמָּךְ יִי אֱלֹקֶיךָ
 בְּכָל אֲשֶׁר תִּלְךְ: {פ}
 (י) וַיִּצְוֶה יְהוֹשֻׁעַ אֶת-שֹׁטְרֵי הָעָם לֵאמֹר:
 (יא) עֲבְרוּ אֶל-בְּקֶרֶב הַמַּחֲנֶה וַיִּצְוֶה אֶת-
 הָעָם לֵאמֹר הִכִּינוּ לָכֶם צִדָּה כִּי
 בְּעוֹד אֶשְׁלַח יָמִים אִתְּם עֲבָרִים אֶת-
 הַיַּרְדֵּן הַזֶּה לְבוֹא לְרַשֵּׁת אֶת-הָאָרֶץ
 אֲשֶׁר יִי אֱלֹקֵיכֶם נָתַן לָכֶם לְרִשְׁתָּהּ:
 {פ}
 (יב) וְלְרֹאוּבֵנִי וְלְגָדִי וְלַחֲצִי שֵׁבֶט
 הַמַּנַּשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר: (יג) זְכוֹר
 אֶת-הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מִשֵּׁה
 עַבְדִּי לֵאמֹר יִי אֱלֹהֵיכֶם מִנִּיחַ לָכֶם
 וְנָתַן לָכֶם אֶת-הָאָרֶץ הַזֹּאת: (יד)
 נְשִׁיכֶם טַפְּכֶם וּמְקִינֵיכֶם יִשְׁבּוּ בְּאֶרֶץ
 אֲשֶׁר נָתַן לָכֶם מִשֵּׁה בְּעֵבֶר הַיַּרְדֵּן
 וְאַתֶּם תַּעֲבְרוּ חַמְשִׁים לִפְנֵי אַחֵיכֶם
 בְּלִ גְבוּרַי הַחֵיל וְעֲזַרְתֶּם אוֹתָם: (טו)
 עַד אֲשֶׁר-יִנָּיִחַ יִי לְאַחֵיכֶם כְּכֶם וְיִרְשׁוּ-
 גַם-הָמָּה אֶת-הָאָרֶץ אֲשֶׁר-יִי אֱלֹקֵיכֶם
 נָתַן לָהֶם וְשַׁבְתֶּם לְאֶרֶץ יִרְשַׁתְּכֶם
 וְיִרְשַׁתֶּם אוֹתָהּ אֲשֶׁר אֶתְּנֶה לָכֶם מִשֵּׁה
 עַבְדִּי בְּעֵבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ:
 (טז) וַיַּעֲנוּ אֶת-יְהוֹשֻׁעַ לֵאמֹר כָּל אֲשֶׁר-
 צִוִּיתָנוּ נַעֲשֶׂה וְאֶל-כָּל אֲשֶׁר תִּשְׁלַחְנוּ
 נִלְךְ: (יז) בְּכָל אֲשֶׁר-שָׁמַעְנוּ אֶל-מִשְׁפָּה
 בְּנֵי נִשְׁמַע אֱלֹהֵי רַק יְהוָה יִי אֱלֹקֵיךָ עִמָּךְ
 כְּאֲשֶׁר הָיָה עִם-מֹשֶׁה: (יח) כָּל-אִישׁ
 אֲשֶׁר-יִמְרָה אֶת-פִּיךָ וְלֹא-יִשְׁמַע אֶת-
 דְּבָרֶיךָ לְכָל אֲשֶׁר-תִּצְוֶנּוּ וַיָּמָת רַק חֲזַק
 וְאַמֵּץ: {פ}

יהושע ב'

(א) וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנֵי-נֹון מְוָדֵי הַשְּׂטִיִּים
 שְׁנַיִם-אֲנָשִׁים מִרְגְּלִים חָרַשׁ לֵאמֹר לְכוּ
 רְאוּ אֶת-הָאָרֶץ וְאֶת-יְרִיחוֹ וְיָלְכוּ וַיָּבִיאוּ
 בֵּית-אִשָּׁה זֹנֶה וְשָׁמָּה רָחַב וַיִּשְׁכְּבוּ-
 שָׁמָּה: (ב) וַיִּצְוֶה לְמַלְךְ יְרִיחוֹ לֵאמֹר
 הִנֵּה אֲנָשִׁים בָּאוּ הַנֶּה הַלַּיְלָה מִבְּנֵי
 יִשְׂרָאֵל לְחַפֵּר אֶת-הָאָרֶץ: (ג) וַיִּשְׁלַח

Rahab: "Produce the men who came to you and entered your house, for they have come to spy out the whole country." (4) The woman, however, had taken the two men and hidden them. "It is true," she said, "the men did come to me, but I didn't know where they were from. (5) And at dark, when the gate was about to be closed, the men left; and I don't know where the men went. Quick, go after them, for you can overtake them." — (6) Now she had taken them up to the roof and hidden them under some stalks of flax that she had lying on the roof. — (7) So the men pursued them in the direction of the Jordan down to the fords; and no sooner had the pursuers gone out than the gate was shut behind them. (8) The spies had not yet gone to sleep when she came up to them on the roof. (9) She said to the men, "I know that GOD has given the country to you, because dread of you has fallen upon us, and all the inhabitants of the land are quaking before you. (10) For we have heard how GOD dried up the waters of the Sea of Reeds for you when you left Egypt, and what you did to Sihon and Og, the two Amorite kings across the Jordan, whom you doomed. (11) When we heard about it, we lost heart, and no one had any more spirit left because of you; for the ETERNAL your God is the only God in heaven above and on earth below. (12) Now, since I have shown loyalty to you, swear to me by GOD that you in turn will show loyalty to my family. Provide me with a reliable sign (13) that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them, and save us from death." (14) The men answered her, "Our lives are pledged for yours, even to death! If you do not disclose this mission of ours, we will show you true loyalty when GOD gives us the land." (15) She let them down by a rope through the window—for her dwelling was at the outer side of the city wall and she lived in the actual wall. (16) She said to them, "Make for the hills, so that the pursuers may not come upon you. Stay there in hiding three days, until the pursuers return; then go your way." (17) But the men warned her, "We will be released from this oath that you have made us take (18) [unless,] when we invade the country, you tie this length of crimson cord to the window through which you let us down. Bring your father, your mother, your brothers, and all your family together in your house; (19) and if anyone ventures

מֶלֶךְ יְרִיחוֹ אֶל־רַחֲב לֵאמֹר הֲוֹצִיאִי
הָאֲנָשִׁים הַבָּאִים אֵלַיךְ אֲשֶׁר־בָּאוּ לְבִיתְךָ
כִּי לַחֲפֹר אֶת־כָּל־הָאָרֶץ בָּאוּ: (ד) וַתִּקַּח
הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים וַתְּצַפְּנֵן
וַתֹּאמֶר אֲנִי בֵן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי
מֵאֵין הֵמָּה: (ה) וַיְהִי הַשָּׁעַר לִסְגֹר
בְּחֹשֶׁךְ וְהָאֲנָשִׁים יָצְאוּ לֹא יָדַעְתִּי אַנְה
הֵלְכוּ הָאֲנָשִׁים רֹדְפוּ מֵהָר אַחֲרֵיהֶם כִּי
תִשְׁגֹּוּם: (ו) וְהָיָא הַעֲלַתֶּם הַגָּגָה
וַתִּטְמַנְבֶּם בַּפִּשְׁתִּי הַעֵץ הַעֲרֹכֹת לָהּ עַל־
הַגָּג: (ז) וְהָאֲנָשִׁים רֹדְפוּ אַחֲרֵיהֶם דְּרֹךְ
הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשָּׁעַר סָגַר אַחֲרָי
בְּאֲשֶׁר יָצְאוּ הַרְדֹּפִים אַחֲרֵיהֶם: (ח)
וְהֵמָּה טָרַם וְשָׁכְבוּ וְהָיָא עֲלֵתָה עֲלֵיהֶם
עַל־הַגָּג: (ט) וַתֹּאמֶר אֶל־הָאֲנָשִׁים יָדַעְתִּי
כִּי־נָתַן יי לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה
אִימַתְכֶם עָלֵינוּ וְכִי נִמְגֹו כָּל־יֹשְׁבֵי הָאָרֶץ
מִפְּנֵיכֶם: (י) כִּי שָׁמַעְנוּ אֶת אֲשֶׁר־הוֹבִישׁ
יי אֶת־מִי יַם־סוּף מִפְּנֵיכֶם בְּצִאתְכֶם
מִמִּצְרַיִם וְאֲשֶׁר עָשִׂיתֶם לְשִׁבְי מִלְכֵי
הָאֲמֹרִי אֲשֶׁר בַּעֲבֹר הַיַּרְדֵּן לְסִיחֹן וְלֵעֹג
אֲשֶׁר הִחְרַמְתֶּם אוֹתָם: (יא) וְנִשְׁמַע
וַיִּמָּס לְבַבְנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ
מִפְּנֵיכֶם כִּי יי אֱלֹקֵיכֶם הוּא אֱלֹקִים
בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת: (יב)
וְעַתָּה הִשְׁבַּע־נָא לִי בַיִי כִי־עָשִׂיתִי
עִמָּכֶם חֶסֶד וְעָשִׂיתֶם גַּם־אֵלַם עִם־בֵּית
אָבִי חֶסֶד וְנִתַּתֶּם לִי אוֹת אִמַּת: (יג)
וְהִחִיתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אֲחֵי
וְאֶת־[אֲחֵיוֹתַי] (אֲחוֹתַי) וְאֶת כָּל־אֲשֶׁר
לָהֶם וְהַצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמָּוֹת: (יד)
וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַחַתֵּיכֶם
לְמוֹת אִם לֹא תִגִּידוּ אֶת־דְּבָרְנוּ זֶה וְהָיָה
בְּתַתֵּי לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד
וְאִמַּת: (טו) וַתוֹרְדֶם בַּחֲבֵל בְּעַד הַחַלּוֹן כִּי
בֵּיתָהּ בְּקִיר הַחוּמָה וּבְחוּמָה הָיָה
יֹושְׁבֹת: (טז) וַתֹּאמֶר לָהֶם הִהָרָה לָכֹו
פְּרוֹי־פָגַעוּ בְכֶם הַרְדֹּפִים וְנִחַבְתֶּם שָׁמָּה
שְׁלֶשֶׁת יָמִים עַד שׁוּב הַרְדֹּפִים וְאַחַר
תֵּלְכוּ לְדָרְכְכֶם: (יז) וַיֹּאמְרוּ אֵלֶיהָ
הָאֲנָשִׁים נָקִים אָנַחְנוּ מִשְׁבַּעְתְּךָ הַזֶּה
אֲשֶׁר הִשְׁבַּעְתָּנוּ: (יח) הִנֵּה אָנַחְנוּ בָּאִים
בְּאָרֶץ אֶת־תַּקּוֹת חוּט הַשָּׁנִי הַזֶּה תִקְשְׁרִי
בַּחַלּוֹן אֲשֶׁר הוֹרְדַתְנוּ בּוֹ וְאֶת־אָבִיךָ וְאֶת־
אִמֶּךָ וְאֶת־אֲחֵיךָ וְאֶת כָּל־בֵּית אָבִיךָ
תִאֶסְפֵי אֵלֶיךָ הַבַּיְתָה: (יט) וְהָיָה כָּל
אֲשֶׁר־יֵצֵא מִדְּלֵתִי בֵיתְךָ הַחוּצָה דָמוּ

outside the doors of your house, their blood will be on their head, and we shall be clear. But if a hand is laid on anyone who remains in the house with you, their blood shall be on our heads. (20) And if you disclose this mission of ours, we shall likewise be released from the oath that you made us take.” (21) She replied, “Let it be as you say.” She sent them on their way, and they left; and she tied the crimson cord to the window. (22) They went straight to the hills and stayed there three days, until the pursuers turned back. And so the pursuers, searching all along the road, did not find them. (23) Then the two men came down again from the hills and crossed over. They came to Joshua son of Nun and reported to him all that had happened to them. (24) They said to Joshua, “GOD has delivered the whole land into our power; in fact, all the inhabitants of the land are quaking before us.”

בְּרֵאשִׁי וַאֲנַחְנוּ נִקְיִים וְכָל אֲשֶׁר יִהְיֶה אִתְּךָ בְּבַיִת דְּמוֹ בְּרֵאשֵׁינוּ אִם יָד תִּהְיֶה בּוֹ: (כ) וְאִם תִּגִּיד אֶת דְּבָרֵנוּ זֶה וְהָיִינוּ נִקְיִים מִשְׁבַּעְתְּךָ אֲשֶׁר הִשְׁבַּעְתָּנוּ: (כא) וְתֹאמַר כְּדַבְּרֵיכֶם כִּן הוּא וְתִשְׁלַחַם וַיִּלְכוּ וְתִקְשֹׁר אֶת תְּקֵנת הַשָּׁנִי בַחֲלוֹן: (כב) וַיִּלְכוּ וַיָּבֹאוּ הַהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד שֶׁשְׁבוּ הַרְדָּפִים וַיִּבְקְשׂוּ הַרְדָּפִים בְּכָל הַדֶּרֶךְ וְלֹא מָצְאוּ: (כג) וַיֵּשְׁבוּ שָׁנֵי הָאֲנָשִׁים וַיִּרְדּוּ מִהָרָה וַיַּעֲבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בְּרָנֹן וַיְסַפְּרוּ־לוֹ אֵת כָּל־הַמַּצָּאוֹת אוֹתָם: (כד) וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יי בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נִמְגּוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵינוּ: {ס}

Joshua 3

יהושע ג'

(1) Early next morning, Joshua and all the Israelites set out from Shittim and marched to the Jordan. They did not cross immediately, but spent the night there. (2) Three days later, the officials went through the camp (3) and charged the people as follows: “When you see the Ark of the Covenant of the ETERNAL your God being borne by the levitical priests, you shall move forward. Follow it— (4) but keep a distance of some two thousand cubits from it, never coming any closer to it—so that you may know by what route to march, since it is a road you have not traveled before.” (5) And Joshua said to the people, “Purify yourselves, for tomorrow GOD will perform wonders in your midst.” (6) Then Joshua ordered the priests, “Take up the Ark of the Covenant and advance to the head of the people.” And they took up the Ark of the Covenant and marched at the head of the people. (7) GOD said to Joshua, “This day, for the first time, I will exalt you in the sight of all Israel, so that they shall know that I will be with you as I was with Moses. (8) For your part, command the priests who carry the Ark of the Covenant as follows: When you reach the edge of the waters of the Jordan, make a halt in the Jordan.” (9) And Joshua said to the Israelites, “Come closer and listen to the words of the ETERNAL your God. (10) By this,” Joshua

(א) וַיֵּשְׁכֶם יְהוֹשֻׁעַ בְּבֹקֶר וַיִּסְעוּ מִהַשְּׁטִים וַיָּבֹאוּ עַד הַיַּרְדֵּן הוּא וְכָל־בְּנֵי יִשְׂרָאֵל וַיִּלְנוּ שָׁם טָרַם יַעֲבְרוּ: (ב) וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים וַיַּעֲבְרוּ הַשְּׁטָרִים בְּקֶרֶב הַמַּחֲנֶה: (ג) וַיִּצְוֶה אֶת־הָעָם לֵאמֹר כִּרְאֹתְכֶם אֶת אָרוֹן בְּרִית־יי אֱלֹקֵיכֶם וְהִכְהִינִם הַלְוִיִּם נֹשְׂאִים אֹתוֹ וְאַתֶּם תִּסְעוּ מִמִּקְוַמְכֶם וְהִלַּכְתֶּם אַחֲרָיו: (ד) אָךְ רְחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵינֵי בְּאֵלְפִים אִמָּה בַמַּדְהָ אֶל־תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר־תִּדְעוּ אֶת־הַדֶּרֶךְ אֲשֶׁר תִּלְכוּ־בָהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ מִתְּמוֹל שְׁלֹשׁוֹם: {פ} (ה) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הַתְּקַדְּשׁוּ כִּי מָחָר יַעֲשֶׂה יי בְּקִרְבְּכֶם נִפְלְאוֹת: (ו) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הַכֹּהֲנִים לֵאמֹר שְׂאוּ אֶת־אָרוֹן הַבְּרִית וְעַבְרוּ לִפְנֵי הָעָם וַיִּשְׂאוּ אֶת־אָרוֹן הַבְּרִית וַיִּלְכוּ לִפְנֵי הָעָם: {ס} (ז) וַיֹּאמֶר יי אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אֲחַל־גְּדִלְךָ בְּעֵינֵי כָּל־יִשְׂרָאֵל אֲשֶׁר יִדְעוּ כִּי בְּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ: (ח) וְאַתָּה תִּצְוֶה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אָרוֹן הַבְּרִית לֵאמֹר כַּבֹּאְכֶם עַד־קִצֵּה מֵי הַיַּרְדֵּן בַּיַּרְדֵּן תַּעֲמִדוּ: {פ} (ט) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גִּשׁוּ הִנֵּה וּשְׁמְעוּ אֶת־דְּבָרֵי יי אֱלֹקֵיכֶם: (י) וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תִּדְעוּן כִּי אֵל חַי

continued, “you shall know that a living God is among you, and that [God] will dispossess for you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites: (11) the Ark of the Covenant of the Sovereign of all the earth is advancing before you into the Jordan. (12) Now select twelve individuals from the tribes of Israel, one from each tribe. (13) When the feet of the priests bearing the Ark of GOD, the Sovereign of all the earth, come to rest in the waters of the Jordan, the waters of the Jordan—the water coming from upstream—will be cut off and will stand in a single heap.” (14) When the people set out from their encampment to cross the Jordan, the priests bearing the Ark of the Covenant were at the head of the people. (15) Now the Jordan keeps flowing over its entire bed throughout the harvest season. But as soon as the bearers of the Ark reached the Jordan, and the feet of the priests bearing the Ark dipped into the water at its edge, (16) the waters coming down from upstream piled up in a single heap a great way off, at Adam, the town next to Zarethan; and those flowing away downstream to the Sea of the Arabah (the Dead Sea) ran out completely. So the people crossed near Jericho. (17) The priests who bore the Ark of GOD’s Covenant stood on dry land exactly in the middle of the Jordan, while all Israel crossed over on dry land, until the entire nation had finished crossing the Jordan.

Joshua 4

(1) When the entire nation had finished crossing the Jordan, GOD said to Joshua, (2) “Select twelve individuals from among the people, one from each tribe, (3) and instruct them as follows: Pick up twelve stones from the spot exactly in the middle of the Jordan, where the priests’ feet are standing; take them along with you and deposit them in the place where you will spend the night.” (4) Joshua summoned the twelve men whom he had designated among the Israelites, one from each tribe; (5) and Joshua said to them, “Walk up to the Ark of the ETERNAL your God, in the middle of the Jordan, and each of you lift a stone onto his shoulder—corresponding to the number of the tribes of Israel. (6) This shall serve as a symbol among you: in time to come, when your children ask, ‘What is the meaning of these stones for you?’ (7) you shall tell them,

בְּקִרְבְּכֶם וְהוֹרֵשׁ יְיָ אֱלֹהֵיכֶם אֶת־
הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִוִּי וְאֶת־
הַפְּרִזִּי וְאֶת־הַגִּרְגָּשִׁי וְהָאֹמֹרִי וְהַיְבוּסִי:
(יא) הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל־הָאָרֶץ
עֹבֵר לִפְנֵיכֶם בַּיַּרְדֵּן: (יב) וְעַתָּה קְחוּ
לְכֶם שְׁנַי עָשָׂר אִישׁ מִשִּׁבְטֵי יִשְׂרָאֵל
אִישׁ־אֶחָד אִישׁ־אֶחָד לְשִׁבְטוֹ: (יג) וְהָיָה
כַּנְּחוֹ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יי
אֲדוֹן כָּל־הָאָרֶץ בְּמֵי הַיַּרְדֵּן מִי הַיַּרְדֵּן
יִכְרַתוּן הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה וְיַעֲמְדוּ
כַּד אֶחָד: (יד) וַיְהִי בְּנִסְעַ הַעָם מֵאֶהְלֵיהֶם
לְעֹבֵר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן
הַבְּרִית לִפְנֵי הָעָם: (טו) וַיְבָאוּ נֹשְׂאֵי
הָאֲרוֹן עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי
הָאֲרוֹן נִטְּבוּ בַקֶּצֶה הַמַּיִם וְהַיַּרְדֵּן מְלֹא
עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קִצְרוֹ: (טז) וְיַעֲמְדוּ
הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה קִמּוּ כַּד־אֶחָד
הַרְחֹק מְאֹד (בְּאֲדָם) [מֵאֲדָם] הָעִיר אֲשֶׁר
מֵצֵד צָרְתָן וְהַיַּרְדִּים עַל יָם הָעֲרָבָה יָם־
הַמִּלַּח תָּמּוּ וַיִּכְרַתוּ וְהָעָם עָבְרוּ בַגֶּד
יְרִיחוֹ: (יז) וְיַעֲמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן
בְּרִית־יי בְּחַרְבָּה בְּתוֹךְ הַיַּרְדֵּן הַיָּבֵן וְכָל־
יִשְׂרָאֵל עָבְרִים בְּחַרְבָּה עַד אֲשֶׁר־תָּמּוּ
כָּל־הַגּוֹי לְעֹבֵר אֶת־הַיַּרְדֵּן:

יהושע ד'

(א) וַיְהִי כֹּאֲשֶׁר־תָּמּוּ כָּל־הַגּוֹי לְעֹבֹר
אֶת־הַיַּרְדֵּן {פ}
וַיֹּאמֶר יי אֶל־יְהוֹשֻׁעַ לֵאמֹר: (ב) קְחוּ
לְכֶם מִן־הָעָם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ־
אֶחָד אִישׁ־אֶחָד מִשִּׁבְטוֹ: (ג) וַיִּצְוּ אוֹתָם
לֵאמֹר שְׂאוּ־לְכֶם מִזֶּה מִתּוֹךְ הַיַּרְדֵּן
מִמַּצֵּב רַגְלֵי הַכֹּהֲנִים הַכִּיּוֹן שְׁתִּים־
עָשָׂרָה אַבְנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם
וְהִנַּחְתֶּם אוֹתָם בְּמַלְוֹן אֲשֶׁר־תְּלִינוּ בוֹ
הַלְּיָלָה: {ס} (ד) וַיִּקְרָא יְהוֹשֻׁעַ אֶל־
שְׁנַיִם הָעָשָׂר אִישׁ אֶחָד הַכִּיּוֹן מִבְּנֵי
יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד מִשִּׁבְטוֹ:
(ה) וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עֲבְרוּ לִפְנֵי אֲרוֹן
יי אֱלֹהֵיכֶם אֶל־תּוֹךְ הַיַּרְדֵּן וְהָרִימוּ לְכֶם
אִישׁ אָבִן אַחַת עַל־שִׁכְמוֹ לְמִסְפַּר שִׁבְטֵי
בְּנֵי־יִשְׂרָאֵל: (ו) לְמַעַן תִּהְיֶה זֹאת אוֹת

‘The waters of the Jordan were cut off because of the Ark of GOD’s Covenant; when it passed through the Jordan, the waters of the Jordan were cut off.’ And so these stones shall serve the people of Israel as a memorial for all time.” (8) The Israelites did as Joshua ordered. They picked up twelve stones, corresponding to the number of the tribes of Israel, from the middle of the Jordan—as GOD had charged Joshua—and they took them along with them to their night encampment and deposited them there. (9) Joshua also set up twelve stones in the middle of the Jordan, at the spot where the feet of the priests bearing the Ark of the Covenant had stood; and they have remained there to this day. (10) The priests who bore the Ark remained standing in the middle of the Jordan until all the instructions that GOD had ordered Joshua to convey to the people had been carried out. And so the people speedily crossed over, just as Moses had assured Joshua in his charge to him. (11) And when all the people finished crossing, the Ark of GOD and the priests advanced to the head of the people. (12) The Reubenites, the Gadites, and the half-tribe of Manasseh went across armed in the van of the Israelites, as Moses had charged them. (13) About forty thousand shock troops went across, at GOD’s behest, to the steppes of Jericho for battle. (14) On that day GOD exalted Joshua in the sight of all Israel, so that they revered him all his days as they had revered Moses. (15) GOD said to Joshua, (16) “Command the priests who bear the Ark of the Pact to come up out of the Jordan.” (17) So Joshua commanded the priests, “Come up out of the Jordan.” (18) As soon as the priests who bore the Ark of GOD’s Covenant came up out of the Jordan, and the feet of the priests stepped onto the dry ground, the waters of the Jordan resumed their course, flowing over its entire bed as before. (19) The people came up from the Jordan on the tenth day of the first month, and encamped at Gilgal on the eastern border of Jericho. (20) And Joshua set up in Gilgal the twelve stones they had taken from the Jordan. (21) He charged the Israelites as follows: “In time to come, when your children ask their parents, ‘What is the meaning of those stones?’ (22) tell your children: ‘Here the Israelites crossed the Jordan on dry land.’ (23) For the ETERNAL your God dried up the waters of the Jordan before you until you crossed, just as the ETERNAL your God did to the Sea of

בְּקִרְבְּכֶם כִּי־יִשְׁאֲלוּן בְּנֵיכֶם מִחַר לֵאמֹר
 מֶה הָאֲבָנִים הָאֵלֶּה לָכֶם: (ז) וְאָמַרְתֶּם
 לָהֶם אֲשֶׁר נִכְרְתוּ מִיַּמֵּי הַיַּרְדֵּן מִפְּנֵי
 אַרְוֹן בְּרִיתִי בְּעֶבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מִי
 הַיַּרְדֵּן וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְזִכְרוֹן לְבְנֵי
 יִשְׂרָאֵל עַד־עוֹלָם: (ח) וַיַּעֲשׂוּ־כֵן בְּנֵי־
 יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָשֻׁעַ וַיִּשְׂאוּ שְׁתֵּי־
 עֶשְׂרֵה אֲבָנִים מִתּוֹךְ הַיַּרְדֵּן כַּאֲשֶׁר דִּבֶּר
 יי אֱלֹהֵי־הַיְהוָה לְמַסְפַּר שְׁבֻטֵי בְנֵי־יִשְׂרָאֵל
 וַיַּעֲבְרוּם עִמָּם אֶל־הַמְּלֹחַן וַיִּנְחֹם־שָׁם:
 (ט) וְשֵׁתִים עֶשְׂרֵה אֲבָנִים הָקִים יְהוָשֻׁעַ
 בְּתוֹךְ הַיַּרְדֵּן תַּחַת מַצַּב רַגְלֵי הַכֹּהֲנִים
 נֹשְׂאֵי אַרְוֹן הַבְּרִית וַיְהִי שָׁם עַד הַיּוֹם
 הַזֶּה: (י) וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן עֹמְדִים
 בְּתוֹךְ הַיַּרְדֵּן עַד תֵּם כָּל־הַדְּבָר אֲשֶׁר־
 צִוָּה יי אֱתֵי־הַיְהוָה לְדַבֵּר אֶל־הָעָם כְּכֹל
 אֲשֶׁר־צִוָּה מֹשֶׁה אֶת־יְהוָשֻׁעַ וַיִּמְהַרּוּ
 הָעָם וַיַּעֲבְרוּ: (יא) וַיְהִי כַּאֲשֶׁר־תֵּם כָּל־
 הָעָם לַעֲבֹר וַיַּעֲבֹר אַרְוֹן יי וְהַכֹּהֲנִים
 לִפְנֵי הָעָם: (יב) וַיַּעֲבְרוּ בְנֵי־רְאוּבֵן וּבְנֵי־
 גָד וַחֲצִי שְׁבֻט הַמְּנַשֶּׁה חֲמִשִּׁים לִפְנֵי
 בְנֵי יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר אֱלֹהֵם מֹשֶׁה:
 (יג) כַּאֲרֻבַּעִים אֶלְפֵי חֲלוּצֵי הַצָּבָא עָבְרוּ
 לִפְנֵי יי לְמַלְחָמָה אֶל עָרְבֹת יְרִיחוֹ:
 {ס} (יד) בַּיּוֹם הַהוּא גִדְּל יי אֶת־
 יְהוָשֻׁעַ בְּעֵינָי כָּל־יִשְׂרָאֵל וַיִּרְאוּ אֹתוֹ
 כַּאֲשֶׁר יִרְאוּ אֶת־מֹשֶׁה כָּל־יְמֵי חַיָּיו: {פ}
 (טו) וַיֹּאמֶר יי אֶל־יְהוָשֻׁעַ לֵאמֹר: (טז)
 צִוָּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אַרְוֹן הָעֵדוּת
 וַיַּעֲלוּ מִן־הַיַּרְדֵּן: (יז) וַיֵּצֵאוּ יְהוָשֻׁעַ אֶת־
 הַכֹּהֲנִים לֵאמֹר עָלוּ מִן־הַיַּרְדֵּן: (יח) וְהָיוּ
 (בַּעֲלוֹת) [כַּעֲלוֹת] הַכֹּהֲנִים נֹשְׂאֵי אַרְוֹן
 בְּרִיתִי מִתּוֹךְ הַיַּרְדֵּן נִתְקוּ כַּפּוֹת רַגְלֵי
 הַכֹּהֲנִים אֶל הַחֲרָבָה וַיִּשְׁבוּ מִן־הַיַּרְדֵּן
 לְמַקּוֹמָם וַיִּלְכוּ כַּתְּמוֹל־שֶׁלְשׁוֹם עַל־כָּל־
 גְּדוֹתָיו: (יט) וְהָעָם עָלוּ מִן־הַיַּרְדֵּן
 בַּעֲשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן וַיִּחַנּוּ בְּגִלְגָּל
 בְּקֶצֶה מִזְבַּח יְרִיחוֹ: (כ) וְאֵת שְׁתֵּים
 עֶשְׂרֵה הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקְחוּ מִן־
 הַיַּרְדֵּן הָקִים יְהוָשֻׁעַ בְּגִלְגָּל: (כא) וַיֹּאמֶר
 אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲשֶׁר יִשְׁאֲלוּן
 בְּנֵיכֶם מִחַר אֶת־אֲבוֹתְכֶם לֵאמֹר מֶה
 הָאֲבָנִים הָאֵלֶּה: (כב) וְהוֹדַעְתֶּם אֶת־
 בְּנֵיכֶם לֵאמֹר בִּיבִשְׁתָּה עָבַר יִשְׂרָאֵל אֶת־
 הַיַּרְדֵּן הַזֶּה: (כג) אֲשֶׁר־הוֹבִישׁ יי
 אֶלְקִיכֶם אֶת־מֵי הַיַּרְדֵּן מִפְּנֵיכֶם עַד־
 עָבְרְכֶם כַּאֲשֶׁר עָשָׂה יי אֶלְקִיכֶם לַיּוֹם־

Reeds, which dried up before us until we crossed. (24) Thus all the peoples of the earth shall know how mighty is GOD's hand, and you shall fear the ETERNAL your God always."

סוף אֲשֶׁר־הוֹבִישׁ מִפְּנֵינוּ עַד־עַבְרָנוּ:
(כד) לְמַעַן יָדַעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יְדֵי יי
כִּי חֲזָקָה הִיא לְמַעַן יִרְאֲתֶם אֹתִי־
אֱלֹהֵיכֶם כָּל־הַיָּמִים: {פ}

Joshua 5

(1) When all the kings of the Amorites on the western side of the Jordan, and all the kings of the Canaanites near the Sea, heard how GOD had dried up the waters of the Jordan for the sake of the Israelites until they crossed over, they lost heart, and no spirit was left in them because of the Israelites. (2) At that time GOD said to Joshua, "Make flint knives and proceed with a second circumcision of the Israelites." (3) So Joshua had flint knives made, and the Israelites were circumcised at Gibeath-haaraloth. (4) This is the reason why Joshua had the circumcision performed: All the people who had come out of Egypt, all the males of military age, had died during the desert wanderings after leaving Egypt. (5) Now, whereas all such people who came out of Egypt had been circumcised, none of those born after the exodus, during the desert wanderings, had been circumcised. (6) For the Israelites had traveled in the wilderness forty years, until the entire nation—the men of military age who had left Egypt—had perished; because they had not obeyed GOD, and GOD had sworn never to let them see the land that GOD had sworn to their fathers to assign to us, a land flowing with milk and honey. (7) But [God] had raised up their sons in their stead; and it was these that Joshua circumcised, for they were uncircumcised, not having been circumcised on the way. (8) After the circumcising of the whole nation was completed, they remained where they were, in the camp, until they recovered. (9) And GOD said to Joshua, "Today I have rolled away from you the disgrace of Egypt." So that place was called Gilgal, as it still is. (10) Encamped at Gilgal, in the steppes of Jericho, the Israelites offered the passover sacrifice on the fourteenth day of the month, toward evening. (11) On the day after the passover offering, on that very day, they ate of the produce of the country, unleavened bread and parched grain. (12) On that same day, when they ate of the produce of the land, the manna ceased. The Israelites got no more manna; that year they ate of the yield of the land of Canaan. (13) Once,

יהושע ה'

וַיְהִי כִשְׁמֹעַ כָּל־מְלֹכֵי הָאֱמֹרִי אֲשֶׁר
בְּעֵבֶר הַיַּרְדֵּן וְכָל־מְלֹכֵי הַכְּנַעֲנִי
אֲשֶׁר עַל־הַיָּם אֶת אֲשֶׁר־הוֹבִישׁ יְהוָה
אֶת־מֵי הַיַּרְדֵּן מִפְּנֵי בְנֵי־יִשְׂרָאֵל עַד־
[עַבְרָם] (עברנו) וַיִּמָּס לִבָּם וְלֹא־הָיָה
בָּם עוֹד רוּחַ מִפְּנֵי בְנֵי יִשְׂרָאֵל: {פ}
בָּעֵת הַהִיא אָמַר יְהוָה אֶל־יְהוֹשֻׁעַ
עֲשֵׂה לָךְ חַרְבוֹת צִרִים וְשׁוּב מִל אֶת־
בְּנֵי־יִשְׂרָאֵל שְׁבִית: וַיַּעַשׂ לוֹ יְהוֹשֻׁעַ
חַרְבוֹת צִרִים וַיִּמַּל אֶת־בְּנֵי יִשְׂרָאֵל אֶל־
גִּבְעַת הַעֵרְלוֹת: וַזֶּה הַדְּבָר אֲשֶׁר־מָל
יְהוֹשֻׁעַ כָּל־הָעָם הַיֵּצֵא מִמִּצְרָיִם
הַזְּכָרִים כָּל אֲנָשֵׁי הַמִּלְחָמָה מֵתוּ
בַּמִּדְבָּר בַּדֶּרֶךְ בְּצֵאתֶם מִמִּצְרָיִם: כִּי־
מָלִים הָיוּ כָּל־הָעָם הַיֵּצֵאִים וְכָל־הָעָם
הַיִּלְדִים בַּמִּדְבָּר בַּדֶּרֶךְ בְּצֵאתֶם
מִמִּצְרָיִם לֹא־מָלוּ: כִּי אֲרֻבַּעִים שָׁנָה
הָלְכוּ בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר עַד־תָּם כָּל־
הַגֹּיִם אֲנָשֵׁי הַמִּלְחָמָה הַיֵּצֵאִים
מִמִּצְרָיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה
אֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם לְבַלְתִּי
הֲרֹאֲתֶם אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה
לְאֲבוֹתֶם לָתֵת לָנוּ אֶרֶץ זָבַת חֶלֶב
וַדְּבַשׁ: וְאֵת־בְּנֵיהֶם הַקִּיָּים תַּחֲתֶם
אֲתֶם מָל יְהוֹשֻׁעַ כִּי־עַרְלִים הָיוּ כִּי לֹא־
מָלוּ אוֹתֶם בַּדֶּרֶךְ: וַיְהִי כַּאֲשֶׁר־תָּמוּ כָּל־
הַגֹּיִם לְהַמּוֹל וַיִּשְׁכְּבוּ תַּחֲתֶם בַּמַּחֲנֶה עַד
חַיּוֹתֶם: {פ}
וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גְּלוֹתִי
אֶת־חַרְפַּת מִצְרָיִם מֵעַלְיֶיכֶם וַיִּקְרָא שֵׁם
הַמָּקוֹם הַהוּא גִלְגָּל עַד הַיּוֹם הַזֶּה:
וַיַּחֲנוּ בְּנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת־
הַפֶּסַח בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ
בְּעֶרֶב בְּעַרְבוֹת יְרִיחוֹ: וַיֹּאכְלוּ מֵעֵבֶר
הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצּוֹת וּקְלוֹי
בַּעֲמֵם הַיּוֹם הַזֶּה: וַיִּשְׁבֹּת הַמָּן
מִמַּחֲרַת בְּאֹכְלֶם מֵעֵבֶר הָאָרֶץ וְלֹא־
הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מִן וַיֹּאכְלוּ
מִתְבוֹאֵת אֶרֶץ כְּנָעַן בַּשָּׁנָה
הַהִיא: {ס} וַיְהִי בַּהַיּוֹת יְהוֹשֻׁעַ

when Joshua was near Jericho, he looked up and saw a figure standing before him, drawn sword in hand. Joshua went up to him and asked him, "Are you one of us or of our enemies?" (14) He replied, "No, I am captain of GOD's host. Now I have come!" Joshua threw himself face down to the ground and, prostrating himself, said to him, "What does my lord command his servant?" (15) The captain of GOD's host answered Joshua, "Remove your sandals from your feet, for the place where you stand is holy." And Joshua did so.

בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה-אִישׁ
 עֹמֵד לְנֶגְדוֹ וְחֶרֶב־בְּיָדוֹ שְׁלֹפָה בְּיָדוֹ וַיֵּלֶךְ
 יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם-
 לְצָרֵינוּ: וַיֹּאמֶר לֹא כִי אֲנִי שֵׁר־צָבָא
 יְהוָה עִתָּה בָּאתִי וַיִּפֹּל יְהוֹשֻׁעַ אֶל-פָּנָיו
 אַרְצָה וַיִּשְׁתַּחֲוֶה וַיֹּאמֶר לוֹ מָה אֲדַבְּרִי
 מִדְּבַר אֶל-עַבְדְּךָ: וַיֹּאמֶר שֵׁר־צָבָא יְהוָה
 אֶל-יְהוֹשֻׁעַ שֶׁל־נִעַלְךָ מֵעַל רַגְלֶךָ כִּי
 הַמָּקוֹם אֲנִי אֶתֶּה עֹמֵד עָלָיו קֹדֶשׁ
 הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן: