

THE BOOK OF JOSHUA

THE ARGUMENT

IT is not material to know who was the penman of this book, whether Joshua, as seems most probable from **#Jos 24:26**, or some other holy prophet. It is sufficient that this book was a part of the Holy Scriptures, or oracles of God, committed to and carefully kept by the Jews, and by them faithfully delivered to us, as appears by the concurring testimony of Christ and his apostles, who owned and approved of the same Holy Scriptures which the church of the Jews did. But this is certain, that divers passages in this book were put into it after Joshua's death, as **#Jos 10:13**, compared with **#2Sa 1:18 Jos 19:47**, compared with **#Jud 18:1**; and **#Jos 24:29,30**. And such like insertions have been observed in the five books of Moses.

JOSHUA CHAPTER 1

God commands Joshua to lead the people unto the land of Canaan, **#Jos 1:1-3**. Its borders, **#Jos 1:4**. God promises to assist him, **#Jos 1:5,6**; commanding him to observe the law, **#Jos 1:7-9**. He prepares the people to pass over Jordan, **#Jos 1:10,11**. Reminds the Reubenites, Gadites, and half tribe of Manasseh of their promise to Moses, **#Jos 1:12-15**; which they are ready to do, and all promise to obey, **#Jos 1:16-18**.

Ver. 1.

After the death of Moses; either immediately after it, or when the days of mourning for Moses were expired. Joshua was appointed and declared Moses's successor in the government before this time, and therefore doubtless entered upon the government instantly after his death; and here he receives confirmation from God therein.

The servant of the Lord: this title is given to Moses here and **#Jos 1:2**, as also **#De 34:5**, and is oft repeated, not without cause; partly, to reflect honour upon him; partly, to give authority to his laws and writings, in publishing whereof he only acted as God's servant, in his name and stead: and partly, that the Israelites might not think of Moses above what was meet, remembering that he

was not the Lord himself, but only the Lord's servant; and therefore not to be worshipped, nor yet to be too pertinaciously followed in all his institutions, when the Lord himself should come and abolish part of the Mosaical dispensation; it being but reasonable that he who was only a servant in God's house, should give place to him who was the Son, and Heir, and Lord of it, as Christ was. See #**Heb 3:3,5,6**. **The Lord spake**; either in a dream or vision, or by Urim, #**Nu 27:21**.

Moses's minister, i.e. who had waited upon Moses in his great employments, and thereby been privy to his managery of the government, and so fitted and prepared for it.

Ver. 2.

This Jordan; this which is now near thee, which is the only obstacle in thy way to Canaan.

Which I do give, i.e. am now about to give the actual possession of it, as I formerly gave a right to it by promise.

Ver. 3.

Every place, to wit, within the following bounds.

Ver. 4.

This Lebanon; *this* emphatically, as being the most eminent mountain in Syria, and the northern border of the land: or *this* which is within my view; as if the Lord appeared to him in the form of a man, and pointed to it.

Of the Hittites, i.e. of the Canaanites, who elsewhere are all called *Amorites*, as #**Ge 15:16**, and here *Hittites*, by a synecdoche; the Hittites being the most considerable and formidable of all, as may appear from #**Nu 13:33 14:1 2Ki 7:6**; and many of them being of the race of the giants, dwelling about Hebron. See #**Ge 25:9,10 26:34 Ge 27:46**.

The great sea; the midland sea, great in itself, and especially compared with those lesser collections of waters, which the Jews called *seas*.

Object. The Israelites never possessed all this land.

Answ. 1. That was from their own sloth and cowardice, and disobedience to God, and breach of those conditions upon which this promise was suspended. See **#Jud 2:20**.

2. This land was not all to be possessed by them at once, but by degrees, as their numbers and necessities increased; but Canaan being fully sufficient for them, and many of the Israelites being from time to time either cut off or carried captive for their sins, there was never any need of enlarging their possessions.

3. Though their possessions extended not to Euphrates, yet their dominion did, and all those lands were tributary to them in David's and Solomon's time.

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Ver. 5.

As I was with Moses, to assist him against all his enemies, and in all the difficulties of governing this stiff-necked people, which Joshua might justly fear no less than the Canaanites.

I will not fail thee, nor forsake thee; I will not leave thee destitute either of inward support, or of outward assistance.

Ver. 6.

Joshua, though a person of great courage and resolution, whereof he had given sufficient proof, yet needs these exhortations, partly because his work was great, and difficult, and long, and in a great measure new; partly because he had a very mean opinion of himself, especially if compared with Moses; and remembering how perverse and ungovernable that people were, even under Moses, he might very well suspect the burden of ruling them would be too heavy for his shoulders.

Thou shalt divide the land; which supposeth the full conquest of the land. That honour and assistance which I denied to Moses I will give to thee.

Ver. 7.

Remember that though thou art the captain and commander of my people, yet thou art my subject, and obliged to observe all my commands.

To the right hand or to the left, i.e. in any kind, or upon any pretence.

That thou mayest prosper, or, *that thou mayest do wisely;* whereby he instructs him in the true art of government; and that his greatest wisdom will lie in the observation of all God's commands. and not in that pretended reason of state which other princes govern all their affairs by. And this plainly shows that God's assistance promised to him and to the Israelites was conditional, and might justly be withdrawn upon their breach of the conditions.

Whithersoever thou goest, i.e. whatsoever thou doest. Men's actions are oft compared to ways, or journeys, or steps, by which they come to the end they aim at.

Ver. 8.

Shall not depart out of thy mouth, i.e. thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth shall in all things be given according to this rule.

Meditate therein, i.e. diligently study, and frequently and upon all occasions consider what is God's will and thy duty. The greatness of thy place and employments shall not hinder thee from this work, because this is the only rule of all thy private actions and public administrations.

According to all that is written therein; whereby he teacheth him that it is his duty to see with his own eyes, and to understand the mind and law of God himself, and not blindly to follow what any other should advise him to.

Ver. 9.

Have not I commanded thee; I whom thou art obliged to obey; I who can carry thee through every thing I put thee upon; I of whose faithfulness and almightiness thou hast had large experience?

Ver. 10.

No text from Poole on this verse.

Ver. 11.

Prepare you victuals; for although manna was given them to supply their want of ordinary provisions in the wilderness; yet they were allowed, when they had opportunity, to purchase other provisions, and did so, **#De 2:6,28**. And now having been some time in the land of the Amorites, and together with manna used themselves to other food which that country plentifully supplied them with, they are warned to furnish themselves therewith for their approaching march.

Within three days.

Quest. How can this be, when the spies, who were not yet sent away, continued three days hid in the mountains, #Jos 2:22, and the people passed not over till three days after the spies returned? #Jos 3:2.

Answ. These words, though placed here, seem not to have been delivered by Joshua till after the return of the spies; such transpositions being so frequent in Scripture, that interpreters have formed this general rule, *that there is no certain order, no former nor latter*, in the histories of the Scripture. And hence it comes that these three days mentioned here below, after the history of the spies, are again repeated, #Jos 3:2. Besides, the Septuagint render the words *yet three days*; and the Chaldee, *in the end of three days*; others, *after three days*, as it is #Jos 3:2. Or these three days may be the same with those #Jos 2:22, and the matter may be conceived thus: Joshua gives the people notice of their passage over *Jordan within three days* here, and at the same time sends away the spies, who return ere those three days be ended. For the *three days*, #Jos 2:22, may be understood of one whole day, and part of two other days, as it is in that famous instance, #Mt 27:63, of which see more on that place, and on #Mt 12:40. The spies came to Jericho in the evening of the first day, and intended to lie there, #Jos 2:8; but being disturbed and affrighted by the search made after them, they go away that night into the mountains, and there abide the time mentioned. Joshua having delivered this message from God to the Israelites, and sent away the spies, removes from Shittim to Jordan, #Jos 3:1, being sufficiently assured of his safe passage over Jordan, whatsoever became of the spies; and after those three days mentioned here were past, #Jos 3:2, he sends the officers to the people with a second message about the manner of their actual passing over.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

Remember his charge to you, and your promise to him, which they were obliged to keep; and Joshua was to see that they did so. *Rest* i.e. a place of rest, as that word signifies: **See Poole "Ge 49:15"**.

Ver. 14.

Ye shall pass, to wit, over Jordan.

Before your brethren; either,

1. In their presence. Or,

2. In the front of all of them; which was but reasonable; partly, because they had the advantage of their brethren, having actually received their portion, which their brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other tribes; partly, because they were freed from those impediments which the rest were exposed to, their wives, and children, and estates being safely lodged; and partly, to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their habitations.

Armed; for by this time they were well furnished with arms, which they had either from the Egyptians, or Amalekites, or Amorites, from whom they had taken them; or by purchase from those people by whose borders they passed. Or, *in military order*. **See Poole "Ex 13:18"**. The mighty men of valour; all such were obliged to go over if occasion required it, but Joshua took only some of them, partly because they were sufficient for his purpose, and partly because some were fit to be left, both to secure their own wives, children, and possessions, and to prevent their enemies on that side from giving them disturbance or hinderance in their enterprize upon Canaan.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

They answered, i.e. the Reubenites, &c., mentioned **#Jos 1:12**, to whom Joshua's discourse is confined, **#Jos 1:13-15**. No doubt the other tribes expressed the same thing; but this is only recorded concerning these, because that might seem most doubtful, and the obedience of the rest was unquestionable.

Ver. 17.

The same obedience which we owed, and those of us who are now alive generally performed, to Moses, we promise unto thee.

Only the Lord thy God be with thee: this is not a limitation of their obedience, as if they would not obey him any further or longer than he was prosperous or successful; but an additional prayer for him. As we have hereby promised thee our obedience, so our prayer shall be, that God would bless and prosper thee, as he did Moses.

Ver. 18.

In all that thou commandest him, not repugnant to God's commands; for none can be so foolish to think, that if he had commanded the people to blaspheme God, or worship idols, the people were obliged to obey him therein.

JOSHUA CHAPTER 2

Joshua sends two spies to Jericho; they are sought after; Rahab hides them; deceives the messengers, **#Jos 2:1-7**. She acknowledges that God had given them the land; her reasons, **#Jos 2:8-11**. The covenant between her and them, **#Jos 2:12-21**. Their return and relation, **#Jos 2:22-24**.

Ver. 1.

Sent; or, *had sent*, as that tense is oft used. **See Poole "Jo 1:11"**.

Shittim; called also *Abel-shittim*, **#Nu 33:49**.

Two men; not twelve, as Moses did, partly because the people of Canaan were now more alarmed than in Moses's time, and more suspicious of all strangers; and partly because those were to view the whole land, these but a small parcel of it.

To spy, i.e. to learn the state of the land and people, and what way and method they should proceed in. It is evident enough that Joshua did not this out of distrust, as the people did, **#De 1**; and it is most probable he had God's command and direction in it, for the encouragement of himself and his army in their present enterprise.

Secretly; with reference not to his enemies, which being the constant and necessary practice of all spies, was needless to be mentioned; but to the Israelites, without their knowledge or desire. And this seems added by way of opposition unto the like action, **#De 1**, where it was done with the people's privity, and upon their motion; and therefore an account was given, not only to Moses, but also to the congregation; whereas here it was given to Joshua only, **#Jos 2:23**, which was a good caution to prevent the inconveniency which possibly might have arisen, if their report had been doubtful or discouraging.

The land, even Jericho, i.e. the land about Jericho, together with the city. Heb. *the land and Jericho*, i.e. especially Jericho. So *and* is used **#2Sa 2:30 1Ki 11:1 Ps 18:1**. They obeyed Joshua's command, even with the hazard of their own lives, considering that they were under the protection of Divine Providence, which could very easily many ways secure them; or being willing to sacrifice their lives in their country's service.

An harlot's house; so the Hebrew word is used, **#Jud 11:1 16:1 1Ki 3:16 Eze 23:44** and so it is rendered by two apostles, **#Heb 11:31 Jas 2:25**; such she either now was, or formerly had been; and such a person's house they might come to with less observation than to an hostess, as some render it, or to a public victualling-house. And such a course of life was very common among the Gentiles, who esteemed fornication to be either no sin, or a very small and trivial one.

Lodged there, or, *lay down*, as the same word, is rendered, **#Jos 2:8**, intended and composed themselves to rest; but they were disturbed and hindered from their intentions upon the following discovery.

Ver. 2.

To-night; this evening, by comparing this with **#Jos 2:5**.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

Or, *But the woman had taken—and had hid them*, to wit, before the messengers came from the king; as soon as she understood from her neighbours, or common rumour, that there was a suspicion of the matter, and guessed that search would be made. And this is justly mentioned as a great and generous act of faith, #**Heb 11:31**, for she did apparently venture her life upon a stedfast persuasion of the truth of God's word and promise given to the Israelites.

I wist not whence they were: her answer, contained in these and the following words, was palpably false, and therefore unquestionably sinful; howsoever, her intention was good therein: see #**Ro 3:8**. But it is very probable, she being a heathen, might think, what some Christians have thought and said, that an officious lie is not unlawful. Or, at worst. this was her infirmity, which was graciously pardoned by God, and her faith was amply rewarded.

Ver. 5.

The time of shutting of the gate; either of her house, or rather of the city, which was shut at a certain time.

Ver. 6.

Up to the roof, which was plain, after the manner. See #**De 22:8 Mt 10:27 Mr 2:4 Ac 10:9**. Laid in order upon the roof, that they may be dried by the heat of the sun.

Ver. 7.

Fords, or passages, i.e. the usual places where people used to pass over Jordan, whether by boats or bridges; or rather, because of the shallowness of the river, which a little after this swelled higher, as the history will tell us, and as it is very usual for rivers to do.

They shut the gate of the city, partly for their security against their approaching enemies; and partly to prevent the escape of the spies, if peradventure Rahab was mistaken, and they yet lurked in the city.

Ver. 8.

Before they were laid down to rest or sleep, as they intended, being now, after the departure of their searchers, come from their hiding place to their resting-place.

Ver. 9.

Quest. How could they understand one the other?

Answ.

1. The Hebrew and the Canaan or Phoenician languages have a very great resemblance, and are thought to be but differing dialects of one and the same tongue, as the learned prove by a multitude of words, which are common to both of them. Or,

2. Some of the Hebrews had either out of curiosity, or by Joshua's order and direction, learnt that language for this or other such like occasions.

Your terror, i.e. the dread of you. See #Ex 23:27 34:24 De 11:25 De 28:7.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

Did melt, i.e. were dissolved, lost all consistency and courage. This phrase is oft used, as #De 1:28 20:8 Jos 5:1 7:5.

He is God in heaven above, and in earth beneath; he can do whatsoever he pleaseth in heaven and earth; whereas our gods are enclosed in heaven, and can do nothing to us upon earth.

Ver. 12.

By the Lord; by your God, who is the only true God: so she shows her conversion to God, and owns his worship, one eminent act whereof is swearing by his name.

My father's house; my near kindred, which she particularly names, #Jos 2:13. Husband and children it seems she had none. And for herself; it was needless to speak, it being a plain and undeniable duty to save their preserver.

A true token; either an assurance that you will preserve me and mine from the common ruin; or a token which I may produce as a witness of this-agreement, and a mean of my security.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

Our life for yours; we pawn and will venture our lives for the security of yours. Or, may we perish, if you be not preserved.

This our business, i.e. this agreement of ours, and the way and condition of it, test others under this pretence secure themselves. By which they show both their piety and prudence in managing their oath with so much circumspection and caution, that neither their own consciences might be insnared, nor the public justice obstructed.

Ver. 15.

Which gave her the opportunity of dismissing them when the gates were shut.

She dwelt upon the wall; her particular dwelling was there; which may possibly be added, because the other part of her house was reserved for the entertainment of strangers.

Ver. 16.

To the mountain, i.e. to some of the mountains wherewith Jericho was encompassed, in which also there were many caves where they might lurk.

Three days; not three whole days, but one whole day, and parts of two days: **See Poole "Jos 1:11"**.

Ver. 17.

The men said, or, *had said*; namely, before she let them down; it being very improbable, either that she would dismiss them before the condition was expressed and agreed; or that she would discourse with them, or they with her, about such secret and weighty things after they were let down, when others might overhear them; or that she should begin her discourse in her chamber, and not finish it till they were gone out of her house.

Object. They spoke this after they were let down; for it follows, **#Jos 2:18**, *this-thread which thou didst let us down by*.

Answ. Those words may be thus rendered, *which thou dost let us down by*, i.e. art about to do it; it being frequent for the pretertense to be used of a thing about to be done, by an enallage of tenses, as **#Jos 10:15**.

Blameless of this thine oath, i.e. free from guilt or reproach if it be violated, namely, if the following condition be not observed.

Ver. 18.

Into the land, i.e. over Jordan, and near the city.

Bind this line of scarlet thread in the window, that it may be easily discerned by our soldiers.

Ver. 19.

His blood shall be upon his head; the blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety.

His blood shall be on our head; we are willing to bear the sin, and shame, and punishment of it.

If any hand be upon him, to wit, so as to kill him, as this phrase is used, **#Es 6:2 Job 1:12**.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

Forthwith, partly, that the spies might see it hung out before their departure, and so the better know it at some distance; partly, lest some accident might occasion a mistake or neglect about it; and partly, for her own comfort, it being pleasant and encouraging to her to have in her eye the pledge of her deliverance.

Ver. 22.

Abode there three days; supporting themselves there with the provisions, which after the manner of those times and places they carried with them, which Rahab furnished them with.

Throughout all the way, i.e. in the road to Jordan, and the places near it, but not in the mountains.

Ver. 23.

And passed over, to wit, Jordan unto Joshua. *Him alone*, not the people, as they did **#Nu 13**.

Ver. 24.

No text from Poole on this verse.

JOSHUA CHAPTER 3

Joshua comes with the Israelites to Jordan, **#Jos 3:1**. The officers instruct the people and priests for the passage, **#Jos 3:2-6**. God encourages Joshua, and he encourageth the people, giving therefore a sign the dividing the waters of Jordan till the ark and people should pass over, **#Jos 3:7-13**. The people pass over, the priests standing all the time in the midst of Jordan, **#Jos 3:14-17**.

Ver. 1.

In the morning; not after the return of the spies, as may seem at first view; but after the three days, as it follows, **#Jos 3:2**.

Lodged there that night, that they might go over in the day time; partly that the miracle might be more evident and unquestionable; and partly to strike the greater terror into their enemies.

Ver. 2.

After three days; either,

1. At the end of the three days mentioned **#Jos 1:11**, or upon the last of them, as this phrase is used. **See Poole "De 16:1"**. Or,
2. After those days were expired. **See Poole "Jos 1:11"**. The officers went through the host the second time to give them more particular directions, as they had given them a general notice, **#Jos 1:10,11**.

Ver. 3.

They commanded the people, in Joshua's name, and by his authority.

The priests the Levites, who were not only Levites, but priests also. For although the Levites were to carry the ark, #Nu 4, yet the priests might perform that office, and did so upon some solemn occasions, as here, and #Jos 6:6. Go after it towards Jordan, to go over it in such manner as I am about to describe. Till this time the ark went in the middle of the cloudy pillar, probably being now vanished, now it goes in the front.

Ver. 4.

Two thousand cubits make a thousand yards, and at which distance from it the Israelites seem to have been encamped in the wilderness. And because they generally went from their tents to the ark to worship God, especially on the sabbath days, hence it hath been conceived that a *sabbath day's journey* reached only to two thousand cubits. But that may be doubted; for those who encamped nearest the ark were at that distance from it, and came so far; but the most were farther from it, and their sabbath day's journey was considerably longer.

Come not near unto it; partly from the reverent respect they should bear to the ark; and partly for the following reason.

That ye may know the way by which ye must go; that the ark marching so far before you into the river, and standing still there till you pass over, may give you the greater assurance of your safe passage.

Ver. 5.

Joshua said, or rather had said, to wit, the day before their passage; for it follows,

to-morrow. Sanctify yourselves, both in soul and body, that you may be meet to receive such a favour, and with more attention and reverence observe and ponder this great work, and fix it in your hearts and memories. **See Poole "Ex 19:10"; See Poole "Le 20:7"**.

Ver. 6.

Take up the ark, to wit, upon your shoulders; for so they were to carry it, #Nu 7:9.

Before the people; not in the middle of them, as you used to do.

Ver. 7.

i.e. To gain thee authority and reputation among them, as the person whom I have set in Moses's stead, and by whom I will conduct them to the possession of the promised land.

Ver. 8.

To the brink, Heb. *to the extremity*; so far as the river then spread itself, which was now more than ordinary, #**Jos 3:5**.

In Jordan; within the waters of Jordan, in the first entrance into the river; where they stood for a season, till the river was divided, and then they went into the midst of it, as it is implied, #**Jos 3:17**, and there abode till all the people were passed over, as it follows in the history.

Ver. 9.

Come hither, to the ark or tabernacle, the place of public assemblies, and hear the words of the Lord your God; who is now about to give a proof that he is both the Lord, the omnipotent Governor of heaven and earth, and all creatures; and your God, in covenant with you, having a tender care and true affection for you.

Ver. 10.

Hereby ye shall know, to wit, by experience and sensible evidence.

The living God; not a dull, dead, senseless, and unactive god, such as the gods of the nations are; but a God of life, and power, and activity, to watch over you, and work for you.

Is among you; is present with you to strengthen and help you, as the phrase signifies, #**Ex 17:7 De 31:17 Jos 22:31**.

Ver. 11.

Into part of the river.

Ver. 12.

Take you twelve men, for the work described, #**Jos 4:2,3**.

Ver. 13.

As soon as the soles of the feet of the priests shall rest in the waters of Jordan; that so it may appear that this is the Lord's

doing, and that in pursuance and for the accomplishment of his covenant made with Israel.

The Lord of all the earth; the Lord of all this terrestrial globe made of earth and water, who therefore can dispose of this river and the adjoining land as he pleaseth.

The waters which now are united shall be divided, and part shall flow down the channel towards the Dead Sea, and the other part, that is nearer the spring or rise of the river, and flows down from it, shall stand still. They shall stand upon an heap, being as it were congealed, as the Red Sea was, **#Ex 15:8**, and so kept from overflowing all the country.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

Which is also noted **#1Ch 12:15 #/APC Sir 24:26**, and by Aristoeas in the History of the LXX. Interpreters. This is meant not of the wheat harvest, but of the barley harvest, (which was before it, **#Ru 1:22 2Sa 21:9**) as is manifest from their keeping of the passover at their first entrance, **#Jos 5:10**, which feast was kept on the fourteenth day of their first month, when they were to bring a sheaf of their first-fruits, **#Le 23:10 De 16:9,10**, which were of barley, as Josephus affirms, and is evident from the thing itself. So that this harvest in those hot countries fell very early in the spring, when rivers used to swell most, partly because of the rains which have fallen all the winter, and partly because of the snows, which then melt into water and come into the rivers; for which reasons the same overflowing of water which is here ascribed to Jordan, is by other authors ascribed to Euphrates, and Tigris, and the Rhine, and Maine, &c. And this time God chose for this work, partly that the miracle might be more glorious in itself, more obliging to the Israelites, and more amazing and terrible to the Canaanites; and partly that the Israelites might be entertained at their first entrance with more plentiful and comfortable provisions.

Ver. 16.

The waters rose up upon an heap; which having been affirmed by heathen writers to have been done by magicians, it is great impudence to disbelieve or doubt of God's power to do it.

Adam, that is beside Zaretan: the city Adam being more obscure, is described by its nearness to a more known place, Zaretan, or Zarthan, which some think is the same place mentioned #1Ki 4:12 7:46; but it rather seems to have been another place then eminent, but now unknown, as many thousands are. The meaning is, that the waters were stopped in their course at that place, and so kept at a due distance from the Israelites whilst they passed over.

Right against Jericho; here God carried them over, because this part was,

1. The strongest, as having in its neighbourhood an eminent city, a potent king, and a stout and warlike people.
2. The most pleasant and fruitful, and therefore more convenient both for the refreshment of the Israelites after their long and tedious marches, and for their encouragement to their present expedition.

Ver. 17.

Stood firm, i.e. in one and the same place and posture; their feet neither moved by any waters flowing in upon them, nor sinking into any mire, which one might think was at the bottom of the river. And this may be opposed unto their other *standing in the brink of the water* when they came to it, commanded #Jos 3:8, which was but for a while, till the waters were divided and gone away; and then they were to go farther, even

into the midst of Jordan, as is here said, where they are to stand *constantly and fixedly*, as this Hebrew word signifies, until *all were passed over*. If it be said that what is prescribed #Jos 3:8, is here said to be executed, and therefore the midst of Jordan here is the same place with the brink of the water of Jordan, #Jos 3:8; it may be answered, that the manifest variation of the phrase shows that it is not absolutely the same thing or place which is spoken of

there and here; but what is there enjoined is here executed with advantage; for when it is said that they

stood firm...in the midst of Jordan, it must needs be supposed that they first came to the brink of the water, and that they stood there for a season, till the waters were cut off and dried up, as appears from the nature of the thing; and that then they went farther, even into the midst of Jordan. *In the midst of Jordan*: either,

1. Within Jordan, as it is expressed above, **#Jos 3:8**; for that phrase doth not always signify the exact middle of a place, but any part within it, as appears from **#Ge 45:6 Ex 8:22 24:18 Jos 7:13 10:13 Pr 30:19**. Or rather,

2. In the middle and deepest part of the river. For,

1. Words should be taken properly, where they may without any inconveniency, which is the case here.

2. The ark went before them to direct, and encourage, and secure them in the dangers of their passages, for which ends the middle was the fittest place.

3. In this sense the same phrase is used, **#Jos 4:3,8**; for certainly those stones which were to be witnesses and monuments of their passage over Jordan should not be taken from the brink or brim of the river, or from the shore which Jordan overflowed only at that season, but from the most inward and deepest parts of the river; and **#Jos 3:16-17**, where the priests are said to *ascend* or *come up out of Jordan*, and out of the midst of Jordan unto the *dry land*; whereas had this been meant only of the first entrance into the river, they must have been said first *to go down into Jordan*, and then *to go up to the land*.

JOSHUA CHAPTER 4

God commands them to carry twelve stones for a memorial out of Jordan; Joshua orders it; the people perform, **#Jos 4:1-8**. Twelve other stones set up for a memorial in the midst of Jordan, **#Jos 4:9**. The people pass over: the order they observe, **#Jos 4:10-13**. God magnifies Joshua, **#Jos 4:14**. The priests with the ark are commanded to come up out of Jordan, **#Jos 4:15-17**. The waters

return, #Jos 4:18. The time of this passage, #Jos 4:19. Twelve stones set up in Gilgal; to what purpose declared, #Jos 4:20-24.

Ver. 1.

This was commanded before, #Jos 3:12, and is here repeated with enlargement, as being now to be put in execution.

Ver. 2.

For the greater evidence and certainty, and the more effectual spreading of the report of this marvellous work among all the tribes.

Ver. 3.

Out of the midst of Jordan; See POOLE "Jos 3:17". There ye shall lodge this night, i.e. in Gilgal, as is expressed below, #Jos 4:19,20.

Ver. 4.

Prepared, i.e. appointed or chosen for that work, and commanded them to be ready for it.

Ver. 5.

Pass over before the ark, i.e. go back again to the place where the ark stands.

Ver. 6.

A sign; a monument or memorial of this day's work.

Ver. 7.

Before the ark; as it were at the sight and approach of the ark, to give it and the Israelites a safe passage.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

In the midst of Jordan; properly so called; as #Jos 3:17.

Quest. How could these stones be a monument of this work, when they were not seen, but generally covered with the waters of Jordan?

Answ. These stones are not the same with those which a man could carry upon his shoulders, #Jos 4:5, and therefore might be very much larger; and being set up in two rows one above another, they might possibly be seen, at least sometimes when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when Jordan overflowed all its banks. Add to this, that the waters of Jordan are said to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore, because that river was not broad; or at least by those that passed in boats upon the river, who could easily discern them by the peculiar noise and motion of the water occasioned by that heap of stones. And this was sufficient, especially considering that there was another more distinct and visible monument of this miracle set up in Gilgal.

They are there unto this day: this might be written, either,

1. By Joshua, who wrote this book near twenty years after this was done; or,
2. By some other holy man, divinely inspired and approved of by the whole Jewish church, who inserted this and some such passages, both in this book, and in the writings of Moses.

Ver. 10.

To speak unto the people, i.e. to command the people to do. According to all that Moses commanded Joshua; which he did not particularly, but in the general, because he commanded Joshua to observe and do all that God had commanded him by Moses, and all that he should command him any other way. Hasted and passed over, i.e. passed over with haste; which is noted as an argument of their fear, or weakness of their faith; as, on the contrary, the priests are commended that they stood firm, and fixed, and settled in their minds, as well as in the posture of their bodies.

Ver. 11.

The people looking on, and beholding this wonderful work of God with attention and admiration.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

Either,

1. Before the ark, by which they, as well as the rest, passed when they went over Jordan. Or,

2. In the presence of God, who diligently observed whether they would keep their promise and covenant made with their brethren, or not.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

For being now in the middle, and lowest, and deepest place of the river, (of which **See POOLE "Jos 3:17"**,) they are most properly said to ascend or go up to the land; which word is thrice used ill this and the two next following verses.

Ver. 17.

The priests staid contentedly in the river, till God by Joshua called them out.

Ver. 18.

The waters came down from their heaps, and returned with all convenient speed into their proper channel, according to their natural and usual course.

Ver. 19.

The first month, to wit, of Nisan, which wanted but five days of forty years from the time of their coming out of Egypt, which was on the fifteenth day of this month; so punctual is God in the performing of his word, whether promised or threatened. And this day was very seasonable for the taking up of the lambs, which were to be used four days after, according to the law, **#Ex 12:3,6**.

Gilgal; a place so called hereafter upon a following occasion, **#Jos 5:9**. So here it is an anticipation.

Ver. 20.

Which most probably were placed severally and in order, like so many little pillars, which was most proper to keep remembrance of this miraculous benefit vouchsafed to this people.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

Before us, i.e. myself and Caleb, and all of us here present; for this benefit, though done to their fathers, is justly and rightly said to be done to themselves, because they were then in their parents' loins; and their very being, and all their happiness, depended upon that deliverance.

Ver. 24.

No text from Poole on this verse.

JOSHUA CHAPTER 5

The Amorites and Canaanites hear of this, and are afraid, **#Jos 5:1**. The males born in the wilderness are circumcised, **#Jos 5:2-9**. The passover is celebrated, **#Jos 5:10**. They eat of the corn of the land, and the manna ceaseth, **#Jos 5:11,12**. Christ appeareth to Joshua in form of a man of war; he worships him; the place of his presence holy ground, **#Jos 5:13-15**.

Ver. 1.

The Amorites and the Canaanites are mentioned for all the rest, as being the chief of them for number, and power, and courage.

Westward: this is added to distinguish them from the other Amorites, eastward from Jordan, whom Moses had subdued.

All the kings of the Canaanites; so the proper place of this nation was on both sides of Jordan.

By the sea; the midland sea, all along the coast of it, which was the chief seat of that people, though divers colonies of them were come into and settled in other places.

Jordan was their bulwark on the east side, where the Israelites were; for it is very probable they had taken away all bridges near those parts; and the Israelites having been so long in that neighbouring country, and yet not making any attempt upon them, they were grown secure; especially now, when Jordan swelled beyond its ordinary bounds; and therefore they did not endeavour to hinder their passage.

Their heart melted; they lost all their courage, and durst attempt nothing upon the Israelites; not without God's special providence, that the Israelites might quietly participate of the two great sacraments of their church, circumcision and the passover, and thereby be prepared for their high and hard work, and for the possession of the holy and promised land, which would have been defiled by an uncircumcised people.

Ver. 2.

At that time; as soon as ever they were come to Gilgal, which was on the tenth day; and so this might be executed the next, or the eleventh day, and that in the morning: on the thirteenth day they were sore of their wounds, and on the fourteenth day they recovered, and at the even of that day kept the passover.

Make thee sharp knives; or, prepare, or make ready, as this word is sometimes used. As it was not necessary for those who had such knives already to make others for that use; so it is not probable that such were commanded to do so, but only to make them sharp and fit for that work. They are called in Hebrew *knives of flints*, not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts, where there was but little iron; and because such knives were oft used in this work, as the Jewish doctors note, and in such like works, as the heathen writers relate. Thus we call that an *ink-horn* which is made of silver, because those utensils are commonly made of horn.

Circumcise again; he calleth this a second circumcision, not as if these same persons had been circumcised once before, either by

Joshua, or by any other, for the contrary is affirmed below, **#Jos 5:7**; but with respect unto the body of the people, whereof one part had been circumcised before, and the other at this time, which is called a

second time, in relation to some former time wherein they were circumcised; either,

1. In Egypt, when many of the people, who possibly for fear or favour of the Egyptians had neglected this duty, were by the command of Moses (who had been awakened by the remembrance of his own neglect and danger thereupon) circumcised; which during the ten plagues, and the grievous confusion and consternation of the Egyptians, they might easily find opportunity to do. Or,

2. At Sinai, when they received the passover, **#Nu 9:5**, which no uncircumcised person might do, **#Ex 12:48**; and therefore it may not seem improbable, that all the children born in that first year after their coming out of Egypt, and all they who peradventure might come out of Egypt in their uncircumcision, were now circumcised.

Object. 1. All that came out of Egypt were circumcised, **#Jos 5:5**.

Ans. 1. This may be true, but he doth not say when and where they were circumcised; nor doth he deny that this was done to some of them, either in time of the plagues in Egypt, or at Sinai.

2. *All* is very oft used of *the greatest part*, as is confessed.

Object. 2. All the people that were born in the wilderness were not circumcised, **#Jos 5:5**.

Ans. 1. Understand this also of the greatest part.

2. This is limited to them that were born by the way, as it is said there, and emphatically repeated, **#Jos 5:7**, i.e. in their journeys and travellings; which insinuates the reason why they were not circumcised, because they were always uncertain of their stay in any place, and were constantly to be in a readiness for a removal when God took up the cloud: but this reason ceased at Sinai, where they knew they were to abide for a considerable time; and seeing they took that opportunity for the celebration of the

passover, it is likely they would improve it also to the circumcision of their children or others, which they ought to prize highly, and to embrace all occasions offered for it; which though the people might, it is not likely that biases would neglect.

Object. 3. *They are said to have remained uncircumcised forty whole years in the wilderness, #Jos 5:6.*

Answ. i.e. For almost forty years; as the same phrase is used #Nu 14:33,34 32:13, when there was above one year of that number past and gone. Or,

3. *In Abraham;* and so the sense may be, The first circumcision conferred upon Abraham, and continued in his posterity, hath been for many years neglected or omitted; and so that great and solemn pledge of my covenant with you is in a manner wholly lost, and therefore it is but fit and necessary to have this long-interrupted practice of circumcision revived, and to have Abraham's posterity circumcised a second time for the renewing of the covenant between them and me again.

Ver. 3.

i.e. He caused this to be done; and because it was to be done speedily, the passover approaching, it was necessary to use many hands in it, either priests and Levites, or other circumcised persons, who, at least in those circumstances, were permitted to do it.

The children of Israel, i.e. such of them as were uncircumcised. And though it be not mentioned, it is more than probable, that the Israelites beyond Jordan were circumcised at the same time.

Ver. 4.

This is to be restrained to such as were then above twenty years old, and such as were guilty of that rebellion, #Nu 14, as it is expressed below, #Jos 5:6.

Ver. 5.

They; either their parents, or the rulers of Israel, whose omission hereof was not through neglect; for then God, who had ordered the neglecter of circumcision to be cut off, #Ge 17:14, would not have left so gross a fault unpunished; but by Divine permission

and indulgence; partly because they were now in a journey, in which case the passover also might be neglected, #Nu 9:10,13, and in that journey the passover was but once observed; and partly because there was not so great a necessity of this note of circumcision to distinguish them from other nations, whilst they dwelt alone and unmixed in the wilderness, as there was afterwards.

Ver. 6.

All the people; the Hebrew word commonly signifies the Gentiles; so he calls them, to note that they were unworthy of the name and privileges of Israelites.

He would not show them, i.e. not give them so much as a sight of it, which he granted to Moses, much less the possession and enjoyment of it. Or showing is put for *giving*, as it is #Ps 4:6 60:3 Ec 2:24.

Ver. 7.

Them Joshua circumcised; which God would have now done,

1. As a testimony of God's reconciliation to the people, of which circumcision was a sign, and that God would not further impute their parents' rebellions to them.

2. Because the great impediment of circumcision was now removed, to wit, their continued travels, and frequent and uncertain removal.

3. To prepare them for the approaching passover.

4. To distinguish them from the Canaanites, into whose land they were now come.

5. To ratify the covenant between God and them, where of circumcision was a sign and seal, to assure them that God would now make good his covenant, in giving them this land; and to oblige them to perform all the duties and services to which that covenant bound them, of which circumcision was the beginning and foundation, all which they were expressly joined to do, as soon as ever they came into Canaan, #Ex 12:25 Le 23:10 Nu 15:2.

Ver. 8.

Free from that pain and sore which circumcision caused, **#Ge 34:25**. It was indeed an act of great faith to expose themselves to so much pain and danger too in this place, where they were hemmed in by Jordan and their enemies; but they had many considerations to support their faith, and suppress their fears: the fresh experience of God's power and readiness to work miracles for their preservation; the great consternation of all their enemies, which they might observe and rationally presume; the considerable number of the people who were above forty years old, and therefore circumcised before this time, their great general being one of this number; the time it would require for their enemies to bring together a force sufficient to oppose them.

Ver. 9.

The reproach of Egypt, i.e. uncircumcision, which was both in truth, and in the opinion of the Jews, a matter of great reproach, **#Ge 34:14 1Sa 14:6 17:26**. And although this was a reproach common to most nations of the world, yet it is particularly called the reproach of Egypt; either,

1. Because the other neighbouring nations, being the children of Abraham by the concubines, are supposed to have been circumcised, which the Egyptians at this time were not, as may be gathered from **#Ex 2:6**, where they knew the child to be an Hebrew by this mark. Or,

2. Because they came out of Egypt, and were esteemed to be a sort of Egyptians, **#Nu 22:5**, which they justly thought a great reproach; but by their circumcision they were now distinguished from them, and manifested to be another kind of people. Or,

3. Because many of them lay under this reproach in Egypt, having wickedly neglected this duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the wilderness.

Ver. 10.

This was their third passover: the first was in Egypt, **#Ex 12**; the second at Mount Sinai, **#Nu 9**; the third here; for in their

wilderness travels these and all other sacrifices were neglected,
#Am 5:25.

Ver. 11.

The old corn; the corn of the last year, which the inhabitants of those parts had left in their barns, being doubtless fled for fear of the Israelites into their strong cities, or other remoter and safer parts.

On the morrow after the passover, i.e. on the sixteenth day; for the passover was killed between the two evenings of the fourteenth day, and was eaten in that evening or night, which, according to the Jewish computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feast of the passover; and so the morrow of the sixteenth day was

the morrow after the passover, when they were obliged to offer unto God the first sheaf, and then were allowed to eat of the rest.

Parched corn; of that year's corn, which was most proper and customary for that use.

In the selfsame day; having an eager desire to enjoy the fruits of the land.

Ver. 12.

God now withheld

the manna,

1. To show that it was not an ordinary production of nature, as by the long and constant enjoyment of it they might be prone to think; but an extraordinary and special gift of God to supply their necessity.

2. because God would not be prodigal of his favours, nor expose them to contempt by giving them superfluously, or by working miracles where ordinary means were sufficient.

On the morrow after they had eaten of the old corn, i.e. on the seventeenth day.

Ver. 13.

By Jericho, Heb. *in Jericho*, i.e. in the country or territory adjoining to Jericho, whither he went to view those parts, and discern the fittest places for his attempt upon Jericho, as generals usually do.

A man; one in the appearance of man.

With his sword drawn, in readiness to fight, not, as Joshua thought, against him, but for him and his people.

Ver. 14.

He said, Nay, I am neither Israelite nor Canaanite.

Captain of the host of the Lord; either,

1. Of all creatures in heaven and earth, which are God's hosts. Or,
2. Of the angels, who are called the host of heaven,

#1Ki 22:19 2Ch 18:18 Lu 2:13. Or,

3. Of the host or people of Israel, which are called *the Lord's host*, **#Ex 12:41**. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great undertaking. Now this person is none other than *Michael the Prince*, **#Da 10:21 12:1**; not a created angel, but the Son of God, who went along with the Israelites in this expedition, **#1Co 10:4**; not surely as an underling, but as their Chief and Captain. And this appears,

1. By his acceptance of adoration here, which a created angel durst not admit of, **#Re 22:8,9**.

2. Because the place was made holy by his presence, **#Ex 3:15**, which was God's prerogative, **#Ex 3:5**.

3. Because he is called *the Lord*, Heb. *Jehovah*, **#Jos 6:2**. What saith my lord unto his servant? I acknowledge thee for my Lord and Captain, and therefore wait for thy commands, which I am ready to obey.

Ver. 15.

Loose thy shoe from off thy foot, in token of reverence and subjection: see on **#Ex 3:5**. The place is holy, consecrated by my

presence; which when it was withdrawn, it was no more holy than any other place, the reason of its holiness being removed.

JOSHUA CHAPTER 6

Jericho is shut up by the Israelites, #**Jos 6:1**. The people and seven priests with the ark go round it six days, #**Jos 6:2-14**. On the seventh day they go round seven times; the priests blow the trumpets; the people shout; the city accursed; nothing to be taken, but all consecrated; the walls fall down; men, women, and cattle destroyed, #**Jos 6:15-21**. Rahab and her kindred are saved, #**Jos 6:22-25**. Joshua curseth the man who should rebuild Jericho, #**Jos 6:26**.

Ver. 1.

Straitly shut up; not only by night, as before, #**Jos 2:5**, but constantly and diligently.

Ver. 2.

Who are in it, resolved and ready to defend it with their utmost strength.

Ver. 3.

Go round about the city once, at convenient distance, out of the reach of their arrows;

thus shalt thou do six days, every day once. This and the following course might seem ridiculous and absurd, and is therefore prescribed and used by God, that they might learn to take new measures of things, and to expect success not from their own valour or skill, or probable means, but merely from God's appointment and blessing; and in general, not to judge of any of God's institutions by mere carnal reason, to which divers of their ceremonies would seem no less foolish than this action; and that they might have a full demonstration of the all-sufficiency of that God who can do what he pleaseth, even by the most contemptible means.

Ver. 4.

Of rams' horns, or, *of the jubilees*, i.e. such trumpets wherewith they were to sound in the years of jubilee, #**Le 25:9**. Either this, or

one of the other six, was certainly a sabbath day; and it is not material which was it, for the command of the Lord of the sabbath was sufficient to legitimate any action.

Ver. 5.

When they make a long blast, as is usual in the close of musical sounds.

The wall of the city; not all of it, which was not only unnecessary, but inconvenient, and might have given the people better opportunity of escaping; but only a considerable part of it, where the Israelites might fitly enter; for Rahab's house was not overthrown, **#Jos 6:22**.

Flat, Heb. *under it*, i.e. below the place they stood in; or, in its place: it was not battered down with engines, which would have made part of it fall out of its place; but it fell out without any force, and of its own accord, and therefore in the place it did formerly stand in.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

God would have them armed, both for the defence of themselves and the ark, in case the enemies should make a sally upon them, and for the execution of the Lord's vengeance upon that city.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

The

rereward being opposed to the armed men, may seem to note the unarmed people, who were desirous to be spectators of this wonderful work.

The priests; which is rightly supplied here from **#Jos 6:4**.

Ver. 10.

Ye shall not shout; because shouting before the time appointed would be ineffectual, and so might give them some discouragement, and their enemies matter of insulting.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

Shout, to testify your faith in God's promise, and thankfulness for this glorious mercy, and to encourage yourselves and brethren, and to strike a terror into your enemies.

Ver. 17.

Accursed, i.e. devoted to utter destruction, **#Le 27:21,29 De 12.** This he spake by instinct or direction from God, as is evident from **#1Ki 16:34.**

To the Lord; partly, because the first-fruits were appropriated to God; partly, lest the soldiers being glutted with the spoil of this rich city, should grow sensual and sluggish in their work; and partly, to strike the greater terror into the rest of their enemies.

Ver. 18.

Make the camp of Israel a curse, by provoking God to punish them for your sin, in which they may be one way or other involved; or at least upon the occasion of your sin: for, to speak properly God will not (the case of Adam's sin only excepted) punish one man for the sin of another, as he hath oft declared; but

the whole camp having sins of their own, God might take what occasion he saw fit to inflict this punishment.

Ver. 19.

Except that of which images were made, which were to be utterly destroyed, #Ex 32:20 De 7:25. Consecrated unto the Lord; being first made to pass through the fire, #Nu 31:22,23.

They shall come into the treasury of the Lord, to be employed wholly for the service or uses of the tabernacle, not to be applied to the use of any private person or priest.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

Being commanded to do so by the sovereign Lord of every man's life; and being informed by God before that the Canaanites were abominably wicked, and deserved the severest punishments. As for the infants, they were guilty of original sin, and otherwise at the disposal of their Creator, as the clay is in the hands of the potter; but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reserve them to those dreadful calamities which those who survived them were liable to.

Ver. 22.

The harlot's house, together with the wall upon which it leaned, was left standing, either by a special favour of God to her, or for the reason alleged upon #Jos 6:5.

Ver. 23.

Till they were cleansed from the impurities of their Gentile state, and instructed in the Jewish religion, and solemnly admitted into that church in the usual way, to which Rahab's good counsel and example had doubtless very much prepared them; and this stupendous work of God confirmed their purposes.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

For that general command of rooting out the Canaanites seems to have had some exception, in case any of them had sincerely and seasonably cast off their idolatry and wickedness, and submitted themselves to the Israelites, as we shall see hereafter.

Ver. 26.

Adjured them; or, made them to swear; caused the people, or some in the name of all, to swear for the present and succeeding generations, and to confirm their oath by a curse.

Before the Lord, i.e. from God's presence, and by his sentence, as they are said to cast lots before the Lord, **#Jos 18:8,10**, i.e. expecting the decision from God. He intimates, that he doth not utter this in a passion, or upon a particular dislike of that place, but by Divine inspiration, as appears from **#1Ki 16:34**. God would have the ruins of this city remain as a standing monument of God's justice against this wicked and idolatrous people, and of his almighty power in destroying so great and strong a city by such contemptible means.

That riseth up and buildeth, i.e. that shall attempt or endeavour to build it. So this curse is restrained to the builder, but no way belongs to those who should inhabit it after it was built, as is evident from **#2Ki 2:18 Lu 19:1,5**. The builder shall lose all his children in the work, the first at the beginning, others in the progress of it by degrees, and the youngest in the close of it, when the gates use to be set up. This was fulfilled, **#1Ki 16:34**.

Ver. 27.

No text from Poole on this verse.

JOSHUA CHAPTER 7

Achan takes of the accursed and devoted thing: God is angry with Israel, **#Jos 7:1**. Joshua sends three thousand men against Ai; they flee, and thirty-six are slain, **#Jos 7:2-5**. Joshua complains to God; who discovers the cause, and enjoins a lot, **#Jos 7:6-15**. Achan is found guilty: Joshua's advice, and his confession, **#Jos 7:16-21**. He and his are stoned and burnt: the place named The valley of Achor, **#Jos 7:22-26**.

The children of Israel, i.e. one of them, by a very usual synecdoche or enallage, as **#Ge 8:4 19:29 Mt 26:8**, where that is ascribed to the disciples, which belonged to Judas only, **#Joh 12:4**. **In the accursed thing**, i.e. in taking some of the forbidden and accursed goods.

Zabdi; called also **Zimri**, **#1Ch 2:6**. *Zerah*, or, *Zarah*, who was Judah's immediate son, **#Ge 38:30**, who went with Judah into Egypt; and so for the filling up the two hundred and fifty-six years that are supposed to come between that and this time, we must allow Achan to be now an old man, and his three ancestors to have begotten each his son at about sixty years of age, which at that time was not incredible nor unusual. **Against the children of Israel**. Why did God punish the whole society for this one man's sin?

Answ. All of them were punished for their own sins, whereof each had a sufficient proportion; but God took this occasion to inflict the punishment upon the society, partly, because divers of them might be guilty of this sin, either by coveting what he actually did, or by concealing of his fault, which it is probable could not be unknown to others, or by not sorrowing for it, and endeavouring to purge themselves from it; partly, to make sin the more hateful, as being the cause of such dreadful and public judgments; and partly, to oblige all the members of every society to be both more circumspect in the ordering of their own actions, and more diligent to watch over one another, and to prevent the miscarriages of their brethren, which is a great benefit and blessing to them, and to the whole society, and worthy to be purchased by a sharp affliction upon the society.

Ver. 2.

Ai, called *Hai*, **#Ge 12:8**, and *Alia*, **#Ne 11:31**. They were not to go into the city of Ai, but into the country bordering and belonging to it, and there to understand the state and quality of the place and people.

Beside; so the Hebrew *im* is used, **#Ge 25:11 35:4 Jud 9:6 18:3 19:11**.

Beth-aven; a city or town distinct from, but nigh unto

Beth-el, though *Beth-el* was afterwards by allusion called *Beth-aven*, #Ho 4:15 10:5. Compare #Jos 18:12. *On the east side of Beth-el*: compare #Ge 12:8 Jos 8:9,12.

Ver. 3.

This was done by the wise contrivance of Divine Providence, that their sin might be punished, and they awakened and reformed, with as little hazard, and mischief, and reproach as might be; for if the defeat of these caused so great a consternation in Joshua, it is easy to guess what dread, and confusion, and despair it would have caused in the people, if a great host had been defeated.

Ver. 4.

Not having their usual courage to strike a stroke, which was a plain evidence that God had forsaken them; and a useful instruction, to show them what weak and inconsiderable creatures they were when God left them; and that it was God, not their own valour, that gave the Canaanites and their land into their hands.

Ver. 5.

About thirty and six men; a dear victory to them, whereby Israel was awakened, and reformed, and reconciled to their God and Shield, and they hardened to their own ruin.

In the going down; by which it seems it was a downhill way to Jericho, which was nearer Jordan.

As water, soft and weak, and full of fluctuation and trembling.

Ver. 6.

Joshua rent his clothes, in testimony of great sorrow, as #Ge 37:34 44:13, for the loss felt, the consequent mischief feared, and the sin which he suspected.

Fell to the earth upon his face, in deep humiliation and fervent supplication.

Until the eventide; continuing the whole day in fasting and prayer.

Put dust upon their heads; as was usual in case of grief and astonishment, #1Sa 4:12 2Sa 1:2 13:19 Jon 3:6 Mic 1:10.

Ver. 7.

These clauses, though well intended, and offered to God only by way of expostulation and argument, yet do savour of human infirmity, and fall short of that reverence, and modesty, and submission which he owed to God; and are mentioned as instances that the holy men of God were subject to like passions and infirmities with other men.

Ver. 8.

What shall I say, in answer to the reproaches cast by our insulting enemies upon us, and upon thy name?

Israel; God's own people, which he hath singled out of all nations for his own peculiar.

See Poole "Ge 1:1", See Poole "Ge 1:2"

Ver. 9.

Which will upon this occasion be blasphemed and charged with inconstancy, unkindness, and unfaithfulness to thine own people, and with inability to resist them, or to do thy people that good thou didst intend them. Compare **#Ex 32:12 Nu 14:13 De 33:27 Joe 2:17**.

Ver. 10.

This business is not to be done by unactive supplication, but by vigorous endeavours for reformation.

Ver. 12.

Israel; some or one of them, as before **See Poole "Jos 7:1"**.

Transgressed my covenant, i.e. broken the conditions of my covenant which I have commanded them, and they have promised to perform, viz. obedience to all my commands, **#Ex 19:8 24:7**, whereof this was one, not to meddle with the accursed thing.

Of the accursed thing, which I charged them not to meddle with.

And have also stolen, i.e. taken my portion which I had reserved, **#Jos 6:19**.

Dissembled; covered the fact with deep dissimulation, and a real, if not verbal, profession of their innocency. Possibly Achan might

be suspected; and being accused, had denied it, or was resolved to deny it.

Put it even among their own stuff; converted it to their own use, and added obstinacy and resolvedness to the crime; thus he loads this sin with divers aggravations.

Ver. 12.

Because they were accursed, as I warned and threatened them, **#Jos 6:18**, they have put themselves out of my protection and blessing, and therefore are liable to the same destruction which belongs to this accursed people.

Ver. 13.

Sanctify yourselves; purify yourselves from that defilement which you have all in some sort contracted by this accursed fact, and prepare yourselves to appear before the Lord, as it is most probable they were required to do; as imploring and expecting the sentence of God for the discovery and punishment of the sin, and that the guilty person might hereby be awakened and terrified, and brought to a free and seasonable confession of his fault. And it is a marvellous thing that Achan did not on this occasion acknowledge his crime; but this is to be imputed to the heart-hardening power of sin, which makes men grow worse and worse; partly, to his pride, being loth to take to himself the shame of such a mischievous and infamous action; partly, to his self-flattering and vain conceit, whereby he might think many others were guilty as well as he, and some of them might be taken, and he escape; and partly, to the just judgment of God, whereby he blinds and hardens sinners to their own ruin. See a like instance, **#Mt 26:21,22,25**.

Ver. 14.

Which the Lord taketh; which shall be discovered or declared guilty by the lot, which is disposed by the Lord, **#Pr 16:33**, and which was to be cast in the Lord's presence before the ark. Of such use of lots, see **#1Sa 14:41,42 Jon 1:7 Ac 1:26**.

Ver. 15.

Burnt with fire, as persons and things accursed were to be. See **#Nu 15:30,35 De 13:16**. All that he hath; his children and goods, as is noted, **#Jos 7:24**, according to the law, **#De 13:6**.

He hath wrought folly; so sin is oft called in Scripture, as **#Ge 34:7 Jud 20:6**, &c., in opposition to the idle opinion of sinners, who commonly esteem it to be their wisdom and interest.

In Israel, i.e. among the church and people of God, who had such excellent laws to direct them, and such an all-sufficient and gracious God to provide for them, without any such indirect and unworthy practices.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

The family of Judah; either,

1. The tribe or people, as the word family sometimes signifies, as **#Jud 13:2 Zec 12:13 Am 3:1 Ac 3:25**, compared with **#Re 1:7**.
Or,

2. The families, as **#Jos 7:14**, the singular number for the plural, the chief of each of their five families, **#Nu 26:20,21**.

Man by man; not every individual person, as is evident from **#Jos 7:18**, but every head of the several houses or lesser families of that greater family of the Zarhites, of which see **#1Ch 2:6**.

Ver. 18.

He; either Joshua, or Zabdi by Joshua's appointment.

Ver. 19.

He calls him

my son, to show that this severe inquisition and sentence did not proceed from any hatred to his person, which he loved as a father doth his son, and as a prince ought to do each of his subjects.

Give glory to the Lord God of Israel; as thou hast highly dishonoured him, now take the shame and blame to thyself, and ascribe unto God the glory of his omniscience in knowing thy sin;

of his justice in punishing it in thee, and others for thy sake; of his omnipotency, which was obstructed by thee; and of his kindness and faithfulness to his people, which was eclipsed by thy wickedness; all which will now be evident by thy sin confessed and punished.

Ver. 20.

He seems to make a sincere and ingenuous confession, and loads his sin with all just aggravations.

Against the Lord; against his express command, and just rights, and glorious attributes.

The Lord God of Israel; the true God, who hath chosen me and all Israel to be the people of his peculiar love and care.

Ver. 21.

He accurately describes the progress of his sin, which began at his eye, which he permitted to gaze and fix upon them, which inflamed his desire, and made him *covet* them; and that desire put him upon action, and made him take them; and having taken, resolve to keep them, and to that end *hide* them in his tent. Babylonish garments were composed with great art with divers colours, and of great price, as appears both from Scripture, **#Eze 23:15**, and from divers heathen authors. *See my Latin Synopsis.*

Two hundred shekels, to wit, in weight, not in coin; for as yet they received and paid money by weight.

Under it, i.e. under the Babylonish garment; covered with it, or wrapt up in it.

Ver. 22.

Joshua sent messengers, that the truth of his confession might be evident and unquestionable, which some peradventure might think was forced from him.

They ran; partly longing to free themselves and all the people from the curse under which they lay; and partly that none of Achan's relations or others might get thither before them, and take away those things.

It was hid, i.e. the parcel of things mentioned **#Jos 7:21,24.**

Ver. 23.

Where Joshua and the elders continued yet in their assembly, waiting for the issue of this business.

Ver. 24.

His sons and his daughters; but this seems hard and unjust, and therefore forbidden by God himself, #De 24:16.

Ans. 1. That law was given to men, not to God, who certainly hath a more absolute right and sovereignty over men than one man hath over another.

2. Their death was a debt they owed to nature and to their own sins, which debt God may require when he pleaseth; and he could not take it in more honourable and excellent circumstances than these, that the death of a very few in the beginning of a new empire, and of their settlement in the land might be useful to prevent the death of many thousands, who took warning by this dreadful example, whom, if the fear of God did not, yet the love of their own and of their dear children's lives would, restrain from such dangerous and pernicious practices.

3. It is very probable they were conscious of the fact, as the Jewish doctors affirm. If it be pretended that some of them were infants, the text doth not say so, but only calls them *sons* and *daughters*. And considering that Achan was an old man, as is most probable, because he was the fifth person from Judah, (of which **See Poole "Jos 7:1"**;) it seems most likely that the children were grown up, and so capable of knowing, and concealing or discovering this fact. Nor doth it follow that they were not guilty because it is not said so; for it is apparent that many circumstances are omitted in divers historical relations in Scripture, which sometimes are supplied in other places.

His oxen, and his asses, and his sheep; which, though not capable of sin, nor of punishment properly so called, yet, as they were made for man's use, so they are rightly destroyed for man's good; and being daily killed for our bodily food, it cannot seem strange to kill them for the instruction of our minds, that hereby we might learn the detestable and contagious nature of sin, which involves innocent creatures in its plagues; and how much sorer punishments are reserved for man, who having a law given to him,

and that excellent gift of reason and will to restrain him from the transgressions of it, his guilt must needs be unspeakably greater, and therefore his sufferings more severe and terrible. Further, by this enumeration it appears that he had no colour of necessity to induce him to this fact, but was wholly inexcusable.

Ver. 25.

Stoned him with stones, and burned him with fire; which is easily understood, both out of the following words, and from God's command to do so, **#Jos 7:15**, which doubtless was here executed.

Quest. How could both these deaths be inflicted upon them?

Answ. It seems they were stoned to death, which was the punishment of such offenders, **#Nu 15:35**, and not burned to death; and therefore the stoning only of Achan is mentioned here, and not his burning; and God would have their dead carcasses burned to show his utmost detestation of such persons as break forth into sins of such a public scandal and mischief. And for the *burning* of Achan, commanded **#Jos 7:15**, it seems not likely to be meant of his burning alive, because that burning is common to *him, and all that he hath*, as is there expressed; but of the burning of his dead carcass, and other lifeless things, as the manner was with accursed things, **#De 13:16**.

Ver. 26.

A great heap of stones; as a monument of the sin and judgment here mentioned, that others might be instructed and warned by the example; and as a brand of infamy, as **#Jos 8:29 2Sa 18:17**.

The valley of Achor; or, the valley of trouble, from the double trouble expressed **#Jos 7:25**.

JOSHUA CHAPTER 8

God puts new courage into Joshua; commands him to go and besiege Ai, promising he should take it, **#Jos 8:1,2**. The stratagem whereby it is taken; it is burnt, **#Jos 8:3-22**. The king is taken prisoner; the inhabitants are put to the sword; the cattle and goods spoiled; the king is hanged, **#Jos 8:23-29**. Joshua builds an altar, **#Jos 8:30**; offers thereon, **#Jos 8:31**; writes the law on stones,

#Jos 8:32. It and its blessings and curses are read before the people, **#Jos 8:33-35.**

Ver. 1.

Take all the people of war with thee; partly to strengthen them against those fears which their late defeat had wrought in them; and partly that all of them might be partakers of this first spoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindered them in the following stratagem; and it was but fit that the military men who run the greatest hazards, should have the precedency and privilege in the spoils.

Ver. 2.

To Ai, i.e. the city and people of Ai.

As thou didst unto Jericho and her king, i.e. overcome and destroy them. This was enjoined, partly to chastise their last insolence, and the triumphs and blasphemies which doubtless their success produced; and partly to revive the dread and terror which had been impressed upon the Canaanites by Jericho's ruin, and had been much abated by the late success of Ai, and their confidence and expectation of further and greater success much raised.

Ver. 3.

To go up against Ai, i.e. to consider and conclude about this expedition of going against Ai; not as if all the people of war did actually go up, which was both unnecessary and burdensome, and might hinder their following design; but it seems to be resolved by Joshua and all the council of war, that the thirty thousand here following should be selected for the enterprise. Either,

1. The thirty thousand now mentioned; or,
2. Part of them, to wit, such as were *to lie in wait*, as seems most probable, both from the next verse, which limits it to those who were to lie in wait, and from **#Jos 8:9**, where what is here mentioned only by anticipation is actually put in execution; and it is said of them that were *sent forth*, that *they went to lie in ambush*, and did so; and these were only five thousand men, as

is expressed, **#Jos 8:12**. And the only inconvenience of this exposition is, that the pronoun relative *them* is put without, or before its antecedent, which is left to be gathered out of the following words, which is not unusual in the Hebrew tongue, as plainly appears from **#Ex 14:19 Nu 18:9 24:17 Ps 87:1 105:19 114:2 Pr 7:8 14:26**.

Ver. 4.

He commanded them; the same party last spoken of, **#Jos 8:3**, even the five thousand mentioned **#Jos 8:12**. This historical-narration seems obscure and intricate, and at first view to make three parties, one of thirty thousand, **#Jos 8:3**; one of five thousand, **#Jos 8:12**, which may seem to be two several ambushes; and a third of all the people, **#Jos 8:5,11**. But if it be more narrowly and considerately observed, it will appear that there are only two parties engaged in the taking of Ai, and but one ambush, as plainly appears by comparing **#Jos 8:9** (which manifestly speaks of that party which is mentioned **#Jos 8:3**) with **#Jos 8:12**, which speaks only of five thousand, which is justly supposed to be a part of those thirty thousand named **#Jos 8:3**, and that part which was to lie in ambush; unless we will suppose that there were two ambushes, one of thirty thousand, and the other of five thousand, both lying in wait in the same quarter, even *between Beth-el and Ai*, on the west side of Ai, the only place where the ambush lay, as is said both **#Jos 8:9,12,13**, which seems absurd and incredible. And besides, in the execution of this command, there is mention but of one ambush, **#Jos 8:12-14,19**, and they are said to consist only of five thousand, **#Jos 8:12**, and they only take and burn the city, **#Jos 8:19**; so that the other supposed ambush of thirty thousand is perfectly vanished and lost, and did nothing in this work; which also is very improbable. And therefore that thirty thousand, **#Jos 8:3**, are the same who are called *the people*, and *the people of war that were with Joshua*, **#Jos 8:5,11**, which is pitched on the north side of Ai, **#Jos 8:11,13**, as the ambush did on the west side; but for any other side of the city, or a third party placed elsewhere about Ai, we read not one word; and therefore it may well be presumed there were no more employed to take it.

Ver. 5.

That are, or, *that* shall be; for at present he sent them away, #Jos 8:9, but he next morning followed them, and joined himself with the prover. #Jos 8:10,11.

We will flee; I and the twenty-five thousand with me.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

Ye shall rise up from the ambush, to wit, upon the signal given, of which #Jos 8:18.

Ver. 8.

Ye shall set the city on fire, to wit, part of it, as a sign to their brethren of their success; for the whole city was not burnt now, but afterwards, as is said #Jos 8:28.

Ver. 9.

Sent them forth; the same party designed by the pronoun *them*, #Jos 8:3, of which see the notes there.

Among the people, Heb. *that people*, to wit, the people of war, as they are called, #Jos 8:11, to wit, the main body of that host, consisting of thirty thousand.

Ver. 10.

The people, Heb. *that people*, not all the people of Israel, which was needless, and required more time than could now be spared; but the rest of that host of thirty thousand, whereof five thousand were sent away; and now the remainder are numbered, partly to see whether some of them had not withdrawn themselves, taking the advantage of the night, and of the design of laying an ambush; and partly that it might be evident that this work was done without any loss of men, and thereby they might be encouraged to trust in God, and to proceed vigorously and resolutely in their work.

The elders of Israel; either,

1. The military elders, the chief commanders of his army. But they seem to be included in the thirty thousand, #Jos 8:3, which are

supposed to be furnished and led by their several commanders; and such persons are scarce ever called the

elders of Israel. Or rather,

2. The chief magistrates and rulers of Israel under Joshua, who are commonly so called; and these, I suppose, went with Joshua, and with the army, to take care that the cattle and the spoil of the city, which was given by God to all Israel for a prey, **#Jos 8:2,27**, might be justly and equally divided between those that went to battle, and the rest of the people, according to the example and prescript, **#Nu 31:27**; and that they who were present and assistant in the taking of that city, might not engross the whole to themselves, as is usual for soldiers in those cases to do.

Ver. 11.

The people of war that were with him, to wit, the thirty thousand mentioned **#Jos 8:3**, or the most of them.

Ver. 12.

And he took, or, rather, *but he had taken*, to wit, out of the said number of thirty thousand, for this is added by way of recapitulation and further explication of what is said in general, **#Jos 8:9**.

Ver. 13.

To wit, accompanied with a small part of the host now mentioned, i.e. very early in the morning, *when it was yet dark*, as is said in a like case, **#Joh 20:1**, whence it is here called night, though it was early in the morning, as is said **#Jos 8:10**; for it seems most probable that all was done in one night's space, and in this manner: Joshua sends away the ambush *by night*, **#Jos 8:3**, and lodgeth that night with twenty-five thousand men, **#Jos 8:9**, not far from the city. But not able nor willing to sleep all night, he rises very early, **#Jos 8:10**, and numbers his men, which by the help of the several officers was quickly done, and so immediately leads them towards Ai; and while it was yet duskish or night, he goes into the midst of the valley, **#Jos 8:13**; and when the day dawns he is discovered by the king and people of Ai, who thereupon *rose up early* to fight with them, **#Jos 8:14**. Though others conceive this was the second night, and so the ambush had

lain hid a night and a day together. But then there might be danger of their being discovered, although that danger may seem to be the less, because Ai might be shut up, that none might go out nor come in, but by order, and upon necessity, because of the nearness of their enemies, as Jericho formerly was for the same reason, **#Jos 6:1**. Into the midst of the valley; which was near the city, thereby to allure them forth.

Ver. 14.

All his people, to wit, all his men of war, for the rest were left in Ai, **#Jos 8:16**.

At a time appointed; at a certain hour agreed upon between the king and people of Ai, and of Beth-el too, who were their confederates in this enterprise, as it may seem from **#Jos 8:17**. Possibly they might appoint the same hour of the day on which they had fought against Israel with such good success, looking upon it as a lucky hour.

Before the plain, i.e. towards or in sight of that plain or valley in which the Israelites were, that so they might put themselves in battle-array.

He wist not that there were liers in ambush; the former success having made him more careless and secure, as is usual in such cases; God also blinding his mind, and infatuating him, as he useth to do with those which he intends to destroy.

Ver. 15.

Made as if they were beaten before them, i.e. fled from them, as it were for fear of a second blow; and peradventure some of them might be wounded, though none were killed, and might make that the pretence of their fleeing away.

The wilderness lay between Ai and Jericho, whither they now seemed to flee.

Ver. 16.

All the people, to wit, all that were able to bear arms, for old men and children were unfit for the pursuit or fight; and that they were yet left, may seem from **#Jos 8:24,25**.

Ver. 17.

Not a man, to wit, fit for war. *Beth-el*, being a neighbouring city, and encouraged by the former success, had sent some forces to assist them; and now, upon notice sent to them of the flight of their common enemies, or upon some other signal given, which might easily be done, having been appointed beforehand, as is usual in such cases, all their men of war join with those of Ai in the pursuit.

Ver. 18.

The spear, or, *thy banner*; or there might be some banner in the end of his spear. This was prescribed and practised, either,

1. For a sign to his host present with him, to stop their flight, and make head against the pursuers; or,

2. For a signal to the liers in wait, as may seem from **#Jos 8:19**, who, though they were at some distance, might know this from persons whom they had set in some high and convenient places to observe Joshua's motion, and to give notice from one to another, and that speedily, as is common in such cases, until it came to the whole ambush; or,

3. As a mystical token of God's presence and assistance with them, and of their victory; or as a mean by God's appointment contributing to their good success, as the like posture of Moses lifting up his hand was, **#Ex 17:11,12**, which may be the reason why he continued this posture till the enemies were all destroyed, **#Jos 8:26**; whereas if it had been a signal only, it was sufficient to do it for a little while. I know no reason why all these ends might not be joined together.

Ver. 19.

i.e. Not all of it, as appears both from **#Jos 8:28**, and because then they had lost that prey which God had allowed them; but some part of it, enough to raise a smoke, and give notice to their brethren of their success.

Ver. 20.

No power, or, *place*; for so the Hebrew word is oft used, as **#Nu 2:17 Ne 7:4 Job 37:7 Ps 104:25 Isa 22:18 56:5**.

Ver. 21.

All Israel, i.e. all the Israelites there present, or all those who seemed to flee away before.

Ver. 22.

The other; they who lay in ambush. So their late success was a real mischief to them, as being the occasion of their total ruin.

Ver. 23.

Reserving him to a peculiar and more ignominious punishment, for the terror of the other kings, who were the chief causes of all that opposition and disturbance which Israel met with in gaining the possession of the Promised Land.

Ver. 24.

i.e. The inhabitants of it, the *men*, who through age or infirmity were unfit for war, and the women, **#Jos 8:25**.

Ver. 25.

Not strictly, but largely so called, who were now in Ai, either as constant and settled inhabitants, or as sojourners, and such as came to them for their help, such as being confederate with them are esteemed as one with them; for it is evident that *the men of Beth-el* are included in this number, **#Jos 8:17**, the Israelites who took this number being unable to distinguish who belonged to the one city, and who to the other.

Ver. 26.

Either,

1. He ceased not to fight with that hand. Or,
2. He kept his hand and spear in the same posture, both stretched out and lifted up, as a sign both to encourage them, and to direct them to go on in the work. **See Poole "Jos 8:18"**.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

For ever, or, for a long time, as that word oft signifies, as **#Ge 6:3 Isa 42:14**; for that it was after some ages rebuilt, may seem from **#Ne 11:31**, unless that were another city built near the former, there being some little difference in the name also.

Ver. 29.

He dealt more severely with the kings of Canaan than with the people, partly because the abominable wickedness of that people was not restrained and punished, (as it should have been,) but countenanced and encouraged by their evil examples and administrations; and partly because they were the principal authors of the destruction of their own people, by engaging them in an obstinate opposition against the Israelites.

That they should take his carcass down from the tree, according to God's command in that case, **#De 21:22,23**. He chose

the entering of the gate of the city, either as most commodious, now especially when all the city within the gate was already turned into a heap of stones and rubbish; or because this was the usual place of judgment, and therefore proper to bear the monument of God's just sentence against him, not without reflection upon that injustice which he had been guilty of in that place.

Ver. 30.

Then, to wit, after the taking of Ai. For they were obliged to do this when they were brought over Jordan into the land of Canaan, **#De 11:29 27:2,3**, which is not to be understood strictly, as if it were to be done the same moment or day; for it is manifest they were first to be circumcised, and to eat the passover, which they did, and which was the work of some days; but as soon as they had opportunity to do it, which was now when these two great frontier cities were taken and destroyed, and thereby the coast cleared, and the bordering people under great consternation and confusion, that all the Israelites might securely march thither. And indeed this work was fit to be done as soon as might be, that thereby they might renew their covenant with, and profess their

subjection to, that God by whose help alone they could expect success in their great and difficult enterprise.

Built an altar, to wit, for the offering of sacrifices, as appears from the following verse, and from **#De 27:5-7**.

In Mount Ebal. Why not on Mount Gerizim also?

Answ. Because God's altar was to be but in one place, **#De 12:13,14**, and this place was appointed to be Mount Ebal, **#De 27:4,5**, which also seems most proper for it, that in that place whence the curses of the law were denounced against sinners, there might also be the tokens and means of grace, and peace and reconciliation with God, for the removing of the curses, and the procuring of God's blessing unto sinners.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

Not upon the stones of the altar, which were to be rough and unpolished, **#Jos 8:31**, but upon other stones, smooth and plastered, as is manifest from **#De 27:2**.

A copy of the law of Moses; not certainly the whole five books of Moses, for what stones and time would have sufficed for this! nor the blessings and the curses here following, which never are nor can without great impropriety be called the law of Moses, seeing they presuppose the law, and the observation or transgression thereof, to which they belong, only as rewards of the one, and punishments of the other: but the most weighty and substantial parts of the law, as may be gathered from the laws which are mentioned, and to the violators whereof the curses are applied, **#De 27:15**, and especially the law of the ten commandments.

Ver. 33.

All Israel, i.e. the whole congregation, old and young, male and female, as it follows, **#Jos 8:35**.

On this side the ark, and on that side, i.e. some on one side of it, and some on the other. Mount Gerizim and Mount Ebal were in

the tribe of Ephraim, not far from Shechem, as appears both from Scripture, **#De 11:29,30 27:12 Jud 9:7**, and from other authors who lived in those parts, as Josephus and the Jewish doctors. That they should bless, or curse, which is easily understood out of the following verse, and from **#De 27:13**, &c.

Ver. 34.

Afterward; after the altar was built, and the stones plastered and writ upon.

He read, i.e. he commanded the priests or Levites to read, **#De 27:14**.

The blessings and cursings; which words come in not by way of explication, as if the words of the law were nothing else besides the blessings and curses; but by way of addition, to note that these were read over and above the words of the law.

He saith not, *according to all that was written upon those stones*, but in the book of the law, which shows the mistake of them that think the same things were both read and written upon these stones.

Ver. 35.

There was not a word which Joshua read not; therefore he read not the blessings and curses only, as some think, but the whole law, as the manner was when all Israel, men and women, were assembled together, as we read, **#De 31:10-12**. That were conversant among them, i.e. who were proselytes, for no others can be supposed to be with them at this time.

JOSHUA CHAPTER 9

The kings of Canaan hear of Joshua's exploits; consult together, and conclude to fight against Israel, **#Jos 9:1,2**. The Gibeonites, feigning themselves to be of a far country, obtain a league, **#Jos 9:3-15**. The craft is discovered; the promise which was confirmed with an oath remains firm, **#Jos 9:16-20**. But for a punishment they are condemned to perpetual slavery, **#Jos 9:21-27**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

They gathered themselves together; not actually, as the following history shows; but they entered into a league or confederation to do this.

Ver. 3.

Or, *but when the inhabitants*; for he shows that these took another and a wiser course.

Gibeon; a great and royal city of the Hivites, **#Jos 10:2 11:19**.

Ver. 4.

Ambassadors, sent from a far country, as they say, **#Jos 9:6**.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

Gilgal; the place of their head-quarters. To the men of Israel, to wit, those who used to meet in council with Joshua, to whom it belonged to make leagues, as it here follows, even the princes of the congregation; not the common people, as appears both from **#Jos 9:15,18,19,21**, and from common usage of all ambassadors, who generally deliver their message to and treat with princes, not people. And the Hebrew word *iseh*, here used, sometimes notes men of eminency and dignity.

Now therefore, because we are not of this people, whom, as we are informed, you are obliged utterly to destroy; that which appeared sufficiently, by the Israelites' practice in destroying the Amorites beyond Jordan, and the people of Jericho and At, without any allowance for sex or age; and by common rumour, and the report of the Israelites and other persons who dwelt among them, or had converse with them, as Rahab and all her kindred; and by the nature of the thing, because they were to possess that whole land, and were not to mix themselves with the people of it.

Ver. 7.

The Hivites, i.e. the Gibeonites, who were Hivites, **#Jos 11:19**.

Among us, i.e. in this land, and so are of that people with whom we are forbidden to make any league or covenant, #Ex 23:32,33 De 7:2 20:15,16.

Ver. 8.

We are thy servants; we desire a league with you upon your own terms; we are ready to accept of any conditions.

Who are ye? and from whence come ye? for this free and general concession of theirs gave Joshua just cause to suspect that they were of the cursed Canaanites.

Ver. 9.

Because of the name of the Lord; being moved thereunto by the report of his great and glorious nature and works; so they gave them hopes that they would embrace their religion.

All that he did in Egypt: they cunningly mention those things only which were done some time since, and say nothing of the dividing of Jordan, nor of the destruction of Jericho and Ai, as if they lived so far off that the fame of those things had not yet reached them.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

The men, i.e. the princes, as before, #Jos 9:6.

Took of their victuals; not from their want or any desire they could have to such unpleasant and unwholesome food; nor in a ceremony usual in making leagues, for that was not now done, but

in the next verse; but that they might examine the truth of what they said.

Asked not counsel at the mouth of the Lord, as they ought to have done upon all such weighty and doubtful occasions. So they are accused of rashness, and neglect of their duty. For though it is probable, if God had been consulted, he would have consented to the sparing of the Gibeonites; yet it should have been done with more caution, and an obligation left upon them to embrace the true religion, which here was omitted.

Ver. 15.

To let them live, i.e. that they would not destroy them. Some question whether this league was lawful and obliging, because it is contrary to a positive and precedent law of God, by which they were enjoined to make no peace with them, but utterly to destroy them, #**Ex 23:32 Ex 34** &c. But this law seems to admit of some exception and favourable interpretation, and that taken from the reason and soul of that law; which was this, that the Israelites might not be tainted with their idolatry and other abominations by cohabitation with them; and therefore when that reason ceased, i.e. if they were willing to relinquish their possessions and idolatry, and other wickedness, and to embrace the true religion, they might be spared. And though this law was delivered in general terms, because God foresaw that the Israelites would be most prone to err on that hand, by sparing those whom they should destroy; yet that it was to be understood with an exception of penitents and true converts might easily be gathered, both from the example of Rahab, and from the tenor of Divine threatenings, which, though absolutely delivered, allow of this exception; as appears from #**Jer 18:7,8 Jon 3 Jon 4**, and from the great kindness and favour which God hath manifested unto all true penitents, in delivering them from evils threatened to them, and inflicted upon others; which kindness of God we also are obliged to imitate by virtue of that natural and moral law of God implanted in us, and revealed to us, to which such positive commands as this of killing the Canaanites must give place. And that this league was lawful and obliging, may seem probable,

1. Because Joshua and all the princes upon the review concluded it so to be, and spared them accordingly, **#Jos 9:19,20,22,23**.
2. Because God punished the violation of it long after, **#2Sa 21:1**.
3. Because God is said to have hardened the hearts of all other cities not to seek peace with Israel, that so he might utterly destroy them, **#Jos 11:19,20**, which seems to imply that their utter destruction did not necessarily come upon them by virtue of any absolute and peremptory command of God to destroy them, but by their own obstinate hardness, whereby they neglected and refused to make peace with the Israelites.

Object. This league was grounded upon a deceit and error of the persons, which also they had entered a caution against, **#Jos 9:7**.

Answ. Their supposition that they were Canaanites was indeed a part of the foregoing discourse, **#Jos 9:7**, and the Israelites rested satisfied with their answer, and believed they were not, and so entered into the league; but that league was absolute, not suspended upon that or any other condition; and the error was not about the persons, but about the country and people to which they belonged, which was not material to this contract, no more than it is to a contract of marriage, that the one person believed the other to be of another country or family than indeed they were.

Ver. 16.

At the end of three days, i.e. at the last of them, or upon the third day, as it is said **#Jos 9:17**; so this phrase is elsewhere used, as **#De 14:28 31:10**. Or it may be properly understood, that after three days they heard this; and on the day after they heard this, they came to their cities, as is said, **#Jos 9:17**.

Ver. 17.

Cities which were subject to Gibeon, which was the royal city, **#Jos 10:2**.

Ver. 18.

Partly, from that proneness which is in people to censure the actions of their rulers; partly, because they might think the princes by their rashness had brought them into a snare, that they could neither kill them for fear of the oath, nor spare them for fear of God's command to the contrary; and partly, for their desire of the

possession and spoil of these cities, of which they thought themselves hereby deprived.

Ver. 19.

They plead not the lawfulness or the prudence of the action, but only the obligation of an oath; of which, though it was procured by fraud, they perceived the people sufficiently sensible.

We may not touch them, i.e. not hurt them, as that word is oft used, as **#Ge 26:11 Ps 105:15 Ps 144:5**; or not smite them, as is said, **#Jos 9:18**.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

i.e. Let them be public servants, and employed in the meanest offices and drudgeries, (such as this was, this one kind being put for all the rest, as it is **#De 29:11**) for the use and benefit of the congregation; to do this partly *for* the sacrifices and services of *the house of God*, as it is expressed, **#Jos 9:23**, which otherwise the Israelites themselves must have done, partly for the service of the camp or body of the people, and sometimes upon occasion even to particular Israelites; whence they are made *bondmen*, which is mentioned as a filing distinct from their service *in the house of God*, **#Jos 9:23**. And so they are in effect stripped of all their possessions, whereby the main ground of the people's quarrel was taken away.

As the princes had promised them; or, *because or seeing that* (as the Hebrew word sometimes signifies) *the princes* (i.e. we ourselves; they speak of themselves in the third person, which is very frequent in the Hebrew language) had promised it to them, to wit, that they should live, and confirmed their promise by an oath. So the princes speaking here to the people allege the promise or oath of the princes when they met among themselves, and apart from the people. And this change of persons may possibly arise from hence, because some of the princes who were present in the assembly of the princes might now be absent upon some occasion. And this clause relates not to the next words, which are fitly enclosed within a parenthesis, but to the foregoing clause,

let them live, because the princes have promised them their lives.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

Ye are cursed; you shall not escape the curse of God, which by Divine sentence belongs to all the Canaanites, who are a people devoted by God to ruin, but only change the quality of it; you shall feel that curse of bondage and servitude, which is proper to your race by virtue of that ancient decree, **#Ge 9:25**; you shall live indeed, but in a poor, vile, and miserable condition.

There shall none of you be freed from being bond-men; the slavery which is upon you shall be entailed to your posterity.

Hewers of wood and drawers of water for the house of my God: this only service they mention here, because it was their principal and most durable servitude, being first in the tabernacle, and then in the temple, whence they were called *Nethinims*, **#1Ch 9:2 Ezr 2:43**; whereas their servitude to the whole congregation would in a great measure cease when the Israelites were dispersed to their several habitations.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

We are in thine hand, i.e. in thy power to use as thou wilt. We refer ourselves to thee and thy own piety and probity, and faithfulness to thy word and oath; if thou wilt destroy thy humble suppliants, we submit.

Ver. 26.

So as was said **#Jos 9:23**, and so as here follows.

Ver. 27.

By which it appears that they were not only to do this service in God's house, but upon all other occasions, as the congregation needed or required their help.

JOSHUA CHAPTER 10

Five of the kings of Canaan, afraid of Joshua, are angry with the Gibeonites, and wage war against them; they send to Joshua for succours, **#Jos 10:1-5**. He rescues them, **#Jos 10:6-10**. God casts down hail-stones upon the enemy, **#Jos 10:11**. Joshua prays to God, and commands the sun to stand still, which it does for the space of a day, **#Jos 10:12-15**. The five kings hide themselves in caves, where Joshua causeth them to be shut up, afterwards to be brought forth, scornfully used, and hanged, and thrown into a cave by Makkedah, **#Jos 10:16-27**. This place taken, the king, city, and all therein are burnt, **#Jos 10:28**. Joshua doth the same to Libnah and Lachish, **#Jos 10:29-32**; to Gezer, Eglon, Hebron, Debir, and all the land, **#Jos 10:33-42**. Joshua returns to Gilgal, **#Jos 10:43**.

Ver. 1.

i.e. Were conversant with them, had yielded themselves to their disposal, submitted themselves to their laws, had mingled interests with them.

Ver. 2.

They feared, i.e. he and his people, the *king* being spoken of **#Jos 10:1**, as a public person representing all his people. Or, he and the following kings, **#Jos 10:3**. But this fear is mentioned, **#Jos 10:2**, as the cause why he sent to those kings.

As one of the royal cities; either,

1. Really a royal city, the Hebrew particle *caph* oft signifying the truth of a thing, as **#Ho 4:4 5:10**, and oft elsewhere. Or,

2. Equal to one of the royal cities, though it had no king, but seems to be governed aristocratically by their elders, **#Jos 9:11**.

Ver. 3.

He sent, either because he was superior to them in power or dignity, or because he was nearest the danger, and most forward in the work.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

Amorites; this name being here taken largely or generally for any of the Canaanites, as is frequent; for, to speak strictly, the citizens of Hebron, here mentioned, **#Jos 10:3**, were Hittites; thus the Gibeonites, who were Hivites, **#Jos 10:19**, are called Amorites, **#2Sa 21:2**. It is reasonably supposed that the Amorites, being numerous and victorious beyond Jordan, did pour forth colonies or forces into the land of Canaan, and there subdued divers places, and so communicated their name to all the rest.

Ver. 6.

The men of Gibeon sent, or, *had sent*, when their enemies were drawn towards them, which they could easily learn. *Slack not thy hand*; do not neglect nor delay to help us. *From thy servants*, whom thou art obliged to protect both in duty, as thou art our master and ruler; and by thy own interest, we being part of thy possessions; and in ingenuity, because we have given ourselves to thee, and put ourselves under thy protection.

In the mountains; in the mountainous country.

Ver. 7.

Having, no doubt, asked advice of God first, which is implied by the answer God gives to him, **#Jos 10:8**.

And all the mighty men, or, *even*, or *that is*, as this particle is oft used, as hath been noted before. So it seems put here by way of explication and restriction; having said

all the people of war, he now adds, *even all the mighty men, &c.*, i.e. an army of the most valiant men picked out from the rest; for it is not probable, either that he would take so many hundred thousands with him, which would have hindered one another, or that he would leave the camp without an army to defend it.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

Though assured by God of the victory, yet he useth all prudent means, and surpriseth them. It is not said that he went from Gilgal

to Gibeon in a night's space, but only that he travelled all night; unto which you may add part either of the foregoing or of the following day.

Ver. 10.

Slew them, or, *he slew them*; either God or Israel; for God's work is described #**Jos 10:11**.

At Gibeon, Heb. *in Gibeon*; not in the city, but in the territory belonging to it; as Joshua is said to be in Jericho, #**Jos 5:13**.

Ver. 11.

Great stones, i.e. hailstones of extraordinary greatness and hardness, cast down with that certainty as to hit the Canaanites, and not their pursuers the Israelites, and with that force as to kill them. Josephus affirms that thunder and lightning were mixed with the hail, which may seem probable from #**Hab 3:11**.

Ver. 12.

Joshua spake to the Lord, to wit, in way of petition for this miracle; being moved to beg it out of zeal to destroy God's enemies, and directed to it by the motion of God's Spirit; and receiving a gracious answer, and being filled with holy confidence of the success, he speaks the following words before the people, that they might be witnesses of it.

In the sight of Israel, i.e. in the presence and audience of Israel; seeing being sometimes put for hearing, as #**Ge 42:1**, compared with #**Ac 7:12**; although these words may seem rather to be joined with the following, thus,

In the sight of Israel stand still, O sun, &c., which sense the Hebrew accents favour.

Upon Gibeon, i.e. over and above or against Gibeon, i.e. in that place and posture in which now it stands towards and looks upon Gibeon. Let it not go down lower, and by degrees, out of the sight of Gibeon. It may seem that the sun was declining; and Joshua perceiving that his work was great and long, and his time but short, begs of God the lengthening out of the day, and that the sun and moon might stop their course, and keep the place in which they now were.

In the valley, or, *upon the valley*; as before, *upon Gibeon*; the preposition being the same there and here.

Ajalon; either,

1. That Ajalon which was in the tribe of Zebulun, **#Jud 12:12** northward from Gibeon. Or rather,

2. That Ajalon which was in the tribe of Dan, **#Jos 19:42 Jud 1:35**, westward from Gibeon, For,

1. This was nearer Gibeon than the other.

2. This was most agreeable to the course of the sun and moon, which is from east to west.

3. This way the battle went, from Gibeon westward to Ajalon, and so further westward, even to Lachish, **#Jos 10:31**. And he mentions two places, Gibeon and Ajalon, not as if the sun stood over the one, and the moon over the other, which is absurd and ridiculous to affirm, especially these places being so near the one to the other; but partly to vary the phrase, as is common in poetical passages; partly because he was in his march in the pursuit of his enemies to pass from Gibeon to Ajalon; and he begs that he may have the help and benefit of longer light to pursue them, and to that end that the sun might stand still, and the moon also; not that he needed the moon's light when he had the sun's, but because it was fit, either that both the sun and moon should go, or that both should stand still, to prevent disorder and confusion in the heavenly bodies.

Ver. 13.

Stood still, Heb. *was silent*, i.e. still, as this phrase is commonly used, as **#1Sa 14:9 Ps 4:4 Jon 1:12**; the cessation of the tongue's motion being put synecdochically for the cessation of any other motion or action.

Until the people had avenged themselves upon their enemies, i.e. till they had utterly destroyed them, as is mentioned in the following chapter.

The book of Jasher; either of a man so called, or of *the righteous or upright*, wherein possibly the memorable actions of worthy men were recorded, and this amongst the rest. And this

book was written and published before Joshua wrote his, and so is fitly alleged here. But this, as well as some few other historical books, is lost, not being a canonical book, and therefore not preserved by the Jews with the same care as they were.

So the sun stood still: here is no mention of the moon, because the sun's standing was the only thing which Joshua desired and needed; and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be but a poetical phrase and relation of the victory, that Joshua did so many and such great things in that day, as if the sun and moon had stood still and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still, is affirmed, Hab 3:11; **#/APC Sir 46:5,6**. And if it seem strange to any one that so wonderful a work, observed by the whole world that then was, should not be mentioned in any heathen writers; he must needs be satisfied, if he, considers, that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of any thing done before the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called by the learnedest heathens the uncertain, unknown, or obscure time. *In the midst of heaven*; not mathematically, in the very meridian or middle part of that hemisphere; but morally, and with some latitude, when it had begun a little to decline, the consideration whereof seems to have given Joshua occasion for his desire.

About a whole day, i.e. for the space of a whole day. Understand an artificial day, between sun-rising and sun-setting; for that was the day which Joshua needed and desired, a day to give him light for his work.

Ver. 14.

There was no day like that, to wit, in those parts of the world in which he here speaks, and about which the comparison is here made: vain therefore is that objection, that the days are longer near the northern and southern poles, where they are constantly longer at certain seasons, and that by the order of nature; whereas

the length of this day was purely contingent. and granted by God in answer to Joshua's prayer, as is here added.

Object In Hezekiah's time, and at his prayer, there was a day which may seem to have been longer; for the sun went back ten degrees in ten hours, and then returned again ten degrees in ten hours, and so it was twenty hours longer than a common day, and so longer than this.

Answer It is not certain either that each degree designed an hour, and not rather half an hour, or a quarter, as others think; or that the sun returned those ten degrees as slowly as he went down before or after. Besides, it was now near summer solstice, when the day was longest, and about fourteen hours; and that being doubled, the artificial day was twenty-eight hours; and because there is not the least evidence that Hezekiah's day was longer, but rather of the contrary, it is much more reasonable to believe this Scripture assertion, than to deny or question upon mere suppositions or idle conjectures.

Harkened unto the voice of a man, to wit, in such a manner to alter the course of nature, and of the heavenly bodies, that a man might have more time to pursue and destroy his enemies.

The Lord fought for Israel this is added as the reason why God was so ready to answer Joshua's petition herein, because he was engaged and resolved to fight for Israel, and that in a more than ordinary manner.

Ver. 15.

Not immediately, or upon the same day, but after he had despatched the matter which here follows; as appears by **#Jos 10:43**, where the very same words are repeated, to show that that was the meaning of them. And they are put here to close the general discourse of the fight, which begun **#Jos 10:10**, and ends here; which being done, he particularly describes some remarkable passages, and closeth them with the same words.

Ver. 16.

The

five kings named above, **#Jos 10:3**.

In a cave, as a place of most secrecy or security; but there is no escaping the eye or hand of God, who here brought them into a net of their own making.

At Makkedah, Heb. *in Makkedah*; not in the city, for that was not yet taken; but in the territory of it; as in Gibeon, #**Jos 10:10**.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

Stay ye not; lose not your opportunity by your sloth or negligence. The hindmost of them; their reward, all whom you can overtake. To enter into their cities, whereby they will recover their strength, and renew the war.

The Lord hath delivered them into your hand; your work will be easy, God hath already done the work to your hands.

Ver. 20.

i.e. Joshua by the children of Israel; or the children of Israel, i.e. a party of them, by the command, direction, and encouragement of Joshua; for Joshua himself went not with them, but abode in the siege before Makkedah, #**Jos 10:21**.

Ver. 21.

To the camp; to the body of the army which were encamped there with Joshua to besiege that place.

None moved his tongue; not so much as a dog, as it is expressed, #**Ex 11:7**. Not only their men of war could not find their hands, but they were all so confounded, that they could not move their tongues in way of insultation and reproach, as doubtless they did when the Israelites were repulsed and smitten at Ai; but now they were silenced as well as conquered; they durst no more provoke nor injure the Israelites.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

Put your feet upon the necks of these kings: this he did not from pride and contempt of their dignity in itself; but, partly, as a punishment of their impious rebellion against their sovereign Lord; partly, in pursuance of that curse of servility due to all this people, **#Ge 9:25**; partly, as a token to assure his captains that God would subdue the proudest of them all under their feet; and partly, to oblige and teach his people severely to execute the judgment of God upon them, and not to spare any of them, either out of a foolish pity, or out of respect to their dignity, as Saul afterwards spared Agag to his own ruin.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

He **hanged them**, after they were dead, as a brand of infamy, and for the terror and instruction of others.

Ver. 27.

Laid great stones in the cave's mouth; that neither wild beasts could come at them to devour them, nor any of their people to give them honourable burial.

Ver. 28.

That day, on which the sun stood still, or on which the five kings were hanged. Nor is it strange that so much work was done, and places so far distant taken, in one day, when the day was so long, and the Canaanites struck with such a terror. *The king of Jericho was hanged*, or otherwise killed, as appears from **#Jos 6:2**.

Ver. 29.

All Israel, to wit, who were with him in this expedition.

Libnah, a city of Judah, **#Jos 15:42**

Ver. 30.

All the souls, i.e. the human souls; for all the cattle they had for a prey.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

On the second day; either the day after his first laying of the siege, or after the taking of Makkedah and Libnah.

Ver. 33.

Gezer; either that in Ephraim, of which **#Jos 16:3 Jud 1:29**; but that seems too remote from the other places; or rather, that in Judah, which was near Lachish, **#1Ch 14:16**, whose king therefore was more capable, and more obliged to help them for his own sake.

Ver. 34.

Eglon, a city of Judah, **#Jos 15:39**.

Ver. 35.

On that day on which they first attempted it.

Ver. 36.

Which though they took and killed all its inhabitants, yet they did not keep it; and therefore when Joshua and his army had forsaken it, and were returned to Gilgal, it seems the giants and other Canaanites being burnt out, or driven away from their former seats, planted and fortified themselves there; which made it necessary for Caleb to take it a second time, as is recorded **#Jos 15:14 Jud 1:10**. Or this is the same story, and the same conquest of Hebron, which is here generally related, and afterwards repeated, and more particularly described, **#Jos 15:13,14**.

Ver. 37.

The king thereof; either him mentioned before, **#Jos 10:23** whose death is here repeated in this account of the general destruction of all the inhabitants of that place, or his heir or successor.

All the cities thereof which were subject to its jurisdiction; this being, it seems, a royal city, as Gibeon was, #**Jos 10:2**, and having cities under it as that had, #**Jos 9:17**.

Ver. 38.

He is said to return thither, not as if he had been there before, but because having gone as far westward and southward as he thought fit, even as far as Gaza, #**Jos 10:41**, he now returned towards Gilgal, which lay northward and eastward from him, and in his return fell upon Debir: **See Poole "Jos 15:15"**.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

All that breathed, i.e. all mankind, by a synecdoche; for they reserved the cattle for their own uses.

As the Lord God of Israel commanded: this is added for the vindication of the Israelites, whom God would not have to suffer in their reputation for executing his commands; and therefore he acquits them of that implacable hatred and heinous cruelty which they might be thought guilty of, and ascribes it to himself and his own just indignation against this most wicked people.

Ver. 41.

Kadesh-barnea lay in the south of Canaan, #**Nu 34:4 De 1:19 Jos 15:3**.

Gaza was in the south-west of Canaan. So he here signifies that Joshua did in this expedition subdue all those parts which lay south and west from Gilgal.

Goshen; not that Goshen in Egypt, but another in Judah, #**Jos 11:16 15:51**.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

No text from Poole on this verse.

JOSHUA CHAPTER 11

The other kings and cities of Canaan gather themselves together to fight against Israel, #Jos 11:1-5. God encourages Joshua, promising him victory, #Jos 11:6. The Canaanites destroyed; their cities taken; Hazor burnt; the Anakims cut off, #Jos 11:7-21; those in Gaza, Gath, and Ashdod excepted, #Jos 11:22,23.

Ver. 1.

Hazor, the chief city of all those parts, #Jos 11:10.

Had heard those things: this was a remarkable instance of the wisdom and goodness of Divine Providence, which so governed the minds and hearts of the Canaanites, that they were not at all united under one king, but divided amongst many petty kings; and next, that these did not all unanimously join their counsels and forces together to oppose the Israelites at their first entrance, which their own wisdom and interest obliged them to do; but quietly suffered the destruction of their brethren, thereby preparing the way for their own.

Shimron, called *Shimron-meron*, #Jos 12:20.

Achshaph, a place in the tribe of Asher, the furthest part of the land toward the north and west.

Ver. 2.

On the north of the mountains, Heb. *on the north* (which may be the general designation of all the particular places following, that they were in the northern parts of Canaan, as those mentioned #Jos 10, were in the southern parts) *in the mountain*; either in or near the famous mountain of Lebanon, called *the mountain* by way of eminency; or in the mountainous country. *South of Chinneroth*, Heb. *in the plain lying southward from Chinneroth*, or the lake of Gennesaret. See #De 3:17 Lu 5:1.

Dor; a place upon the coast of the midland sea.

Ver. 3.

The Canaanites properly so called lived part of them on the east near Jordan, and part on the west near the sea, and both are here united.

The Hivite under Hermon; that dwelt under Mount Hermon in the north of Canaan, whereby they are differenced from those Hivites who lived in Gibeon; of which before.

Mizpeh; that *Mizpeh* which was in the northern part of Gilead; of which **#Ge 31:49 Jud 11:29**. But there were other cities called by that name, which signifying a watching-place, might be easily applied to several places of good prospect. Besides this, there is one Mizpeh of Judah, **#Jos 15:38**; another of Benjamin, **#Jos 18:26**; a third in Moab, **#1Sa 22:3**.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

The waters of Merom; a lake made by the river Jordan in the northern part of it, which was in the territory of the king of Shimron, or Shimron-meron, and near Hazor, Jabin's royal city, and almost in the middle of these confederate kings.

Ver. 6.

Hough their horses, i.e. cut their hamstrings, that they may be unfit for war. For God forbade them to have or keep many horses, **#De 17:16**, now especially, that they might not trust to their horses, as men are apt to do, nor distrust God for want of so necessary a help in battle; nor ascribe the conquest of the land to their own strength, but wholly to God, by whose power alone a company of raw and unexperienced footmen were able to subdue so potent a people, which besides their great numbers, and giants, and walled cities, had the advantage of many thousands of horses and chariots.

Ver. 7.

When they least expected them, intending there to refresh, and prepare, and order themselves for the offensive war which they designed.

Ver. 8.

Zidon, a great and famous city in the north-west part of Canaan, and upon the sea.

Misrephoth-maim, a place not far from Zidon, supposed to be so called from the salt or glass which they made there. The valley of Mizpeh, under Mount Hermon, as appears by comparing this with #Jos 11:3,17, where it seems to be called the valley of Lebanon. This lay on the east, as Zidon did on the west; and so it seems they fled several ways, and the Israelites also divided themselves into two bodies, one pursuing east, and the other west.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

Smote the king thereof; either in the former battle, though it be mentioned here; or rather in his royal city, to which he fled out of the battle.

The head of all those kingdoms; not of all Canaan, but of all those who were confederate with him in this expedition.

Ver. 11.

There was not any, i.e. no human person.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

In their strength, Heb. *with* (for so this preposition is oft used, as #Ex 35:12 Le 2:2 Eze 16:37, &c.) *their fence* or *fences*, walls or bulwarks, i.e. which were not utterly ruined together with their walls in the taking of them.

Save Hazor only; which though taken by the Israelites, was not so much destroyed as other places were.

That did Joshua burn, because this city began the war; and being the chief and royal city, might renew the war, if the Canaanites should ever seize upon it.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

All that land, of Canaan, whose parts here follow. *The hill*, or, *the mountain*, i.e. the mountainous country, to wit, of Judea, as may seem,

1. Because in the following enumeration he begins in the south parts, where there was an eminent mountain, **#Nu 13:17**.

2. Because a considerable part of Judea was called the *hilly* or the *mountainous* country, **#Lu 1:39,65**, which is not likely to be omitted in this particular description of the land; the rather because Hebron, one of the places taken by Joshua, **#Jos 10:36,37** was in the mountain of Judah, **#Jos 20:7**.

3. Because this is here distinguished from the mountain of Israel, and therefore most likely to be *the mountain of Judah*, especially if you compare this with **#Jos 10:21**, where having mentioned the mountain in general, from which Joshua cut off the Anakims, he comes to particularize, and names only two, *all the mountain of Judah, and all the mountain of Israel*. *All the south country*, i.e. not only the mountainous part, but all the country of Judea, which lay in the southern part of Canaan, and oft comes under the name of *the south*, as **#Nu 13:22,29 21:1 Jos 10:40 18:5**, &c. *the land of Goshen*; of which see **#Jos 10:41**. *The vale*; the low countries.

The plain; the fields or champaign grounds.

The mountain of Israel; either,

1. Some one particular and eminent mountain, possibly *the hill of Samaria*, mentioned **#1Ki 16:24**; or rather,

2. The mountains or mountainous country of Israel. See the second note on this verse. *The vale of the same*, i.e. of Israel.

Ver. 17.

That goeth up to Seir i.e. to the country of Seir or Edom, to wit, that part of it which was south from Judea, not that which was eastward from it, as appears from hence, that here, as also **#Jos 12:7**, is mention of the two extreme bounds of the land conquered

by Joshua; whereof the other which follows being in the north, this must needs be in the south of the land.

Baal-gad; a part of Mount Lebanon.

Ver. 18.

For divers years together, as is evident by the following history, and by comparing **#De 2:14** with **#Jos 14:7**, &c. And this is here expressed, lest it should be thought that as all these wars are here recorded in a short narration, so they were despatched in a short time. And God would have the land to be conquered gradually, for many weighty reasons:

1. Lest the sudden extirpation of those nations should have made a great part of the land desert, and thereby have increased the numbers of wild beasts, **#De 7:22**.
2. Lest being done suddenly and easily, it should soon be forgotten and despised, as the nature of man is apt to do in those cases.
3. That by long exercise the Israelites might grow skilful in the art of war, which was very useful and needful for them in that land.
4. For the trial and exercise of their patience, and courage, and trust in God.
5. To oblige them to the greater care to please and obey God, whom they yet needed for their help against their enemies.

Ver. 19.

To wit, all that were taken by Joshua, were taken by the sword, and therefore it is no wonder that the war was long, when the enemy was so obstinate.

Ver. 20.

It was the design of God's providence not to soften their hearts to a compliance with the Israelites, but to give them up to their own animosity, pride, confidence, and stubbornness; that so both their abominable and incorrigible wickedness might be severely punished and that the Israelites might not be mixed with them, but be entire among themselves in the possession of the land. Compare **#De 2:30**, and for the phrase, **#Ex 7:13 9:12 14:17**.

Ver. 21.

At that time, i.e. in that war; for it cannot be meant of any particular and short time, because the work here related was done in divers times and years.

The Anakims; a race of giants, of which see **#Nu 13:33**.

From the mountain, or, mountains, the singular number for the plural: these barbarous and monstrous persons either chose to live in the dens or caves, which were frequent in the mountains of those parts; or else they were driven thither by the arms and success of the Israelites.

From Debir; either,

1. From the territories belonging to these cities, as we have oft seen in this history, cities mentioned for the country subject to them; for the cities were taken before by Joshua, **#Jos 10:36-38**.
Or,

2. From the cities themselves; and so either the cities were retaken by the giants, which it is not probable that God would permit in Joshua's time; or he speaks here of that time when he took those places mentioned here and **#Jos 10**, which history he here in part repeats and enlargeth with this memorable circumstance, that, together with the rest, he destroyed also the giants which were in those places.

Anab; a place in the tribe of Judah, **#Jos 15:50**.

From all the mountains of Judah, and from all the mountains of Israel: it doth not follow from hence, which some conclude, that this book was written by some other person long after Joshua's death, even after the division of the Israelites into two kingdoms, of Israel and Judah; but only that this was one of those clauses which were added or altered and suited to the style of the present times by Ezra, or some other prophet, though that be not necessary; for since it was evident to Joshua, from **#Ge 49:9**, &c., that the tribe of Judah was to be the chief of all the tribes, and some dawning of its eminency appeared in that time, in their having the first lot in the land of Canaan, **#Jos 15:1**, and the largest inheritance, **#Jos 19:9**, it is no wonder that it is mentioned apart, and distinguished from the rest of the tribes of Israel,

though that also be one of them; even as *the daughter of Pharaoh* is distinguished from *the strange women*, #1Ki 11:1, and *Saul* from *all David's enemies*, #Ps 18:1, and *Peter* from the *disciples*, #Mr 6:7, though they were each of the same nature and quality with the rest. *Joshua destroyed them utterly with their cities.*

Quest. How could Joshua utterly destroy these, when Caleb and Othniel destroyed some of them after Joshua's death, #Jos 14:12 Jud 1:10-13.

Answ. This might be, either,

1. Because these places being in part destroyed and neglected by the Israelites, might be repossessed by the giants, either in Joshua's time, or after his death, and by them kept till Caleb dispossessed and destroyed them. Or rather,

2. Because this work, though done by the particular valour and industry of Caleb, is ascribed to Joshua as the general of the army, according to the manner of all historians; and therefore it is here attributed to Joshua, though afterwards, that Caleb might not lose his deserved honour, the history is more particularly described, and Caleb owned as the great instrument in the achievement of it, #Jos 14 Jud 1.

Ver. 22.

Three cities of the Philistines, to which they retired, and where we find some of them afterwards, #1Sa 17:4 2Sa 21:16; which may be one reason why the Israelites durst not make an attempt upon these places, though they were a part of their possession.

Ver. 23.

The whole land, synecdochically, i.e. the greatest and the best part of it, for some parts and places are expressly excepted in the following history.

From war; from actual war; so far that they could now quietly survey, and distribute, and possess the land.

JOSHUA CHAPTER 12

A catalogue of the kings, and their possessions, out of which they were driven by the Israelites; first in the time of Moses on the

other side Jordan, #Jos 12:1-6, and afterwards by Joshua on this side of Jordan, #Jos 12:7-23; in all one and thirty kings, #Jos 12:24.

Ver. 1.

On the east of Jordan, called **the plain**, #De 1:1, and the plains of Moab, #De 34:1.

Ver. 2.

From the middle of the river: it is not unusual, even amongst us, for a river to be divided between two lords, and for their territories or jurisdictions to meet in the middle of the river; and besides, here is a very particular reason for this expression, because the city Ar, which was no part of Sihon's dominions, but belonged to the Moabites, #De 2:9,18, was in the middle of the river Arnon, #De 2:36 De 3:16; and therefore the middle of the river is most fitly and properly here mentioned, as the bound of Sihon's dominion on that side.

And from half Gilead, Heb. *and the half Gilead*, i.e. half of the country of Gilead: the particle *from* is not in the original, and this doth not seem to denote the term or bound from which his dominion began, as our version implies, for so indeed it was not; but the place or country in and over which his dominion was, which, as is here said, began at Arnon, and took in half Gilead, and ended at Jabbok, beyond which was the other half of Gilead, which belonged to Og, as is expressly said, #Jos 12:5, where the words being wholly the same that are here, it is most reasonable to understand and translate them in the same manner.

Ver. 3.

To the sea of Chinneroth on the east; which words describe the situation not of the sea of Chinneroth, which was part of the western border of Sihon's dominion, but of the plain, which is here said to lie eastward from the sea of Chinneroth, and also eastward from the Salt Sea, as it here follows. And this was indeed the situation of the plains of Moab, which are here spoken of, to wit, that they lay between the two seas, that of Chinneroth and the Salt Sea, and eastward to them both.

The sea of the plain; the Salt Sea is so called because it was a famous plain, pleasant and fruitful, before it was turned into a salt sea. From the south, or, on or towards the south.

Ver. 4.

To wit, successively; sometimes at the one, sometimes at the other city; both being his royal mansions.

Ver. 5.

The Geshurites, of which see #De 3:14 Jos 13:13 2Sa 13:37 15:8.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

The wilderness: this word here and elsewhere in Scripture notes not a land wholly desert and uninhabited, but one thin of inhabitants, as #1Ki 2:34 9:18 Mt 3:1,3.

Ver. 9.

Which is beside Beth-el: this is added to distinguish it from Ai of the Ammonites, of which #Jer 49:3.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

Dor, of which **#Jos 11:2**.

Gilgal; not of that Gilgal where Joshua first lodged after his passage over Jordan; where it doth not appear that there was either king or city; but of another city of the same name, (as was frequent in those parts,) probably in Galilee towards the sea whither divers people might possibly resort for trade and merchandise, over whom this was king, as formerly Tidal seems to have been, **#Ge 14:1**.

Ver. 24.

Each being confined to a narrow compass, and being king only of one city, or small province belonging to it, which was by the wise and singular providence of God, that they might be more easily and successively conquered by the Israelites one after another, as they were.

JOSHUA CHAPTER 13

God makes known to Joshua the bounds of the land not yet conquered, #**Jos 13:1-6**; commands it to be divided among the nine tribes and a half, #**Jos 13:7**. The inheritance of the two tribes and a half on the other side Jordan, #**Jos 13:8-13**. The Lord and his sacrifices the inheritance of Levi, #**Jos 13:14**. The portion of the Reubenites, #**Jos 13:15-23**; of the Gadites, #**Jos 13:24-28**; of the half tribe of Manasseh, #**Jos 13:29-32**.

Ver. 1.

Thou art old, therefore delay not to do the work which I have appointed and commanded thee to do.

To be possessed; to be conquered, and so possessed by the people.

Ver. 2.

That yet remaineth unconquered by thee, and to be conquered by the Israelites, if they behave themselves aright.

Geshuri; a people in the north-east of Canaan, of which see #**De 3:14**, as the Philistines are on the southwest.

Ver. 3.

Sihor; a river, of which see #**Isa 23:3 Jer 2:18**.

Which is counted to the Canaanite, i.e. which, though now possessed by the Philistines, who drove out the Canaanites, the old inhabitants of it, #**De 2:23 Am 9:7**; yet is a part of the land of Canaan, and therefore belongs to the Israelites.

The Avites, or the *Avims*, as they are called, #**De 2:23**; who though they were expelled out of their ancient seat, and most of them destroyed by the Caphtorims or Philistines, as is there said, yet many of them probably escaped, and planted themselves in some other place not very far from the former.

Ver. 4.

i.e. From those southern parts of the sea-coast now possessed by the Philistines, all the more northern parts of the sea-coast being yet inhabited by the Canaanites, almost as far as Sidon, as it here

follows; for there is no mention made of any conquests of Joshua upon the sea-coast. The Canaanites, properly so called, are said to **dwell by the sea, #Nu 13:29**, and these are here spoken of, though some of them dwelt in other parts of the land.

Mearah; a strong place; it matters not whether it was a city, or an impregnable cave, which some writers mention to be in those parts.

Aphek; not that of Judah, of which **#Jos 15:53** but another in the tribe of Asher, of which **#Jos 12:18 Jud 1:31**.

To the borders of the Amorites: the Amorites were a strong and very numerous people, and we find them dispersed in several parts, some within Jordan, and some without it; some in the south, and others in the north, of whom he speaks there.

Ver. 5.

The Gibites; a people dwelling near Sidon in Gebal, of which see **#1Ki 5:18 Eze 27:9**.

Ver. 6.

Them will I drive out from before the children of Israel, presently after thy death, if the Israelites do not hinder it by their unbelief or wickedness.

Though they be now unconquered, yet divide them, partly, as a pledge to assure them of my help in conquering them after thy death; partly, to lay an obligation upon the Israelites to proceed in conquering work, and to bear witness against them in case they did not; and partly, as a wall of partition between them and the Canaanites, to prevent all agreements, contracts, and confederacies with them, to which God saw they began to incline.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

With whom, Heb. *with him*, i.e. with the half tribe of Manasseh; not that half which is expressed **#Jos 13:7**, as is evident from the thing; but the other half, which is sufficiently and necessarily

understood, the relative being here put for the antecedent, understood, as it is, **#Nu 7:89 Ps 114:2 Isa 8:21 Jon 1:3**.

As Moses the servant of the Lord gave them; which Moses gave them by my command, and therefore do not thou disturb them in their possessions, but proceed to divide the other possessions to the rest.

Ver. 9.

The city that is in the midst of the river; of which see Poole "**De 3:16**", and see Poole "**Jos 12:2**". Either this is the same city now mentioned, even Aroer, which is said to have been a double city, as the very name seems to import, whereof one part was on the bank of the river, and the other in the middle of it, whence we read of the cities of *Aroer*, **#Isa 17:2**; or it is another city, possibly *Ar*, as it is elsewhere named.

Medeba and

Dibon; two cities anciently belonging to the Moabites, and taken from them by the Amorites, **#Nu 21:30**, and from them by the Israelites; and after the Israelites were gone into captivity, recovered by the first possessors the Moabites, as may seem from **#Isa 15:2**.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

Maachathites; whose land God had given to the Israelites without Jordan, though they had not yet used the gift of God, nor taken possession of it, as is noted, **#Jos 13:13**.

Ver. 12.

These did Moses smite; not all now mentioned, as appears from **#Jos 13:13**, but Sihon and Og, and their people, and the generality of them, which he had now named, some of them being excepted.

Ver. 13.

This seems added by way of anticipation and reflection upon the present Israelites; implying, that although Moses did and might permit them to remain, both because the land which he had

conquered was more than enough for the Israelitish possessors, and because being intent upon their passage over Jordan into the land of Canaan, he would not delay them, by searching their enemies out of all their corners; yet they were in fault, in not going on and perfecting the work which was begun by Moses, and carried on so far by Joshua.

Ver. 14.

He, i.e. Moses, as is expressed **#Jos 13:33**, gave none inheritance, to wit, in the land beyond Jordan, where yet a considerable part of the Levites were to have their settled abode. This is mentioned as the reason both why Moses gave all that land to the Reubenites, and Gadites, and Manassites; and why Joshua should divide the land only into nine parts and a half, as was said, **#Jos 13:7**, because Levi was otherwise provided for

Sacrifices of the Lord made by fire; which by a synecdoche are here put for all those sacrifices and oblations, including first-fruits and tithes, which were assigned to the Levites; and this passage is so oft repeated and urged, to prevent those calumnies and injuries which God foresaw the Levites were likely to meet with from the malice, envy, and covetousness of their brethren; and to oblige all the other tribes to a cheerful and conscionable giving to the Levites their dues, to which they had as good a right and title as they had to their several possessions.

Ver. 15.

Dividing the inheritance into as many parts as they had families; but this is only spoken of the greater families; for the lesser divisions or distributions to the several small families was done by inferior officers, according to the rules which Moses gave them.

Ver. 16.

The city that is in the midst of the river; of which see **#De 3:16 Jos 12:2**.

Ver. 17.

Heshbon: this city and Dibon and Ataroth were upon the borders of Reuben and Gad, and therefore sometimes are ascribed to Reuben, as here, and **#Nu 32:37**, sometimes to Gad, as **#Nu 32:34**

1Ch 6:80,81, by whom Heshbon, is said to be given to the Levites, **#Jos 21:39**. Possibly it and the rest were jointly inhabited by both tribes, as Jerusalem was by Jews and Benjamites.

Bamoth-baal; of which **#Nu 21:28**. *Beth-baal-meon*; called *Beth-meon*, **#Jer 48:23**, and *Baal-meon*, **#Eze 25:9**, part of the name being cut off, as is usual with the Hebrews.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

In the mountain bordering upon that valley, which then was famous among the Israelites, whether that where Moses was buried, which was near to the place here following, Beth-peor, **#De 34:1,6**, or some other. And this clause is thought to belong to all the cities now mentioned.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

The cities of the plain; opposed to the foregoing cities of *the mountain of the valley*.

All the kingdom of Sihon; a synecdochical expression, for a great part of it; in which sense we read of *all Judea, and all the region round about Jordan*, **#Mt 3:5**, and *all Galilee*, **#Mt 4:23**, and many others. Or, *which all were the kingdoms of Sihon*, i.e. belonged to his kingdom. The Hebrew conjunction and is oft put for the relative particle *which*, as **#Jud 2:21 Pr 19:1 Ec 6:12**.

With the princes of Midian; not in the same time or battle, as appears by comparing **#Nu 21:23,24**, with **#Nu 31:8**, but in the same manner. And they are here mentioned, partly because they were slain not long after, and upon the same occasion, even their enmity against Israel; and partly because of their relation and subjection to Sihon, as it here follows.

Dukes of Sihon.

Quest. How could they be so, when they were kings of Midian? **#Nu 31:8**.

Answ. There were divers petty kings in those parts, which were subject to greater kings; and such these were, but are here called dukes or princes of Sihon, because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were not killed at this time. It is probable, that when Sihon destroyed those Moabites which dwelt in these parts, he frightened the rest of them, and with them their neighbours and confederates the Midianites, into some kind of homage or tribute, which they were willing to pay to him.

Dwelling in, the country, Heb. *inhabiting that land*, namely,

Midian, last mentioned; whereby he signifies, that though they were subject to Sihon, yet they did not dwell in his land, but in another.

Ver. 22.

The soothsayer; so he was in truth, though a *prophet* (#2Pe 2:16) in title and profession. See #Nu 24:25.

Ver. 23.

And the border thereof, i.e. those cities or places which bordered upon Jordan. Compare #Nu 34:6.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

All the cities of Gilead, i.e. all the cities of note and eminency; all cities properly so called, which it seems lay in that part of Gilead; and so this may well agree with #Jos 13:25, where half the country of Gilead is said to be given to the Manassites; but there is no mention of any cities there.

Half the land of the children of Ammon; not of that which now was theirs, for that they were forbidden to meddle with, #De 2:9, but of that which was anciently theirs, but taken from them by the Amorites, #Nu 21:26, from whom the Israelites took it, #Jud 11:15.

Unto Aroer, the border between them and Moab.

Rabbah, the chief city of the Ammonites, #2Sa 11:1 12:26,27.

Ver. 26.

From Heshbon, either exclusively or inclusively. See **Poole on "Jos 13:17"**.

Ramath-mizpeh, called *Ramoth-gilead*, or *Ramoth in Gilead*, #**Jos 20:8**, and elsewhere

Mahanaim, exclusively; for Mahanaim was in the portion of Manasseh, beyond Jabbok, which was the border of Gad and Manasseh.

Ver. 27.

Rest of the kingdom of Sihon; the northern part of his kingdom.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

Unto the half tribe of Manasseh; not that they desired it, as Reuben and Gad did, #**Nu 32:1**, but partly as a recompence to Machir the Manessite for his valiant acts against Og; and partly for the better security and defence of the other two tribes, by so considerable an accession to them, which also was without any inconvenience to them, because the country was too large for the two tribes of Reuben and Gad.

Ver. 30.

Jair, who, though of the tribe of Judah by the father, #**1Ch 2:21,22**, yet is called the son of Manasseh, #**Nu 32:41**, because he married a daughter of Manasseh, and wholly associated himself with those valiant Manassites, and with their help took sixty cities or great towns, #**De 3:4,14**, which thence were called the towns of Reuben and Gad.

Ver. 31.

The children of Machir; whom before he called *the children of Manasseh*, he now calls *the children of machir*, because Machir was the most eminent, and, as it may seem, the only surviving son of Manasseh, #**Nu 26:29 1Ch 7:14-16**. For the other half of Machir's or Manasseh's children, see #**Jos 17:1**, &c.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

JOSHUA CHAPTER 14

The land and its inheritances to be divided by lot, **#Jos 14:1-5**. Caleb having on his return from spying the land encouraged the people, Moses then promised him the land of Hebron, which he now claims of **#Jos 14:6-12**; who grants his request, **#Jos 14:13-15**.

Ver. 1.

These, mentioned chapters 14-19. *Eleazar the priest*. see on **#Jos 8:33 9:15,18 19:51**. He best understood the laws of God, by which this division was to be regulated; and he was to consult God upon any difficult occurrence.

The heads of the fathers of the tribes; twelve persons, each the head of his tribe, which were appointed and named by God, **#Nu 34:19**; and if any of them were now dead, no doubt Joshua and Eleazar, by God's direction, put others in their stead.

Ver. 2.

This course God ordained, partly to prevent discontents, enmities, animosities, and quarrels among the tribes about the quality of their several portions; and partly to demonstrate the truth and wisdom of his providence, by which alone those parts fell to each of them, which Jacob long since, and Moses lately, foretold; so that, as a learned man saith, He must be more stupid than stupidity, and more impudent than impudence itself, that doth not acknowledge and confess a Divine hand and providence in this matter. The lot did only determine the several parts or provinces to the several tribes, but did not precisely fix all the bounds of it, but these might be either enlarged or diminished according to the greater or smaller number of the tribes, **#Nu 26:53,56 33:54**, and that by the direction of those persons mentioned **#Jos 14:1 17:14-18**.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

Were two tribes, i.e. had the double portion, or the portion of two tribes, #1Ch 5:1,2, and therefore though Levi was excluded, there remained nine tribes and a half, was said #Jos 14:2, to be provided for in Canaan.

Ver. 5.

They, i.e. the persons named #Jos 14:5, who represented and acted in the name of the children of Israel, divided it, either now, or presently after; which is here spoken by anticipation.

Ver. 6.

Then the children of Judah; either,

1. At that time when Joshua and the rest were consulting about the division of the land, though they did not yet actually and fully divide it. Or,

2. When Joshua, and himself, and the Israelites were proceeding in their conquests, and were going against Hebron, #Jos 10:36, which expedition, there mentioned in a general manner, may be particularly described in this chapter, and #Jos 15:13,14. But the former seems more probable, because this was done when Joshua was in Gilgal, and not when he was pursuing his enemies. Came, not so much to intercede for Caleb, which was not needful with Joshua, especially in a thing already promised by God, but only to justify and countenance him in his desire.

Gilgal; where the division of the land was designed and begun, though it was executed and finished at Shiloh, #Jos 18:1.

Son of Jephunneh; so he is called here, and #1Ch 4:15, to difference him from *Caleb the son of Hezron*, #1Ch 2:18.

The Kenezite; of the posterity of *Kenaz*, of whom see #Jud 1:13 1Ch 4:13,15. *The thing that the Lord said unto Moses*; in general, the gracious and comfortable promise he made us of possessing this land; and in particular, for my part, that which is expressed here, #Jos 14:9.

The man of God; whose words therefore thou art obliged to make good.

Ver. 7.

Forty years old was I: see Poole "Jos 11:18".

I brought him word again as it was in mine heart; I spake my opinion sincerely, without flattery and fear, when the other spies were biassed by their own fears, and the dread of the people, to speak otherwise than in their consciences they believed, as appears from **#Nu 13:30-32 14:36.**

Ver. 8.

Which self-commendation is justifiable, because it was necessary, as being the ground and foundation of his petition.

Ver. 9.

See **#Nu 14:24 De 1:36.**

Ver. 10.

These forty and five years, whereof thirty-eight years were spent in the wilderness, and seven since they came into Canaan.

Ver. 11.

For war; not only for counsel, but for action, for marching and fighting. And therefore this gift will not be cast away upon an unprofitable and unserviceable person.

To go out, and to come in; to perform all the duties belonging to my place.

Ver. 12.

This mountain, i.e. this mountainous country, in which was Hebron, **#Jos 11:21 20:7,** and Debir, and Anab. He names the country rather than the cities, either,

1. Because the giants here following were already driven out of their cities, but yet abode in their caves or holds in the mountains, whence they much molested the Israelites. Or,

2. Because the cities were given to the Levites, **#Jos 21:11,13.**

Thou heardest, i.e. didst understand, both by the reports of others, and by thy own observation, as I also did. Hearing, the sense by which we get knowledge, is oft put for knowing or understanding, as #Ge 11:7 42:23 2Ki 18:26.

If so be the Lord will be with me; a modest, and humble, and pious expression, signifying both the absolute necessity of God's help, and his godly fear, lest God for his sins should deny his assistance to him, as he might justly do; for although he was well assured in general that God would crown his people with success in this war, yet he might doubt of his particular success in this or that enterprise.

To drive them out; out of their fastnesses, where they yet remain. Caleb desires this difficult work as a testimony of his own faith, and as a motive to quicken and encourage his brethren to thee like attempts.

Ver. 13.

Joshua either,

1. Prayed to God to bless and help him according to his own desire. Or,
2. Acknowledged his praiseworthy carriage in the matter of the spies, and the reasonableness of his request. Or,
3. Consented to his desire, and, as it follows, gave it to him; as God's blessing is oft put for his actual conferring of favours upon men.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

A great man, in stature, and strength, and dignity, and authority, as being the progenitor of Anak, the father of those famous giants called

Anakims. The land had rest from war; which gave them opportunity for the distribution of the land.

JOSHUA CHAPTER 15

The borders of the lot of Judah, **#Jos 15:1-12**. Among them *Kirjath-arba*, Caleb's inheritance: he drives thence the three sons of Anak; promises to give his daughter in marriage to him who should smite Kirjath-sepher; which Othniel does, and obtains her: she requests of her father some land for a dowry; which he grants, **#Jos 15:13-19**. The cities of Judah, **#Jos 15:20-62**. The Jebusites could not be conquered by them, **#Jos 15:63**.

Ver. 1.

For the general understanding of this business, it must be known,

1. That this work of casting lots was transacted with great seriousness and solemnity, in God's presence, with prayer and appeal to him for the decision of the matter.

2. That although an exact survey of this land was not taken till **#Jos 18:4,5**, yet there was, and must needs be, a general description of it, and a division thereof into nine parts and a half; which as far as they could guess, were equal either in quantity or in quality.

3. That the lot did not at this time so peremptorily and unchangeably determine each tribe, that their portion could neither be increased nor diminished; as is manifest, because after Judah's lot was fixed, Simeon's lot was taken out of it, **#Jos 19:9**, though after the land was more distinctly known and surveyed, **#Jos 18**, it is likely the bounds were more certain and fixed.

4. That the lot determined only in general what part or quarter of the land belonged to each tribe, but left the particulars to be determined by Joshua and Eleazar, &c. For the manner of this lottery, it is probably conceived that there were two urns or pots, into one of which were put the names of all the tribes, each in a distinct paper, and into the other the names of each portion described; then Eleazar, or some other person, drew out first the name of one of the tribes out of one pot, and then the name of one portion out of the other pot, and that portion was appropriated to that tribe; and so in the rest. And with respect to these pots, in the bottom of which the papers lay, these lots are oft said to *come up*, or *come forth*. *The lot of the tribe of the children of Judah came*

out first by God's disposition, as a note of his preeminency above his brethren. **Edom** lay south-east from Judah's portion.

Ver. 2.

The bay, Heb. *the tongue*; by which he understands either a creek or arm of that sea; or a promontory, which by learned authors is sometimes called a *tongue*; it is not material to know which of these it was.

Ver. 3.

Concerning this description of the southern coast of Judah, see **#Nu 34:3-5**.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

The end of Jordan, i.e. the place where Jordan runs into the Salt Sea.

Ver. 6.

By the north of Beth-arabah, or, *on the north*, or *northward to Beth-arabah*; which place is attributed to Judah here, **#Jos 15:61**; and to Benjamin, **#Jos 18:22**; because it was a frontier town in the borders of Judah and Benjamin, and therefore promiscuously belonging to both; which also was the case of some other places: and this cohabitation was convenient to maintain brotherly love and union between the several tribes, especially in the borders, where differences oft arise.

The stone of Bohan; a place so called, not from Bohan's dwelling there, (for the Reubenites had no portion on this side Jordan,) but from some notable exploit which he did there, though it be not recorded in Scripture.

Ver. 7.

Debir; a differing place from that *Debir*, **#Nu 15:15**, which was near Hebron, and remote from Judah's border; as also from that

Debir, **#Jos 13:26**, which was beyond Jordan.

Gilgal; either that Gilgal nigh Jordan, **#Jos 4:19**, or another place of that name. *On the south side of the river, or brook, or valley.*

Ver. 8.

The border went up; properly, for the line went from Jordan and the Salt Sea, to the higher grounds nigh Jerusalem; and therefore the line is said to *go down*, **#Jos 18:16**, because there it takes a contrary course, and goes downwards to Jordan and the sea.

Hinnom; a very pleasant place, but afterwards made infamous, **#2Ki 23:10**.

Of the Jebusite, i.e. *of the city of the Jebusites*, which was anciently called *Jebusi*, **#Jos 18:28 Jud 19:10**.

The same is Jerusalem: it may seem hence, and from **#De 33:12 Jos 18:28 Jud 1:21**, that Jerusalem, properly, or at least principally, belonged to Benjamin; and yet it is ascribed to Judah also here, **#Jos 15:63**, and elsewhere, either because a part of the city was allotted to Judah; or because the Benjamites needed or desired the help and conjunction of this powerful tribe of Judah, for the getting and keeping of this most important place. And when the Benjamites had in vain attempted to drive out the Jebusites, this work was at last done by the tribe of Judah, who therefore had an interest in it by the right of war; as Ziklag, which belonged to the tribe of Simeon, being gotten from the Philistines by David, was adjoined by him to his tribe of Judah, **#1Sa 27:6**.

Ver. 9.

Of Mount Ephron, i.e. belonging to or bordering upon Mount Ephron.

Kirjath-jearim, called *Kirjath-baal*, **#Jos 15:60 Jos 18:14**.

Ver. 10.

Mount Seir; not that of Edom, but another so called from some resemblance it had with that in quality.

Bethshemesh: there were divers cities of this name; this in Judah here, and **#Jos 21:16 2Ki 14:11**, another in Issachar, and a third in Naphtali, **#Jos 19:22,38**.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

He gave, i.e. Joshua, as appears by comparing this with **#Jos 14:6,12,13**.

Arba, or *Kirjath-arba*; not the city, which was the Levites', but the territory of it, **#Jos 21:13**.

Ver. 14.

Thence, i.e. from the said territory, from their caves and and forts in it: compare **#Jos 14:12**. This and the following work was done either in Joshua's life-time, as may seem from **#Jos 11:21**, or after his death, as is related **#Jud 1:10**; these giants having either recovered their cities or defended themselves in the mountains.

Sheshai, and Ahiman, and Talmi; either the same who are mentioned **#Nu 13:33**, and so they were long-lived men, such as many were in those times and places; or their sons, called by their fathers' names, which is very usual.

Ver. 15.

Debir; the same mentioned above, **#Jos 15:7**. The name of *Debir* before was

Kirjath-sepher: this clause seems to be added to distinguish this from the other *Debir* subdued by Joshua, **#Jos 10:38,39**.

Ver. 16.

Which is to be understood with some conditions, as, if he were one who could marry her by God's law; for every promise contrary to that is void; and if she were willing; for though parents had a great power over their children, they could not force them to marry any person against their own wills. He might otherwise be an unfit and unworthy person: but this was no ordinary motion propounded to the imitation of others, but a Divine impulse, that Othniel's valour might be more manifest, and so the way prepared for his future government of the people, **#Jud 3:9**.

Ver. 17.

Object. This marriage was unlawful.

Answ. No; for it was not Othniel, but Kenaz, who was Caleb's brother; and besides, the word *brother* is commonly used for any kinsman; and that Caleb was not properly Othniel's brother sufficiently appears, because Caleb is constantly called the son of Jephunneh; and Othniel, the son of Kenaz here, and #1Ch 4:13.

Ver. 18.

As she came unto him, or, as she went, to wit, from her father's house to her husband's, as the manner was: **see Poole "Mt 1:18"**.

She moved him to ask; she persuaded her husband; either,

1. That he would ask; or rather,
2. That he would suffer her to ask, as she did.

She lighted off her ass, that she might address herself to her father in a humble posture, and as a suppliant, which he understood by her gesture.

Ver. 19.

Give me a blessing, i.e. a gift, as that word signifies, #Ge 33:11.

A south land, i.e. a dry land, which was much exposed to the south wind, which in those parts was very hot and drying, as coming from the deserts of Arabia.

Springs of water, i.e. a field, as she desired, #Jos 15:18, wherein *are springs of water*, which in that country were of great price; for it is not probable that he would give her the springs, and give to another the grounds in which the springs were, who could thereby at their pleasure deprive her of the use and benefit of her springs: so she begs a well-moistened field, which also might give some relief to that which was dry and barren.

The upper springs, and the nether springs, i.e. springs both in the higher and in the lower grounds; or two fields, one in high, another in low grounds; or rather, one above, and the other below, that south and dry ground which she complained of, that by this means it might be watered on both sides.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

The uttermost cities; those which were on the borders of the land, not the midland cities. It is apparent that all the cities belonging to this tribe are not mentioned in this catalogue.

Kabzeel, called *Jekabzeel*, #Ne 11:25.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

Hazor, Hadattah possibly it should be read as one word, *Hazor-hadattah*, as there is *Hazar-gaddah*, #Jos 15:27, and *Hazar-shual*, #Jos 15:28, such compounded proper names being usual; and this may seem the more probable, because if *Hazor* and *Hadattah* were two different cities, the conjunction *and* would have been put between them, as it is generally in the rest.

Which is Hazor, or, *which* also is called *Hazor*; but to distinguish it from the other *Hazor*, #Jos 15:23, this was called also *Hezron*.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

Object. Here are thirty-seven or thirty-eight cities named before; how then are they only reckoned twenty-nine?

Ans. There were only twenty-nine of them, which either,

1. Properly belonged to Judah; the rest fell to Simeon's lot; or,
2. Were cities properly so called, i.e. walled cities, or such as had villages under them, as it here follows, the rest being great but unwalled towns, or such as had no villages under them.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

Object. There are fifteen numbered.

Ans. Either one of them was no city strictly called; or

Gederah and

Gederothaim is put for *Gederah* or *Gederothaim*, so called, possibly, because the city was double, as there want not instances of one city divided into two parts, called the old and the new city. So the conjunction and is put for the disjunctive or, whereof examples have been given before.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

No text from Poole on this verse.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

No text from Poole on this verse.

Ver. 42.

Libnah, Heb. *Libnah*. See #**Jos 10:29**

Ver. 43.

No text from Poole on this verse.

Ver. 44.

No text from Poole on this verse.

Ver. 45.

Here and in the following verses are contained all the cities of the Philistines, among which are Gath and Askelon, which peradventure are here omitted, because they were not at this time places of such power and eminency as afterwards they were, but were the daughters of some of these following cities, though afterwards the daughter might overtop the mother, as is usual.

Her towns, Heb. *her daughters*, i.e. lesser cities, or great towns, subject to Ekton's jurisdiction.

Her villages, i.e. lesser towns or hamlets.

Ver. 46.

No text from Poole on this verse.

Ver. 47.

i.e. The sea-coast, and all other cities, towns, and villages upon it.

Ver. 48.

i.e. In the higher grounds, called mountains or hills, in comparison of the sea-coast.

Ver. 49.

Debir is also called *Kirjath-sepher*, above, #**Jos 15:15**. So this city had three names.

Ver. 50.

No text from Poole on this verse.

Ver. 51.

Goshen. #Jos 10:41

Ver. 52.

No text from Poole on this verse.

Ver. 53.

No text from Poole on this verse.

Ver. 54.

No text from Poole on this verse.

Ver. 55.

Maon; of which see #**1Sa 23:25 25:2**.

Carmel; Nabal's country, #**1Sa 25**§.

Ziph; which gave its name to the neighbouring mountain, #**1Sa 26:1**.

Ver. 56.

No text from Poole on this verse.

Ver. 57.

No text from Poole on this verse.

Ver. 58.

No text from Poole on this verse.

Ver. 59.

No text from Poole on this verse.

Ver. 60.

No text from Poole on this verse.

Ver. 61.

The wilderness; so the Hebrews call places either uninhabited by men, or having but few inhabitants.

Ver. 62.

The city of Salt; so called either from the Salt Sea, which was near it; or from the salt which was made in it, or about it.

Ver. 63.

For though Jerusalem was in part taken by Joshua before this, yet the upper and stronger part of it, called *Zion*, was still kept by the Jebusites, even until David's time; and it seems from thence they descended to the lower town called Jerusalem, and took it; so that the Israelites were forced to win it a second time; yea, and a third time also, for afterwards it was possessed by the Jebusites, **#Jud 19:11 2Sa 5:6,7.**

Could not drive them out; namely, because of their unbelief, as Christ could do no mighty work—because of the people's unbelief, **#Mr 6:5,6 Mt 13:58**, and because of their sloth, and cowardice, and wickedness, whereby they forfeited God's help, and then they must needs be impotent; but this inability was wilful, and brought upon them by themselves.

Jebusites dwell with the children of Judah at Jerusalem: the same things which are here said of the children of Judah, are said of the Benjamites, **#Jud 1:21**. Hence ariseth a question, To which of the tribes Jerusalem belonged? whether to Benjamin, as is gathered from **#Ge 49:27 De 33:12 Jer 6:1**, or to Judah, as is implied here, and **#Ps 78:68,69**. Some think, that being in the borders of both, it was common to both, and promiscuously inhabited by both; and it is certain that after the captivity it was possessed by both, **#Ne 11:4**. But for the present, though it did belong to Benjamin, yet the children of Judah being possibly very active in the first taking of it by Joshua, as they certainly were after his death, **#Jud 1:8**, they might thereby get some right share with the Benjamites in the possession of it. It seems most probable that part of it, and indeed the greatest part and main body of it,

stood in the tribe of Benjamin; and hence this is mentioned in the list of their cities, and not in Judah's list: and part of it stood in Judah's share, even Mount Moriah, on which the temple was built; and Mount Sion, when it was taken from the Jebusites.

Unto this day; when this book was written, whether in Joshua's life and old age, which continued many years after the taking of Jerusalem; or after his death, when this clause was added here and elsewhere in this book by some other man of God, which must needs be done before David's time, when the Jebusites were quite expelled, and their fort taken.

JOSHUA CHAPTER 16

The general borders of the sons of Joseph, **#Jos 16:1-4**. The borders of Ephraim, **#Jos 16:5-9**. Some of the Canaanites not expelled, but made tributary, **#Jos 16:10**.

Ver. 1.

Of Joseph, i.e. of Ephraim, and the half tribe of Manasseh, which are here put together in one; not because they had but one lot, for Ephraim had one here, **#Jos 16:5**, and Manasseh another, **#Jos 17:1**; but because in these first verses he speaks of them in common, and of the south border, which seems to be the same, either wholly or in a great part; and then he comes to the particular description of their several portions. It is here further remarkable, that God so disposed of these lots, that they came forth in decent and due order; Judah's first, to whom the sovereignty was promised; and then Joseph's, who succeeded Reuben in the other privilege of the birth-right, the double portion, **#1Ch 5:1,2**.

The water of Jericho; of which see **#2Ki 2:19-22**. **The wilderness that goeth up from Jericho**; the wilderness of *Beth-aven*, as appears by comparing **#Jos 18:12**, which speaks of the very same border which was on the south of Ephraim, and on the north of Benjamin.

Ver. 2.

From Beth-el to Luz, or, *from Bethel-luzah*, as the LXX. here join the words; for Beth-el was anciently called *Luz*, **#Ge 28:19 48:3**; though some think this was another *Luz*, spoken of **#Jud**

1:26. Others make Beth-el and Luz two neighbouring towns, which afterwards being more built and inhabited, became one, as oft hath happened.

Ver. 3.

Of the two

Beth-horons, see **#Jos 10:10,11**.

Ver. 4.

Manasseh, i.e. half Manasseh, by a synecdoche. Their inheritance, i.e. their several portions which here follow. Some think that they had but one lot between them; and therefore they are now said

to take their inheritance, to wit, by dividing it between them according to the direction of Joshua and Eleazar, &c.; for that phrase being used of them, and not to my remembrance of any other tribes, may seem to have some peculiar signification, which doth not agree to the other tribes. But there being mention of a peculiar lot taken out for Manasseh, **#Jos 17:1**, shows that their several inheritances fell to them, as the rest did to the other tribes, even by several lots; and it is said of them, that

they took their inheritance, which also Judah had done before them, because the tribes of Judah and Joseph did take their inheritances before the rest; and it was fit they should do so, for the security of the main camp, and the body of the people which were at Gilgal. See **#Jos 18:5**.

Ver. 5.

On the east side, i.e. the north-east side. It is no wonder, if some of these descriptions are dark and doubtful to us at this distance of time and place; there having been so many alterations made in places, and so many circumstances being now altogether undiscoverable. But this is evident to every man of common sense, that this and all the descriptions here mentioned were then certain and evident to the Israelites, because these were the foundation of their present practice, and of all the possessions which then they took and peaceably possessed in succeeding ages.

Ver. 6.

Toward the sea; the midland sea, towards the west.

Ver. 7.

Not to the city of Jericho, which belonged to Benjamin's lot, **#Jos 18:21**, but to its territory.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

The separate cities, i.e. besides those cities which were within Ephraim's bounds, he had some other cities, to which all their territories were annexed out of Manasseh's portion, because his tribe was all here, and was larger than Manasseh's.

Ver. 10.

The Canaanites were not driven out until Solomon's time, **#1Ki 9:16**.

Under tribute, as **#Jos 17:13 1Ki 9:16**.

JOSHUA CHAPTER 17

The inheritance of Manasseh, and its borders, **#Jos 17:1-11**. They could not drive out the Canaanites, but made them tributary, **#Jos 17:12,13**. The children of Joseph complain that their borders are too narrow: Joshua promises them the subduing of the Canaanites, **#Jos 17:14-18**.

Ver. 1.

He was the first-born of Joseph: the sense is, though Ephraim was to be more potent and numerous, yet Manasseh was the first-born, and had the privilege of the first-born, which was translated to Joseph, to wit, a double portion; and therefore though this were but half the tribe of Manasseh, yet they are not made inmates to Ephraim, but have a distinct lot of their own, as their brethren or other half tribe had beyond Jordan. **Machir;** the only son of Manasseh, who therefore is here, and **#Jud 5:14**, put for the whole tribe. **The first-born;** so even only sons are sometimes called, as **#Mt 1:25**: see Poole "Ex 4:22".

The father of Gilead; or, and *the father*, or who was also the *father of Gilead*; not of the land of *Gilead*, but of the man *Gilead*, who was Machir's son, #Nu 26:29.

He was a man of war; he, i.e. *Machir*, had given great proof of his valour in his generation, (though the particular history be not mentioned,) and his posterity were no degenerate sons, but had his valiant blood still running in their veins. **Gilead and Bashan**, i.e. part of those countries; for part of them was also given to the Reubenites, and part to the Gadites, as appears from #Jos 13:30,31. This may be added as a reason, either,

1. Why he got those places from the Amorites; or,
2. Why they were allotted to him or his posterity, because this was a frontier country, and the outworks to the land of Canaan, and therefore required such valiant persons to defend it.

Ver. 2.

A lot, or, a portion, or distinct inheritance.

The rest of the children of Manasseh, to wit, those of them which had not received their possessions beyond Jordan, #Nu 26:29, &c.

These were the male children: this expression is used to bring in what follows, concerning his female children.

Ver. 3.

No sons, but daughters; of whom see Poole "Nu 26:33"; see Poole "Nu 27:1".

Ver. 4.

He gave them, i.e. Eleazar, or Joshua, with the consent of the princes appointed for that work.

Ver. 5.

Ten portions; either,

1. Six portions for the six sons, whereof one was Hephher; and because he had no sons, his part was subdivided into five equal parts, for each of the daughters. Or,

2. Ten portions, five for the sons, and five for the daughters; for as for Hopher, both he and his son Zelophehad were dead, and that without sons, and therefore he had no portion; but his daughters had several portions allotted to them.

Ver. 6.

Among his sons, i.e. no less than the sons; so their sex was no bar to their inheritance.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

These cities of Ephraim; *Tappuah*, and the cities upon *the coast descending to the river, &c.*, last mentioned. *Are among the cities of Manasseh*, i.e. are intermixed with their cities, which was not strange nor unfit, these two being linked together by a nearer alliance than the rest.

Ver. 10.

His border; either,

1. Manasseh's, whose portion is here described, and whose name was last mentioned. Or,

2. Ephraim's and Manasseh's, both expressed in the foregoing words, and implied in the following,

they.

In Asher, i.e. upon the tribe of Asher; for though Zebulun came between Asher and them for the greatest part of their land, yet it seems there were some necks or parcels of land, both of Ephraim's and of Manasseh's, which juttred out farther than the rest, and touched the borders of Asher. And it is certain there were many such incursions of the land of one tribe upon some parcels of another, although they were otherwise considerably distant one from the other. See #**Jos 19:34**. And you must not judge of these things by the present maps, which are drawn according to the

opinions of late authors, which many times are false; and they are to be judged by the Scripture, and not the Scripture by them: but that part of Manasseh did reach to Asher, appears from hence, that Dor, a city of Manasseh, #Jos 17:11, was, as Josephus witnesseth, near Carmel, which belonged to Asher, #Jos 19:26.

Ver. 11.

In Issachar and in Asher; either,

1. Bordering upon them, as *in Asher* is taken, #Jos 17:10, and as Aaron's rod is said to be in the ark, i.e. close by it, #Heb 9:4; or,

2. Properly in them, as Ephraim had some cities in the tribe of Manasseh, #Jos 16:9, and as it was not unusual, when the places allotted to any tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion; nay, sometimes one whole tribe was taken into another, as Simeon was into Judah's portion, when it was found too large for Judah, #Jos 19:9.

The inhabitants of Dor; not the places only, but the people; whom, contrary to God's command, they spared and used for servants, whom therefore they are said to have or possess.

Three countries: this may be referred either to some, to wit, the three last places, or to all the places named in this verse, which are here said either to have three countries or tracts of land belonging to them, or to be in three several countries or portions, as they seem to have been, some in Issachar, and some in Asher, and yet both belonging to Manasseh. Or, the words may be rendered the *third part of that country*; for the Hebrew word is of the singular number, and the article seems emphatical; and so the meaning may be, that the cities and towns here mentioned are a third part of that country, i.e. of that part of Issachar's and Asher's portion, in which those places lay.

Ver. 12.

See Poole "Jos 15:63".

Would dwell; were resolved to fight, rather than be turned out of their ancient habitations.

Ver. 13.

Which they were obliged to, now they were strong and numerous enough to possess those places.

Ver. 14.

The children of Joseph, i.e. of Ephraim and Manasseh, as is manifest, partly from **#Jos 17:17**, where it is so explained; and partly because they mention it as an unreasonable thing, that they, being two, should have out one lot.

Spake unto Joshua, i.e. expostulated with him, when they went and saw that portion which was allotted to them, and found it much short of their expectation.

One lot, and one portion; either,

1. Because they really had but one lot, which was afterwards divided by the arbitrators between them. Or,
2. Because the land severally allotted to them was no more than was little enough for one of them.

A great people, or numerous; for so the Hebrew word oft signifies.

Ver. 15.

He retorts their own argument: Seeing thou art a great and numerous people, turn thy complaints into actions and valiant exploits, and enlarge thy borders by thy own hand, to which thou mayst confidently expect God's assistance.

To the wood country; to the mountain, as it is called, **#Jos 17:18**, where among some towns there is much wood land, which thou mayst without much difficulty possess, and so get the more room.

Cut down, i.e. the wood, **#Jos 17:18**, for thy own advantage and use; partly in building more cities and towns; and partly for preparing the land for the use of pasture and tillage.

The Perizzites; supposed to be a savage and brutish kind of people, that lived in woods and mountains.

Of the giants, who lived in caves and mountains, now especially when they were driven out of their cities.

If Mount Ephraim be too narrow for thee, or, *seeing Mount Ephraim is too narrow for thee,* as thou complainest, take to thyself the rest of that hilly and wood country. *Mount Ephraim* was a particular and eminent portion of the land, belonging to the tribe of Ephraim, as appears from **#Jos 19:50 20:7 21:21 Jud 4:5**. And this seems to be here mentioned synecdochically, for all the portion allotted to Ephraim and Manasseh, as appears from their complaint, which was not that this part, but that their whole portion, was too strait for them.

Ver. 16.

The hill is not enough for us; if we should invade and conquer it, and cut down both wood and men, yet it would not be sufficient for us. Heb. *The hill will not be found,* i.e. obtained, by us; those fierce and strong people the Perizzites and the giants will easily defend themselves, and frustrate our attempts, having the advantage of the woods and mountains.

The Canaanites that dwell in the land of the valley, i.e. And if thou sayest, as we know thou wilt reply, that if the hill either cannot be conquered, or be not sufficient for us, we may go down and take more land out of the pleasant and fruitful valleys, we shall meet with no less difficulty there than in the mountains. Or thus, In going to the hills to which thou directest us, we must pass through valleys, where we shall be waylaid by powerful and armed enemies.

Chariots of iron; not all made of iron but armed with iron, not only for defence, but for offence also, having as it were scythes and swords fastened to them, to cut down all that stood in their way.

The valley of Jezreel; which was either in the tribe of Issachar, or upon the borders of it, **#Jos 19:18**.

Ver. 17.

Thou needest and deservest more than that lot, of which thou art actually possessed, and thou hast power to get more; which if thou endeavourest to do, God will bless thee, and give thee more.

Ver. 18.

The outgoings of it; either,

1. The productions or of that land, when it is cleared from the wood, and purged; or rather,
2. The valleys and fields belonging or adjoining to it, for there the Canaanites were, **#Jos 17:16**.

JOSHUA CHAPTER 18

The tabernacle is set up in Shiloh, **#Jos 18:1**. The remainder of the land described, and divided into seven parts, for the seven tribes which as yet had no inheritance, **#Jos 18:2-9**. Joshua casts the lot at Shiloh, **#Jos 18:10**: the first comes out for Benjamin, whose borders and cities are described, **#Jos 18:11-28**.

Ver. 1.

Set up the tabernacle of the congregation there, by God's appointment, as is manifest from **#De 12:5**, &c.; **#Jer 7:12**. Hither it was removed from Gilgal, partly for the honour and conveniency of Joshua, that he being of the tribe of Ephraim, and seating himself there, might have the opportunity of consulting with God as oft as he desired and needed; and partly for the conveniency of all the tribes, that, being in the heart and centre of them, they might more easily resort to it from all places. Here the tabernacle continued for above three hundred years, even till Samuel's days, **#1Sa 1:3**.

And the land, or, *for the land*, because these words contain a reason of the former action: the particle and is oft used for for, as hath been showed.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

This slackness is supposed to arise, partly, from their dissatisfaction in the portions already allotted, Judah's being too large, as it appeared, and Joseph's too narrow as they complained; partly, from an opinion of the impossibility of making any regular and equal distribution of the parts, till the whole were better

known, and more exactly surveyed, which accordingly is here done; and partly, because being weary of war, and having sufficient plenty of all things in their present condition, they grew slothful and secure, and were unwilling to run into new hazards and wars, as they perceived, by Joshua's answer to the tribe of Joseph, #**Jos 17:15**, &c., they were likely to do when they entered upon their several possessions.

Ver. 4.

Three men; three, not one, for more exact observation both of the measure and quality of the several portions, and for greater assurance and evidence of their care and faithfulness in giving in their account.

Of each tribe; either one of each of these tribes, who were yet unprovided for; or rather, two of all the tribes, even of them who had already received their portions; which was highly expedient, that in case it should appear that there was not a sufficiency for each of these tribes who wanted their portions, their brethren might be more ready either to assist them in procuring more land, or to part with some of their own portion to them.

Go through the land; which they might now safely do, because the terror of the late war was yet upon the Canaanites, who were loth to rouse so near and potent an enemy.

Ver. 5.

Seven parts; which were of equal extent or worth; for no tribe was so great but one of these parts in its full extent would abundantly suffice them; and there was no reason why the portions should be greater or less according as the tribes at present were more or fewer in number, because of the various changes which happened therein successively; it being usual for one tribe to be more numerous than another in one age, which was fewer in the next. And if the several tribes had increased more, and not diminished their numbers by their sins, they might have sent forth colonies, and taken any part of the land, even as far as Euphrates, all which the Lord of the whole earth had given them a right to, which when they pleased they might take possession of.

Shall abide in their coast on the south: they shall not be disturbed in their possession, but shall keep it, except some part of it shall be adjudged to another tribe.

On the north; in respect of Judah, not of the whole land; for divers other tribes were more northern than they.

Ver. 6.

i.e. Before the ark or tabernacle, that God may be witness, and judge, and author of the division, that each may be contented with his lot, and that your several possessions may be secured to you as things sacred, and not to be alienated.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

The Levites have no part among you; therefore it shall be divided only into seven parts, as I have said.

Ver. 9.

By cities, or, *according to the cities,* to which the several parts or territories belonged.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

Wherein we see the wisdom of Divine Providence, this being the only place in which that prophecy, **#De 33:12**, could have been accomplished.

Ver. 12.

A place distinct from, but near unto Beth-el, as may be gathered from **#Jos 16:1**.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

Kirjath-jearim; the Israelites changed the name, to blot out the remembrance of Baal. Compare #**Jos 15:9 Nu 32:38**.

Ver. 15.

The south quarter; the same with the north quarter of Judah. See #**Jos 15:5,6,11**.

Ver. 16.

To the end of the mountain, i.e. the place where the mountain ends, and the valley begins.

Before the valley of the son of Hinnom, i.e. in the prospect of that valley; or, that reacheth to that valley on the south.

In the valley of the giants on the north; which extends to this other valley on the north side of it.

To the side of Jebusi; to that part where the Jebusites lived, which was in and near Jerusalem.

Ver. 17.

Geliloth, called also *Gilgal*, as appears from #**Jos 15:7 Jud 3:19**; but differing from that *Gilgal* by Jordan.

Ver. 18.

Arabah, called *Beth-arabah*, #**Jos 15:6**.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

At the north bay of the Salt Sea, where an arm of that sea runs into the land, which is opposed to the south bay that was in the south border of the tribe of Judah, #**Jos 15:2**. *At the south end of Jordan*, where it enters into the Salt Sea, which is here opposed to the north end of it, or the spring-head, which was in the north.

Ver. 21.

Jericho; for though the city was destroyed, the territory remained, and some houses probably were built and inhabited

there, though it was not made a city with walls and gates, which was the only thing forbidden, #**Jos 6:26**.

Keziz, or, *Emec-keziz*, the proper name of a city or great town.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

Zemaraim; which either gave name to, or took name from, that mountain, #**2Ch 13:4**.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

Mizpeh, near Ramah, in the same mountain where Silo was. There were divers other cities of that name.

Ver. 28.

Which is Jerusalem: so it seems this city did properly and primarily belong to Benjamin, although the tribe of Judah had also an interest in it, either because some part of it was allotted to them, or because the Benjamites gave them a share in it, for the assistance which either they had received or did expect from that potent tribe, for the getting or defending of that very important place. **See Poole "Jos 15:63"**. It is more than probable that all the cities belonging to this tribe are not here named, because Anathoth and Almon are omitted here, but expressed #**Jos 21:18**.

JOSHUA CHAPTER 19

The second lot falls to Simeon; his borders among the tribe of Judah, whose inheritance was too great for them, #**Jos 19:1-9**. The third lot falls to Zebulun, #**Jos 19:10-16**. The fourth to Issachar, #**Jos 19:17-23**. The fifth to Asher, #**Jos 19:24-31**. The sixth to

Naphtali, #Jos 19:32-39. The seventh to Dan, #Jos 19:40-48. The children of Israel give an inheritance to Joshua, #Jos 19:49,50. The division of the land finished, #Jos 19:51.

Ver. 1.

This was so ordered by God's providence, partly, to fulfil that threatening that he would

divide and scatter this tribe

in Israel, #Ge 49:7, which was hereby done in part, because they had no distinct part of their own, but were as inmates to Judah; partly, because now upon the more exact survey of the land it appeared to Joshua and Eleazar and all the princes and people, even to the tribe of Judah themselves, that the part given to Judah did far exceed the proportion which either they needed and could occupy, or which the other tribes could expect; and partly, because this was the least of the tribes, as is evident from #Nu 26:11, and therefore fittest to be put within another tribe.

Ver. 2.

Beer-sheba, *Sheba*, or,

or Sheba, i.e. otherwise called; for that *Beer-sheba* and *Sheba* were one and the same city is manifest, both from #Jos 19:6, where all the cities are reckoned to be but *thirteen*; and from #1Ch 4:28, where Simeon's cities are enumerated, and *Sheba* omitted as superfluous.

Ver. 3.

Balah, called also *Bilhah*, #1Ch 4:29; and *Baalah*, #Jos 15:29. For let this be observed, once for all, that the names of persons or places are frequently changed through length of time, or difference of dialects, or study of brevity and easiness in pronunciation, or new accidents, or other causes. Thus *Eltolad* and *Bethul*, #Jos 19:4 are called *Tokad* and *Bethstel*, #1Ch 4:29,30; and for

Beth-lebaoth, #Jos 19:6, is *Beth-birei*, #1Ch 4:31.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

Thirteen cities, or, *towns*, as some of them are called. #1Ch 4:32. Nor are all Simeon's cities here numbered, for *Etam* is added, #1Ch 4:32, unless that were built afterward.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

Zebulun is here put before Issachar, his elder brother, as he is also #Ge 49:13,14 De 33:18.

Ver. 11.

The sea, i.e. the midland sea, as on the other side it reached to the sea of Galilee, and so those prophecies concerning him, #Ge 49:13 De 33:18, were abundantly fulfilled.

Jokneam: supposed to be Kishon, #Jud 4:7, or Belus, or Pagis.

Ver. 12.

Daberath, a city in Issachar, as appears from #Jos 21:18.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

Bethlehem; not that where Christ was born, which was in Judah, thence called

Bethlehem Judah, #Mt 2:1, but another.

Twelve cities: there are more numbered here, but the rest either were not cities properly so called, having villages under their jurisdiction; or were not within this tribe, but only bordering upon it, and belonging to other tribes, which is evident of some of them, and may well be presumed of others.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

Jezreel, the royal city, #1Ki 21:1. This tribe, because it lay between Benjamin on the south and Zebulun on the north, is not here described by its borders, which were the same with theirs; but by some of its cities. *Shunera*, the birth-place of Abishag, #1Ki 1:3.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

En-gannim; a different place from that En-gannim in the tribe of Judah, #Jos 15:34.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

Their border, on the north-west side.

Ver. 26.

Carmel westward, or, *Carmel by the sea*, to distinguish it from that Carmel in the tribe of Judah, #1Sa 25:2. This was a place of eminent fruitfulness, #Isa 33:9 35:2 37:24, agreeable to the prophecy concerning Asher, #Ge 49:20 De 33:24.

Ver. 27.

Either,

1. That country called *Cabul*, wherein were twenty cities, of which #1Ki 9:13. But this is not probable, because that was not within nor belonging to any particular tribe; for then Solomon could not have alienated it from them, and given it unto Hiram, whereas this did belong to Asher. Or

2. A certain city so called.

On the left hand, i.e. on the north, which, when men look towards the east, as is usual, is on their left hand.

Ver. 28.

Kanah, to wit, *Kanah the greater*, in the Upper Galilee, not *Kanah the less*, which was in the Lower Galilee.

Great Zidon; called *great* for its antiquity, and riches, and glory. This city either was not given to the Israelites, but is only mentioned as their border; or at least was never possessed by them; not without a singular providence of God, that they might not by the opportunity of so good a port be engaged in much commerce with other nations, from which, together with wealth, that great corrupter of mankind, they might contract their errors and vices.

Ver. 29.

The coast turneth from the north southward.

To the strong city Tyre; exclusively, for this city was no part of the land given them.

Ver. 30.

Here are more named, but some of them were not within this tribe, but only bordering places.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

Their coast; their northern border, drawn from west to east, as appears, because when this coast is described and brought to its end, the coast is said to turn from the east westward, #**Jos 19:34**. The outgoings, i.e. the end of that coast.

Ver. 34.

Westward: this is unquestionably the southern border described from east to west.

To Judah, upon Jordan.

Quest. How can this be, when there were divers tribes between this and Judah, all which reached to Jordan?

Ans. He doth not say of Judah, as he doth of Zebulun and Asher, that it *reacheth* to it; but, as it seems, purposely leaves out that word which he had used in both the former branches, lest it should be understood of a local reaching to it, or being contiguous with it, which was not true; and that he might signify that he meant this clause in another sense, to wit, that it did in some sort go or reach to, or converse *with Judah by Jordan*. And so this may be here added, to show the accomplishment of that famous and obscure prophecy, That Naphtali, though he should be planted in the utmost border of the land, on the north-east, yet he should *possess* the riches of the *west and south*, #**De 33:23**, i.e. of those tribes which were at a great distance from him westward and southward; and this he should do by way of commerce with them by their famous river Jordan, which he did not only touch in a small part, as some of the other tribes did, but lay all along it for a good space together, even from the very fountain unto the sea of Gennesaret. Some think that this is verified by that royalty of this river, which they suppose God gave to the tribe of Judah, which extended as far as Naphtali.

Ver. 35.

Hammath, or, *Hamath*; of which see #Nu 34:8 1Ki 8:65 2Ki 23:33.

Chinnereth; whence the lake of Chinnereth or Gennesaret received its name.

Ver. 36.

No text from Poole on this verse.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

Nineteen cities: See Poole "Jos 19:15", See Poole "Jos 19:22", See Poole "Jos 19:30".

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

Their inheritance; which is here described only by its cities, not by its borders, which are in part the same with Judah's; and their inheritance is in good part taken out of Judah's too large portion, as appears from divers of the cities here mentioned, which are also reckoned as in Judah's portion.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

No text from Poole on this verse.

Ver. 44.

No text from Poole on this verse.

Ver. 45.

No text from Poole on this verse.

Ver. 46.

No text from Poole on this verse.

Ver. 47.

Went out too little for them, Heb. *went out from them*, to wit, out of their hands or possession; for so this Hebrew word is used concerning those lands, which in the year of the jubilee are said to *go out*, #Le 25:28,30,31,33, i.e. out of the hands of the present possessor, to the first and ancient owner. And so peradventure this may signify that many of the Danites were forced by their powerful neighbors the Philistines to relinquish their coast, and their allotted habitations; which put them upon the following course.

The children of Dan went up to fight against Leshem after Joshua's death, as appears from #Jud 18 and seems to be here inserted, partly that all the chief places where the Danites (dwelt,) though far distant, might be mentioned together; and partly to give an account of this strange accident, why they removed from their appointed portion to so remote a place; which may be this, that being much molested and terrified by their bad neighbours, they thought fit to go to some place remote from them, which also they were in a manner constrained to do, because otherwise they must have taken some part of the portions of other tribes, whereas now going to the very utmost northern point of the land, they took that which did not belong to, or, at least, was not in the possession of any other tribe. See more #Jud 18.

Ver. 48.

No text from Poole on this verse.

Ver. 49.

i.e. They are said *to give it*, because the whole land was given to Joshua, and Eleazar, and the princes, as joint trustees, acting in the name and for the good of the people; so that even Joshua could take nothing without their gift.

Ver. 50.

According to the word of the Lord; as God promised or commanded; either, first, formerly, as may be gathered from #Jos

16:6; where we read that *the Lord said something unto Moses concerning me*, Caleb, and thee, Joshua; though only what is said to Caleb be there expressed, the other not being to his purpose there; for Joshua having showed the same courage and faithfulness which Caleb did, did doubtless receive equal encouragement and comfort from God at that time. Or, secondly, now at this time by Eleazar.

Timnath-serah, called *Timnath-heres*, **#Jud 2:9**. *He built*, i.e. repaired and enlarged it, in which sense Nebuchadnezzar is said to have built Babylon, **#Da 4:30**.

Ver. 51.

No text from Poole on this verse.

JOSHUA CHAPTER 20

God commands six cities of refuge for those who unawares should slay a man, **#Jos 20:1-4**. The right use of them, **#Jos 20:5,6**. The Israelites appoint hereunto three cities on this, and three on the other side of Jordan, **#Jos 20:7-9**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

The possessions being now divided among you, do you reserve some of them for the use which I have commanded.

Ver. 3.

Unawares and unwittingly, Heb. *through ignorance, or error, or mistake, and without knowledge*; the same thing twice repeated, to cut off all the claims and expectations that wilful murderers might have of protection here; and God having declared that such should be taken even from his altar, that they might be killed, **#Ex 21:14**; and accordingly Joab was by Solomon's order killed even at the altar, **#1Ki 2:28-31,34**. It is the more strange and impudent that any Christians should make their sanctuaries give protection to such persons whom God hath so expressly excepted from it, which the papists do; and their doctors are not ashamed to defend it upon frivolous reasons.

The avenger of blood; the kinsman, who had right or power to demand or take vengeance of the slaughter.

Ver. 4.

The judges used to sit

at the entering of the gate. His cause, or, his matters or business, what he hath done, and why, and how; he shall give them a true relation of the fact, and all its circumstances.

They shall take him into the city; understand, if they are satisfied in the relation he makes concerning the fact, otherwise it had been a vain thing to examine his cause.

Give him a place; which they might well allow him, because God gave them the city with a reservation for such persons.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

Standing was the posture of the accused and accusers, **#Ex 18:13 Isa 1:8 Zec 3:1.**

Before the congregation, or, *company*, or *assembly*, to wit, the council appointed to judge of these matters: not the council of the city of refuge, for they had examined him before, **#Jos 20:4;** but of the city to which he belonged, or in or nigh which the fact was committed, as appears from **#Nu 35:25.**

Until the death of the high priest; of which see Poole "**Nu 35:25**".

Ver. 7.

Concerning these cities, note,

1. That they were all upon mountains, that they might be seen at a great distance, and so direct those who fled thither.
2. That they were seated at convenient distance one from another, for the benefit of the several tribes; for Kedesh was in the north, Hebron in the south, and Shechem between them.
3. That they all belonged to the Levites; partly that these causes might be more impartially examined and justly determined by

them, who are presumed best able to understand the law of God, and most obliged and likely to follow it in their judgment, and not to be biassed by any affection or corrupt interest; and partly that their just reputation with the people, and their good counsels, might lay some restraint upon revengeful persons, who might be inclined or tempted to follow the man-slayer thither, and endeavour to kill him there.

Ver. 8.

They assigned, or *gave*, or *had assigned*, or

given; for they were given by Moses, #De 4:41, &c.; or they confirmed Moses's grant, and applied them to that use to which Moses designed and separated them.

Ver. 9.

For the stranger; not only proselytes, but others also; because this was a matter of common right, that a distinction might be made between casual man-slayers and wilful murderers.

JOSHUA CHAPTER 21

Cities given out of the other tribes by lot to the Levites, #Jos 21:1-8. Particularly to the priests, the children of Aaron, #Jos 21:9-19; to the Levites, the Kohathites, #Jos 21:20-26, the Gershonites, #Jos 21:27-33, and Merarites, #Jos 21:34-40; in all forty-eight cities, with their suburbs, #Jos 21:41,42. The Israelites quietly enjoy the Promised Land, #Jos 21:43-45.

Ver. 1.

Then, i.e. when the whole land was distributed unto the several tribes, but not actually possessed by them; which was the proper season for them to put in their claim.

The fathers of the Levites were Kohath, Gershom, and Merari, and the heads of these were the chief persons now alive of these several families.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

It seems most probable that they gave to the Levites promiscuously such cities as God commanded, and that the lot appropriated them to their several houses or families.

Out of their inheritance, i.e. out of their several possessions; partly that the burden and loss might be equally divided and principally, that the Levites being dispersed among the several tribes, according to Jacob's prediction, **#Ge 49:7**, might more easily, and frequently, and effectually *teach* the *Israelites God's law and judgments*, which they were engaged to do, **#De 33:10**; and that the people might upon all occasions resort to them, and require the meaning of the law at their mouths, **#Mal 2:7**.

These cities and their suburbs; not only the use, but the absolute dominion of them, as is manifest both from **#Jos 21:11,12**, where a distinction is made between

the city and suburbs of Hebron, and *the fields and villages thereof*, and the former are given to the Levites, the latter to Caleb; and from the return of these cities in the jubilee unto the Levites, as to their proper owners, **#Le 25:33,34**.

Ver. 4.

Which three tribes were nearest to the temple, where their business lay.

Thirteen cities; for though the priests were now few enough for one city, yet respect was to be had to their succeeding numbers; this division being made for all future generations. And seeing the Levites might sell their houses until the jubilee, **#Le 25:33**, much more might they let them; and therefore it is probable their cities were not very long uninhabited, many being inclined to dwell with them by virtue of relations contracted with them, or dependence upon or expectation from them; or out of respect to the service of God, and the good of their souls.

Ver. 5.

The children of Kohath were of Aaron's family, or priests, but Levites only. These tribes are nearest to the three former, and so the Kohathites are placed next to their brethren the Aaronites.

Ten cities; fewer than they gave out for the three former tribes, because their inheritance was less than the former. See #Nu 35:8.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

These cities with their suburbs; of which See Poole "Nu 35:2".

Ver. 9.

Judah and

Simeon are mentioned together, because the cities of Simeon lay within Judah's portion.

Ver. 10.

Of the families, i.e. of the family, the plural number for the singular, which is not unusual.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

The fields of the city, i.e. all beyond the 2000 cubits expressed #Nu 35:5. This is here mentioned, not as his peculiar case, but as one eminent instance, to show that it was so in all the rest of the cities here named; that the fields and villages thereof still belonged to the several tribes from whom the cities and their suburbs were taken; and to make the rest of the Israelites more contentedly and cheerfully resign so great a part of their possessions to the Levites, because even Caleb did so, though his possession had been long before promised, and now actually given to him by God's special command, as a mark of honour and compensation for his long and faithful service.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

Holon, called *Hilen*, #1Ch 6:58, as *Juttah* here is called *Ashan*, #1Ch 6:59, and *Kibzaim* called *Jokmeam*, #1Ch 6:68, and so some others, the names of the places being changed by length of time, and upon special occasions, as was frequent among the Jews; though their doctors add, that some of these places here mentioned, being now in the Canaanites' possession, and not speedily recovered from them, there were others put in their stead.

Ver. 16.

Ain here, and *Gibeon* #Jos 21:17, and some others here named, are not named #1Ch 6, either because they were destroyed in some of those hostile invasions and wars wherewith their land was grievously harassed and wasted before that time; or they appear there under other names, as was said.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

The families which remained of the children of Kohath, over and above those of them who were priests.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

No text from Poole on this verse.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

To wit, that half which dwelt in Canaan, by comparing this with **#Jos 21:27**.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

No text from Poole on this verse.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

No text from Poole on this verse.

Ver. 36.

Bezer, a city of refuge, as it is called **#Jos 20:8**, and therefore needless to be here repeated.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

No text from Poole on this verse.

Ver. 39.

No text from Poole on this verse.

Ver. 40.

No text from Poole on this verse.

Ver. 41.

Quest. Why hath this tribe, which was the least of all, more cities than any of them?

Answ. First, It doth not appear that they had more; for though all the cities of the Levites be expressed, it is not so with the other tribes, but divers of their cities are omitted, as is evident. Secondly, The Levites were confined to their cities and suburbs; the rest had large territories belonging to their cities, which also they were in a capacity of improving, which the Levites were not; so that one of their cities might be more considerable than divers of the Levites. Thirdly, God was pleased to deal liberally with his ministers, partly to put honour upon those whom he foresaw many would be prone to despise; and partly, that being free from all outward distractions, they might more entirely and fervently devote themselves to the service of God, and the instruction of souls.

Ver. 42.

No text from Poole on this verse.

Ver. 43.

He gave them the right to all, and the actual possession of the greatest part of it, and power to possess the rest as soon as it was needful and convenient for them, which was by degrees, when their numbers were increased, &c., #Ex 23:29,30, and the absolute dominion of all the people remaining in it.

Ver. 44.

To wit, all the days of Joshua, by comparing #Jos 1:5, for afterwards it was otherwise with them.

Ver. 45.

No text from Poole on this verse.

JOSHUA CHAPTER 22

The two tribes and half are sent home with, a blessing, strict charge to fear the Lord, and great booty, #Jos 22:1-9. They build an altar of testimony at the brink of Jordan, #Jos 22:10. The Israelites are offended, and assemble to wage war against them, #Jos 22:11,12. They first send Phinehas and ten princes ambassadors to reprove them, #Jos 22:13-20. They clear themselves; their brethren rest satisfied, #Jos 22:21-34.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

No text from Poole on this verse.

Ver. 3.

These many days, i.e. for divers years together, so long as the war lasted. See #Jos 11:18 14:10.

Ver. 4.

Unto your tents, i.e. to your settled habitations, as appears from #De 22:8, which are oft called

tents, as #Jud 19:9 2Sa 17:17 Ho 9:6 Mal 2:12.

Ver. 5.

Take diligent heed; watch over yourselves and all your actions.

The commandment and the law; two words expressing the same thing, the law of commandments delivered by Moses.

With all your heart and with all your soul; with the whole strength of your minds, and wills, and affections.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

i.e. With them who staid beyond Jordan for the defence of their land, and wives, and children, who therefore were to have a share, though not an equal share, with these. See **#Nu 31:27**. But for them, **#1Sa 30:24**, their share was equal, because their danger was equal.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

Or, *built then*, as this particule is elsewhere used; and so learned interpreters understand it, **#Ps 14:5 36:12 Ec 3:17 Ho 2:15**. And in the Latin tongue adverbs of place are sometimes put for adverbs of time: so I take it here. First, Because this best answers to the when in the beginning of the verse. Secondly, This seems to me to clear a great difficulty as to the place where the altar-was built, which though according to our translation it seems, and is generally thought by interpreters to have been, in the land of Canaan; yet if things be more narrowly examined, it may be thought to have been on the other side Jordan in Gilead; and that both, first, from **#Jos 21:11**, where it is said to have been built *over against*, or *in the sight of the land of Canaan*, therefore not in it. And secondly, from the reason they gave of the building of this altar, *for fear* lest the Israelites within Jordan and in Canaan *should say unto their children* dwelling beyond Jordan, *The Lord hath made Jordan a border between us and you*, &c.; which jealousy would have been much confirmed by building the altar in Canaan, but would be satisfied and confuted by having on the other side of Jordan, and in their own land, a pattern of that altar at which God was served in the land of Canaan, as a witness that they owned the same God, and the same way of worship, with their brethren that lived in Canaan. But whether the Hebrew particule be rendered *then* or *there*, it is not to be taken too strictly:

if *then*, the meaning is not, that they did this as soon as ever *they came to the borders of Jordan, that are in the land of Canaan*; but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over Jordan, which was in a very little time, they effected and perfected it: if it be rendered *there*, it is not to be limited to the very same spot of ground mentioned before, as if it was built at *that border of Jordan that was in the land of Canaan*; but to be a little more largely understood; to be built at one or other of the borders of Jordan; or, in general,

by Jordan; which is here purposely added, for the explication of the word there, and to prevent the restraint of it to the border of Jordan, within Canaan.

Ver. 11.

Where they passed over Jordan, either at their first entrance into Canaan, or afterwards, and usually.

Ver. 12.

The children of Israel; not in their own persons, but by their elders, who used to transact all affairs of this kind in the name and stead of all the people.

To go up to war against them; as apostates from God, according to God's command in that case, **#De 13:13**, &c.

Ver. 13.

No text from Poole on this verse.

Ver. 14.

No text from Poole on this verse.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

The whole congregation of the Lord, who do and are resolved to cleave unto that God from whom you have revolted, and who speak this to you in the name of the Lord.

What trespass is this? how heinous a crime is this! To turn away this day, i.e. so soon after God hath obliged you by such wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards.

That ye might rebel; with a design to revolt from and rebel against God, and against his express command of worshipping him at one only altar, #Ex 20:24 Le 17:8,9 De 12:5,11,13.

Ver. 17.

The iniquity of Peor, i.e. of our worshipping of BaalPeer, #Nu 25.

From which we are not cleansed until this day; for though God had pardoned it, as to the national punishment of it, #Nu 25:11, yet they were not yet thoroughly purged from it; partly because the shame and blot of that filthy and odious practice was not yet wiped of; and partly because some of that corrupt leaven still remained among them, and though it smothered for a time, yet was ready to break forth upon all occasions. See #Jos 24:23. And God also took notice of these idolatrous inclinations in particular persons, and found out ways to punish them one time or other.

Ver. 18.

To-morrow, i.e. suddenly, as that word is oft used, as #Mt 6:30 1Co 15:32.

He will be wroth with the whole congregation of Israel; with you for doing so, and with us for suffering, or not punishing it.

Ver. 19.

If the land of your possession be clean; if you apprehend it to be so for want of the tabernacle and altar there, as the following words imply; if you now repent of your former choice in preferring the worldly commodities of that country before the advantage of God's presence and favour, and more frequent opportunities of his service.

Take possession among us; we will readily resign part of our possessions to you for the prevention of this sin and mischief; wherein they show great zeal for God's honour, and great pity and charity to their brethren.

Nor rebel against us; for all the tribes were united in one body politic, and made one commonwealth, and one church; and each tribe was subject to the laws and commands of the whole society, and of the chief ruler or rulers thereof; so its disobedience to their just commands was properly rebellion against them.

Ver. 20.

The son of Zerah, i.e. one of his posterity, #Jos 7:17,18.

Perished not alone, but brought destruction upon his whole family, and part of our forces sent against Ai.

In his iniquity, or, *for his sin;* of which see #Jos 7:24.

Ver. 21.

Either, first, properly, each was a governor of a thousand; for there were among them divers rulers, some of tens, some of hundreds, and some of thousands; or rather, secondly, improperly, and indefinitely, i.e. of the people of Israel, which consist of so many thousands more than you, whose authority therefore you owe a reverence to. For by comparing #Jos 22:14, these seem to be greater persons than those that were rulers of thousands.

Ver. 22.

The Lord God of gods; that Jehovah whom we, no less than you, acknowledge and adore as the *God of gods*, infinitely superior to all that are called gods. The multiplying of his titles, and the repetition of these words, show their zeal and earnestness in this matter, and their abhorrency of the very thoughts of it. *He knoweth;* to him we appeal who knoweth all things, and the truth of what we are now saying. *Israel he shall know;* not only our present words, but our future and constant course shall satisfy all Israel of our perseverance in the true religion.

If it be; if this have been done by us with such design, or in such a manner.

Save us not this day; thou, O Lord, to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our enemies, nor from the sword of our brethren. It is a sudden apostrophe to God, usual in such vehement speeches.

Ver. 23.

i.e. Call us to an account, and punish us for it; as that phrase is oft used, as #**De 18:19 1Sa 20:16 Job 10:6 Ps 10:13**.

Ver. 24.

You have no relation to him, nor interest in him, or his worship.

Ver. 25.

A border between us and you, to shut you out of the Land. of Promise, and consequently from thee covenant made, between God and our father.

Ye have no part in the Lord; nothing to do with him; no right to serve him or expect favour from him. See the like phrase #**2Sa 20:1 Ezzr 4:3 Joh 13:8**.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

That we might do the service of the Lord before him; that we and ours may have and hold our privilege of serving and worshipping God, not upon this altar, but in the office of God's presence, in your tabernacle, and upon your altar.

Ver. 28.

The pattern; an exact representation and resemblance.

A witness between us and you, that we both serve one God, and approve and make use of one and the same altar.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

They were fully satisfied with this answer.

Ver. 31.

The Lord is among us, by his gracious presence and preventing goodness, in keeping you from so great an offence, and all of us from those dismal calamities that would have followed upon it.

Out of the hand of the Lord, i.e. from the wrath and dreadful judgments of God; by avoiding that sin which would have involved both you and us in a most bloody war, you have delivered us from the evils we feared. He that prevents an unexpected or approaching disease or mischief, doth as truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

As they were by the law of God obliged to do, if they had been guilty and persisted therein; as afterwards they did they tribe of Benjamin for the same reason.

Ver. 34.

No text from Poole on this verse.

JOSHUA CHAPTER 23

Joshua being old assembles the people; declares the wonders God had wrought for them, and would work, in expelling the Canaanites, **#Jos 23:1-5**. Exhorts them to be courageous, to observe the law, and beware of idolatry, **#Jos 23:6-8**; which he enforces by former benefits, and promises, **#Jos 23:9-11**; by threatenings, **#Jos 23:12-16**.

Ver. 1.

A long time; about fourteen years after it.

Ver. 2.

Joshua called; either to his own city, or rather to Shiloh, the usual place of such assemblies, where his words being uttered before the Lord, were likely to have the more effect upon them.

For all Israel; not all the people in their own persons, who could not either come thither, or hear him there; but in their representatives, by their *elders, heads, judges, and officers*, which are here added for the restriction and explication of that general expression. And *for*, or, even *for*, &c.

Ver. 3.

Because of you; for your sake and good, that you might gain by their losses.

Ver. 4.

These nations that remain, not yet conquered.

to be an inheritance for your tribes; you shall certainly subdue them, and inherit their land, as you have done the rest, if you be not wanting to yourselves.

With all the nations that I have cut off, i.e. with the land of those nations; the people put for their land, as we have seen before; and as sometimes, on the contrary, the *land* is put for the people.

Westward, where the Philistines, your most formidable adversaries, yet survive; but them also and their land I have given to you, and you shall undoubtedly destroy them, if you will proceed vigorously in your work.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

Be ye therefore very courageous; for it will require great courage and resolution to execute all the commands of Moses, and particularly that of expelling and destroying the residue of the Canaanites.

To the right hand or to the left, i.e. in one kind or other, by adding to the law, or diminishing from it, as Moses speaks.

Ver. 7.

Come not among these nations, i.e. avoid all familiar converse and contracts, but especially marriages, with them, as it is explained, **#Jos 23:12**, and as the Hebrew word intimates, being oft used of *coming* or *going* in to a woman.

Neither make mention of the name of their gods, to wit, unnecessarily and familiarly, lest the mention of them breed discourse about them, and so by degrees bring a man to the

approbation and worship of them. Compare **#Ex 23:13 De 12:3 Ps 16:4 Eph 5:3.**

Nor cause to swear by them; nor require nor compel the Gentiles to swear by them, as they used to do; especially in leagues and contracts, which therefore the Israelites are here implicitly forbidden to make with them.

Neither serve them, nor bow yourselves unto them; neither give them any inward reverence, or outward adoration. Here is an observable gradation, whereby he shows what notable progress sin usually makes, and what reason there is to look to the beginnings of it, forasmuch as a civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the worship of their gods. So it is no wonder if some things not simply and in themselves evil be forbidden by God, as here the naming of their gods is, because they are occasions and introductions to evil.

Ver. 8.

Cleave unto the Lord, by firm affiance, constant obedience, entire affection, faithful service and worship of him alone.

As ye have done unto this day, to wit since you came into Canaan; since which time the body of the people (for of them he speaks, not of every particular person) had behaved themselves much better than they did in the wilderness, and had not been guilty of any gross and general apostacy from God, or rebellion against him.

Ver. 9.

To wit, whom you have invaded; otherwise some of those people did yet remain unconquered.

Ver. 10.

He it is that fighteth for you; impute not this therefore to your own valour, as you will be apt to do, but to God's gracious and powerful assistance.

Ver. 11.

Now it requires more watchfulness and diligence than it did in the wilderness, because your temptations are now more and stronger; partly from the examples and insinuations of your bad neighbours, the remainders of this wicked people; and partly from your own peace and prosperity, and the pride, security, forgetfulness of God, and luxury which usually attend upon that condition, as God had warned them, **#De 6:10-12**.

Ver. 12.

If ye go back, from God, and from his worship and service.

Go in unto them; the phrase notes the matrimonial act.

Ver. 13.

They shall be snares and traps unto you: by your indulgence to them, and converse with them, you will be enticed and drawn by degrees into their errors, and impieties, and brutish lusts.

Scourges in your sides, and thorns in your eyes: when they have inveigled, and seduced, and thereby weakened you, then they will molest and vex you, no less than a severe scourge doth a man's sides which are lashed by it, or than a small thorn doth the eye when it is got within it.

Until ye perish from off this good land: they shall so persecute you, and fight against you with such success, that you shall be forced to quit your own land, and wander you know not whither; which must needs be very terrible to them to think of, when they compared this present case, and plenty, and safety, with the pains, and weariness, and hazards, and wants of their former wanderings.

Ver. 14.

Of all the earth, i.e. of all flesh, or of all men; the way which all men go; I am about to die, as all men must, **#Heb 9:27**. The same phrase is **#1Ki 2:2**.

Ye know in all your hearts and in all your souls, i.e. you know assuredly; your own experience puts it out of all question.

Not one thing hath failed.

Quest. How is this true, when so great a part of the promised land and people yet remain unconquered?

Ans. God promised them to destroy all their enemies, and to give them the whole land, *not at once*, but by degrees, *by little and little*, as is expressed **#De 7:22**, and as was most convenient for them.

Ver. 15.

The accomplishment of God's promises is a pledge or assurance that he will also fulfil his threatenings; both of them depending upon the same ground, the faithfulness of God.

Ver. 16.

No text from Poole on this verse.

JOSHUA CHAPTER 24

Joshua assemble all the tribes at Shechem, **#Jos 24:1**. A brief history of God's benefits from Terah: he exhorts them faithfully to serve the true God, **#Jos 24:2-13**. Reneweth a covenant between them and God; promising for himself and his house; the people four several times promising for themselves, **#Jos 24:11-25**. He writes this in the book of the law, and sets up a stone for a witness, **#Jos 24:26-28**. His age, death, and burial, **#Jos 24:29-31**. The burying of Joseph's bones, **#Jos 24:32**. The death and burial of Eleazar, **#Jos 24:33**.

Ver. 1.

Gathered all the tribes of Israel, to wit, by their representatives, as **#Jos 23:2**. To Shechem; either,

1. To Shiloh, where the ark and tabernacle was; because they are here said to

present themselves before God; and because the stone set up here is said to be **set up in or by the sanctuary of the Lord;** of both which I shall speak in their proper places. And they say Shiloh is here called *Shechem*, because it was in the territory of Shechem; but that may be doubted, seeing Shiloh was ten miles distant from Shechem, as St. Jerom affirms. And had he meant Shiloh, why should he not express it in its own and proper name,

by which it is called in all other places, rather than by another name no where else given to it? Or rather,

2. To the city of Shechem, a place convenient for the present purpose, not only because it was a Levitical city, and a city of refuge, and a place near to Joshua's city, but especially for the two main ends for which he summoned them thither.

1. For the solemn burial of the *bones of Joseph*, as is implied here, **#Jos 24:32**, and of the rest of the patriarchs, as is noted **#Ac 7:15,ac 7:16**, for which this place was designed.
2. For the solemn renewing of their covenant with God; which in this place was first made between God and Abraham, **#Ge 12:6,7**, and afterwards was there renewed by the Israelites at their first entrance into the land of Canaan, between the two mountains of Ebal and Gerizim, **#Jos 8:30**, &c., which were very near Shechem, as appears from **#Jud 9:6,7**; and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a further ratification of them.

Before God; either,

1. Before the ark or tabernacle, as that phrase is commonly used; which might be either in Shiloh, where they were fixed; or in Shechem, whither the ark was brought upon this great occasion, as it was sometimes removed upon such occasions, as **#1Sa 4:3 2Sa 15:24**. Or,
2. In that public, and venerable, and sacred assembly met together for religious exercises; for in such God is present, **#Ex 20:24 Ps 82:1 Mt 18:20**. Or,
3. As in God's presence, to hear what Joshua was to speak to them in God's name, and to receive God's commands from his mouth. Thus Isaac is said to bless Jacob before the Lord, i.e. in his name and presence, **#Ge 27:7**; and Jephthah is said to *utter all his words before the Lord in Mizpeh*, i.e. as in God's presence, calling him in to be witness of them.

Ver. 2.

Unto all the people, i.e. that people which were present, to wit, to the elders, &c., by whom it was to be imparted to all the rest, and to as many of the people as came thither.

The flood, or, *the river*, to wit, *Euphrates*, as all agree; so called by way of eminency.

They served other gods, i.e. both Abraham and Nahor were no less idolaters than the rest of mankind. This is said to prevent their vain boasting in their worthy ancestors, and to assure them that whatsoever good was in or had been done by their progenitors, was wholly born God's free grace, and not for their own merit or righteousness, as the Jews were very apt to conceit.

Ver. 3.

I took your father; I apprehended him by my grace, and snatched him out of that idolatrous and wicked place, and took him into acquaintance and covenant with myself, which was the highest honour and happiness he was capable of.

Led him throughout all the land of Canaan, i.e. I brought him after his father's death into Canaan, #Ge 12:1, and I conducted and preserved him in safety in all his travels through the several parts of Canaan.

Multiplied his seed, i.e. gave him a numerous posterity, not only by Hagar and Keturah, but even by Sarah and by Isaac, as it follows.

Gave him Isaac, by my special power and grace, to be the heir of my covenant, and all my promises, and the seed in or by which all nations were to be blessed, #Ge 12:3 21:2.

Ver. 4.

I gave unto Esau Mount Seir to possess it, that he might leave Canaan entire to his brother Jacob and his posterity, #Ge 36:7,8.

Jacob and his children went down into Egypt, where they long lived in grievous bondage; which God having delivered us from, I shall now pass it over.

Ver. 5.

According to that which I did, i.e. in such manner, and with such plagues as I inflicted, and are recorded.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

He speaketh this to the elders, **#Jos 24:1**, who were so, not only by power and dignity, but many of them by age; and there being now not sixty years past since those Egyptian plagues, it is very probable that a considerable number of those here present had seen those things in Egypt, and being not twenty years old, were exempted from that dreadful sentence of destruction, passed upon all who were then of more years standing, **#Nu 14**.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

Balak warred against Israel.

Quest. How is this true, when

Balak did never fight against Israel, #Jud 11:25?

Answ. One prince may commence a war against another, though he never come to a battle, nor strike one stroke; so Balak warred, though not by open force, yet by crafty counsel and warlike stratagems, by magical arts, by wicked devices, by making bate betwixt them and God their confederate; or by warlike preparations, in case Balaam's charms had succeeded, as may be gathered from **#Nu 22:11**; or at least by design or intention; things being oft said to be done both in Scripture and other authors which were only designed or intended, as here. **#Jos 24:11 Ge 37:21 Eze 24:13 Mt 5:28 Joh 10:32,33**. And the old lawyers note,

That he is rightly called a thief or an adulterer, &c., who wanted nothing but occasion to be so.

Ver. 10.

I would not hearken unto Balaam, who hereby appears to have desired of God leave to curse Israel; and therefore it is not strange that God, who permitted him simply to go, was highly angry with him for going with so wicked an intent, **#Nu 22:20,22,32**.

Out of his hand, i.e. from Balak's malicious design against you.

Ver. 11.

Fought against you; made opposition against you, by shutting their gates, by endeavouring to cut off your spies, &c.; they warred against you, if not by an offensive, yet by a defensive war. In the names of these nations he seems to comprise all their wars, which being so fresh in their memory, he thought it needless particularly to mention.

Ver. 12.

The hornet; either,

1. Figuratively, i.e. terrors and plagues, or other destroying judgments. Or,

2. Properly so called. **See Poole "Ex 23:28"**. And this being done before Joshua's entrance into Canaan, it is not strange if it be not mentioned in this book or record of Joshua's actions.

Not with thy sword, nor with thy bow; for though thou didst fight with them, and prevail against them in battle, yet this was not because thou hadst more force or courage than they; but because by my hornet, which I sent like a harbinger before thee, I had both broken their spirits, and greatly diminished their numbers, and particularly cut off those giants or others who were like to give time most trouble and difficulty; whence it comes to pass that we read of so few giants in that land,

which was called the land of giants, #De 3:3.

Ver. 13.

Cities which you built not. See Poole "Jos 11:12".

Ver. 14.

In sincerity and in truth; either these two expressions note the same thing; or *sincerity* is opposed to the mixture of false gods with the true, as it here follows, or of a false and corrupt worship of God with that which God appointeth; and truth is opposed to dissimulation and falseness, and instability of heart.

Put away the gods; whereby it appears, that although Joshua had doubtless prevented and purged out all public and manifest idolatry, yet there were some of them who practised it in their

private houses and retirements. See #**Jos 24:23 Am 5:25,26 Ac 7:42,43**. *Your fathers, Terah, and Nahor, and Abraham*, as #**Jos 24:2**, and others of your ancestors.

On the other side of the flood, and in Egypt: see #**Eze 23:3,8,19,21,27**. Under these particulars no doubt he comprehends all other false gods, which were served by the nations amongst whom they were, as appears from #**Jos 24:15**, but only mentions these, as the idols which they were in more danger of worshipping than those in Canaan; partly because those of Canaan had been now lately and palpably disgraced by their inability to preserve their worshippers from total ruin; and partly because the other idols came recommended unto them by the venerable name of antiquity, and the custom of their forefathers. See #**Jer 44:17 Eze 20:18**.

Ver. 15.

If it seem evil; unjust, unreasonable, or inconvenient.

Choose you this day whom ye will serve: not that he leaves them to their liberty, whether they would serve God or idols; for Joshua had no such power or liberty himself, nor could give it to any other; and both he and they were obliged by the law of Moses to give their worship to God only, and to forbear all idolatry in themselves, and severely to punish it in others; but it is a rhetorical and powerful insinuation, whereby he both implies that the worship of God is so highly reasonable, so necessary and beneficial, and the service of idols is so absurd, and vain, and pernicious, that if it were left free to all men to make their choice, every man in his right wits must needs choose the service of God before that of idols; and provokes them to bind themselves faster to God by their own choice. See such manner of speeches in #**Ru 1:8,15 1Ki 18:21**.

But as for me and my house, we will serve the Lord; but know this, if you should all be so base and brutish, as to prefer senseless and impotent idols before the true and living God, it is my firm purpose, that I will, and my children and servants (as far as I can influence them) shall, be constant and faithful to the Lord.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

Ye cannot serve the Lord: he speaks not of an absolute impossibility, (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous,) but of a moral impossibility, or a very great difficulty, which he allegeth not to discourage them from God's service, which is his great design to engage them in; but only to make them more considerate and cautious in obliging themselves, and more circumspect and resolved in answering their obligations. The meaning is, God's service is not, as you seem to fancy, a slight and easy thing, as soon done as said; but it is a work of great difficulty, and requires great care, and courage, and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused; and withal your great and often manifested proneness to superstition and idolatry, even during the life of Moses, and in some of you whilst I live, and whilst the obligations which God hath laid upon you in this land are fresh in remembrance; I cannot but fear that after my decease you will think the service of God too hard and burdensome for you, and therefore will cast it off, and revolt from him, if you do not double your watch, and carefully avoid all occasions of idolatry, which I fear you will not do, but I do hereby exhort you to do.

He is a jealous God; he will not endure a co-rival or partner in his worship; you cannot serve him and idols together, as you will be inclined and tempted to do.

He will not forgive your transgressions; if you who own yourselves for his people and servants, shall wickedly and wilfully transgress his laws by idolatry or other crimes, he will not let this go unpunished in you, as he doth in other nations; therefore consider what you do when you take the Lord for your God;

weigh your advantages and inconveniences together; for as if you be sincere and faithful in God's service, you will have admirable benefits by it; so if you be false to your professions, and forsake him whom you have so solemnly avouched to be your God, he will deal more severely with you than with any people in the world.

Ver. 20.

He will turn, i.e. he will alter his course and the manner of his dealing with you, and will be as severe as ever he was kind and gracious.

Consume you, after that he hath done you good; he will repent of all his former kindness, and his goodness abused will be turned into fury.

Ver. 21.

To wit, him only, and not strange gods, as was supposed by Joshua, **#Jos 24:20**.

Ver. 22.

Ye are witnesses against yourselves; this solemn profession will be a swift witness against you, if hereafter you apostatize from God.

Ver. 23.

The strange gods which are among you; those idols which you either brought out of Egypt, or have taken in Canaan, which I have too much reason to believe that some of you, contrary to God's command, do keep, whether for the preciousness of the matter, or rather for some secret inclination to superstition and idolatry, as the following words imply. See **#Jos 24:14**.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

Either,

1. *He set*, or propounded, or declared *unto them the statute and ordinance*, i.e. the sum of the statutes and ordinances of God, which their covenant obliged them to Or,

2. *He set* or established it, to wit, that covenant, with them, i.e. the people *for a statute or an ordinance*, to bind themselves and their posterity unto God for ever, as a statute and ordinance of God doth.

Ver. 26.

These words, i.e. this covenant or agreement of the people with the Lord. In the book of the law of God, i. e. in that volume which was kept in the ark, **#De 31:9,26**, whence it was taken and put into this book of Joshua. This he did, partly, for the perpetual remembrance of this great and solemn action; partly, to lay the greater obligation upon the people to be true to their engagement; and partly, as a witness for God, and against the people, if afterwards he severely punished them for their detection from God, to whom they had so solemnly and freely obliged themselves.

Set it up there, as a witness and monument of this great transaction, according to the custom of those ancient times, as **#Ge 28:18 31:45 35:14 Ex 24:4 De 27:2 Jos 4:3 8:32**. Possibly this agreement was written upon this stone, as was then usual.

Under an oak that was by the sanctuary of the Lord, i.e. near to the place where the ark and tabernacle then were; for though they were forbidden to plant a grove of trees near unto the altar, **#De 16:21**, as the Gentiles did, yet they might for a time set up an altar, or the ark, near a great tree which had been planted there before.

Ver. 27.

It hath heard; it shall be as sure a witness against you as if it had heard. This is a common figure, called *prosopopaeia*, whereby the sense of hearing is oft ascribed to the heavens and the earth, and other senseless creatures, as **#De 32:1 Isa 1:2 Jer 2:12**.

Ver. 28.

No text from Poole on this verse.

Ver. 29.

No text from Poole on this verse.

Ver. 30.

No text from Poole on this verse.

Ver. 31.

No text from Poole on this verse.

Ver. 32.

In Shechem; not in the city of Shechem, but in a field near and belonging to it, as appears from the following words, and from **#Ge 33:18**, and from the ancient custom of the Israelites to have their burying-places without cities, in fields or gardens.

Ver. 33.

By special favour, and for his better conveniency in attending upon the ark, which then was, and for a long time was to be, in Shiloh, which was near to this place; whereas the cities which were given to the priests were in Judah, Benjamin, and Simeon, which were remote from Shiloh, though near to the place where the ark was to have its settled abode, to wit, to Jerusalem.