

Joshua – Yahoshua

Version 1: 11-14-15

Chapter 1

1.1 And it was after the death of Moshe,
the servant of YAHWEH.

And YAHWEH spoke to Yahoshua,
son of Nun,

the attendant of Moshe saying,

Yahoshua means YAH is deliverance, salvation. This is traditionally translated as Joshua or Yehoshua, neither of which is really correct. This name and many others were altered by tradition as a means of preventing "the mispronunciation" of the sacred name of The Elohim (God), which is YAHWEH. This name also was used in the form of YAH and YAHU. By changing the vowel pointing from an "a" to and "e" it changed the 'sound' of the name, purportedly protecting it. But if you study the history of the role of names in Hebrew culture you quickly recognize that this is a **perversion** of the name, rather than a "protection" of it. Nun means perpetuity. "Son of Nun" therefore gives us "son of perpetuity" - forever, eternity".

1.2 "Moshe, My servant, is dead.

And now stand up!

Pass over this Yarden *itself*, יָרְדֵן

you *yourself* אַתָּה

and this entire people,

to the land which I am giving to them,

to the children of Yisra'el.

Yarden means descender, goes down. **Yisra'el** means who is upright with El. This is not the traditional meaning given. It's normally identified as one who struggled with and/or prevailed with El. Yet when one examines the surrounding terms in a concordance you discover that this interpretation is based on the story of Ya'akov's struggle with the messenger of YAH after which his name was changed. Yet the words immediately preceding this in Strong's Concordance reveal that the essential root is **yashar**, straight, upright, just. This is in far greater agreement with the rest of Scripture than any other interpretation. The nation of Yisra'el was always intended to be those who were "straight" with YAHWEH - and in Scriptural terms straight means on the right path, upright, just, correct, proper, etc.

1.3 Every spot

where the sole of your foot treads on it

I have given to you

according to what I have spoken to Moshe.

1.4 From this desert and this Lebanon

and as far as the great river,

the great River Euphrates,

all the land of the Hittites

even to the great sea

toward the entrance of the sun

will be your boundary.

Euphrates means rushing. **Hittites** is from Heth which means terror. "**entrance of the sun**" is a reference to the Hebrew concept of the sun "coming in", referring to its setting. This is important. The Hebrew day "came in" at sunset. It **began** then, not at sunrise. It therefore marked the "entrance" or beginning of the day. To alter this to fit the Western concept of days is to distort the text.

1.5 No man will be able to stand

before your face

all the days of your life.

As I was with Moshe

I will be with you!

I will not let you down!

And I will not abandon you!

1.6 Be strong and courageous,

because you *yourself* אַתָּה

will cause this people *themselves* הָעָם

to inherit the land *itself* הָאָרֶץ

which I swore to their fathers

to give to them!

1.7 Only be strong and very courageous

for the sake of protecting

for the sake of doing

according to all the instruction

which Moshe, My servant,

gave as direction to you.

You are not to turn from it

to the right hand

or to the left hand

in order that you act prudently

wherever you go.

1.8 This book of instruction

is not to be withdrawn from your mouth.

And you are to murmur in it

day and night

in order that you protect it

for the sake of doing

according to all that is written in it

because then your way *itself* דרכך

will be made to prosper

and be made prudent.

Many translations use 'book of The Law'. The word is **torah**. **Torah** does not automatically mean "law". it means **instruction**. It is YAHWEH's instruction book for His people. There is no 'demand' that they follow it, only a request. They are free to choose their response. **hagah** - to murmur; by implication, to ponder. This word is sometimes translated as 'meditate'. But the implication of the text is far more than that. Yahoshua is to speak the words, to murmur, to mutter, to utter them - day and night. Why? Because speaking them out loud imprints them more deeply in the inner man. For this very reason Scripture should be read out loud - for greater impact.

1.9 Have I not urged you

to be strong and courageous?

You are not to be afraid

and you are not to be discouraged

because YAHWEH,

your Elohim,

is with you

wherever you go!"

1.10 And Yahoshua gave direction to

the officers of the people saying,

1.11 "Pass over in the midst of the encampment.

And give direction to

the people *themselves* **תא** saying,
'Prepare food for yourselves
because in three more days
you *yourselves* **תא**
are passing over
this Yarden *itself* **תא**
for the sake of going in to occupy
the land *itself* **תא**
which YAHWEH,
your Elohim,
is giving you to occupy.'

1.12 And to the Re'ubenites
and to the Gadites
and to half the tribe of Menashe
Yahoshua spoke saying,

1.13 "Remember the word *itself* **תא**
which was given as direction
to you *yourselves* **תא**
by Moshe,
servant of YAHWEH saying,
'YAHWEH,
your Elohim,
is causing you to rest.
And He will give to you
this land *itself* **תא**.'

1.14 Your wives,
your little ones,
and your livestock
are to settle in the land
which Moshe gave you
across the Yarden.
But the able-bodied of you *yourselves* **תא**
are to pass over before your brothers,
all powerful valiant ones.
And you are to surround
they *themselves* **תא**
1.15 until YAHWEH
has caused your brothers to rest like you
and they also have occupied
the land *itself* **תא**
which YAHWEH,
your Elohim,
is giving to them.
Then you will return
to the land of your possession.
And you will occupy it *itself* **תא**
which Moshe,
the servant of YAHWEH,
gave to you
across The Yarden
toward the rising of the sun."

1.16 And they answered
Yahoshua *himself* **תא** saying,
"All that you have directed us
we will do.
And wherever you send us
we will go.

1.17 As we listened attentively to Moshe
likewise we will listen attentively to you.
Only, let YAHWEH,
your Elohim, be with you

as He was with Moshe.

1.18 Any man who rebels against
your mouth *itself* **תא**
and does not listen attentively to
your words *themselves* **תא**
according to all that you direct him
is to be put to death.
Only be strong and courageous!"

Chapter 2

2.1 And Yahoshua, son of Nun,
sent out from Shittim
two men spying secretly saying,
"Go see the land *itself* **תא**
and Yericho *itself*." **תא**
And they went.
And they came to the house of a woman,
a prostitute.
And her name was Rahab.
And they laid down there.

Shittim is generally thought to mean acacia trees. It's also connected to terms that mean to pierce, sticks of wood, etc. The acacia tree is filled with spikey thorns.
Yericho - meaning uncertain. Some suggest moon, others suggest fragrance; flowing grief.
Rahab means roomy, broad.

2.2 And it was reported
to the king of Yericho saying,
"Behold!
Men have come in here tonight
from the children of Yisra'el
for the sake of exploring
the land *itself*." **תא**

2.3 And the king of Yericho
sent to Rahab saying,
"Bring out the men,
those having come to you
who have come to your house,
because they have come to explore
all the land *itself*." **תא**

2.4 And the woman took
the two men *themselves* **תא**
and she hid them.
And she said,
"Correct, the men came to me.
But I did not know where they were from.

2.5 And it was as the gate was shutting,
in the dark.
And the men went out.
I do not know where the men went.
Pursue them quickly
because you will overtake them!"

2.6 But she had caused them
to go up to the roof.
And she had hidden them
in stalks of flax
which she had arranged on the roof.

2.7 And the men pursued them

by the way to The Yarden,
over the crossings.
And the gate was shut behind them
as soon as the pursuers had gone out.

2.8 And before they laid down,
she went up to them on the roof.

2.9 And she said to the men,
"I know that YAHWEH
has given to you
the land itself. תא
And certainly fright has fallen on us.
And certainly everyone dwelling in the land
has melted from before your faces.

2.10 Indeed we have heard
how itself תא
YAHWEH
caused to be dried up
the water itself תא
of the Sea of Reeds
before your faces
at your coming out from Egypt,
and what you did
to the two kings of the Amorites
who were across The Yarden,
Sihon and Og,
whom you devoted to destruction,
they themselves. תא

2.11 And we heard.
And our hearts melted.
And no breath remained
any longer in anyone
before your faces.

Indeed YAHWEH,
your Elohim,
He is The Elohim
from the skies above
and upon the earth beneath!

This is a remarkable witness from one of the lowest class people of the land of the promise. She recognizes and "confesses" that YAHWEH is The Elohim of all creation! And she identifies that the entire land is awestruck and in fear. YAHWEH has prepared the way.

2.12 And now please
swear to me by YAHWEH
because I have done kindness with you,
that you yourselves תא
also will do kindness
to my father's household,
and you will give to me
a sign of certainty,
2.13 that you will cause to live
my father himself, תא
and my mother herself, תא
and my brothers themselves, תא
and my sisters themselves, תא
and all that is theirs itself, תא
and you will snatch away

our lives themselves תא
from death."

2.14 And the men said to her,
"Our lives instead of yours
if you do not declare
this matter itself of ours. תא
And it will be
as YAHWEH gives to us
the land itself תא
that we will do with you
kindness and certainty."

2.15 And she lowered them
by a rope through the window
because her house was in the wall.
And she was dwelling in the wall.

2.16 And she said to them,
"Go to the mountain
lest the pursuers meet with you!
And you can hide there three days
until the pursuers return.
And afterwards you can go on your way."

2.17 And the men said to her,
"We are innocent
concerning this oath of yours
which you have caused us to swear
2.18 unless as we come into the land
you tie this line of scarlet itself תא
in the window
through which you lowered us
and unless you bring
your father himself, תא
and your mother herself, תא
and your kindred themselves, תא
and all your father's household itself תא
to your house.

2.19 And it will be that anyone
who goes outside the doors of your house
to the street,
his blood is on his own head
and we are innocent.
And anyone who is with you yourself תא
in the house,
his blood is on our head
if a hand is laid on him.

2.20 But if you declare
this matter itself of ours תא
then we will be innocent
concerning your oath
which you have caused us to swear."

2.21 And she said,
"According to your words
so let it be."

And she sent them away.
And they went.
And she tied
the scarlet line itself תא
in the window.

2.22 And they left.
And they went to the mountain.
And they sat down there for three days
until the pursuers had returned.
And the pursuers searched for them
in every pathway
But they were not found.

2.23 And the two men returned
and went down from the mountain
and passed over.
And they came to Yahoshua,
son of Nun,
and reported to him
everything itself תא
that had come upon
they themselves. תא

2.24 And they said to Yahoshua,
"Certainly YAHWEH
has given into our hands
all the land itself תא
and He has also melted
all the inhabitants of the land
from before our faces."

Chapter 3

3.1 And Yahoshua loaded up
in the morning.
And they journeyed from Shittim.
And they came to The Yarden,
he and all the children of Yisra'el.
And they stopped there
before they passed over.

3.2 And it was at the end of three days.
And the officers passed over
into the midst of the encampment.

3.3 And they gave direction to
the people themselves תא saying,
"When you see
The Chest of The Covenant itself תא
of YAHWEH,
your Elohim,
and the Levitical priests
carrying it itself תא
then you yourselves תא
are to journey from your place.
And you are to walk behind it.

'arown - a box; chest.
"The Ark" is not a proper translation of the text. It was
not an "ark", it was a chest, a box.
This Chest represented the very presence of YAHWEH.
It is He who was leading them.

3.4 Except there is to be a distance
between you and it,
about two thousand cubits in measure.
You are not to approach toward it
in order that you know
the way itself תא
in which you are to go
because you have not passed over
on this way yesterday or the day before."

3.5 And Yahoshua said to the people,
"Set yourselves apart
because tomorrow
YAHWEH will do
extraordinary acts in your midst."

qadash - to be clean; consecrate.
The concept is to be morally undefiled. Every aspect of
"holiness" has to do with being separate, set apart,
undefiled. Nothing defiled (contaminated) is permitted in
the presence of YAHWEH.

3.6 And Yahoshua spoke to the priests saying,
"Lift up The Chest of The Covenant itself תא
and pass over before the people."
And they lifted up
The Chest of The Covenant itself תא
and they walked before the people.

3.7 And YAHWEH said to Yahoshua,
"This day
I will begin to magnify you
in the eyes of all Yisra'el
who will know that
as I was with Moshe
I will be with you.

3.8 And you yourself תא
are to direct the priests themselves תא
who are carrying
The Chest of The Covenant saying,
'When you come to the edge
of the water of The Yarden,
you are to stand still in The Yarden.' "

3.9 And Yahoshua said
to the children of Yisra'el,
"Come near,
and listen attentively to
the words themselves תא
of YAHWEH,
your Elohim."

3.10 And Yahoshua said,
"By this you will know
that The Living El
is in your midst
and that He is driving out,
is driving out from before you
the Kena'anites themselves, תא
and the Hittites themselves, תא
and the Hivites themselves, תא
and the Perizzites themselves, תא
and the Girgashites themselves, תא
and the Amorites,
and the Yebusites!

Kena'an means humiliated.
Hitite is from Chet, meaning terror.
Hivite means lif-giver.
Perizzite means villager.
Girgashite means stranger drawing near (?).
Amorite means mountaineer.
Yebusite means trodden.
This verse provides a perfect example of the error or
claiming the **aleph-tau** indicated a "direct object" of a
verb. If that's true then why is it not used with the last
two "nations"?

3.11 Behold!

The Chest of The Covenant
of The Sovereign of all the earth
is passing over before you
into The Yarden.

3.12 And now take for yourselves
twelve men from the tribes of Yisra'el,
one man,
one man for a tribe.

3.13 And it will be as the soles of the feet
of the priests carrying
The Chest of YAHWEH,
The Sovereign of all the earth,
settle down in the waters of The Yarden
the waters of The Yarden
will be cut off,
the waters descending from above,
and they will stand as a wave."

3.14 And it was as the people
journeyed from their tents
to pass over The Yarden itself. תא
And the priests were carrying
The Chest of The Covenant
before the people.

3.15 And as those carrying The Chest
came to The Yarden.
And the feet of the priests
carrying The Chest
dipped into the edge of the water
(and The Yarden overflowed all its banks
all the days of harvest).

3.16 And the waters stood,
the ones descending from above.
They rose up in one wave
very far away,
at Adam,
the town that is beside Tzaretan.
And the waters descending
into the desert sea,
the salt sea,
were completely cut off.
And the people passed over
opposite Yericho.

3.17 And the priests carrying
The Chest of The Covenant of YAHWEH
stood firm on parched ground
in the midst of The Yarden.
And all Yisra'el passed over
on dry ground, firmly established,
until all the nation
completed passing over
The Yarden itself. תא

The language used here is identical to that used in the crossing of The Reed Sea upon leaving Egypt. This is not merely "dry" ground, it is **parched ground**, desert dry! Few translations even come close to identifying this wondrous thing. The insertion of "firmly established" further confirms that they were not standing in mud. Also take note of the fact this was during harvest time, during which The Yarden was flooding the land.

Chapter 4

4.1 And it was as all the people
had completely passed over
The Yarden itself. תא

And YAHWEH spoke to Yahoshua, saying,

4.2 "Take for yourselves from the people
twelve men,
one man,
one man for a tribe.

4.3 And give they themselves תא
direction saying,
'Take for yourselves
from the midst of This Yarden,
from the place where the priests' feet
stood firmly established,
twelve stones.
And you are to cause to pass over
with you they themselves. תא
And you are to set down
they themselves תא
in the encampment
where you stop in it
for the night.' "

4.4 And Yahoshua called to the twelve men
who had been established
from the children of Yisra'el,
one man,
one man for a tribe.

4.5 And Yahoshua said to them,
"Pass over before The Chest of YAHWEH,
your Elohim,
into the center of The Yarden.
And raise for yourselves,
each man,
one stone upon his shoulder
according to the number of the tribes
of the children of Yisra'el

4.6 in order that this
will be a sign in your midst
when your children ask later saying,
'What are these stones for you?'

4.7 And you are to tell them
that the waters of The Yarden
were cut off
by the presence of
The Chest of The Covenant of YAHWEH
as it passed over The Yarden.
And these stones
are for the sake of a memorial
for the children of Yisra'el forever."

4.8 And the children of Yisra'el did so,
according to what Yahoshua directed.
And they lifted up twelve stones
from the center of The Yarden
according to what YAHWEH
had spoken to Yahoshua,
for the number of the tribes
of the children of Yisra'el.
And they passed them over with them
to their encampment.

And they set them down there.

4.9 And Yahoshua raised up twelve stones in the center of The Yarden under where the feet of the priests stood carrying The Chest of The Covenant. And they are there to this very day.

4.10 And the priests carrying The Chest were standing in the center of The Yarden until every word was completed which YAHWEH had given as direction to Yahoshua himself תא to speak to the people according to everything Moshe had given as direction to Yahoshua himself תא

And the people hurried. And they passed over.

4.11 And it was as all the people had completed passing over. And The Chest of YAHWEH and the priests passed over in the presence of the people.

4.12 And the sons of Re'uben, and the sons of Gad, and half the tribe of Menashe passed over, able-bodied men, before the children of Yisra'el, according to what Moshe had spoken to them.

4.13 About forty thousand prepared for the war passed over before YAHWEH for the sake of warfare to the desert plains of Yericho.

4.14 On that day YAHWEH magnified Yahoshua himself תא in the eyes of all Yisra'el. And they revered he himself תא as they had revered Moshe himself תא all the days of his life.

(The rest of the chapter appears to be an editorial addition to the original text since it duplicates the content. Note even the shift of terms used for The Chest.)

4.15 And YAHWEH spoke to Yahoshua saying,

4.16 "Direct the priests themselves תא who are carrying The Chest of The Testimony and let them come up from The Yarden."

4.17 And Yahoshua directed the priests themselves תא saying, "Come up from The Yarden."

4.18 And it was as the priests came up carrying The Chest of The Covenant of YAHWEH from the center of The Yarden the soles of the priests' feet

were pulled up to the desert ground. And the waters of The Yarden returned to their place and went as yesterday and the day before over all the land.

4.19 And the people came up from The Yarden on the tenth day of the first month. And they camped in Gilgal at the east border of Yericho.

The tenth day of the first month is the day The Passover Lamb was selected. This put this event in the month of Abib, at the beginning of the barley harvest, which explains the flooding of The Yarden in the spring of the year.

4.20 And these twelve stones themselves תא which they had taken from The Yarden Yahoshua raised up in Gilgal.

Note the use of "these". This indicates a later reference than the original text.

4.21 And he spoke to the children of Yisra'el saying, "When your children ask their fathers later saying, 'What are these stones?'

4.22 then you are to cause your children themselves תא

to understand saying, 'On dry ground Yisra'el passed over this Yarden itself תא

4.23 which YAHWEH, your Elohim, dried up the waters themselves תא

of The Yarden before you until you had passed over, like what YAHWEH, your Elohim, did to the Sea of Reeds which He dried up before us until we had passed over

4.24 in order that all the peoples of the earth will know the hand itself תא

of YAHWEH, that it is strong, in order that you will revere YAHWEH Himself, תא your Elohim, all the days."

Chapter 5

5.1 And it was as all the kings of the Amorites who were on the other side of The Yarden toward the sea and all the kings of the Kena'anites who were by the sea heard that YAHWEH Himself תא had dried up the waters themselves תא of The Yarden

from before the children of Yisra'el until we had passed over.

And their heart melted.

And there was no breath in them any longer because of the children of Yisra'el.

ruach - wind, breath.

This is far too often translated as 'spirit'. Spirit is a Greek term. The Hebrews had no idea what a 'spirit' was. The modern idiom of "take your breath away" is far more appropriate in this context. They were left breathless.

5.2 At that time

YAHWEH said to Yahoshua,
"Make knives of rock for yourself
and go back to circumcise
the sons of Yisra'el *themselves* **תָּא**
a second time."

It's been forty years. The sons of Yisra'el have not been circumcised at all during this period. There is no explanation for why this was so. Now it is to be done again - and it is specifically designed to cause the children of those who died in the wilderness to enter into The Covenant with YAHWEH as they enter the land of the promise.
The traditional translation states "knives of flint" but the word used means cliff, sharp rock.

5.3 And Yahoshua made for himself
knives of sharp rock.

And he circumcised
the sons of Yisra'el *themselves* **תָּא**
at the Hill of The Foreskins.

5.4 And this is the word for which
Yahoshua circumcised them.
All the people coming out of Egypt
who were males,
all the men of battle,
had died in the wilderness on the way
having come out of Egypt.

5.5 Indeed all were circumcised,
all the people coming out.
But all the people
of those born in the wilderness on the way
in their going forth from Egypt
had not been circumcised.

5.6 Indeed, the children of Yisra'el
walked forty years in the wilderness
until *the lives of* all the people,
the men of battle coming out from Egypt,
were terminated
who had not listened attentively to
the voice of YAHWEH.

YAHWEH swore to them
they would not see
the land *itself* **תָּא**
which YAHWEH had sworn to their fathers
that He would give to us,
a land flowing with milk and honey.

5.7 And the sons *themselves* **תָּא**
whom He raised up instead of
they themselves **תָּא**
Yahoshua circumcised
because they were uncircumcised.
Indeed they had not circumcised
they themselves **תָּא**

on the way.

If you're paying careful attention you'll take notice of the repetition involved in the text. There is to be no mistake. The males had not been circumcised in forty years, even though that was to have been done by them on the eight day after birth. This is one of the key elements in the rebellion of the children of Yisra'el against the instructions YAHWEH had specifically given them. We need to take note of the consequences - death in the wilderness, AND no entry into the land of the promise!

5.8 And it was as they finished,
all the people having been circumcised.
And they sat down in their places
in the encampment
until they were whole.

5.9 And YAHWEH said to Yahoshua,
"Today I have rolled away
the disgrace *itself* **תָּא** of Egypt
from upon you."
And they call the name of the place Gilgal
until this very day.
Gilgal means wheel!

5.10 And the children of Yisra'el
encamped at Gilgal.
And they prepared
The Passover *itself* **תָּא**
on the fourteenth day of the month
at dusk
on the desert plains of Yericho.

Note the timing. The tenth day they crossed The Yarden. The males were circumcised. The Tenth day was the day The Passover Lamb was selected. Then on the fourteenth day Passover was prepared. They were reminded powerfully of their deliverance from Egypt at the very time they entered into the land of the promise for the first time.

5.11 And they ate
from the stored grain of the land
on the morrow after The Passover,
matsah and roasted grain
on this very same day.

The eating of matsah marks the Festival of Unleavened Bread. They ate of it on this very day, the 14th of Abib (Nisan).

**5.12 And the manna ceased
on the day after their eating
from the stored grain of the land.**

And there was no longer manna
for the children of Yisra'el.
And they ate the produce
of the land of Kena'an in that year.

5.13 And it was as Yahoshua
was at Yericho.
And he lifted his eyes.
And he looked.
And behold!
An individual was standing in front of him.
And His sword was pulled out in His hand.
And Yahoshua walked toward him.

And he said to him,
"Are you yourself **תא**
for us
or against us?"

5.14 And He said,
"No!

Indeed I Myself have now come
as Captain of the Assembly of YAHWEH!"

And Yahoshua fell down
with his face to the ground
and prostrated himself.
And he said to him,
"What is my Sovereign saying
to His servant?"

5.15 And the Captain of the Assembly of YAHWEH
said to Yahoshua,
"Take off your sandal
from upon your foot
because the place where
you yourself **תא** are standing
is set apart."
And Yahoshua did so.

Chapter 6

6.1 And Jericho was closed up,
closed up from the presence
of the children of Yisra'el.
None were going out
and none were coming in.

6.2 And YAHWEH said to Yahoshua,
"Look!
I have given into your hand
Jericho itself **תא**
and its king *himself*, **תא**
powerful warriors.

6.3 And you are to encircle
the city itself, **תא**
all the men of battle
encircling the city itself **תא** once.
According to this you are to do
for six days.

6.4 And seven priests
are to carry seven ram's horns
before The Chest.
And on the seventh day
you are to encircle
the city itself **תא**
seven times.
And the priests
are to sound the ram's horns.

shofar - a cornet or curved horn. These were made from the horns of rams. They are not "trumpets" although some refer to them as such. There were silver trumpets made for The Tent of Assembly but they were not used here.

6.5 And it will be
at a prolonged sounding
on the ram's horn,
at your hearing

the sound itself **תא**
of the ram's horn,
all the people are to shout
a great noise.
And the wall of the city
will fall down flat.
And the people are to go up,
each man straight before him."

6.6 And Yahoshua,
son of Nun,
called for the priests.
And he said to them,
"Lift up The Chest of The Covenant itself. **תא**
And seven priests
are to carry seven ram's horns
for sounding blasts
before The Chest of YAHWEH."

6.7 And he said to the people,
"Pass over and encircle
the city itself. **תא**
And the armed ones
are to pass over
before The Chest of YAHWEH."

6.8 And it was as Yahoshua
had spoken to the people.
And the seven priests
carrying the seven rams' horns
for sounding the blasts before YAHWEH
passed over.
And they sounded with the ram's horns.
And The Chest of The Covenant of YAHWEH
came behind them.

6.9 And those armed
went before the priests
who sounded the ram's horns.
And the gathering walked behind The Chest
going on and sounding on ram's horns.

You'll notice that the people were not speaking, but they were blowing ram's horns on the six days they encircled the city. This is different from what we traditionally "think" they were doing, just walking around the city in silence. They were making some noise, but they were not speaking. This would present a very unusual situation for the people within the city. They would not know what to make of this.

6.10 But the people themselves **תא**
Yahoshua had given directions saying,
"You are not to shout!
And your voice itself **תא**
is not to be heard.
And not a word
is to go out of your mouth
until the day I say to you, 'Shout!'
Then you are to shout."

6.11 And The Chest of YAHWEH
encircled the city itself, **תא**
surrounding it once.
And they came into the encampment.
And they stayed in the encampment.

6.12 And Yahoshua rose early in the morning.
And the priests lifted up
The Chest of YAHWEH *itself*. תא

6.13 And the seven priests
carrying seven ram's horns
for sounding
before The Chest of YAHWEH
were walking, walking.
And they sounded with the ram's horns.
And the armed men walked before them.
And the gathering walked behind
The Chest of YAHWEH
walking and sounding on the ram's horns.

6.14 And they encircled
the city *itself* תא
once on the second day.
And they returned to the encampment.
According to this they did for six days.

6.15 And it was on the seventh day.
And they rose early,
about the dawning of the day.
And they encircled
the city *itself* תא
seven times
according to this determination.
Except on this day
they encircled
the city *itself* תא
seven times.

NOTE: This is the **seventh day**. We must consider that this was **The Sabbath Day**. This very fact destroys forever every argument that "absolutely no 'work' (effort) is to be done on The Sabbath Day. This task involved great 'effort' on the part of the entire assembly of Ysira'el. You cannot avoid noting this. But what's normally missed is that **this was YAHWEH's WORK!** And YAHUSHUA, The Messiah, confirmed that there is not one thing wrong with doing YAHWEH's work on The Sabbath day!

6.16 And it was at the seventh time.
The priests sounded on the ram's horns.
And Yahoshua said to the people,
"Shout,
because YAHWEH
has given to you
the city *itself*! תא

6.17 And the city
is to be devoted to destruction.
It and all that is in it
is for YAHWEH.

Only Rahab the prostitute
is to live,
she and all who are with *her herself* תא
in the house,
because she hid
the messengers that we sent.

6.18 And *you yourselves* תא
guard against things devoted to destruction,

lest you become devoted to destruction
and cause the encampment of Yisra'el *itself* תא
to be devoted to destruction
and you trouble *it* *itself*. תא

6.19 And all the silver and gold
and vessels of copper and iron,
they are set apart to YAHWEH.
They are to go into the treasury of YAHWEH."

6.20 And the people shouted.
And they sounded on the ram's horns.
And it was at hearing
the sound of the ram's horn.
And the people shouted a great shout.
And the wall fell down flat!

And the people went up into the city,
each man straight before him.
And they captured
the city *itself*! תא

6.21 And they devoted to destruction
everything *itself* תא
that was in the city,
every man and woman,
young and old,
and ox and sheep and ass,
with the mouth of the sword.

peh - mouth

This term is used frequently, but normally translate as 'edge'. To understand this one needs to consider that the mouth is used to consume, devour. This is also what the sword does.

6.22 And to the two men
who had spied out the land *itself* תא
Yahoshua said,
"Go to the house of the woman,
the prostitute,
and bring out from there
the woman *herself* תא
and everything *itself* תא
that is hers
according to what you swore to her."

6.23 And the young men,
the spies,
went in.
And they brought out
Rahab *herself*, תא
and her father *himself*, תא
and her mother *herself*, תא
and her brothers *themselves*, תא
and everything *itself* תא
that was hers.

And they brought out
all her kindred *themselves*. תא
And they settled them
outside of the encampment of Yisra'el.

6.24 And the city was burned with fire
and all that was in it.
Only the silver and the gold

and the vessels of copper and of iron
were given into the treasury
of the House of YAHWEH.

6.25 But Rahab herself תא
the prostitute
and the household itself תא
of her father
and everything itself תא
that was hers
Yahushua caused to live.

And she dwells in the midst of Yisra'el to this day
because she hid
the messengers themselves תא
whom Yahoshua had sent
to spy out Yericho itself. תא

6.26 And Yahoshua swore
at that time saying,
"Bitterly cursed is the man
before the face of YAHWEH
who stands up and builds
this city itself, תא
Yericho itself! תא
With his firstborn
he will lay its foundation
and with his youngest
he will stand up its gates!"

6.27 And YAHWEH
was with Yahoshua himself. תא
And a report of him
was in all the land.

Chapter 7

7.1 And the children of Yisra'el
acted unfaithfully
with an unfaithful act
with what was devoted to destruction.
And Akan,
son of Karmi,
son of Zabdi,
son of Zerah,
of the tribe of Yahudah,
took from what was devoted to destruction

And the anger of YAHWEH
blazed against the children of Yisra'el.

Akan means trouble.
Karmi means gardener.
Zabdi means giving.
Zerah means rising of light.
Yahudah means YAH be praised.

7.2 And Yahoshua sent men
from Yericho to Ai
which is beside Bet Aven
on the east side of Bet El.
And he spoke to them saying,
"Go up and spy out
the land itself." תא
And the men went up.
And they spied out
Ai itself. תא

Ai means ruin.
Bet Aven means house of vanity/emptiness.
Bet El means house of El (God).

7.3 And they returned to Yahoshua.
And they said to him,
"Let not all the people go up.
Let about two or three thousand men
go up and smite Ai itself. תא
Do not weary there
all the people themselves תא
because the people are few."
7.4 And from the people there went up
about three thousand men.
But they fled before the men of Ai.

7.5 And the men of Ai struck
from among them about thirty-six men.
And they pursued them
from before the gate
as far as Shebarim.
And they struck them at the descent.
And the hearts of the people liquified
and became water.

Shebarim means fracture.
macac - to liquefy.
The heart refers to the mental state or attitude. The
terms used are an idiom, not to be taken literally. We
might say "they fell apart", "lost their resolve."

7.6 And Yahoshua tore his garments.
And he fell to the ground on his face
before The Chest of YAHWEH
until dusk,
he and the elders of Yisra'el.
And raised up dust on their heads.

7.7 And Yahoshua said,
"Alas, Sovereign YAHWEH!
For what purpose
have You caused to pass over
this people itself, תא
pass over The Yarden itself? תא
For the sake of giving us ourselves תא
into the hand
of the Amorites?
To cause us to perish?
And oh that we had been willing
and settled
on the other side of The Yarden!"

7.8 With it, my Sovereign,
what do I say
after Yisra'el turns its back
before the face of its adversaries?

7.9 And the Kena'anites will hear
and all the inhabitants of the land.
And they will surround us.
And they will cut off
our name itself תא
from the land.
And what then will You do
for the sake of Your great Name?"

7.10 And YAHWEH said to Yahoshua,
"Stand up for yourself!
For what *purpose*
have you yourself תא
fallen on your face?

7.11 Yisra'el has offended.
And they have also passed over
My covenant itself תא
which I gave as direction
to they themselves. תא
And they have also taken
from what is devoted to destruction.
And they have also stolen.
And they have also lied.
And they have also placed it
among their goods.

It's very important to note each of the accusations involved in this verse. This version is different than most. It gives you the more literal sense of the terms used.
Yisra'el has offended. Sin is an offense against YAHWEH. It is a rejection of His instructions. This is effectively restated in the very next line.
Yisra'el (someone within Yisra'el) has "passed over" - ignored, by-passed "My Covenant" - emphatic!
A covenant is an AGREEMENT - entered into voluntarily.
It cannot be commanded! If it is you do not have a covenant.
The Covenant is based on YAHWEH giving directions concerning what He desires of His people.
This Covenant has been "passed over", ignored!
This is a personal affront against YAHWEH!
It is rebellion!
Further, they have taken what was not theirs - stolen it.
They have lied about it.
They have placed it in the midst of their own things.
Every one of these steps is involved in our offenses against YAHWEH. We need to recognize our own actions as being **identical** to these.

7.12 And the children of Yisra'el
will not be able to stand
before the face of their adversaries.
They will turn their backs
before the faces of their adversaries
because they are devoted to destruction.

I am no longer going to be with you
if you do not destroy
that which is devoted to destruction
from your midst.

Yisra'el has become devoted to destruction because of the very act of taking what was forbidden to them, which itself was devoted to destruction. This is a form of the adage, "What you sow is what you reap." It's an oft repeated Scripture principle. It's also been stated as 'You become like what you 'worship'. This is a most serious issue that demands our attention.
YAHWEH will **NOT REMAIN WITH** those who fail to destroy what is forbidden to them.

7.13 Stand up!
Set apart the people themselves! תא
And you are to say,
'Undefile yourselves for tomorrow
because thus said YAHWEH,

The Elohim of Yisra'el,
"That which is devoted to destruction
is in your midst, Yisra'el.
You are not able to stand
before the face of your adversaries
until you turn away from
that which is devoted to destruction
from the midst of you!"

gadash - to be clean.
Often translated as 'sanctify', this refers to moral purity. It means to rid yourself of the contamination of 'sin' (an offense against YAHWEH). You cannot stand in His presence if you are defiled by these offenses.

7.14 And you are to be brought near
in the morning
according to your tribes.
And it will be that
the tribe which YAHWEH catches
will come near according to families.
And the family which YAHWEH catches
will come near according to households.
And the household which YAHWEH catches
will come near according to warriors.

7.15 And it will be that
he who is caught
with that which is devoted to destruction
is to be burned with fire,
he himself תא
and everything itself תא
that is his
because he has passed over
The Covenant of YAHWEH itself תא
and because he has done
moral foolishness in Yisra'el.' "

7.16 And Yahoshua arose
early in the morning
and brought near
Yisra'el itself תא
by their tribes.
And the tribe of Yahudah was caught.

7.17 And he brought near
the family itself תא
of Yahudah.
And he caught
the family itself תא
of the Zarhites.
And he brought near
the family itself תא
of the Zarhites
by warrior.
And Zabdi was caught.

7.18 And he brought near
his household itself תא
by warrior.
And Akan was caught,
son of Karmi,
son of Zabdi,
son of Zerach,
of the tribe of Yahudah.

7.19 And Yahoshua said to Akan,
"My son,
please give honor to YAHWEH,
The Elohim of Yisra'el,
and give to Him thanks.
And please declare to me
what you have done.
Do not conceal it from me."

7.20 And Akan responded
to Yahoshua *himself*. **את**
And he said,
"Truly I have offended
against YAHWEH,
The Elohim of Yisra'el.
And I did according to this.

7.21 And I saw among the booty
one beautiful garment from Shin'ar,
and two hundred shekels of silver,
and one wedge of gold
weighing fifty shekels.
And I delighted in them.
And I took them.
And behold!
They are hidden in the ground
in the center of my tent.
And the silver is under it."

7.22 And Yahoshua sent messengers.
And they ran to the tent.
And behold!
It was hidden in his tent.
And the silver was under it.

7.23 And they took them
from the center of the tent
And they came to Yahoshua
and to all the children of Yisra'el.
And they poured them out
before the face of YAHWEH.

7.24 And Yahoshua
and all Yisra'el with him
took *Akan himself*, **את**
son of Zerah,
and *the silver itself*, **את**
and *the garment itself*, **את**
and *the wedge of gold itself*, **את**
and his sons *themselves*, **את**
and his daughters *themselves*, **את**
and his oxen *themselves*, **את**
and his asses *themselves*, **את**
and his sheep *themselves*, **את**
and his tent *itself*, **את**
and *everything itself* **את**
that was his.
And they brought *they themselves* **את**
to the Valley of Akor.

7.25 And Yahoshua said,
"Why have you troubled us?
YAHWEH troubles you this day!"

And all Yisra'el
stoned *he himself* **את**
with stones.
And they burned *they themselves* **את**
with fire.
And they stoned *they themselves* **את**
with stones.

There are word plays within the Hebrew text that make this quite emphatic. Some of it carries through into the English, but not all of it. Remember that Akan's very name means trouble.

7.26 And they raised over him
a great heap of stones
which remain to this day.

And YAHWEH
turned back
from the burning of His anger.

On account of this
the name of that place
is called the Valley of Akor
until this day.

The example made of Akan is important to us. It identifies clearly just how significant rebellion and disregard of His Covenant is to YAHWEH. This result was intended to discourage others in Yisra'el, and us, from doing the very same thing. However, we very quickly see that even with this kind of demonstration of His anger we still dare to "pass over" His Covenant with us. It's shameful! Also, if you pay careful attention to the text of Scripture you'll note the theme of "burning". It's tied to the "burning anger" of YAHWEH and it's tied to "burning out" rebellion from among His people. The very fact that this world will, in the end, be destroyed by fire is given to us as a reminder. Yet we "pass over" such a concept with hardly a thought.

Chapter 8

8.1 And YAHWEH said to Yahoshua,
"You are not to be afraid.
And you are not to be discouraged.
Take with you
all the people of battle *themselves* **את**
and arise.
Go up to Ai!
Look!
I have given into your hand
the king of Ai *himself*, **את**
and his people *themselves*, **את**
and his city *itself*, **את**
and his land *itself*. **את**

8.2 And you are to do
to Ai and its king
according to what you did
to Jericho and its king,
except its booty and its animals
you are to plunder for yourselves.

Place for yourselves
an ambush for the city,
from behind it."

8.3 And Yahoshua rose up
and all the people of battle
to go up to Ai.
And Yahoshua selected thirty thousand
mighty men of valor.
And he sent them away by night.

8.4 And he directed
they themselves תא saying,
"Look!
You yourselves תא
are going to lie in wait against the city,
from behind the city.
You are not to go very far from the city.
And all of you are to be prepared.

8.5 And I and all the people
who are with me myself תא
will approach the city.
And it will be
that they will come out to approach us
as at the first.
And we will flee before them.

8.6 And they will come out after us
until we have drawn
they themselves תא
away from the city,
because they will say,
'They are fleeing before us
as at the first.'

And we will flee before them.

8.7 And you yourselves תא
are to rise from lying in wait
and you are to occupy
the city itself. תא
And YAHWEH,
your Elohim,
will give it into your hand.

8.8 And it will be
as you are capturing
the city itself תא
that you are to set on fire
the city itself תא
with fire
as YAHWEH
has directed you to do.
Look!
I have directed you yourselves." תא

8.9 And Yahoshua sent them out.
And they went to the ambush.
And they sat between Beth El and Ai,
from the sea side toward Ai.
And Yahoshua lodged at night
in the middle of the people.

8.10 And Yahoshua rose up
early in the morning
and accounted for
the people themselves. תא
And he went up,
he and the elders of Yisra'el,
before the people toward Ai.

8.11 And all the people,
the men of battle who were with
he himself, תא
went up.
And they came near.
And they came toward the city.
And they pitched tents
against the north side of Ai.
And the valley was between them and Ai.

8.12 And he took about five thousand men.
And he placed they themselves תא
lying in wait
between Beth El and Ai
against the sea toward the city.

8.13 And they placed the people,
all the encampment itself תא
that was on the north of the city,
and its rear guard itself תא
against the sea toward the city.
And Yahoshua went by night
into the middle of the valley.

8.14 And it was as the king of Ai saw it.
And they hurried.
And they rose up early.
And the men of the city went out
against Yisra'el for battle,
he and all his people,
to an appointed place by the arabah.
But he did not know
that they were lying in wait for him
from behind the city.

8.15 And Yahoshua and all Yisra'el
was beaten before them.
And they fled by the way of the wilderness.

8.16 And they cried out
to all the people who were in Ai
to pursue them.
And they pursued after Yahoshua.
And they were pulled away from the city.

8.17 And not a man remained
in Ai or Bet El
who did not go out after Yisra'el.
And they abandoned the open city itself. תא
And they pursued after Yisra'el.

8.18 And YAHWEH said to Yahoshua,
"Stretch out with the spear
that is in your hand toward Ai
because into your hand
I am giving it!"
And Yahoshua stretched out the spear
that was in his hand toward the city.

8.19 And those lying in wait
stood up quickly from their place.
And they ran at the stretching out of his hand.
And they went into the city.
And they captured it.
And they hurried to set

the city *itself* תא
on fire.

8.20 And the men of Ai
looked behind them.
And they saw.
And here!
Smoke of the city
was going up to the skies.
And there was nothing in their hand
for the sake of fleeing
here or there.
And the people
who had fled to the wilderness
turned back toward the pursuers.

8.21 And Yahoshua and all Yisra'el saw
that those lying in wait
had captured the city *itself* תא
and that the smoke of the city ascended.
And they turned back.

And they struck
the men of Ai *themselves* תא
8.22 and those who had come out
from the city against them.
And they were in the midst of Yisra'el,
some on here and some there.
And they struck *they themselves* תא
until no survivor remained of them
or escaped.

8.23 And the king of Ai *himself* תא
they seized alive.
And they brought near
he *himself* תא
to Yahoshua.

8.24 And it was as Yisra'el
finished slaying
all the inhabitants of Ai *themselves* תא
in the field,
in the wilderness
where they had pursued them.
And everyone fell
by the mouth of the sword
until it was completed.
And all Yisra'el returned to Ai.
And they struck *it itself* תא
with the mouth of the sword.

8.25 And it was all who fell on that day,
both men and women,
were twelve thousand,
all men of Ai.

8.26 And Yahoshua did not draw back his hand
with which he stretched out the spear
until all the inhabitants of Ai *themselves* תא
were devoted to destruction.

8.27 Only the animals
and the booty of that city
did Yisra'el take as plunder for themselves
according to the word of YAHWEH
by which He

had directed Yahoshua himself. תא

8.28 And Yahoshua burned Ai itself. תא
And made it a mound forever,
a desolation to this day.

8.29 And the king of Ai *himself* תא
he hanged on a tree until dusk.
And at the coming in of the sun
Yahoshua gave direction.
And they lowered his corpse itself תא
from the tree.
And they threw down it itself תא
toward the entrance gate of the city.
And they raised over it
a great heap of stones,
there to this day.

8.30 Then Yahoshua built a slaughter site
to YAHWEH,
The Elohim of Yisra'el,
at Mount Ebal

8.31 according to what Moshe,
the servant of YAHWEH,
had directed
the children of Yisra'el themselves. תא
according to what is written in
The Book of Instruction of Moshe,
"a slaughter site of stones,
whole,
upon which no iron has been manipulated."

And they offered up upon it *olahs*
to YAHWEH.

And they sacrificed *shelem* offerings.

Ebal means bald.

torah means instruction. It does not mean 'law'.
An "altar" is a place of slaughter. It's not some fancy
"table". It's a place where blood is shed. It's messy. It
stinks. But it also serves as a place of mediation
between YAHWEH and His people.

olah - a step, as ascending. It means to send up. It's
used to represent a sacrifice that's completely burned
up into smoke. It represents a sommittment of one's
entire being to YAHWEH.

shelem - properly, requital; i.e. a (voluntary) sacrifice in
thanks.

8.32 And he wrote there
upon the stones
a copy of The Instruction of Moshe *itself* תא
which he had written,
before the face
of the children of Yisra'el.

8.33 And all Yisra'el
both the elders,
and the officers
and the judges,
stood on either side of The Chest
in the presence of the Levitical priests
who carried The Chest of
The Covenant of YAHWEH,
as for the stranger, so for the native,
half of them in front of Mount Gerizim
and half of them in front of Mount Ebal,

according to what Moshe,
the servant of YAHWEH,
had directed at the beginning
for the sake of blessing
the people of Yisra'el *themselves*. תנא

8.34 And afterward according to this
he read all the words *themselves* תנא
of The Instruction,
the blessings and the cursings,
according to all written
in the Book of The Instruction.

8.35 **There was not a word
of anything that Moshe had instructed
which Yahoshua did not read
in front of the entire assembly of Yisra'el,
even the women,
and the little ones,
and the strangers
who walked among them!**

The importance of this act cannot be overstated!
Yehoshua read every single word of The Instruction
(*torah*) of Moshe! They heard it all - again. And it was
now "engraved in stone" right in front of them, so they
could come and read it for themselves any time they
chose to do so.
They had **no excuse** for not being aware of what
YAHWEH desired of them!

Chapter 9

9.1 And it was as all the kings heard
who were on the other side of The Yarden
in the hills,
and in the low country,
and by all the coasts of the Great Sea
toward the front of The Lebanon,
the Hittite and the Amorite,
the Kena'anite and the Perizzite,
the Hivite and the Yebusite.
9.2 And they gathered themselves together
for the sake of fighting
against Yahoshua and Yisra'el
with one mouth.

"One mouth" means they were in agreement
concerning what they were to do, and likely operating
under one leader.

9.3 And the inhabitants of Gib'on
heard *what itself* תנא
Yahoshua had done
to Yericho and Ai.

9.4 And they worked by craftiness.
And they went as ambassadors.
And they took worn out sacks
on their male asses,
and worn out wineskins,
both torn and mended,
9.5 and worn out and patched sandals on their feet,
and worn out garments on themselves.
And all the food of their provision was dry.
It was crumbs.

9.6 And they went to Yahoshua,
to the encampment at Gilgal.

And they said to him
and to the men of Yisra'el,
"We have come from a remote land.
And now cut for us a covenant."

9.7 But the men of Yisra'el
said to the Hivites,
"Perhaps *you yourselves* תנא
dwell in our midst.
Then how could we
cut a covenant for you?"

9.8 And they said to Yahoshua,
"We are your servants."
And Yahoshua said to them,
"Who are *you yourselves?* תנא
And from where do you come?"

9.9 And they said to him,
"From a land very remote
your servants have come,
bfor the sake of the name of YAHWEH,
your Elohim.
For we have heard a report of Him
and *everything itself* תנא
He did in Egypt,
9.10 and *everything itself* תנא
He has done
to the two kings of the Amorites
who were on the other side of The Yarden,
to Sihon, king of Heshbon,
and Og, king of Bashan,
who was at Ashtaroth.

9.11 And our elders
and all the inhabitants of our land
spoke to us saying,
"Take in your hand food or the way.
And go to meet them.
And say to them,
"We are your servants.
And now cut a covenant for us." ' '

9.12 This food of ours,
it itself תנא
was hot game from our houses
on the day that we went forth
for the sake of coming to you.
But now behold.
It is dry and it is crumbly.
9.13 And these wineskins
which we filled were new.
And behold!
They are torn.
And these our garments
and our sandals are worn out
from the very long journey."

9.14 And the men of Yisra'el
took from their food.
But of *the mouth of YAHWEH itself* תנא
they did not inquire.

9.15 And Yahoshua made peace with them.
And he cut a covenant with them

to let them live.
And the rulers of the assembly
swore to them.

9.16 And it was at the end of three days
after they had cut a covenant with them.
And they heard
that they were neighbors to them
and dwelt in their midst.

9.17 And the children of Yisra'el set out.
And they came to their cities
on the third day.
Now their cities were Gib'on,
and Kephirah,
and Be'eroth,
and Kiryat Ye'arim.

Gib'on means hilly.
Kephirah means the village.
Be'eroth means wells.
Kiryat Ye'arim means city of forests.

9.18 But the children of Yisra'el
did not strike them
because the rulers of the assembly
had sworn to them by YAHWEH,
The Elohim of Yisra'el.
And all the assembly
complained against the rulers.

9.19 And all the rulers
said to the entire assembly,
"We ourselves have sworn to them
by YAHWEH,
The Elohim of Yisra'el.
And now we are not able to touch them.

9.20 This is what we will do to them
but keep them alive,
and rage will not be upon us
on account of of the oath
which we swore to them."

9.21 And the rulers said to them,
"Let them live,
but let them be woodcutters
and drawers of water
for the entire assembly
according to what the rulers
had spoken to them."

9.22 And Yahoshua called for them.
And he spoke to them saying,
"For what reason
have you deceived us ourselves תא saying,
'We are remote from you.'
but you yourselves תא
are dwelling in our midst?"

9.23 And now cursed
are you yourselves! תא
And now not cut off from you
is slavery
and cutting of wood
and drawing of water

for the household of my Elohim."

9.24 And they responded
to Yahoshua himself. תא
And they said,
"Indeed it was declared,
declared to your servants
what itself תא
YAHWEH,
your Elohim,
had given as direction to His servant,
Moshe himself, תא
for the sake of giving to you
all the land itself תא
and for the sake of destroying
all the inhabitants of the land itself תא
from before your faces.
And we were very afraid
for the sake of our lives
from before your faces..
And we did this matter itself. תא

This is another important verse to note. These people were very aware of what YAHWEH had planned to do, long before the children of Yisra'el ever came to the land. They had heard about Egypt. They knew about Sihon and Og. They were petrified. They knew their lives were at risk. What would you have done? This tells us we ought not be surprised that "non-believers" know full well what YAHWEH has planned for them. Yet not all of them are as shrewd as the Gib'onites.

9.25 And now behold!
We are in your hands.
According to what is good
and what is right in your eyes
do to us."

9.26 And he did accordingly to them.
And he delivered they themselves תא
out of the hand
of the children of Yisra'el.
And they did not kill them.

9.27 And on that day
Yahoshua gave them
as cutters of wood
and drawers of water
for the assembly
and for the slaughter site of YAHWEH,
until this day
at the place that He would choose.

Chapter 10

10.1 And it was as Adonai Tzedek,
king of Yerushalaim,
heard that Yahoshua
had captured Ai itself תא
and had devoted it to destruction
(as he had done to Yericho and its king
so also he did to Ai and its king),
and how the inhabitants of Gib'on
had made peace
with Yisra'el itself תא
and were in their midst.

Adonai Tzedek means sovereign of right action, or, controller of righteousness.
 Is this the same as Malki-Tzedek, King of Righteousness? (Gen. 14.18) If so, then both of these are titles, not a "names". The time frames involved suggest this cannot be the same person Abram encountered.
 Yerushalaim means complete deliverance. This is the Hebrew name of Jerusalem. The traditional meaning given is "city of peace", but the root words give a different meaning, ultimately pointing toward the final deliverance (salvation) that will come to this place.

10.2 And they were greatly afraid because Gib'on was a great city, like one of the royal cities, and because it was greater than Ai and all its men were powerful.

10.3 Adonai Tzedek, king of Yerushalaim, sent to Hoham, king of Hebron, and to Piram, king of Yarmuth, and to Yaphiya, king of Lakish, and to Debir, king of Eglon saying,

Hoham means - uncertain.
 Hebron means seat of association.
 Piram means wildly.
 Yarmuth means elevation.
 Yaphiya means bright.
 Lachish means - uncertain.
 Debir means shrine.
 Eglon means calf.

10.4 "Come up to me and help me. And we will strike Gib'on *itself* נִכְנָה because it has made peace with Yahoshua *himself* נִכְנָה and with the children of Yisra'el *themselves*." נִכְנָה

10.5 And they gathered together. And they went up, the five kings of the Amorites, he king of Yerushalaim, the king of Hebron, the king of Yarmuth, the king of Lakish, the king of Eglon, they and all their encampments. And they pitched their tents before Gib'on. And they did battle against it.

10.6 And the men of Gib'on sent to Yahoshua, to the encampment at Gilgal saying, "Do not withdraw your hand from your servants. Come up to us quickly and deliver us. And help us because gathered against us are all the kings of the Amorites dwelling in the mountains."

10.7 And Yahoshua went up from Gilgal, he and all the people of battle with him, even the entire powerful force.

10.8 And YAHWEH said to Yahoshua, "You are not to be afraid of them because I have given them

into your hand. Not a man among them will stand before your face."

10.9 And Yahoshua went toward them suddenly. All night they went up from Gilgal.

10.10 And YAHWEH confounded before the face of Yisra'el. And they struck them with great blows at Gib'on. And they pursued them by the way up to Bet Horon. And they struck them as far as Azekah and Makkedah.

Bet Horon means house of hollowness.
 Azekah means fenced in.
 Makkedah means marked.

10.11 And it was as they were fleeing before the face of Yisra'el. And they were at the descent at Bet Horon. And YAHWEH threw down on them great stones from the skies as far as Azekah. And many died. And there were more who died by the hailstones than those whom the sons of Yisra'el killed with the sword.

10.12 Then Yahoshua spoke to YAHWEH on the day of YAHWEH giving up the Amorites *themselves* נִכְנָה before the children of Yisra'el. And he said for the sake of the eyes of Yisra'el, "Sun, stand still at Gib'on, and moon, in the Valley of Ayalon."

10.13 And the sun stood still! And the moon stood until the people punished its enemies. Is this not inscribed in the Book of Yashar? And the sun stood still in the middle of the skies! And it did not attempt to come in שֶׁט the entire day.

Yashar means straight, just, proper.

10.14 And there has not been a day like that before it or after it, for the sake of which YAHWEH listened attentively to the voice of a man!

Indeed, YAHWEH did battle for Yisra'el.

10.15 And Yahoshua returned, and all Yisra'el with him, to the encampment at Gilgal.

10.16 And these five kings fled. And they hid themselves in a cave at Makkedah.

10.17 And it was reported to Yahoshua saying,

“The five kings have been found hiding in the cave at Makkedah.”

10.18 And Yahoshua said,
“Roll large stones
against the mouth of the cave.
And appoint men over it
for the sake of watching them.

10.19 And you yourselves אַתְּ
are not to remain,
but you are to pursue after
your adversaries themselves. אַתְּ
And you are to attack the rear
of they themselves. אַתְּ
You are not to allow them
to enter their cities,
because YAHWEH,
your Elohim,
has given them into your hand.”

10.20 And it was as Yahoshua
and the children of Yisra'el
had completed striking them
with a very great blow
until it was finished
And the survivors
escaped from them
into the fortified cities.

10.21 And all the people returned
to the encampment,
to Yahoshua at Makkedah in safety.
Not a man
moved his tongue itself אַתְּ
against the children of Yisra'el.

shalom - safe; i.e. well, happy, etc.
Note that the primary meaning is to be safe.

10.22 And Yahoshua said,
“Open the mouth itself אַתְּ
of the cave.
And bring out to me
those five kings themselves אַתְּ
from the cave.”

10.23 And they did so.
And they brought forth to him
those five kings themselves אַתְּ
from the cave,
the king of Yerushalaim himself, אַתְּ
the king of Hebron himself, אַתְּ
the king of Yarmuth himself, אַתְּ
the king of Lakish himself, אַתְּ
the king of Eglon himself. אַתְּ

10.24 And it was as
these kings themselves אַתְּ
were being brought out to Yahoshua.
And Yahoshua called
for all the men of Yisra'el.
And he said to the leaders
of the men of battle,
the ones who went with he himself, אַתְּ

“Come near!
Place your feet themselves אַתְּ
on the necks of these kings.”
And they came near.
And placed their feet themselves אַתְּ
on their necks.

10.25 And Yahoshua said to them,
“Do not be afraid!
And do not be discouraged!
Be strong and courageous
because according to this
YAHWEH will do
to all your adversaries
whom you yourselves אַתְּ
will be fighting,
to they themselves.” אַתְּ

10.26 And after this
Yahoshua struck them.
And he put them to death.
And he hanged them upon five trees.
And they were hanging upon the trees
until dusk.

10.27 And it was at the time
of the coming in of the sun.
And Yahoshua gave directions.
And they took them down from the trees.
And they threw them into the cave
where they had hidden.
And they placed large stones
over the mouth of the cave
until this very day.

10.28 And Makkedah itself אַתְּ
Yahoshua captured on that day.
And he struck it
with the mouth of the sword.
And its king himself אַתְּ
he devoted to destruction,
they themselves, אַתְּ
and all the people themselves אַתְּ
who were in it.
Nothing remained
of the beings who were in it.
And he did to the king of Makkedah
according to what he had done
to the king of Jericho.

10.29 And Yahoshua passed over,
and all Yisra'el with him,
from Makkedah to Libnah.
And they fought against Libnah.
Libnah means whiteness.

10.30 And YAHWEH
also gave it itself אַתְּ
and its king himself אַתְּ
into the hand of Yisra'el.
And he struck it
with the mouth of the sword
and all the beings themselves אַתְּ
who were in it.
There did not remain in it a survivor.

And he did to its king
according to what he had done
to the king of Yericho.

10.31 And Yahoshua passed over,
and all Yisra'el with him,
from Libnah to Lakish.

And they encamped before it.
And they fought against it.

10.32 And YAHWEH gave

Lakish itself תא

into the hand of Yisra'el.

And he captured it on the second day.

And he struck it

and all the beings themselves תא

who were in it

with the mouth of the sword,

according to all he had done to Libnah.

33 Then Horam, king of Gezer

came up to help Lakish itself. תא

And Yahoshua struck

all his people themselves תא

until there was not left to him a survivor.

Horam means high.

Gezer means something cut off.

10.34 And Yahoshua passed over,
and all Yisra'el with him,
from Lakish to Eglon.

And they encamped against it.

And fought against it.

10.35 And they captured it on that day.

And they struck it

with the mouth of the sword.

And all the beings themselves תא

who were in it on that day

he devoted to destruction

according to all that he had done to Lakish.

10.36 Then Yahoshua went up,
and all Yisra'el with him,
from Eglon to Hebron.

And they fought against it.

10.37 And they captured it.

And they struck it

with the mouth of the sword,

and its king himself תא

and all its towns themselves, תא

and all the beings themselves תא

who were in it.

Not a survivor remained

according to all that he had done to Eglon.

And he devoted to destruction

it itself תא

and all the beings themselves תא

who were in it.

10.38 And Yahoshua returned,
and all Yisra'el with him,
to Debir.

And the fought against it.

10.39 And they captured it

and its king himself תא

and all its towns themselves. תא

And they struck them

with the mouth of the sword.

And they devoted to destruction

all the beings themselves תא

who were in it.

Not a survivor remained.

According to what he had done to Hebron,

he did to Debir and its king

even as he had done to Libnah and its king.

10.40 And Yahoshua struck

all the land itself. תא

the hill country,

and the Negev,

and the low country,

and the ravines,

and all their kings themselves. תא

Not a survivor remained.

And everything itself תא

with the breath of life

he devoted to destruction

according to what YAHWEH,

The Elohim of Yisra'el,

had directed.

10.41 And Yahoshua struck them
from Kadesh Barnea as far as Azzah,

and all the land itself תא

of Goshen,

even as far as Gib'on.

10.42 And Yahoshua captured

all these kings themselves תא

and their land itself תא

at one time,

because YAHWEH,

The Elohim of Yisra'el,

fought for Yisra'el.

43 And Yahoshua returned,

and all Yisra'el with him,

to the encampment at Gilgal.

Chapter 11

11.1 And it was as Yabin,

king of Hatzor, heard.

And he sent to Yobab,

king of Madon,

and to the king of Shimron,

and to the king of Akshaph,

Yabin means intelligent.

Hatzor means village.

Yobab means howler.

Madon means height.

Shimron means guardianship.

Akshaph means fascination.

11.2 and to the kings

who were from the north,

in the mountains,

and in the desert plain south of Kinneroth,

and in the low country,

and in the heights of Dor on the west,

Kinneroth means harp shaped. It's another name for
The Sea of The Galilee.

Dor means dwelling.

11.3 the Kena'anites in the east and in the west,
and the Amorite,
and the Hittite,
and the Perizzite,
and the Yebusite in the mountains,
and the Hivite below Hermon
in the land of Mitzpah.

Hermon means abrupt.
Mitzpah means watch tower.

11.4 And they went out,
they and all their assemblies with them,
many people,
like the sand on the seashore in abundance,
and very many horses and chariots.

11.5 And all these kings met by appointment.
And they came.
And they pitched camp as a unit
by the waters of Merom
for the sake of fighting with Yisra'el.

Merom means height.

11.6 And YAHWEH said to Yahoshua,
"You are not to be afraid of their presence.
Indeed, tomorrow at this time
I will give
all of they themselves אֹתָם slain
before the face of Yisra'el.
You are to hamstring
their horses themselves. אֹתָם
And you are to burn
their chariots themselves אֹתָם
with fire."

11.7 And Yahoshua
and all the people of battle with him
came against them suddenly
by the waters of Merom.
And they fell upon them.

11.8 And YAHWEH gave them
into the hand of Yisra'el.
And they struck them.
And they pursued them
as far as Great Tzidon,
and as far as Misrephot Mayim,
and as far as the Valley of Mitzpah
to the east.
And they struck them
until no survivor remained to them.

Tzidon means fishery.
Misrephot Mayim means burning waters.

11.9 And Yahoshua did to them
according to what YAHWEH
had spoken to him.
Their horses themselves אֹתָם
he hamstrung.
And their chariots themselves אֹתָם
he burned with fire.

11.10 And Yahoshua turned back at that time.
And he captured Hatzor itself. אֹתָהּ
And its king himself אֹתוֹ

he struck with the sword
because Hatzor was formerly the head
of all those kingdoms.

11.11 And they struck
all the beings themselves אֹתָם
that were in it
with the mouth of the sword,
devoting them to destruction.
There remained no breathing creature.
And Hatzor itself אֹתָהּ
he burned with fire.

11.12 And all the cities themselves אֹתָם
of those kings
and all their kings themselves אֹתָם
Yahoshua captured.
And he struck them with the mouth of the sword.
He devoted they themselves אֹתָם
to destruction
according to what Moshe,
the servant of YAHWEH,
had directed.

11.13 However, all the cities
that stood upon mounds
Yisra'el did not burn
except Hatzor itself. אֹתָהּ
Only it did Yahoshua burn.

11.14 And all the booty of these cities
and the animals
were plundered for themselves
by the children of Yisra'el.
Only all the human beings themselves אֹתָם
were struck with the mouth of the sword
until they had destroyed they themselves. אֹתָם
Nothing remained of all that breathed.

11.15 According to what YAHWEH
had directed Moshe himself. אֹתוֹ
his servant,
as Moshe had directed Yahoshua himself. אֹתוֹ
And according to this Yahoshua did.
He did not turn aside a word
from everything that YAHWEH
had directed Moshe himself. אֹתוֹ

11.16 Thus Yahoshua took
all this land itself, אֹתָהּ
the mountain country,
and all The Negev itself, אֹתָהּ
and all the land of The Goshen itself, אֹתָהּ
and The Shephelah itself, אֹתָהּ
and The Aravah itself, אֹתָהּ
and the hill country of Yisra'el itself אֹתָהּ
and its valleys
11.17 from Mount Halak
that goes up to Se'ir,
and as far as Ba'al Gad
in the Valley of The Lebanon
below Mount Hermon.

And all their kings themselves אֹתָם

he captured.
And he struck them.
And he put them to death.

Most translations fail to properly identify the various regions of Yisra'el. They are commonly known by the titles given here. Each is a separate region within the land.
Halak means smooth.
Se'ir means rough.
Ba'al Gad means owner of fortune.
Lebanon means white deliverance (salvation) that will come to this place.ness.
Hermon means abrupt.

11.18 Many days Yahoshua made war against all those kings themselves. תא

11.19 There was not a city that was friendly toward the children of Yisra'el except the Hivites, the inhabitants of Gib'on. All the others themselves תא they took in battle.

11.20 Indeed, it was from YAHWEH Himself תא for the sake of hardening their hearts themselves תא for the sake of encountering Yisra'el itself תא in battle in order to devote them to destruction, for the sake of there being no kindness in order that he might destroy them according to what YAHWEH had directed Moshe himself. תא

11.21 And Yahoshua came at that time. And he cut off the Anakim themselves תא from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Yahudah, and from all the mountains of Yisra'el. Yahoshua devoted them to destruction along with their cities.

11.22 None of the Anakim remained in the land of the children of Yisra'el. Only in Azzah, in Gath, and in Ashdod did they remain.

The Anakim are remnants of the Nephilim, the "giants". They were a perverse mixture of human and divine beings. They were one of the key elements YAHWEH caused Yisra'el to destroy in the land of the promise. The only one left were in the area controlled by the Philistines ('Palestinians'). They were a primary factor in the flood of Noah.

11.23 And Yahoshua took

the entire land itself תא according to all that YAHWEH had spoken to Moshe. And Yahoshua gave it as an inheritance to Yisra'el according to their divisions by their tribes. And the land had rest from battle.

Chapter 12

12.1 And these are the kings of the land which the children of Yisra'el struck. And they occupied the land itself תא on the other side of The Yarden toward the rising of the sun, from the river Arnon as far as Mount Hermon and all the desert plain toward the sunrise.

12.2 Sihon, king of the Amorites, who was dwelling in Heshbon, ruling from Aro'er, which is on the bank of the river Arnon, from the middle of the river, and half Gil'ad, and as far as the river Yabbok, the border of the children of Ammon, 12.3 and the desert plain as far as the Sea of Kinneroth toward the rising sun as far as the Sea of the Arabah, the Salt Sea toward the rising sun by the road to Bet Yeshimoth and south below the springs of Pishgah, 12.4 and to the border of Og, king of Bashan, who was of the remnant of the Repha'im, who was dwelling at Ashtaroth and at Edre'i. 12.5 And he ruled at Mount Hermon, and at Salkah, and in all Bashan, as far as the border of the Geshurites and the Ma'akathites, and the half of Gil'ad as far as the border of Sihon. king of Heshbon.

12.6 Moshe, the servant of YAHWEH, and the children of Yisra'el had struck them. And Moshe, the servant of YAHWEH, had given it as a possession to the Re'ubenites, and to the Gadites, and to half the tribe of Menashe.

12.7 And these are the kings of the land which Yahoshua and the children of Yisra'el struck on the other side of The Yarden toward the sea, from Ba'al Gad in the Valley of The Lebanon

as far as Mount Halak
that goes up to Se'ir.
And Yahoshua gave it
to the tribes of Yisra'el
as a possession
according to their lots,
12.8 in the mountain country,
and in the low country,
and in the desert plain,
and in the ravines,
and in the wilderness,
and in The Negev,
the Hittites,
the Amorites
and the Kena'anites,
the Perizzites,
the Hivites,
and the Yebusites.

12.9 The king of Yericho, one.

The king of Ai,
which is beside Bet El, one.

12.10 The king of Yerushalaim, one.
The king of Hebron, one.

12.11 The king of Yarmuth, one.
The king of Lakish, one.

12.12 The king of Eglon, one.
The king of Gezer, one.

12.13 The king of Debir, one.
The king of Geder, one.

12.14 The king of Hormah, one.
The king of Arad, one.

12.15 The king of Libnah, one.
The king of Adullam, one.

12.16 The king of Makkedah, one.
The king of Bet El, one.

The king of Yokne'am in Karmel, one.
12.17 The king of Tappuwah, one.

The king of Hopher, one.
12.18 The king of Apheq, one.

The king of Sharon, one.
12.19 The king of Madon, one.

The king of Hatzor, one.
12.20 The king of Shimron Meron, one.

The king of Akshaph, one.
12.21 The king of Ta'anak, one.

The king of Megiddo, one.
12.22 The king of Kedesh, one.

12.23 The king of Dor in the heights of Dor, one.
The king of the nations of Gilgal, one.

12.24 The king of Tirtzah, one.
Thirty-one kings in all.

Chapter 13

13.1 And Yahoshua became old in years.
And YAHWEH said to him,
"You yourself **נָח**
have become old in years.
And very much land
remains to be occupied.

13.2 This is the land that remains.
The region of the Philistines
and all Geshuri

13.3 from The Shihor which is in front of Egypt

and up to the boundary of Ekron northward
are regarded as Kena'anite.

The five princes of the Philistines,
the Azzathites,
and the Ashdodites,
the Eshkelonites,
the Gittites,
and the Ekronites,
and the Avvites;
13.4 from the south,
all the land of the Kena'anites,
and Me'arah,
which belongs to the Tzidonians
as far as Aphek,
as far as the border of the Amorites,
13.5 and the land of the Gebalites,
and all The Lebanon,
toward the sunrise
from Ba'al Gad below Mount Hermon
as far as the entrance to Hamath;
13.6 all who are dwelling in the mountains,
from The Lebanon as far as Misrephoth Mayim,
and all the Tzidonians.

I Myself have driven them out
from before the children of Yisra'el.

Nevertheless,
divide it by lot to Yisra'el
as an inheritance
according to what I have directed you.

3.7 And now divide by lot
this land itself **נָח**
as an inheritance
to the nine tribes
and half the tribe of Menashe.

13.8 With it the Re'ubenites,
and the Gadites
took their inheritance
which was given to them by Moshe
on the other side of The Yarden
toward the sunrise,
according to what was given to them by Moshe,
the servant of YAHWEH,
13.9 from Aro'er which is on the bank
of the river Arnon,
and the city that is in the center of the river
and all the plain of Medeba as far as Dibon;
13.10 and all the cities of Sihon,
king of the Amorites,
who reigned in Heshbon,
as far as the border of the children of Ammon,
13.11 and The Gil'ad,
and the borders of the Geshuri,
and of the Ma'akathites,
and all Mount Hermon,
and all Bashan as far as Salkah,
13.12 all the kingdom of Og at Bashan,
who reigned in Ashtaroth and Edre'i.
He remained from the remnant of the Repha'im.
And Moshe struck them.
And he drove them out.

13.13 But the children of Yisra'el did not drive out the Geshuri *themselves* תא nor the Ma'akathites *themselves* תא And the Geshuri and the Ma'akathites dwell in the midst of Yisra'el until this day.

13.14 Only to the tribe of Levi did he not give an inheritance. The offerings by fire to YAHWEH, The Elohim of Yisra'el, were their inheritance according to what He had spoken to them.

13.15 And Moshe gave to the tribe of the children of Re'uben according to their families.

13.16 And the boundary for them was from Aro'er which is on the bank of the river Arnon and the city that is in the middle of the river, and all the plain by Medeba,

13.17 Heshbon and all its cities that are in the plain, Dibon, and Bamoth Ba'al, and Bet Ba'al Me'on,

13.18 and Yahtzah, and Kedemoth, and Mepha'ath,

13.19 and Kiryathaim, and Sibmah, and Tzereth HaShahar in the mountain valley,

13.20 and Bet Pe'or, and the slopes of Pishgah, and Bet Yeshimoth,

13.21 and all the cities of the plain, and all the reign of Sihon, king of the Amorites, who reigned in Heshbon, whom Moshe had struck,

he himself, תא

and the leaders of Midyan *themselves*, תא

'Evi *himself*, תא

and Rekem *himself*, תא

and Tzur *himself*, תא

and Hur *himself*, תא

and Reba' *himself*, תא

leaders of Sihon dwelling in the land.

13.22 And Bil'am *himself*, תא

son of Be'or,

the diviner,

the children of Yisra'el

killed with the sword

among their pierced.

13.23 And the border of the children of Re'uben was the bank of The Yarden.

This was the inheritance of the children of Re'uben according to their families, the cities and their villages.

13.24 And Moshe gave to the tribe of Gad, to the children of Gad according to their families.

13.25 And the boundary for them

was Ya'zer and all the cities of Gil'ad, and half the land of the children of Ammon

as far as Aro'er,

which is opposite Rabbah,

13.26 and from Heshbon

to Ramath Mitspeh and Betonim, and from Mahanayim

to the border of Debir,

13.27 and in the valley,

Bet Haram, and Bet Nimrah,

and Sukkoth, and Tzaphon,

the rest of the kingdom of Sihon,

king of Heshbon,

The Yarden being its border,

as far as the edge of the Sea of Kinnereth,

on the other side of The Yarden,

toward sunrise.

13.28 This is the inheritance of the children of Gad according to their families, the cities and their villages.

13.29 And Moshe gave to half the tribe of Menashe.

And it was for half the tribe

of the children of Menashe

according to their families.

13.30 And their boundary

was from Mahanaim,

all Bashan,

all the kingdom of Og,

king of Bashan,

and all the small towns of Ya'ir

which are in Bashan,

sixty cities,

13.31 and the half of Gil'ad.

And Ashtaroth and Edre'i, cities of the kingdom of Og in Bashan,

were for the children of Makir,

son of Menashe,

to the half of the children of Makir

according to their families.

13.32 These were the inheritances

Moshe gave

in the desert plains of Mo'ab

on the other side of The Yarden,

by Yericho,

toward sunrise.

13.33 But to the tribe of Levi

Moshe gave no inheritance.

YAHWEH,

The Elohim of Yisra'el,

He was their inheritance,

according to what He had spoken to them.

Chapter 14

14.1 And these are what

the children of Yisra'el inherited

in the land of Kena'an,

which El'azar, the priest,

and Yahoshua, son of Nun,
and the heads of the fathers of the tribes
of the children of Yisra'el
caused they themselves תנא to inherit.

14.2 Their inheritance was by lot
according to what YAHWEH had directed
by the hand of Moshe
for the nine tribes and the half-tribe

14.3 because Moshe had given an inheritance
to the two tribes and the half-tribe
on the other side of The Yarden.

But the Levites
were not given an inheritance among them.

14.4 because the children of Yoseph
had become two tribes,
Menashe and Ephraim.

And the Levites
were not given a lot in the land
except cities for dwelling
and open land for their livestock
and their possessions.

14.5 According to what YAHWEH
had directed Moshe himself, תנא
according to this the children of Yisra'el did.
And they divided by lot
the land itself. תנא

14.6 And the children of Yahudah
approached Yahoshua at Gilgal.

And Caleb, son of Yephunneh,
the Kenizzite, said to him,

"You know the word itself תנא
which YAHWEH spoke to Moshe,
the man of The Elohim,
concerning you and concerning me
at Kadesh Barnea.

Caleb means to yelp; to attack.
Yephunneh means he will be prepared.
Kennizites means hunters.
Kadesh Barnea means sanctuary of the field of
wandering.

14.7 I was forty years old when Moshe,
the servant of YAHWEH,
sent forth me myself תנא
from Kadesh Barnea
to spy out the land itself. תנא
And I brought back word
to he himself תנא
according to what was within my heart.

14.8 But my kindred
who went up with me
caused the hearts themselves תנא
of the people to dissolve.
But I fully followed
YAHWEH, my Elohim.

14.9 And Moshe swore on that day saying,
'Of a certainty
the land on which your foot has trodden
will be an inheritance for you
and for your children forever

because you fully followed
YAHWEH, my Elohim.'

14.10 And now behold!
YAHWEH has kept alive me myself תנא
according to what He spoke
these forty-five years
since YAHWEH spoke
this word itself תנא
to Moshe when Yisra'el
walked in the wilderness.

And now behold!
I am eighty-five years old today.

14.11 I am still as strong today
as I was on the day

Moshe sent me myself. תנא

As my strength was then
so my strength is now
for battle,
and for going out,
and for coming in.

14.12 And now give to me
this mountain itself תנא
of which YAHWEH spoke in that day
because you yourself תנא
heard on that day that the Anakim were there
and that the cities were great and inaccessible.

Also if YAHWEH is with me myself תנא
then I will drive them out
according to what YAHWEH has spoken."

14.13 And Yahoshua then blessed him.
And he gave Hebron itself תנא
to Caleb, son of Yephunneh,
as an inheritance.

14.14 And Hebron became
the inheritance of Caleb,
son of Yephunneh the Kenizzite,
until this day
because he fully followed
YAHWEH,
The Elohim of Yisra'el.

14.15 And the name of Hebron
was formerly Kiryath Arba.
Arba was the greatest man
among the Anakim.

And the land had rest from battle.

Chapter 15

15.1 And the lot for the tribe
of the children of Yahudah
according to their families
was toward the border of Edom,
the Wilderness of Tzin to The Negev,
from the south extremity.

15.2 And the southern border for them
was from the extremity of the Salt Sea
from the tongue facing toward The Negev.

15.3 And it went out from The Negev

to the Ascent of Akrabbim.
And it passed over to Tzin.
And it went from The Negev to Kadesh Barnea.
And it passed over to Hetzron.
And it went up to Adar.
And it went around to Karka'.
15.4 And it passed over to Atzmon.
And it went out to the River of Egypt.
And it was terminated at the sea coast.
This is your southern border.

15.5 And the east border is the Salt Sea
as far as the end of The Yarden.

And the border on the northern region
is from the tongue of the sea,
from the end of the Yarden.

15.6 And the border went up to Bet Hoglah.
And it passed over north of Bet Arabah.
And the border went up to the stone of Bohan,
son of Re'uben.

15.7 And the border went up to Debir
from the Valley of Akor.
And it turned northward toward Gilgal,
which is in front of the Ascent of Adummim,
which is on the south of the river.

And the border passed over
to the waters of En Shemesh.
And it ended at En Rogel.

15.8 And the border went up
the Valley of the Son of Hinnom
beside the Yebusite city,
that is Yerushalaim.

And the border went up
to the top of the mountain
which is before the Valley of Hinnom westward,
which is at the end
of the Valley of Rephaim,
to the north.

15.9 And the border extended
from the top of the hill
to the fountain of the waters of Nephtoah.
And it went out to the cities of Mount Ephron.
And the border extended to Ba'alalah,
that is Kiryat Ye'arim.

15.10 And the border went around from Ba'alalah
westward to Mount Se'ir.
And it passed over to the side of Mount Ye'arim,
on the north.
That is Kesalon.

And it went down to Bet Shemesh.
And it passed over to Timnah.

15.11 And the border went out
to the side of Ekron, northward.
And the border went around to Shikkeron.
And it passed over to Mount Ba'alalah.
And it went out to Yabne'el.

And the border ended at the sea.
15.12 And the west border
was the coastline of the Great Sea.
This is the boundary of the children of Yahudah,
all around,
according to their families.

15.13 And to Caleb, son of Yephunneh,
he gave a portion by lot
in the midst of the children of Yahudah

according to the mouth
of YAHWEH to Yahoshua,
Kiryath Arba *itself*. אֵת
He (Arba) was the father of Anak.
It is Hebron.

15.14 And Caleb drove out from there
the three sons of Ana *themselves*. אֵת
Sheshai *himself*, אֵת
and Ahiman *himself*, אֵת
and Talmi *himself*, אֵת
born by Anak.

15.15 And he went up from there
to those dwelling at Debir.
And the name of Debir
formerly was Kiryat Sepher.

15.16 And Caleb said,
"He who strikess Kiryat Sepher *itself* אֵת
and captures it,
I will give to him Aksah *herself*, אֵת
my daughter, for a wife."
Aksah means anklet.

15.17 And Othni'el, son of Kenaz,
the brother of Caleb,
captured it.
And he gave him Aksah *herself*, אֵת
his daughter, for a wife.

Othni'el means force of El.
Kenaz means hunter.

15.18 And it was at her coming to him.
And she persuaded him
to ask from her father *himself* אֵת
for a field.
And she dismounted from the male ass.
And Caleb said to her,
"What do you desire?"

15.19 And she said,
"Give to me a blessing.
Indeed land in the Negev
you have given to me.
But give to me springs of water."
And he gave her
the upper springs *themselves* אֵת
and the lower springs *themselves*. אֵת

15.20 This was the inheritance of the tribe
of the children of Yahudah
according to their families.

15.21 And it was the cities at the extremities
of the tribe of the children of Yahudah,
toward the border of Edom in the South,
were Kabtze'el, and Eder, and Yagur,
15.22 and Kinah, and Dimonah, and Ad'adah,
15.23 and Kedesh, and Hatzor, and Yitnan,
15.24 Ziph, and Telem, and Be'alot,
15.25 and Hatzor, Hadattah, and Keriyoth.
Hetzron is Hatzor.

15.26 'Amam, and Shema, and Moladah,

15.27 and Hatzar Gaddah, and Heshmon, and Bet Palet,
15.28 and Hatzar Shu'al, and Be'ersheba, and Bizyotyah,
15.29 Ba'alalah, and 'Iyim, and 'Atzem,
15.30 and 'Eltolad, and Kesil, and Hormah,
15.31 and Tziqlag, and Admanna, and Sansanna,
15.32 and Leba'ot, and Shilhim,
and 'Ayin, and Rimmon.
All the cities were twenty nine,
with their villages.

15.33 In the low country,
'Eshta'ol, and Tzor'ah, and 'Ashnah,
15.34 and Zanoah, and En Gannim,
Tappuah and 'Enam,
15.35 Yarmut and 'Adullam,
Sokoh and 'Azekah,
15.36 and Sha'araim, and 'Aditaim,
and Gederah, and Gederotaim,
fourteen cities with their villages.

15.37 Tzenan, and Hadashah, and Migdal Gad,
15.38 and Dil'an, and Mitzpeh, and Yokte'el,
15.39 Lakish, and Botskat, and 'Eglon,
15.40 and Kabbon, and Lahmas, and Kitlish,
15.41 and Gederoth, Bet Dagon,
and Na'amah, and Makkedah,
sixteen cities with their villages.

15.42 Libnah, and 'Ether, and 'Ashan,
15.43 and Yiptah, and 'Ashnah, and Netsib,
15.44 and Ke'ilah, and 'Akzib, and Mare'shah,
nine cities with their villages.

15.45 Ekron with its towns and its villages
15.46 from Ekron even to the sea,
all that were beside Ashdod,
with their villages.
15.47 Ashdod, its towns and its villages,
Azzah, its towns and its villages
as far as the river of Egypt
and the Great Sea with its coastline.

15.48 And in the mountains,
Shamur, and Yattir, and Sokoh,
15.49 and Danna, and Kiryath Sannah,
it is Debir,
15.50 and 'Anab, and 'Eshtemoh, and 'Anim,
15.51 and Goshen, and Holon, and Giloh,
eleven cities with their villages.

15.52 'Arab, and Dumah, and 'Esh'an,
15.53 and Yanim, and Bet Tappuah, and 'Aphekah,
15.54 and Humtah, and Kiryat 'Arba,
it is Hebron,
and Tzi'or,
nine cities with their villages.

15.55 Ma'on, Karmel, and Ziph, and Yutah,
15.56 and Yizre'el, and Yokde'am, and Zanoah,
15.57 Kayin, Gib'ah, and Timnah,
ten cities with their villages.

15.58 Halhul, Bet Tzur, and Gedor,
15.59 and Ma'arat, and Bet 'Anot, and 'Eltekon,
six cities with their villages.

15.60 Kiryat Ba'al,
it is Kiryat Ye'arim,
and Rabbah,
two cities with their villages.

15.61 In the wilderness,
Bet Ha Arabah, Middin, and Sekakah,
15.62 and Nibshan, and the City of Salt, and 'En Gedi,
six cities with their villages.

15.63 But the Yebusites themselves **nx**
who were dwelling in Yerushalaim
the children of Yahudah
were not able to drive out.
And the Yebusites dwell
with the children of Yahudah themselves **nx**
in Yerushalaim until this day.

Chapter 16

16.1 And the lot went out
for the children of Yoseph
from the Yarden by Yericho
to the waters of Yericho
from east of the wilderness
ascending from Yericho
into the mountains to Bet El.

16.2 And it went out from Bet El to Luz.
And it passed over to the border of the Arkites,
to 'Atarot.

16.3 And it descended seaward
to the boundary of the Yaphleti,
as far as the boundary of Lower Bet Horon,
and as far as Gezer,
And it was terminated at the sea.

16.4 And this was the inheritance of
the children of Yoseph,
Menashe, and Ephraim.

16.5 And this was the border
of the children of Ephraim
according to their families.
And the border of their inheritance on the sunrise side,
'Atarot 'Addar until Upper Bet Horon.

16.6 And the border went out to the sea,
to Mikmetat on the north.
And the border went around toward sunrise
to Ta'anat Shiloh.

And it passed over it itself **nx**
from sunrise to Yanoah.
16.7 And it descended from Yanoah
to "Atarot and Na'arat.
And it reached to Yericho
and went out to The Yarden.

16.8 From Tappuah the border went seaward
to the river Kanah.
And it ended at the sea.
This was the inheritance of the tribe
of the children of Ephraim
according to their families.

16.9 And the separate cities
for the children of Ephraim

were in the midst of the inheritance
of the children of Menashe,
all the cities with their villages.

16.10 But they did not drive out
the Kena'anites *themselves*, תנ
those dwelling at Gezer.
And the Kena'anites dwell
in the midst of the Ephraimites
to this day.
But they serve at forced labor.

Chapter 17

17.1 And the lot for the tribe of Menashe,
because he was the firstborn of Yoseph,
was for Makir, the firstborn of Menashe,
father of Gil'ad,
because he was a man of battle.
And Gil'ad and Bashan were his.

17.2 And the rest was for the children of Menashe
according to their families,
for the children of Abi'ezer,
and for the children of Helek,
and for the children of Asri'el,
and for the children of Shekem,
and for the children of Hephher,
and for the children of Shemida.
These were the male children of Menashe,
son of Yoseph,
according to their families.

Abi'ezer means my father is help.
Helek means portion.
Asri'el means right of El.
Shekem means the neck, or back.
Hephher means ashamed.
Shemida means name of renown.

17.3 But Tzelophehad son of Hephher,
son of Gil'ad,
son of Makir,
son of Menashe,
had no sons but only daughters.
And these were the names of his daughters,
Mahlah and Noah,
Hoglah, Milkah and Tirtzah.

Tzelophehad means united body.
Gil'ad means heap of testimony.
Makir means salesman.
Mahlah means weakness.
Noah means movement.
Hoglah means partridge (uncertain).
Milkah means queen.
Tirtzah means delightful.

17.4 And they came near
before the face of El'azar, the priest,
before the face of Yahoshua, son of Nun,
and before the face of the rulers saying,
"YAHWEH directed Moshe *himself* תנ
to give us an inheritance among our kindred."

And he gave them an inheritance
among the kindred of their father
according to the direction of YAHWEH.

17.5 And there fell by lot to Menashe
ten portions separate from
the land of Gil'ad and Bashan
which were on the other side of The Yarden
17.6 because the daughters of Menashe
inherited among his sons.
And the land of Gilead
was for the rest of Menashe's sons.

17.7 And the border of Menashe
was from Asher to Mikmetat,
which is in front of Shekem.
And the border went to the right,
toward those dwelling at En Tappuah.

17.8 The land of Tappuah belonged to Menashe.
But Tappuah on the border of Menashe
belonged to the children of Ephraim.

17.9 And the border descended to the river Kanah,
to the south of the river.

These cities of Ephraim
were in the midst of the cities of Menashe.
But the border of Menashe was north of the river.
And it ended at the sea.

17.10 To the south was Ephraim's
and to the north was Menashe's.
And the sea was its border.
And Yissaskar was on the east.

17.11 And in Yissaskar and in Asher
Menashe had Bet Shean and its towns,
and Yible'am and its towns,
and the inhabitants *themselves* תנ
of Dor and its towns,
and the inhabitants of En Dor and its towns,
and the inhabitants of Ta'anak and its towns,
and the inhabitants of Megiddo and its towns,
three of the heights.

Note the use of aleph-tau only once among these
towns. This is another example of why this is not
intended to be the marker of the direct object of a verb.
Otherwise it must be used for each of these places.
There is something special about Dor, and that's what's
being indicated.

17.12 But the children of Menashe
were not able to occupy
those cities *themselves* תנ
And they permitted the Kena'anites
to dwell in that land.

17.13 And it was as the children of Yisra'el
grew strong.
And they put the Kenna'anites *themselves* תנ
to forced labor.
But drive them out,
they did not drive them out!

17.14 And the children of Yoseph
spoke to Yahoshua *himself* תנ saying,
"Why have you given us
but one lot and one portion to inherit,
yet we are a great people

whom YAHWEH has blessed until now?"

17.15 And Yahoshua said to them,
"If you are a great people
go up to the forest
and create a place for yourself there
in the land of the Perizzites
and the Repha'im,
since the hill country of Ephraim
is too confining for you."

17.16 And the children of Yoseph said,
"The hill country is not enough for us.
And all the Kena'anites
dwelling in the land of the valley
have chariots of iron,
both from Bet Shean and its towns
and from the Valley of Yizre'el."

17.17 And Yahoshua spoke
to the house of Yoseph,
to Ephraim
and to Menashe saying,
"You yourselves תא
are a great people.
And you have great power.
There will not be for you one lot.

17.18 Indeed the hill country will be yours.
Indeed it is a forest.
But you will cut it down.
And its farthest limits will be yours.
Indeed you will drive out
the Kena'anites themselves תא
though they have iron chariots
and are strong."

Chapter 18

18.1 And all the assembly
of the children of Yisra'el
assembled at Shiloh.
And they caused to reside there
The Tent of Appointment itself. תא
And the land was conquered
before their faces.

18.2 And there remained
among the children of Yisra'el
seven tribes who had not received
their inheritance itself. תא

18.3 And Yahoshua said
to the children of Yisra'el,
"Until when are you yourselves תא
going to fail to go and occupy
the land itself תא
which YAHWEH,
The Elohim of your fathers,
has given to you?"

18.4 Provide for yourselves
three men from a tribe.
And I will send them out.
And they will rise up.
And they will walk through the land.

And they will write down
their inheritance itself תא
according to their mouth.
And they will come to me.
18.5 And they are to divide it itself תא
by lot into seven portions.

Yahudah will stand at their border to the south.
And Yoseph will stand at their border to the north.

18.6 And you yourselves תא
are to record the land itself תא
as seven portions.
And you are to bring it here to me.
And I will cast lots here
for you yourselves תא
before the face of YAHWEH,
our Elohim.

18.7 However, the Levites
have no portion among you,
because the priesthood of YAHWEH
is their inheritance.

And Gad, and Re'uben,
and half the tribe of Menashe
have received their inheritance
on the other side of The Yarden
to the east,
which Moshe,
the servant of YAHWEH,
has given to them."

18.8 And the men rose up and went.
And Yahoshua charged
those themselves תא who were going
to describe the land itself תא saying,
"Go and walk through the land,
and record it itself. תא
And return to me here.
And I will cast lots for you here
before the face of YAHWEH
at Shiloh."

18.9 And the men went.
And they passed over the land.
And recorded it
according to cities,
according to seven portions,
on a scroll.
And they came to Yahoshua
at the encampment at Shiloh.

18.10 And Yahoshua
cast lots for them at Shiloh
before the face of YAHWEH.
And there Yahoshua divided there
the land itself תא
for the children of Yisra'el
according to their divisions.

18.11 And the lot came up
for the tribe of the children of Binyamin
according to their families.
And the border of their lot went out

between the children of Yahudah
and the children of Yoseph.

18.12 And the border for them was
to the north along the side of The Yarden.
And the border went up to the north
to beside Yericho.

And it went up into the mountains toward the sea.
And it ended at the Wilderness of Bet Aven.

18.13 And the border passed over
from there to Luz, to the side of Luz,
(it is Bet El) to the south.
And the border descended to Atarat Adar,
upon the hill that lies on the south side
of Lower Bet Horon.

18.14 And the border extended.
And it went around to the edge of the sea
on the south from the hill
which is in front of Bet Horon on the south.
And it ended at Kiryat Ba'al,
that is Kiryath Ye'arim,
a city of the children of Yahudah.
This was the west side.

18.15 And the south edge
was at the extremity of Kiryat Ye'arim.
And the border went out to the sea.
And it went out to the spring
of the waters of Nephtoah.

18.16 And the border descended
to the edge of the mountain
which is in front of the Valley of the Son of Hinnom,
which is in the Valley of the Rephaim,
on the north.

And it descended to the Valley of Hinnom,
to the side of the Yebusite city on the south.
And it descended to En Rogel.

18.17 And it extended to the north.
And it went out to En Shemesh.
And it went out toward Gellilot,
which is in front of the Ascent of Adummim.
And it descended to the stone of Bohan,
son of Re'uben.

18.18 And it passed over to the side
opposite The Arabah on the north.
And went down to The Arabah.

18.19 And the border passed over
by the side of Bet Hoglah on the north.
And the border ended
at the north bay at the Salt Sea,
at the south end of The Yarden.
This was the southern boundary.

18.20 And The Yarden borders it itself nx
on the east side.

This was the inheritance
of the children of Binyamin
according to its boundaries all around,
according to their families.

18.21 And the cities for the tribe
of the children of Binyamin,
according to their families,

were Yericho, and Bet Hoglah,
and The Valley of Keziz,
18.22 and Bet Arabah, and Tzemarayim, and Bet El,
18.23 and Avvim, and Parah, and Ophrah,
18.24 and Kephah Ha Ammoni, and Ophni, and Gaba,
twelve cities with their villages.

18.25 Gib'on, and Ramah, and Be'erot,
18.26 and Mitzpeh, and Kephirah, and Motzah,
18.27 and Rekem, and Yirpe'el, and Tar'alah,
18.28 and Tzela, Ha'eleph, and Yebusi,
that is Yerushalaim,
Gib'at, and Kiryat,
fourteen cities with their villages.

This was the inheritance
of the children of Binyamin
according to their families.

Chapter 19

19.1 And the second lot came out for Shim'on,
for the tribe of the children of Shim'on
according to their families.
And their inheritance
was within the inheritance
of the children of Yahudah.

19.2 And within their inheritance was
Be'ersheba, and Sheba, and Moladah,
19.3 and Hazsar Shu'al, and Balah, and 'Atzem,
19.4 and Eltolad, and Betul, and Hormah,
19.5 and Tziqlag, and Bet Markabot, and Hatzar Susah,
19.6 and Bet Leba'ot, and Sharuhen,
thirteen cities and their villages,

19.7 'Ayin, Rimmon, and 'Eter, and 'Ashan,
four cities and their villages.

19.8 and all the villages
that were all around these cities
as far as Ba'alath Be'er, Ramath Negeb.
This was the inheritance of the tribe
of the children of Shim'on
according to their families.

19.9 From the inheritance
of the children of Yahudah
the children of Sh'mon
had their inheritance
because the portion of the children of Yahudah
was too much for them.
And the inheritance
of the children of Shim'on
was within their inheritance.

19.10 And the third lot came up
for the children of Zebulun
according to their families.
And the border of their inheritance
was as far as Sarid.

19.11 And their border went
to the sea and Mar'alah.
And it extended to Dabbeshet.
And it extended to the river
that was before Yokne'am.
19.12 And it turned back from Sarid

to the east, toward the sunrise,
to the border of Kislot Tabor.
And it went out to Daberath.
And it went up to Yaphia.

19.13 And from there it passed over eastward,
toward sunrise to Gat Hepher, to Eth Katzin.
And it went out to Rimmon Mota'ar at Ne'ah.

19.14 And the border went around *it itself* תא
to the north of Hannathon.
And it ended at the Valley of Yiphtah El.

19.15 And Kattat, and Nahalal, and Shimron,
and Yid'alah, and Bet Lehem,
twelve cities with their villages.

19.16 This was the inheritance
of the children of Zebulun
according to their families,
these cities with their villages.

19.17 The fourth lot came out for Yissaskar,
for the children of Yissaskar,
accordig to their families.

19.18 And their border was to Yizre'el,
and to Kesullot, and Shunem,

19.19 and Hapharaim, and Shi'on, and 'Anaharat,

19.20 and Rabbit, and Kishyon, and 'Abetz,

19.21 and Remet, and En Gannim,
and En Haddah, and Bet Patzetz.

19.22 And the border extended to Tabor,
and Shahatzimah, and Bet Shemesh.
And their border ended at The Yarden,
sixteen cities with their villages.

19.23 This was the inheritance of the tribe
of the children of Yissaskar
according to their families,
the cities and their villages.

19.24 And the fifth lot came out for the tribe
of the children of Asher,
according to their families.

19.25 And their border was Helkat,
and Hali, and Beten, and Akshaph,

19.26 and Alammelek, and Am'ad, and Mish'al.
And it extended to Mount Karmel,
to the sea, and to Shihor Libnat.

19.27 And it turned back toward the sunrise,
to Bet Dagon.

And it extended to Zebulun
and to the Valley of Yiphthah El,
north to Bet EmeK and Ne'el.

And it went out to Kabul on the north,
19.28 and Hebron, and Rehob, and Hammon,
and Kanah, as far as Tzidon the Great.

19.29 And the border turned back to Ramah
and to the strong city of Tzor.

And the border turned back to Hosah.

And it ended at the sea,
by the border of Akzib,

19.30 and 'Ummah, and Aphek, and Rehob,
twenty two cities with their villages.

19.31 This was the inheritance of the tribe
of the children of Asher
according to their families,
these cities with their villages.

19.32 The sixth lot came out
for the children of Naphtali,
for the children of Naphtali
according to their families.

19.33 And their border was from Heleph,
from the oak in Tza'anannim,
and Adami Nekeb, and Yabne'el,
as far as Lakkum.
And it ended at The Yarden.

19.34 And the border turned back to the sea,
to Aznot Tabor.

And it went out from there to Hukkuk.

And it extended to Zebulun on the south,
and Asher on the west.

And it ended at Yahudah
by the Yarden, toward sunrise.

19.35 And the fortified cities were
Tziddim, Tzer, and Hammat,
Rakkat, and Kinneret,

19.36 and Adamah, and Ramah, and Hatzor,

19.37 and Kedesh, and Edre'i, and En Hatzor,

19.38 and Yir'on, and Migdal El,
Horem, and Bet Anat, and Bet Shemesh,
nineteen cities with their villages.

19.39 This was the inheritance of the tribe
of the children of Naphtali
according to their families,
the cities with their villages.

19.40 The seventh lot came out for the tribe
of the children of Dan
according to their families.

19.41 And the border of their inheritance was

Tzor'ah, and Eshta'ol, and Ir Shemesh,

19.42 and Sha'alabbin, and Ayalon, and Yitlah,

19.43 and Elon, and Timnah, and Ekron,

19.44 and Eltekeh, and Gibbeton, and Ba'alath,

19.45 and Yehud, and Benei Berak, and Gat Rimmon,

19.46 and Mey Yarkon, and Rakkon,
with the border in front of Yapho.

19.47 And the border of the children of Dan
went out from them.

And the children of Dan went up
to fight against Leshem.

And they captured *it itself*. תא

And they struck *it itself*. תא

with the edge of the sword.

And they occupied *it itself*. תא

And they dwelt in it.

And they called it Leshem Dan,
after the name of Dan.

their father.

19.48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

19.49 And they had completed the inheritance of the land itself תא according to its borders. And the children of Yisra'el gave an inheritance to Yahoshua, son of Nun, in their midst.

19.50 According to the mouth of YAHWEH they gave him the city itself תא which he asked for, Timnat Serah itself, תא in the mountains of Ephraim. And he built the city itself תא and he settled in it.

19.51 These are the inheritances which El'azar, the priest, and Yahoshua, son of Nun, and the heads of the fathers of the tribes of the children of Yisra'el divided as an inheritance by lot at Shiloh before the face of YAHWEH, at the entrance of the Tent of Appointment. And they finished dividing the land itself. תא

Chapter 20

20.1 And YAHWEH spoke to Yahoshua saying, 20.2 "Speak to the children of Yisra'el saying, 'Provide for yourselves cities of refuge themselves, תא of which I spoke to you by the hand of Moshe, 20.3 for the sake of a killer killing any being inadvertently, without forethought. And they are to be for you for refuge from the avenger of the blood.

20.4 And he is to flee to one among these cities. And he is to stand at the entrance gate of the city. And he is to declare in the ears of the elders of that city his words themselves. תא And they are to receive he himself תא into the city, to themselves. And they are to give to him a place. And he is to dwell with them.

20.5 And when the avenger of the blood pursues after him then they are not to surrender the killer himself תא into his hand because without forethought

he struck his neighbor himself. תא And he was not hating him yesterday or the day before.

20.6 And he is to dwell in that city until he stands before the assembly for judgment, and until the death of the one who is high priest in those days. Then the killer is to return. And he is to go to his city and his house, from which he fled.' "

20.7 And they set apart Kedesh itself תא in Galilee in the mountains of Naphtali, and Shekem itself תא in the mountains of Ephraim, and Kiryat Arba itself, תא that is Hebron, in the mountains of Yahudah.

20.8 And on the other side of the Yarden, at Yericho toward sunrise, they provided Hetzer itself תא in the wilderness on the plain from the tribe of Re'uben, and Ramot itself תא in Gil'ad from the tribe of Gad, and Golan itself תא in Bashan from the tribe of Menashe.

20.9 These were the cities provided for all the children of Yisra'el and for the stranger who sojourned in their midst to flee there, for anyone inadvertently killing any being and not be put to death by the hand of the avenger of the blood until he stood before the assembly.

Chapter 21

21.1 And the heads of the fathers of the Levites came near to El'azar the priest, to Yahoshua, son of Nun, and to the heads of the fathers of the tribes of the children of Yisra'el.

21.2 And they spoke to them at Shiloh in the land of Kena'an saying, "YAHWEH directed by the hand of Moshe to give to us cities for dwelling and their open lands for our livestock."

21.3 And the children of Yisra'el gave to the Levites from their inheritance at the mouth of YAHWEH these cities themselves תא and their open lands themselves. תא

21.4 And the lot came out for the families of the Kohathites. And for the children of Aharon,

the priest,
from among the Levites
from the tribe of Yahudah,
from the tribe of Shim'on,
and from the tribe of Binyamin
there were were thirteen cities by lot.

21.5 And for the rest of the children of Kohath
from the families of the tribe of Ephraim,
from the tribe of Dan,
and from the half tribe of Menashe
there were ten cities by lot.

21.6 And for the the children of Gereshon
from the families of the tribe of Yissaskar,
from the tribe of Asher,
from the tribe of Naphtali,
and from the half tribe of Menashe in Bashan
there were had thirteen cities by lot.

21.7 For the children of Merari
for their families
from the tribe of Re'uben,
and from the tribe of Gad,
and from the tribe of Zebulun
there were twelve cities.

21.8 And the children of Yisra'el
gave to the Levites by lot
these cities themselves אַתְּ
with their open lands themselves אַתְּ
according to what YAHWEH
had directed by the hand of Moshe.

21.9 And they gave
from the tribe of the children of Yahudah
and from the tribe of the children of Shim'on
these cities themselves אַתְּ
which are called out
they themselves, אַתְּ
by their names.

21.10 And it was for the children of Aharon,
from the families of the Kohathites,
from the sons of Levi
because for them was the first lot.

21.11 And they gave to them
Kiryat Arba itself, אַתְּ
that is Hebron,
(Arba was the father of Anak)
in the mountains of Yahudah
and its open lands themselves אַתְּ
surrounding it.

21.12 But the fields of the city themselves אַתְּ
and its villages themselves אַתְּ
they gave to Caleb,
son of Yephunneh,
as his possession.

21.13 And to the children of Aharon,
the priest,
they gave as a city of refuge itself אַתְּ
for the killer,

Hebron itself אַתְּ
and its open land itself, אַתְּ
and Libnah itself אַתְּ
and its open land itself, אַתְּ
21.14 and Yattir itself אַתְּ
and its open land itself, אַתְּ
and Eshtemoa itself אַתְּ
and its open land itself, אַתְּ
21.15 and Holon itself אַתְּ
and its open land itself אַתְּ,
and Debir itself אַתְּ
and its open land itself, אַתְּ
21.16 and Ayin itself אַתְּ
and its open land itself, אַתְּ
and Yuttah itself אַתְּ
and its open land itself, אַתְּ
and Bet Shemesh itself אַתְּ
and its open land itself, אַתְּ
nine cities
from these two tribes themselves. אַתְּ

21.17 And from the tribe of Binyamin,
Gib'on itself אַתְּ
and its open land itself, אַתְּ
and Geba itself אַתְּ
and its open land itself, אַתְּ
21.18 and Anathoth itself אַתְּ
and its open land itself, אַתְּ
and Almon itself אַתְּ
and its open land itself, אַתְּ
four cities.

21.19 All the cities
of the children of Aharon,
the priests,
were thirteen cities
and their open lands.

21.20 And the families of the children of Kohath,
the Levites remained
of the children of Kohath,
And the cities of their lot
were from the tribe of Ephraim.
And the cities of their lot
were from the tribe of Ephraim.

21.21 And they to gave them
as a city of refuge itself אַתְּ
for the killer
Shekem itself אַתְּ
with its open land itself אַתְּ
in the mountains of Ephraim,
and Gezer itself אַתְּ
and its open land itself, אַתְּ
21.22 and Kibtszaim itself אַתְּ
and its open land itself, אַתְּ
and Bet Horon itself אַתְּ
and its open land itself, אַתְּ
four cities.

21.23 And from the tribe of Dan,
Eltekeh itself אַתְּ

and its open land *itself*, אַתְּ
Gibbeton *itself* אַתְּ
and its open land *itself*, אַתְּ
21.24 Ayalon *itself* אַתְּ
and its open land *itself*, אַתְּ
and Gat Rimmon *itself*, אַתְּ
and its open land *itself*, אַתְּ
four cities.

21.25 And from the half tribe of Menashe,
Ta'nak *itself* אַתְּ
and its open land *itself*, אַתְּ
and Gat Rimmon *itself*, אַתְּ
and its open land *itself*, אַתְּ
two cities.

21.26 All the ten cities
FAITHFUL!and their open lands
were for the rest of the families
of the children of Kohath.

21.27 And to the children of Gershon
from the families of the Levites,
from the half tribe of Menashe
they gave as a city of refuge *itself* אַתְּ
for the killer
Golan *itself* אַתְּ
in Bashan
and its open land *itself* אַתְּ
and B'eshterah *itself* אַתְּ
and its open land *itself*, אַתְּ
two cities.

21.28 And from the tribe of Yissaskar,
Kishyon *itself* אַתְּ
and its open land *itself* אַתְּ
Dabrath *itself* אַתְּ
and its open land *itself*, אַתְּ
21.29 Yarmuth *itself* אַתְּ
and its open land *itself*, אַתְּ
En Gannim *itself* אַתְּ
and its open land *itself*, אַתְּ
four cities.

21.30 And from the tribe of Asher,
Mish'al *itself* אַתְּ
and its open land *itself*, אַתְּ
Abdon *itself* אַתְּ
and its open land *itself*, אַתְּ
21.31 Helkat *itself* אַתְּ
and its open land *itself*, אַתְּ
and Rehob *itself* אַתְּ
and its open land *itself*, אַתְּ
four cities.

21.32 And from the tribe of Naphtali
as a city of refuge for the killer,
Kedesh *itself* אַתְּ
in Galil
and its open land *itself*, אַתְּ
and Hammot Do'r *itself* אַתְּ
and its open land *itself*, אַתְּ

and Kartan *itself* אַתְּ
and its open land *itself*, אַתְּ
three cities.

21.33 All the cities of the Gereshonites
according to their families
were thirteen cities
and their open land.

21.34 And for the families
of the children of Merari,
the remaining ones of the Levites,
from the tribe *itself* אַתְּ of Zebulun,
Yokne'am *itself* אַתְּ
and its open land *itself*, אַתְּ
Karta *itself* אַתְּ
and its open land *itself*, אַתְּ
21.35 Dimnah *itself* אַתְּ
and its open land *itself*, אַתְּ
Nahalal *itself* אַתְּ
and its open land *itself*, אַתְּ
four cities.

36 And from the tribe of Re'uben,
Betzer *itself* אַתְּ
and its open land *itself*, אַתְּ
and Yahtzah *itself* אַתְּ
and its open land *itself*, אַתְּ
21.37 Kedemot *itself* אַתְּ
and its open land *itself*, אַתְּ
and Mepha'at *itself* אַתְּ
and its open land *itself*, אַתְּ
four cities.

21.38 And from the tribe of Gad
as a city of refuge for the killer,
Ramot *itself* אַתְּ
in Gil'ad
and its open land *itself*, אַתְּ
and Mahanaim *itself* אַתְּ
and its open land *itself*, אַתְּ
21.39 Heshbon *itself* אַתְּ
and its open land *itself*, אַתְּ
Ya'zer *itself* אַתְּ
and its open land *itself*, אַתְּ
four cities in all.

21.40 All the cities for the children of Merari
according to their families,
those remaining from the families of the Levites,
were by their lot twelve cities.

21.41 All the cities of the Levites
within the possession
of the children of Yisra'el
were forty eight cities
and their open lands.

21.42 These were the cities
and their open lands surrounding it.
According to this it was
for all these cities.

21.43 And YAHWEH
had given to Yisra'el
all the land itself **תא**
which He had sworn
to give to their fathers.
And they occupied it.
And they settled in it.

21.44 And YAHWEH
caused rest for them all around
according to everything
that He had sworn to their fathers.

And not a man
stood in front of their faces
of all their adversaries.

All their adversaries themselves **תא**
YAHWEH gave into their hand.

21.45 **Not a word fell to the ground
from all the good words
which YAHWEH had spoken
to the house of Yisra'el!
All of it existed!**

Note: This is placed in bold because of its profound
significance. Not one word was left undone.
YAHWEH is FAITHFUL to do everything He speaks!

Chapter 22

22.1 Then Yahoshua called
for the Re'ubenites,
and the Gadites,
and half the tribe of Menashe.

22.2 And he said to them,
"You yourselves, **תא**
you have protected
everything itself **תא**
that Moshe,
the servant of YAHWEH,
directed you yourselves. **תא**,
And you have listened attentively to my voice
according to everything that I directed
you yourselves. **תא**

22.3 You have not left
your kindred themselves **תא**
these many days,
up to this day.
And you have protected
the duty itself, **תא**
the directive of YAHWEH,
your Elohim.

22.4 And now YAHWEH,
your Elohim,
has caused your kindred to rest
according to what He spoke to them.
And now,
go back.
And go to your own,
to your tents,
to the land of your possession
which Moshe,

the servant of YAHWEH,
gave to you
on the other side of The Yarden.

22.5 However,
vehemently keep watch
for the sake of doing
the directive itself **תא**
and the instruction itself **תא**
which Moshe,
the servant of YAHWEH,
gave as direction to you yourselves, **תא**
to love YAHWEH Himself, **תא**
your Elohim,
and to walk in all His ways,
and to protect His directives,
and to adhere to Him,
and to serve Him
with all your heart
and with all your being."

22.6 And Yahoshua blessed them.
And he sent them away.
And they went to their tents.

22.7 And to half the tribe of Menashe
Moshe had given in Bashan.
And to half Yahoshua gave land
among their kindred
on the other side of The Yarden,
toward the sea.

And also when Yahoshua
sent them away to their tents
he blessed them.
22.8 And he spoke to them saying,
"Return to your tents
with great riches,
and with very much livestock,
and with silver,
and with gold,
and with bronze,
and with iron,
and with extremely many garments!
Divide the spoil of your adversaries
with your kindred!"

'oyeb - hating; an adversary.
This is a fascinating word. It's traditionally translated as
"enemy". It refers to one "hating you", an adversary.
There is another term also used for "adversary", **satan**.
Effectively, they mean the same thing. (**satan** also
means opponent).
But perhaps you've heard the term "oy-vey". It comes
from a form of this very word. It's an exclamation of
distress because of one who is "hating" you.

22.9 And the children of Re'uben,
and the children of Gad,
and half the tribe of Menashe
turned back and went,
they themselves, **תא**
from the children of Yisra'el,
from Shiloh which is in the land of Kena'an,
to go to the land of The Gil'ad,
to the land of their possession
which they had seized for themselves

at the mouth of YAHWEH
by the hand of Moshe.

22.10 And they came
toward the regions of The Yarden
which is in the land of Kena'an.
And the children of Re'uben,
and the children of Gad,
and half the tribe of Menashe
built a slaughter site there
by The Yarden,
a great conspicuous slaughter site.

22.11 And having heard
the children of Yisra'el said,
"Behold!
The children of Re'uben,
and the children of Gad,
and half the tribe of Menashe
have built a slaughter site *itself* תא
opposite the land of Kena'an,
in the regions of The Yarden
at the border of the children of Yisra'el."

22.12 And the children of Yisra'el
listened attentively.
And they called together
the entire assembly
of the children of Yisra'el,
to Shiloh,
for the sake of going up against them
for the sake of war.

22.13 And the children of Yisra'el
sent to the children of Re'uben,
and to the children of Gad,
and to half the tribe of Menashe,
Phinehas himself, תא
son of El'azar, the priest,
to the land of Gil'ad,
22.14 and ten rulers with him,
one ruler,
one ruler from every tribe of Yisra'el.
And each one was the head
of the household of their fathers
for the thousands of Yisra'el.

22.15 And they came
to the children of Re'uben
and to the children of Gad,
and to half the tribe of Menashe,
to the land of Gil'ad.
And they spoke with them saying,
22.16 "Thus says all the assembly of YAHWEH,
'What is this treachery
by which you have acted unfaithfully
against the Elohim of Yisra'el
by turning away this day
from following after YAHWEH
by building for yourselves
a slaughter site
for the sake of rebelling today
against YAHWEH?

22.17 Is the moral perversity itself תא

of Pe'or not enough for us,
from which has not been cleansed
until this day?
And there was a plague
in the assembly of YAHWEH?

22.18 Yet you yourselves תא
have turned away today
from following after YAHWEH!
And you yourselves תא
are rebelling today against YAHWEH.
And tomorrow He will burst out in rage
toward the entire assembly of Yisra'el.

22.19 And indeed,
if the land of your possession is defiled
pass over for your sakes
to the land of possession of YAHWEH
where The Dwelling Place of YAHWEH resides
and have possession among us.
But do not rebel against YAHWEH.
And do not rebel against us ourselves תא
by building for yourselves a slaughter site
besides the slaughter site of YAHWEH,
our Elohim.

22.20 Did not Akan,
son of Zerach,
act treacherously
with what was devoted to destruction
and against all the assembly of Yisra'el
there was rage?
And he was not the only one
who died by his moral wrong.' "

22.21 And the children of Re'uben,
and the children of Gad,
and half the tribe of Menashe
responded and said
to the heads themselves תא
of the thousands of Yisra'el,
22.22 "The El of Elohim,
YAHWEH,
The El of Elohim,
YAHWEH,
He knows!

And Yisra'el itself will know!
If this *is* in rebellion
or if *it is* in treachery against YAHWEH!
He will not deliver us this day
22.23 for building for ourselves
a slaughter site
to turn back from following after YAHWEH.
or if to cause to be offered upon it
olavs or grain offerings
or if to for offering upon it
shelem offerings.
YAHWEH Himself search it out!

22.24 But instead out of anxiety
we have done this thing itself תא saying,
'Tomorrow your sons might speak
to our sons saying,
'What is to you YAHWEH,
The Elohim of Yisra'el?'

22.25 And, "YAHWEH has put a border between us and the children of Re'uben and children of Gad,

The Yarden itself. תא

You have no portion with YAHWEH."

And your sons would cause

our sons themselves תא

to fail to revere

YAHWEH Himself. תא

22.26 And we said,

'Let us now prepare for ourselves to build a slaughter site itself. תא

not for olahs,

and not for for slaughtering,

22.27 but instead as a witness

between you and us

and our generations after us

for the sake of doing

the service of YAHWEH itself תא

before His face

with our olahs,

and with our slaughtering,

and with our shelem offerings.

And your sons will not say

to our sons tomorrow,

"You have no portion with YAHWEH." '

22.28 And we said

"And it will be

when they say this to us

or to our generations tomorrow

that we will say,

'Look!

The model itself תא

of the slaughter site of YAHWEH

which our fathers made,

is not for olahs

and is not for slaughtering

because it is a witness

between you and us."

22.29 Far be it from us

to rebel against YAHWEH,

and to turn back

from following after YAHWEH

to build a slaughter site this day

for burnt offerings,

for grain offerings,

or for slaughtering

besides the slaughter site of YAHWEH,

our Elohim,

which is before His Dwelling Place."

22.30 And Phinehas,

the priest,

and the rulers of the assembly,

and the heads of the thousands of Yisra'el

who were with he himself תא

listened attentively to

the words themselves תא

which the children of Re'uben,

and the children of Gad,

and the children of Menashe spoke.

And it was pleasing in their eyes.

22.31 And Pinehas,

son of El'azar, the priest,

said to the children of Re'uben,

and to the children of Gad,

and to the children of Menashe,

"Today we know

that YAHWEH is in our midst!

How happy we are

that you have not acted treacherously

against YAHWEH

with unfaithfulness.

By this you have delivered

the children of Yisra'el themselves תא

out of the hand of YAHWEH."

22.32 And Phinehas,

son of El'azar,

the priest,

and the rulers returned from

the children of Re'uben themselves תא

and the children of Gad themselves, תא

from the land of Gil'ad

to the land of Kena'an,

to the children of Yisra'el,

and brought back word

to they themselves. תא

22.33 And the word was pleasing

in the eyes of the children of Yisra'el.

And the children of Yisra'el

blessed The Elohim.

And they did not speak

of going up against them for battle

to destroy the land itself תא

where the children of Re'uben

and of Gad were dwelling.

22.34 And the children of Re'uben

and the children of Gad

called out concerning the slaughter site,

"It is a witness between us

that YAHWEH is The Elohim."

Chapter 23

23.1 And it was a long time

after YAHWEH

had caused Yisra'el to rest

from all their adveraries on all sides.

And Yahoshua was coming old in days.

23.2 And Yahoshua called for all Yisra'el.

For their elders,

and for their heads,

and for their judges,

and for their officers.

And he said to them,

"I am coming old in days.

23.3 And you yourselves, תא

you have seen

everything itself תא

that YAHWEH,

your Elohim,

has done to all these nations

before your faces.

Indeed, YAHWEH,
your Elohim,
He was fighting for you!

23.4 Look!

I have caused to fall for you by lot
these remaining nations themselves תנ
as an inheritance for your tribes
from The Yarden,
even all the nations that I have cut off,
even westward toward the setting of the sun.

23.5 And YAHWEH,
your Elohim,

He Himself shoved them away
from before your faces.
And He has caused you yourself תנ
to occupy it before your faces.
And you have occupied
their land itself תנ
according to what YAHWEH,
your Elohim,
has spoken to you.

23.6 And you are to be very strong
for the sake of protecting
and for the sake of doing
everything itself תנ that is written
in the Book of the Torah of Moshe,
so as not to turn aside from it,
right or left,

23.7 neither are you to go in
among these nations,
these remaining with you yourself. תנ
And the name of their elohim
is not to be noted.
And you are not to swear by them.
And you are not to serve them.
And you are not to bow down to them.

23.8 Indeed to YAHWEH,
your Elohim,
you are to adhere
according to what you have done
to this day.

23.9 And YAHWEH תנ has driven out
from before your faces
nations great and powerful.
And you yourself, תנ
no man has stood in your presence
up to this day.

23.10 One man among you
chases a thousand
because YAHWEH,
your Elohim,
He is fighting for you
according to what He
has spoken to you.

23.11 And you are to diligently
watch over your beings,
for the sake of loving
YAHWEH Himself, תנ

your Elohim.

23.12 However,
if you turn back,
turn back and adhere
to the remnant of these nations,
these remaining with you yourself, תנ
and you marry with them
and go in to them
and they into you,

23.13 know,
you are to know
that YAHWEH,
your Elohim,
will no longer drive out
the nations themselves תנ
from before your faces.
And they will be for your sakes
snares,
and nooses,
and a scourges on your sides,
and thorns in your eyes
until you perish from this good land
which YAHWEH,
your Elohim,
has given you.

23.14 And behold!

I am going today
the way of all the earth.
And you know in all your hearts
and in all your beings
that not one word has failed
among all the good words
which YAHWEH,
your Elohim,
has spoken concerning you.
All of it was for you.
Not one word of them has failed.

23.15 And just as every good word
has come upon you
which YAHWEH,
your Elohim,
has spoken to you,
so also will YAHWEH bring upon you
all the hurtful words themselves תנ
until He has destroyed you yourself תנ
from upon this good land
which YAHWEH,
your Elohim,
has given to you,
23.16 as you pass over
The Covenant itself תנ
of YAHWEH,
your Elohim,
by which He has directed you yourself, תנ
and you go
and you serve other elohim
and you bow down to them!
And the anger of YAHWEH
will blaze up against you!
And you will perish quickly
from upon the good land
which He has given to you!"

Chapter 24

24.1 And Yahoshua gathered all the tribes of Yisra'el *themselves* תא to Shekem.

And he called for the elders of Yisra'el, and for their heads, and for their judges, and for their officers. And they stationed themselves before the face of The Elohim.

24.2 And Yahoshua said to all the people, "Thus said YAHWEH, The Elohim of Yisra'el. 'In the region across the river your forefathers dwelt from time long past, Terah, the father of Abraham and the father of Nahor. And they served other elohim.

24.3 So I took *your forefather himself* תא Abraham *himself* תא from beyond the river.

And I caused he *himself* תא to walk on all the land of Kena'an. And I increased his seed *itself*. תא And I gave to him Yitzhak *himself*. תא

24.4 And I gave to Yitzhak Ya'akob *himself* תא and Esau *himself*. תא And I gave to Esau *himself* תא Mount Se'ir to occupy. And Ya'akob and his sons went down to Egypt.

24.5 And I sent Moshe *himself* תא and Aharon *himself* תא and I struck Egypt *itself* תא according to what I did in its midst. And afterward I brought out *you yourselves*. תא

24.6 And I brought *your fathers themselves* תא out of Egypt. And you came to the sea. And the Egyptians pursued after your fathers with chariots and horsemen to the Sea of Reeds.

24.7 And they cried out to YAHWEH. And I put darkness between you and the Egyptians. And I brought upon them *the sea itself*. תא And I covered them. And your eyes saw *what I did in Egypt itself*. תא

And you dwelt in the wilderness

many days.

24.8 And I brought *you yourselves* תא to the land of the Amorites who were dwelling on the other side of The Yarden. And they fought with *you yourselves*. תא And I gave *they themselves* תא into your hand. And you occupied *their land itself*. תא And I desolated them from before your faces.

24.9 And Balak, son of Tzippor, king of Mo'ab, rose up and fought against Yisra'el, And he sent and called for Bil'am, son of Be'or, to denigrate *you yourselves*. תא

qalal - to be (causatively, make) light, literally (swift, small, sharp, etc.) or figuratively (easy, trifling, vile, etc.).

This term is often translated as "curse". But you can see from the actual definition it does not mean "curse". There's a separate Hebrew term for that. It means to belittle, to denigrate.

24.10 But I was not willing to listen attentively to Bil'am. And he blessed you, blessed *you yourselves!* תא And I delivered *you yourselves!* תא out of his hand.

24.11 And you passed over *The Yarden itself*. תא And you came to Yericho. And the masters of Yericho, the Amorite, and the Perizzite, and the Kena'anite, and the Hittite, and the Girgashite, and the Hivite, and the Yebusite fought against you. But I gave *they themselves* תא into your hand.

24.12 And I sent before your faces *the hornet itself*. תא And it drove out *they themselves* תא from before your faces two kings of the Amorites, not with your sword not with your bow.

Hornets were often used against the enemy in military conflicts. This could very well have been a large infestation of hornets, sent by YAHWEH to clear out the enemy.

24.13 And I gave to you a land for which you did not labor, and cities which you did not build.

And you dwell in them.
You are eating
of the vineyards and olive trees
which you yourselves אַתָּה
did not plant.'

It's easy to miss the shift in the dialog here. The message from YAHWEH ends. Yehoshua continues with his own instructions. They come after recounting all that YAHWEH has done for the children of Yisra'el. We also need to recount what YAHWEH has done for us, so we'll remember that we have not done these things on our own.

24.14 And now,
revere YAHWEH Himself! אַתָּה
Serve He Himself אַתָּה
with entirety
and with faithfulness!
And turn away the elohim themselves אַתָּה
that your fathers served
on the other side of the river
and in Egypt
and serve YAHWEH Himself! אַתָּה

24.15 And if it's bad in your eyes
to serve YAHWEH Himself אַתָּה
then choose for yourselves this day
whomever itself אַתָּה
you will serve,
whether the elohim themselves אַתָּה
that your fathers served
that were on the other side of the river,
or perhaps the elohim themselves אַתָּה
of the Amorites
in whose land you yourselves אַתָּה
are dwelling.

But I and my household,
we will serve YAHWEH Himself." אַתָּה

24.16 And the people responded.
And they said,
"Far be it from us
to abandon YAHWEH Himself אַתָּה
for the sake of serving
other elohim!

24.17 Indeed, YAHWEH,
our Elohim,
He has caused to come up
us ourselves אַתָּה
and our fathers themselves אַתָּה
from the land of Egypt,
from the house of bondage!
And it is He who did
for the sake of our eyes
those great signs themselves. אַתָּה
And He has protected us
in all the way that we have gone
and among all the people
whom we have passed over
in their midst.

24.18 And YAHWEH Himself אַתָּה
has driven out

all the people themselves, אַתָּה
and the Amorites themselves אַתָּה
who were dwelling in the land
from before our faces.
We also will serve
YAHWEH Himself אַתָּה
because He is our Elohim."

24.19 Then Yahoshua said to the people,
"You are not able to serve
YAHWEH Himself אַתָּה
because He is a set apart Elohim.
He is a zealous El.
He will not lift up carry, or remove
your rebellion
and with your offenses!

24.20 When you abandon
YAHWEH Himself אַתָּה
and serve foreign elohim
then He will turn back.
And He will do you harm.
And He will terminate
you yourselves אַתָּה
after He has done
that which is good to you."

24.21 And the people said to Yahoshua,
"No, indeed!
We will serve YAHWEH Himself!" אַתָּה

24.22 And Yahoshua said to the people,
"You are witnesses,
you yourselves אַתָּה
against yourselves
because you yourselves אַתָּה
have chosen for yourselves
YAHWEH Himself, אַתָּה
for the sake of serving
He Himself!" אַתָּה

And they said,
"Witnesses!"

There are few verses in Scripture that are more profoundly impacted by the significance of אַתָּה than this one! It's proper application changes the sense of the verse dramatically as it calls forth the emphatic manner in which Yahoshua spoke to the Children of Yisra'el on this day.

24.23 And now turn away from
the foreign elohim themselves אַתָּה
which are in your midst!
And stretch out your heart itself אַתָּה
toward YAHWEH,
The Elohim of Yisra'el!"

24.24 And the people said to Yahoshua,
"YAHWEH Himself, אַתָּה
our Elohim,
we will serve!
And to His voice
we will listen attentively!"

24.25 And Yahoshua cut a covenant
for the people that day.
And he placed for them
rule and regulation at Shekem.

24.26 And Yahoshua wrote
these words *themselves* תא
in the Book of the Torah of The Elohim.
And he took a large stone.
And he stood it up there
under the oak which was at
the Set Apart Place of YAHWEH.

24.27 And Yahoshua said
to all the people,
"Behold!
This stone will be against us
as a witness
because it has heard
all the words *themselves* תא
of YAHWEH
which He has spoken with us people.
And it will be a witness against you
lest you are untrue
against your Elohim."

24.28 And Yahoshua sent away
the people *themselves*, תא
each man to his inheritance.

24.29 And it was after these words.
And Yahoshua,
son of Nun,
the servant of YAHWEH,
died at one hundred years
and ten years.

24.30 And they buried he *himself* תא
in the border of his inheritance,
at Timnath Serah,
which is in the mountains of Ephraim,
on the north side of Mount Ga'ash.

24.31 And Yisra'el served
YAHWEH *Himself* תא
all the days of Yahoshua,
and all the days of the elders
who lived longer than Yahoshua
and who had known
all the works of YAHWEH *themselves* תא
which He had done for Yisra'el.

24.32 And the bones *themselves* תא
of Yoseph
which the children of Yisra'el
had brought up out of Egypt
they buried at Shekem
in the plot of ground
which Ya'akob had bought
from the sons of Hamor *themselves*, תא
the father of Shekem,
for one hundred pieces of silver.
And it was an inheritance
for the children of Yoseph.

24.33 And El'azar,
son of Aaron, died.
And they buried he *himself* תא
on a hill of Phinehas,
his son,
which had been given to him
in the hills of Ephraim.