

Joshua – Yahoshua

Version 4.2: 7-5-17

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 **יְרֵד**, you yourself **יְרֵד**

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'akob'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!

Indeed, you yourself **יְרֵד**

will cause this people themselves **nx**
to inherit the land itself **nx**
which I swore to their forefathers 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 Torah which Moshe, My servant,
has given as direction to you.

You are not to turn from it
to the right hand or to the left hand
in order that you will act prudently wherever you go.

1:8 This scroll of The Torah
is not to be withdrawn from your mouth.

And you are to meditate in it day and night
in order that you will protect it
for the sake of doing according to all that is written in it.

Indeed, then your way itself **nx** will be caused to prosper
and then you will be caused to be 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 charged you
to be strong and courageous?
You are not to be afraid!
And you are not to be discouraged!
Indeed, **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 **nx** saying,
Prepare food for yourselves.
Indeed, in three more days you yourselves **nx**
are passing over this Yarden itself **nx**
for the sake of going in to occupy the land itself **nx**
which **YAHWEH**, your Elohim,
is giving to you for the sake of occupying it.' "

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

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 yourself **nx**
are to pass over before your kindred,
every mighty man of strength.
And you are to surround they themselves **nx**
1:15 until YAHWEH has caused your kindred
to rest like you,
and they also have occupied the land itself **nx**
which YAHWEH, your Elohim, is giving to them.

Then you will return to the land of your possession.
And you will occupy it itself **nx** which Moshe,
the servant of YAHWEH, has given to you
across The Yarden toward the rising of the sun.”

1:16 And they answered Yahoshua himself **nx** 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.
Furthermore, let YAHWEH, your Elohim, be with you
as He was with Moshe.

1:18 Any man who rebels
against your mouth itself **nx**
and does not listen attentively
to your words themselves **nx**
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 **nx** and Yericho itself **nx**.”

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 **nx**.”

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.
Indeed, they have come to explore all the land itself **nx**.”

2:4 But the woman took the two men themselves **nx**
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, at dark.
And the men went out.
I do not know where the men went.
Pursue them quickly!
Indeed, 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 **nx**.
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 **nx** YAHWEH
caused to be dried up the water itself **nx**
of the Sea of Reeds before your faces
at your coming out from Mitsraim,
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 **nx**.

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 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 **nx** also will do kindness
to my father's household.
And you are to give to me a sign of certainty
2:13 that you will cause to live my father himself **nx**,
and my mother herself **nx**,
and my brothers themselves **nx**,
and my sisters themselves **nx**,
and all that is theirs itself **nx**,
and you will snatch away
our lives themselves **nx** from death."

2:14 And the men said to her,
"Our lives instead of yours if you do not declare
this matter itself **nx** of ours.

And it will exist as YAHWEH gives to us
the land itself **nx**
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* **nx** in the window
through which you lowered us
and unless you bring your father *himself* **nx**,
and your mother *herself* **nx**,
and your kindred *themselves* **nx**,
and all your father’s household *itself* **nx** 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* **nx** 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* **nx** of ours
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* **nx** 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 they went down from the mountain and passed over.
And they came to Yahoshua, son of Nun.
And they reported to him everything *itself* **nx**
that had come upon them *themselves* **nx**.

2:24 And they said to Yahoshua,
“Assuredly **YAHWEH** has given into our hands
all the land *itself* **nx**.”

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* **תָּא**
saying, "When you see
The Chest of The Covenant *itself* **תָּא** of YAHWEH,
your Elohim, and the Levitical priests carrying it *itself* **תָּא**
then you *yourselves* **תָּא** 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 Only 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* **תָּא**
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* **תָּא**
and pass over before the people."
And they lifted up The Chest of The Covenant *itself* **תָּא**.
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* **תָּא** are to direct
the priests *themselves* **תָּא** 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* **תָּא** 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* **תָּא**,
and the Hittites *themselves* **תָּא**,
and the Hivvites *themselves* **תָּא**,
and the Perizzites *themselves* **תָּא**,
and the Girgashites *themselves* **תָּא**,
and the Amorites, and the Yebusites!

Kena'an means humiliated.
Hittite is from Chet, meaning terror.
Hivvite means life-giver.
Perrizite 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 set out from their tents
for the sake of passing over The Yarden *itself* **תנ**.
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,
those 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 center of The Yarden.

And all Yisra'el passed over on dry ground,
firmly established,
until all the nation completed passing over
The Yarden *itself* **תנ**.

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* **תנ**.

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 nx 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 they themselves nx.
And you are to set down they themselves nx
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 nx to speak to the people,
according to everything Moshe had given as direction
to Yahoshua himself nx.

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 have 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 they 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,
according to 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* **nx** had dried up
the waters *themselves* **nx** 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 turn back to circumcise
the sons of Yisra'el *themselves* **nx** 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* **nx**
at the Hill of The Foreskins.

5:4 And this is the word
for which Yahoshua circumcised them.
All the people coming out of Mitsraim who were males,
all the men of battle, had died in the wilderness
on the way having come out of Mitsraim.

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 Mitsraim
had not been circumcised.

5:6 Indeed, the children of Yisra'el
had walked forty years in the wilderness
until *the lives of* all the people,
the men of battle coming out from Mitsraim,
had been terminated,
those who had not listened attentively
to the voice of **YAHWEH**,
those to whom **YAHWEH** had sworn to them
they would not see the land *itself* **nx**
which **YAHWEH** had sworn to their forefathers
that He would give to us,
a land flowing with milk and honey.

5:7 And the sons *themselves* **nx** whom He raised up
instead of *they themselves* **nx** Yahoshua circumcised
because they were uncircumcised.
Indeed, they had not circumcised *they themselves* **nx**
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* **תא** of Mitsraim 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* **תא**
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 he bowed 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 **נא** are standing
is set apart."
And Yahoshua did so.

Chapter 6

6:1 And Yericho 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,
"See! I have given into your hand Yericho itself **נא**
and its king himself **נא**, powerful warriors.

6:3 And you are to encircle the city itself **נא**,
all the men of battle encircling the city itself **נא** 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 **נא** 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 **נא** 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 **נא**.
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 **נא**.
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 And to the people *themselves* **nx**

Yahoshua had given directions saying,
"You are not to shout!

And your voice *itself* **nx** 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* **nx**, going around it once.

And they went 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* **nx**.

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 those having been gathered

walked behind The Chest of YAHWEH

walking and sounding on the ram's horns.

6:14 And they encircled the city *itself* **nx**

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* **nx** seven times

according to this determination.

Except on this day they encircled the city *itself* **nx**

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 Yisra'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! Indeed, YAHWEH has given to you

the city *itself* **nx**!

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* **nx** in the house,

because she hid the messengers that we sent.

6:18 And you *yourselves* **nx**,

guard against things devoted to destruction
lest you become devoted to destruction
and cause the encampment of Yisra'el *itself* **nx**
to be devoted to destruction
and you trouble it *itself* **nx**!

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* **nx**!

6:21 And they devoted to destruction
everything *itself* **nx** 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* **nx** Yahoshua said,
“Go to the house of the woman, the prostitute,
and bring out from there the woman *herself* **nx**
and everything *itself* **nx** 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*, **nx**
and her father *himself* **nx**,
and her mother *herself* **nx**,
and her brothers *themselves* **nx**,
and everything *itself* **nx** that was hers.
And they brought out all her kindred *themselves* **nx**.
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 And Rahab *herself* **nx**, the prostitute,
and the household *itself* **nx** of her father
and everything *itself* **nx** that was hers
Yahoshua caused to live.
And she dwells in the midst of Yisra'el to this day
because she hid the messengers *themselves* **nx**
whom Yahoshua had sent to spy out Yericho *itself* **nx**.

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* **nx**,

Yericho *itself* **nx**!

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 **nx**.
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** flared up
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 **nx**."
And the men went up.
And they spied out Ai itself **nx**.

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 **nx**.
Do not weary there all the people themselves **nx**
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 liquefied 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 they 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 **nx**, pass over The Yarden itself **nx**?
For the sake of giving us ourselves **nx**
into the hand of the Amorites?"

For the sake of causing us to perish?
And oh that we had been willing
and had settled on the other side of The Yarden!
7:8 On account of 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* **נא** 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 **נא**
fallen on your face?

7:11 Yisra'el has offended.
And they have also passed over My Covenant *itself* **נא**
which I have given as direction to they themselves **נא**.

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 addage, "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 **nx**!

And you are to say,

'Undefile yourselves for tomorrow!

Indeed, 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 cause to turn away

that which is devoted to destruction

from the midst of you!"

qadash - 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 will be brought near in the morning according to your tribes.

And it will be that the tribe which **YAHWEH** catches will come near by families.

And the family which **YAHWEH** catches will come near by households.

And the household which **YAHWEH** catches will come near by 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 **nx**

and everything itself **nx** that is his

because he has passed over

The Covenant of **YAHWEH** itself **nx**

and because he has done moral foolishness in Yisra'el.' "

7:16 And Yahoshua rose early in the morning.

And he brought near Yisra'el itself **nx** by their tribes.

And the tribe of Yahudah was caught.

7:17 And he brought near the family itself **nx** of Yahudah.

And he caught the family itself **nx** of the Zarhites.

And he brought near the family itself **nx** of the Zarhites by warrior.

And Zabdi was caught.

7:18 And he brought near his household itself **nx**

by warrior.

And Akan was caught, son of Karmi, son of Zabdi, son of Zerah, 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 now declare to me what you have done!

Do not conceal it from me!"

7:20 And Akan responded to Yahoshua himself **nx**.

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* **אָנָּה**, son of Zerah,
and the silver *itself* **אָנָּה**,
and the garment *itself* **אָנָּה**,
and the wedge of gold *itself* **אָנָּה**,
and his sons *themselves* **אָנָּה**,
and his daughters *themselves* **אָנָּה**,
and his oxen *themselves* **אָנָּה**,
and his asses *themselves* **אָנָּה**,
and his sheep *themselves* **אָנָּה**,
and his tent *itself* **אָנָּה**,
and everything *itself* **אָנָּה** that was his.
And they brought they *themselves* **אָנָּה**
to the Valley of Akor.

7:25 And Yahoshua said, “Why have you troubled us?
YAHWEH will trouble you this day!”

And all Yisra'el stoned *he himself* **אָנָּה** with stones.
And they burned *they themselves* **אָנָּה** with fire.
And they stoned *they themselves* **אָנָּה** 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 nx
and get up! Go up to Ai!
Look! I have given into your hand
the King of Ai himself nx,
and his people themselves nx,
and his city itself nx,
and his land itself nx.

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
for the sake of going up to Ai.
And Yahoshua selected thirty thousand
mighty men of strength.
And he sent them away by night.

8:4 And he directed they themselves nx saying,
“Look! You yourselves nx
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 nx
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 nx away from the city.
Indeed, they will say,
‘They are fleeing before us as at the first.’
And we will flee before them.

8:7 And you yourselves nx
are to rise from lying in wait.
And you are to occupy the city itself nx.

And **YAHWEH**, your Elohim,
will give it into your hand.

8:8 And it will be
as you are capturing the city itself nx
that you are to set on fire the city itself nx with fire
as **YAHWEH** has directed you to do.
Look! I have directed you yourselves nx.”

8:9 And Yahoshua sent them out.
And they went to the ambush.
And they sat between Bet El and Ai,
from the sea side toward Ai.
And Yahoshua lodged at night in the midst of the people.

8:10 And Yahoshua rose up early in the morning.
And he accounted for the people themselves nx.
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 nx, 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 nx lying in wait
between Bet El and Ai on the west side of the city.

8:13 And they placed the people,
all the encampment itself nx
that was on the north of the city,
and its rear guard itself nx west of 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 the sake of 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
for the sake of pursuing 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 nx.
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!
Indeed, 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 nx on fire.

8:20 And the men of Ai looked behind them.
And they looked.
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 nx
and that the smoke of the city ascended.
And they turned back.
And they struck the men of Ai themselves nx
8:22 and those who had come out from the city

against them.

And they were in the midst of Yisra'el,
some 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**
had been 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**
which He had directed Yahoshua himself **תא**.

8:28 And Yahoshua burned Ai itself **תא**.
And he 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**
at 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 commitment 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 Torah of Moshe **itself** **nx**
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** **nx**.

8:34 And afterward, according to this,
he read all the words themselves **nx** **of The Torah,**
the blessings and the cursings,
according to everything written on the scroll of The Torah.

**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 **nx**
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 came 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 Hivvites,
"Perhaps you yourselves **nx** 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 **nx**?
And from where do you come?"

9:9 And they said to him,
"From a land very remote your servants have come,
for the sake of the name of **YAHWEH**, your Elohim.
Indeed, we have heard a report of Him
and everything itself **nx** He did in Mitsraim,
9:10 and everything itself **nx** 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 for 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 **nx** 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 **nx**
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'erother, and Kiryat Ye'arim.

Gib'on means hilly.
Kephirah means the village.
Be'erother 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 reported, reported 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 them *themselves* **תא** from 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 **nx**
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 **nx** 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) It 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 Lachish, 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 **nx**
because it has made peace with Yahoshua himself **nx**
and with the children of Yisra'el themselves **nx**."

10:5 And they gathered together.
And they went up, the five kings of the Amorites,
the King of Yerushalaim,
the King of Hebron,
the King of Yarmuth,
the King of Lachish,
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!
Indeed, 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 them
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 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* **וְהָיָה** 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 had 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 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 תא are not to remain.
And you are to pursue after
your adversaries themselves תא.
And you are to attack the rear of they themselves תא.
You are not to allow them to enter their cities!

Indeed, 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 תא
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 תא of the cave.
And bring out to me those five kings themselves תא
from the cave."

10:23 And they did so.
And they brought forth to him
those five kings themselves תא from the cave,
the King of Yerushalaim himself תא,
the King of Hebron himself תא,
the King of Yarmuth himself תא,
the King of Lachish himself תא,
the King of Eglon himself תא.

10:24 And it was as these kings themselves תא
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 תא,
"Come near! Place your feet themselves תא
on the necks of these kings."
And they came near.
And they placed their feet themselves תא on their necks.

10:25 And Yahoshua said to them,
"Do not be afraid!
And do not be discouraged!
Be strong and courageous!
Indeed, according to this YAHWEH will do
to all your adversaries
whom you yourselves תא are fighting,
to they themselves תא."

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* תא Yahoshua captured
on that day. And he struck it with the mouth of the sword.
And its king *himself* תא he devoted to destruction,
they *themselves* תא,
even all the people *themselves* תא who were in it.
Nothing remained of the lives who were in it.
And he did to the king of Makkedah
according to what he had done to the king of Yericho.

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* תא
and its king *himself* תא into the hand of Yisra'el.
And he struck it with the mouth of the sword
and all the lives *themselves* תא 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 Lachish.
And they encamped before it.
And they fought against it.

10:32 And **YAHWEH** gave Lachish *itself* תא
into the hand of Yisra'el.
And he captured it on the second day.
And he struck it and all the lives *themselves* תא
who were in it with the mouth of the sword,
according to all he had done to Libnah.

10:33 Then Horam, King of Gezer, came up
to help Lachish *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 Lachish 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 lives *themselves* תא
who were in it on that day he devoted to destruction
according to all that he had done to Lachish.

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 lives *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 lives themselves **תא** who were in it.

10:38 And Yahoshua returned,
and all Yisra'el with him, to Debir.
And he 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 lives 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 Shefelah,
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.

10:43 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 Kinneret, and in the shefelah,
and in the heights of Dor on the west,

Kinneret means harp shaped. It's another name for The Sea
of The Galil.
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 Hivvite 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 תא slain
before the face of Yisra'el.

You are to hamstring their horses themselves תא.
And you are to burn their chariots themselves תא 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 Maim,
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 תא he hamstrung.
And their chariots themselves תא he burned with fire.

11:10 And Yahoshua turned back at that time.
And he captured Hatzor itself תא.
And its king himself תא he struck with the sword
because Hatzor was formerly the head
of all those kingdoms.

11:11 And they struck all the lives themselves תא
that were in it with the mouth of the sword,
devoting them to destruction.
There remained no breathing creature.

And Hatzor itself תא he burned with fire.

11:12 And all the cities themselves תא of those kings
and all their kings themselves תא Yahoshua captured.
And he struck them with the mouth of the sword.
He devoted they themselves תא 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 תא.
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 **תא** were struck with the mouth of the sword until they had destroyed they themselves **תא**. Nothing remained of all that breathed.

11:15 According to what **YAHWEH** had directed Moshe himself **תא**, his servant, according to this Moshe had directed Yahoshua himself **תא**. And according to this Yahoshua did. He did not turn aside a word from everything that **YAHWEH** had directed Moshe himself **תא**.

11:16 Thus Yahoshua took all this land itself **תא**, the mountain country, and all The Negev itself **תא**, and all the land of The Goshen itself **תא**, and The Shefelah itself **תא**, and The Arabah itself **תא** and the hill country of Yisra'el itself **תא**, and its valleys
11:17 from Mount Halak that goes up to Se'ir, even as far as Ba'al Gad in the Valley of The Lebanon below Mount Hermon.

And all their kings themselves **תא** 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.
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 Hivvites, 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* **תנן** 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* **תנן** 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 Kinneret toward the rising sun as far as the Sea of the Arabah, the Salt Sea, toward the rising sun by the road to Bet Yeshimot 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 Shefelah, 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 Hivvites, 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 Lachish, 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 Aphek, 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 
 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 Geshur
 13:3 from The Shihor which is opposite Mitsraim
 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 Ashkelonites,
 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 Misrephot Maim,
 and all the Tzidonians.

I Myself will cause them to be driven 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.

13:7 And now divide by lot this land itself 
 as an inheritance to the nine tribes
 and half the tribe of Menashe.

13:8 In 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 Geshurites,
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 Geshurites *themselves* אנ
nor the Ma'akathites *themselves* אנ.
And the Geshurites 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, are their inheritance
according to what He had spoken to them.

13:15 And Moshe gave to the tribe
of the children of Re'uben by 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 Bamot Ba'al, and Bet Ba'al Me'on,
13:18 and Yahtzah, and Kedemoth, and Mepha'ath,
13:19 and Kiryataim, and Sibmah,
and Tzereth HaShahar in the mountain valley,
13:20 and Bet Pe'or, and the slopes of Pishgah,
and Bet Yeshimot,
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* אנ,
and the leaders of Midyan *themselves* אנ,
'Ebi *himself* אנ, and Rekem *himself* אנ,
and Tzur *himself* אנ, and Hur *himself* אנ,
and Reba' *himself* אנ,
leaders of Sihon dwelling in the land.

13:22 And Bil'am *himself* אנ, 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

by their families, the cities and their villages.

13:24 And Moshe gave to the tribe of Gad,
to the children of Gad by 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 Ramat Mitspeh and Betonim,
and from Mahanaim 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 Kinneret on the other side of The Yarden,
toward sunrise.

13:28 This is the inheritance of the children of Gad
by 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
by 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 by 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 **nx** 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 Indeed, 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 spaces for their livestock
and their possessions.

14:5 According to what YAHWEH
had directed Moshe *himself* אנ,
according to this the children of Yisra'el did.
And they divided by lot the land *itself* אנ.

14:6 And the children of Yahudah
approached Yahoshua at Gilgal.
And Kaleb, son of Yephunneh, the Kenizzite, said to him,
"You know the word *itself* אנ
which YAHWEH spoke to Moshe,
the man of The Elohim, concerning you
and concerning me at Kadesh Barnea.

Kaleb means to yelp; to attack.
Yephunneh means he will be prepared.
Kennizzites 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* אנ
from Kadesh Barnea to spy out the land *itself* אנ.
And I brought back word to he *himself* אנ
according to what was within my heart.

14:8 But my kindred who went up with me
caused the hearts *themselves* אנ
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* אנ
according to what He spoke these forty five years
since YAHWEH spoke this word *itself* אנ
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* אנ.

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* אנ
of which YAHWEH spoke in that day.
Indeed, you yourself אנ heard on that day
that the Anakim were there
and that the cities were great and inaccessible.

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

14:13 And Yahoshua then blessed him.

And he gave Hebron *itself* nn to Kaleb,
son of Yephunneh, as an inheritance.

14:14 And Hebron became the inheritance of Kaleb,
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 Kiryat 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
by their families was toward the border of Edom,
the Wilderness of Tzyn 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 Tzyn.
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 Mitsraim.
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 Hogleh.
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'alah,
that is Kiryat Ye'arim.

15:10 And the border went around from Ba'alah

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'alah.
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, by their families.

15:13 And to Kaleb, 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,
Kiryat Arba *itself* nx.
He (Arba) was the father of Anak.
It is Hebron.

15:14 And Kaleb drove out from there
the three sons of Anak *themselves* nx,
Sheshai *himself* nx, and Ahiman *himself* nx,
and Talmai *himself* nx, 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 Kaleb said,
"He who strikes Kiryat Sepher *itself* nx
and captures it, I will give to him Aksah *herself* nx,
my daughter, for a wife."
Aksah means anklet.

15:17 And Othni'el, son of Kenaz,
the brother of Kaleb, captured it.
And he gave him Aksah *herself* nx,
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* nx for a field.
And she dismounted from the male ass.
And Kaleb 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* nx
and the lower springs *themselves* nx.

15:20 This was the inheritance of the tribe
of the children of Yahudah by their families.

15:21 And the cities that existed 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 Keriyot.
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'alah, and 'Iyim, and 'Atzem,
15:30 and 'Eltolad, and Kesil, and Hormah,
15:31 and Tziklag, 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 Lachish, and Botskat, and 'Eglon,
15:40 and Kabbon, and Lahmas, and Kitlish,
15:41 and Gederot, Bet Dagon, and Na'amah,
and Makkedah, sixteen cities with their villages.

15:42 Libnah, and 'Ether, and 'Ashan,
15:43 and Yiphtah, 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 Mitsraim,
and the Great Sea with its coastline.

15:48 And in the mountains,
Shamur, and Yattir, and Sokoh,
15:49 and Danna, and Kiryat Sannah, it is Debir,
15:50 and 'Anab, and 'Eshtemoah, 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 תנ
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 תנ
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 by 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 תנ, 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 by 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
by 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 Hepher,
and for the children of Shemida.
These were the male children of Menashe,
son of Yoseph, by their families.

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

17:3 But Tzelophahad, son of Hepher, 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.

Tzelophahad 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* nx
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 Gil'ad 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 **תנ** 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* **תנ**
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* **תנ**.

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* **תנ**.

18:3 And Yahoshua said to the children of Yisra'el,
"Until when are you yourselves **תנא** going to fail to go
and occupy the land itself **תנא** 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 **תנא**
according to their mouth.
And they will come to me.

18:5 And they are to divide it itself **תנא** 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 **תנא** are to record
the land itself **תנא** as seven portions.
And you are to bring it here to me.
And I will cast lots here for you yourselves **תנא**
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 they went.
And Yahoshua charged those themselves **תנא**
who were going to describe the land itself **תנא** saying,
"Go and walk through the land.
And record it itself **תנא**.
And return to me here.
And I will me 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 they 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 **תנא**
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 by 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 Atarot 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
Kiryat 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 Gelilot,
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
of The Arabah on the north.
And went down to The Arabah.
18:19 And the border passed over
by the side of Bet Hogleh 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* 
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 by their families,
were Yericho, and Bet Hogleh, and The Valley of Keziz,
18:22 and Bet Arabah, and Tzemaraim, 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
by their families.

Chapter 19

19:1 And the second lot came out for Shim'on,
for the tribe of the children of Shim'on
by 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 Hatzsar Shu'al, and Balah, and 'Atzem,

19:4 and Eltolad, and Betul, and Hormah,

19:5 and Tziklag, 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, Ramat Negev.

This was the inheritance of the tribe
of the children of Shim'on by their families.

19:9 From the inheritance of the children of Yahudah
the children of Shim'on 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 by 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 opposite Yokne'am.

19:12 And it turned back from Sarid to the east,
toward the sunrise, to the border of Kislol 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 ,
to the north of Hannathon.

And it ended at the Valley of Yiptah El.

19:15 And Kattat, and Nahalal, and Shimron,
and Yid'alah, and Bet Lechem,
twelve cities with their villages.

19:16 This was the inheritance
of the children of Zebulun by their families,
these cities with their villages.

19:17 The fourth lot came out for Yissaskar,
for the children of Yissaskar by 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 by their families,
the cities and their villages

19:24 And the fifth lot came out for the tribe
of the children of Asher, by 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 Yiphtah El,
north to Bet Emek and Ne'i'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 by their families,
these cities with their villages.

19:32 The sixth lot came out
for the children of Naphtali by 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 Hukkok.

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 by their families,
the cities with their villages.

19:40 The seventh lot came out for the tribe
of the children of Dan by 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 Yittlah,

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* **נא**.
And they struck it *itself* **נא** with the edge of the sword.
And they occupied it *itself* **נא**.
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 by their families,
these cities with their villages.

19:49 And they had completed the inheritance
of the land *itself* **נא** 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* **נא** which he requested,
Timnat Serah *itself* **נא**, in the mountains of Ephraim.
And he built the city *itself* **נא** 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* **נא**.

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* **נא**,
of which I spoke to you by the hand of Moshe,
20:3 for the sake of a killer killing any life 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* **נא**.
And they are to receive he *himself* **נא**
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* **נא**
into his hand because without forethought
he struck his neighbor *himself* **נא**.
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 תק in Galil in the mountains of Naphtali, and Shekem itself תק in the mountains of Ephraim, and Kiryat Arba itself תק, 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 תק in the wilderness on the plain from the tribe of Re'uben, and Ramot itself תק in Gil'ad from the tribe of Gad, and Golan itself תק 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 life. And he was not to 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 תק and their open lands themselves תק.

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 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 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* **תא**
with their open lands *themselves* **תא**
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* **תא** which are called out,
they *themselves* **תא**, 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* **תא**,
that is Hebron, (Arba was the father of Anak)
in the mountains of Yahudah,
and its open lands *themselves* **תא** surrounding it.
21:12 But the fields of the city *themselves* **תא**
and its villages *themselves* **תא** they gave to Kaleb,
son of Yephunneh, as his possession.

21:13 And to the children of Aharon the priest
they gave as a city of refuge *itself* **תא** for the killer,
Hebron *itself* **תא** and its open land *itself* **תא**,
and Libnah *itself* **תא** and its open land *itself* **תא**,
21:14 and Yattir *itself* **תא** and its open land *itself* **תא**,
and Eshtemoa *itself* **תא** and its open land *itself* **תא**,
21:15 and Holon *itself* **תא** and its open land *itself* **תא**,
and Debir *itself* **תא** and its open land *itself* **תא**,
21:16 and Ayin *itself* **תא** and its open land *itself* **תא**,
and Yuttah *itself* **תא** and its open land *itself* **תא**,
and Bet Shemesh *itself* **תא** and its open land *itself* **תא**,
nine cities from these two tribes *themselves* **תא**.

21:17 And from the tribe of Binyamin,
Gib'on *itself* **תא** and its open land *itself* **תא**,
and Geba *itself* **תא** and its open land *itself* **תא**,
21:18 and Anathoth *itself* **תא** and its open land *itself* **תא**,
and Almon *itself* **תא** and its open land *itself* **תא**,
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 remaining of the children of Kohath,
then the cities of their lot were from the tribe of Ephraim.

21:21 And they to gave them
as a city of refuge *itself* **תא** for the killer
Shekem *itself* **תא** with its open land *itself* **תא**
in the mountains of Ephraim,
and Gezer *itself* **תא**, and its open land *itself* **תא**,
21:22 and Kibtzaim *itself* **תא**, and its open land *itself* **תא**,
and Bet Horon *itself* **תא** and its open land *itself* **תא**,
four cities.

21:23 And from the tribe of Dan,
Eltekeh *itself* **תא** and its open land *itself* **תא**,
Gibbeton *itself* **תא** and its open land *itself* **תא**,
21:24 Ayalon *itself* **תא** and its open land *itself* **תא**,
and Gat Rimmon *itself* **תא** and its open land *itself* **תא**,

four cities.

21:25 And from the half tribe of Menashe,
Ta'nak *itself* **תא** and its open land *itself* **תא**,
and Gat Rimmon *itself* **תא** and its open land *itself* **תא**,
two cities.

21:26 All the ten cities 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* **תא** for the killer
Golan *itself* **תא** in Bashan and its open land *itself* **תא**
and B'eshterah *itself* **תא** and its open land *itself* **תא**,
two cities.

21:28 And from the tribe of Yissaskar,
Kishyon *itself* **תא** and its open land *itself* **תא**,
Dabrath *itself* **תא** and its open land *itself* **תא**,
21:29 Yarmuth *itself* **תא** and its open land *itself* **תא**,
En Gannim *itself* **תא** and its open land *itself* **תא**,
four cities.

21:30 And from the tribe of Asher,
Mish'al *itself* **תא** and its open land *itself* **תא**,
Abdon *itself* **תא** and its open land *itself* **תא**,
21:31 Helkat *itself* **תא** and its open land *itself* **תא**,
and Rehob *itself* **תא** and its open land *itself* **תא**,
four cities.

21:32 And from the tribe of Naphtali
as a city of refuge for the killer,
Kedesh *itself* **תא** in Galil, and its open land *itself* **תא**,
and Hammot Dor *itself* **תא**, and its open land *itself* **תא**,
and Kartan *itself* **תא**, and its open land *itself* **תא**,
three cities.

21:33 All the cities of the Gershonites
by 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* **תא** of Zebulun,
Yokne'am *itself* **תא**, and its open land *itself* **תא**,
Karta *itself* **תא**, and its open land *itself* **תא**,
21:35 Dimnah *itself* **תא**, and its open land *itself* **תא**,
Nahalal *itself* **תא**, and its open land *itself* **תא**,
four cities.

21:36 And from the tribe of Re'uben,
Betzer *itself* **תא**, and its open land *itself* **תא**,
and Yahtzah *itself* **תא**, and its open land *itself* **תא**,
21:37 Kedemot *itself* **תא**, and its open land *itself* **תא**,
and Mepha'at *itself* **תא**, and its open land *itself* **תא**,
four cities.

21.38 And from the tribe of Gad
as a city of refuge for the killer,
Ramat *itself* **תא** in Gil'ad, and its open land *itself* **תא**,
and Mahanaim *itself* **תא**, and its open land *itself* **תא**,
21:39 Heshbon *itself* **תא**, and its open land *itself* **תא**,

Ya'zer *itself* **nx**, and its open land *itself* **nx**,
four cities in all.

21:40 All the cities for the children of Merari
by 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* **nx** 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* **nx**
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* **nx**,
have protected *everything itself* **nx** that Moshe,
the servant of **YAHWEH**, directed *you yourselves* **nx**."

And you have listened attentively to my voice
according to everything
that I have directed *you yourselves* **nx**.
22:3 You have not left *your kindred themselves* **nx**
these many days up to this day.
And you have protected *the duty itself* **nx**,
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**,
has given to you on the other side of The Yarden.

22:5 However, vehemently keep watch
for the sake of doing *the directive itself* **nx**
and the instruction *itself* **nx**

which Moshe, the servant of YAHWEH,
has given as direction to you yourselves **nx**,
to love YAHWEH Himself **nx**, 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 life.”

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 *the other* 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 copper, 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 they went, they *themselves* **nx**,
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
beside 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* **nx**
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 heard.
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,
Pin'has *himself*, **nx** 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 house 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 **nx** of Pe'or
not enough for us,
which has not been cleansed from us until this day?
And there was a plague in the assembly of YAHWEH.

22:18 Yet you *yourselves* **nx** have turned away today
from following after YAHWEH!
And you *yourselves* **nx** 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 a possession among us.
But do not rebel against YAHWEH!
And do not rebel against us ourselves **nx**
by building for yourselves a slaughter site
besides the slaughter site of YAHWEH, our Elohim!

22:20 Did not Akan, son of Zerah, 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 they said to the heads themselves **nx**
of the thousands of Yisra'el,
22:22 "The El of Elohim, YAHWEH,
The El of Elohim, YAHWEH,
He Himself knows
and Yisra'el itself will know!"

If this *is* in rebellion
or if *it is* in treachery against YAHWEH
He will not cause us to be delivered this day
22:23 for building for ourselves a slaughter site
for the sake of turning back
from following after YAHWEH,
or if for the sake of causing to be offered upon it
olahs or grain offerings
or if for the sake of offering upon it shelem offerings.
YAHWEH Himself will search it out!

22:24 However, out of anxiety we have done
this thing *itself* **nx** 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
as a border between us
and the children of Re'uben and the children of Gad,
The Yarden *itself* **nx**.
You have no portion with YAHWEH."

And your sons would cause our sons *themselves* **nx**
to fail to revere YAHWEH Himself **nx**.'

22:26 And we said,
'Let us now prepare for ourselves
to build a slaughter site *itself* **nx**,
not for olahs, and not for for sacrificing,
22:27 but rather as a witness between you and us
and our generations after us
for the sake of doing the service of YAHWEH *itself* **nx**
before His face with our olahs, and with our sacrifices,
and with our shelem offerings.

Then 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 then we will say,
'Look!
The model *itself* **nx** of the slaughter site of YAHWEH
which our fathers have made
is not for olahs and is not for sacrifices.
Indeed, it is a witness between you and us."

22:29 Far be it from us to rebel against YAHWEH
or to turn back from following after YAHWEH
for the sake of building a slaughter site this day
for burnt offerings, for grain offerings, or for sacrifices
besides the slaughter site of YAHWEH, our Elohim,
which is before His Dwelling Place."

22:30 And Pin'has the priest,
and the rulers of the assembly,
and the heads of the thousands of Yisra'el
who were with he *himself* **nx** listened attentively
to the words *themselves* **nx**
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 Pin'has, 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** in unfaithfulness.
By this you have delivered
the children of Yisra'el *themselves* **תא**
out of the hand of **YAHWEH**.”

22:32 And Pin'has, 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 they 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
for the sake of destroying 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 adversaries 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 Himself has been fighting for you!

23:4 Look! I have caused to fall to you by lot
these remaining nations *themselves* **תא**
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
has shoved them away from before your faces.
And He has caused you *yourselves* **תא** to occupy it
before your faces.
And you have occupied their land *itself* **תא**
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 **nx** that is written
on the scroll of the Torah of Moshe,
lest you turn aside from it, right or left,
23:7 lest you to go in among these nations,
these remaining with you yourselves **nx**.

And the name of their gods 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** has driven out
from before your faces nations great and powerful.
And you yourselves **nx**,
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 Himself, is fighting for you
according to what He has spoken to you.

23:11 And you are to watch well over your lives
for the sake of loving **YAHWEH Himself** **nx**,
your Elohim.

23:12 However, if you turn back,
turn back and adhere to the remnant of these nations,
these remaining with you yourselves **nx**,
and you marry among them
and you go in to them and they in to you,

23:13 know, you are to know,
that **YAHWEH**, your Elohim,
will no longer drive out the nations themselves **nx**
from before your faces.

And they will be for your sakes snares, and nooses,
and a scourge on your sides, and thorns in your eyes
until you perish from this good land
which **YAHWEH**, your Elohim, has given to 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 lives
that **not one word has failed**
among all the good words which **YAHWEH**, your Elohim,
has spoken concerning you!
Everything has come for you!
Not one word from 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 bad words themselves **nx**
until He has destroyed you yourselves **nx**
from upon this good land

which **YAHWEH**, your Elohim, has given to you,
23:16 on account of your passing over
The Covenant itself **nx** of **YAHWEH**, your Elohim,

which He has given as direction to you yourselves **תא**,
and you go and you serve other gods
and you bow down to them!

Then the anger of **YAHWEH** will flare 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 gods.

24:3 And 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 for the sake of occupying it itself **תא**.

And Ya'akob and his sons went down to Mitsraim.

24:5 And I sent Moshe himself **תא**

and Aharon himself **תא**.

And I struck Mitsraim 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 Mitsraim.

And you came to the sea.

And the Mitsraites 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 Mitsraites.

And I brought upon them the sea itself **תא**.

And I covered them.

And your eyes saw what I did with Mitsraim 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 he fought against Yisra'el.
And he sent and called for Bil'am, son of Be'or,
to curse you yourselves תא.

24:10 But I was not willing
to listen attentively to Bil'am.
And he blessed you,
he 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 Girschite,
and the Hivvite, and the Yebusite fought against you.
And 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.
And vineyards and olive trees which you did not plant
you yourselves תא are eating'

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 תא!
Serve He Himself תא with entirety and with faithfulness!
And turn away the gods themselves תא
that your fathers served on the other side of the river
and in Mitsraim!
And serve YAHWEH Himself תא!

24:15 And if it's bad in your eyes
to serve YAHWEH Himself תא
then choose for yourselves this day
whom itself תא you will serve,
whether the gods themselves תא
that your fathers served
that were on the other side of the river,
or perhaps the gods themselves תא of the Amorites
in whose land you yourselves תא are dwelling.

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

24:16 And the people responded.

And they said,
"Far be it from us to abandon **YAHWEH Himself** **אנ**
for the sake of serving other gods!

24:17 Indeed, **YAHWEH**, our Elohim,
He has caused us ourselves **אנ**
and our fathers themselves **אנ**
to come up from the land of Mitsraim,
from the house of bondage!

And it is He Who did for the sake of our eyes
those great signs themselves **אנ**.

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** **אנ** has driven out
all the people themselves **אנ**,
even the Amorites themselves **אנ**
who were dwelling in the land,
from before our faces.

We also will serve **YAHWEH Himself** **אנ**!
Indeed, He is our Elohim!"

24:19 Then Yahoshua said to the people,
"You are not able to serve **YAHWEH Himself** **אנ**
because He is a set apart Elohim.
He is a zealous El.

He will not carry your rebellion or your offenses!

24:20 When you abandon **YAHWEH Himself** **אנ**
and serve foreign gods then He will turn back.
And He will do you harm.
And He will terminate you yourselves **אנ**
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** **אנ**!"

24:22 And Yahoshua said to the people,
"You are witnesses, you yourselves **אנ**,
against yourselves!
Indeed, you yourselves **אנ** have chosen for yourselves
YAHWEH Himself **אנ**,
for the sake of serving He Himself **אנ**!"
And they said, "Witnesses!"

There are few verses in Scripture that are more profoundly impacted by the significance of **אנ** 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 gods themselves **אנ**
which are in your midst!

And stretch out your heart itself **אנ**
toward **YAHWEH**, The Elohim of Yisra'el!"

24:24 And the people said to Yahoshua,
"YAHWEH Himself תנ, 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
a rule and regulation at Shekem.

24:26 And Yahoshua wrote
these words *themselves* תנ
in The Scroll 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!
Indeed, it has heard all the words *themselves* תנ
of YAHWEH which He has spoken with us.
And it will exist as a witness against you
lest you are untrue against your Elohim."

24:28 And Yahoshua sent away
the people *themselves* תנ,
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* תנ
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 תנ
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* תנ
which He had done for Yisra'el.

24:32 And the bones *themselves* תנ of Yoseph
which the children of Yisra'el
had brought up from Mitsraim they buried at Shekem
in the plot of ground which Ya'akob had bought
from the sons of Hamor *themselves* תנ,
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* תנ
on a hill of Pin'has, his son,
which had been given to him in the hills of Ephraim.