

# JOSHUA

## \* CHAPTER I \*

AFTER the death of Moses, the Lord spoke to Joshua, son of Naue, the lieutenant of Moses, saying, [2] My servant Moses is dead, now therefore arise, and cross the Jordan, thou and all the people, into the land which I give them. [3] Every place, on which you tread with the sole of your feet, I will give you, as I said to Moses. [4] The wilderness, and yonder over against Lebanon to the river, the great river Euphrates, and to the farthest sea, at the setting of the sun, shall be your boundaries. [5] Not a man shall withstand you all the days of thy life. As I was with Moses, so will I be with thee. I will never leave thee, nor forsake thee. [6] Be strong and of good courage; for thou shalt parcel out to this people the land, which I solemnly promised their fathers to give to them. [7] Therefore be strong, and courageous, to watch, and to do as My servant Moses commanded. Thou must not deviate from them, to the right or to the left. [8] That thou mayst clearly understand all that thou art to do, the book of the Law must never be out of thy mouth. Thou must study it day and night, that thou mayst know how to do all that are written. Then shalt thou be prospered; and thou wilt make thy ways prosperous; and then thou shalt have a good understanding. [9] Behold I have commanded thee; be strong and courageous: fear not, nor be dismayed; for the Lord thy God is with thee withersoever thou goest.

[10] Upon this Joshua gave orders to the officers of the people, saying; [11] Go through the camp of the people, and give them orders, saying, Prepare all necessary provisions; for in three days you are to cross the Jordan, to go in and take possession of the land which the Lord the God of your fathers giveth you.

[12] Then Joshua said to Reuben, and Gad, and to the half of the tribe of Manasses, [13] Remember what Moses the servant of the Lord commanded you saying; The Lord your God hath given you rest, and hath given you this land. [14] Let your wives, and your children, and your cattle abide in the land which he hath given you; but you, all your able-bodied men, well equipt, shall cross over before your brethren, and assist them; until the Lord our God shall give your brethren rest, as well as you; [15] and

until they possess the land which the Lord our God giveth them. Then you shall return, every one to his possession, which Moses gave you on the east side of the Jordan.

[16] Thereupon they answered and said to Joshua, All that thou commandest we will do. And wherever thou sendest us we will go. [17] As we have hearkened to Moses in all things, so will we hearken to thee. Let but the Lord our God be with thee, as he was with Moses, [18] and whosoever shall disobey thee, and not hearken to all thy commands which thou shalt give him let him be put to death. But be thou strong and courageous.

## \* CHAPTER II \*

NOW Joshua, son of Naue, had sent from Sattin two young men to spy, saying, Go up, and take a view of the land, and particularly of Jericho. And the two young men, having set out, entered Jericho, and went to the house of a harlot, whose name was Rahab, and lodged there. [2] And news being carried to the king of Jericho, saying, Some men of the children of Israel are come here to spy the land, [3] the king of Jericho sent a message to Rahab, saying, Bring out the men, who came to thy house to-night; for they are come to spy the land. [4] Now the woman had taken the two men, and hid them: so she spoke to the messengers, saying, The men came to me; [5] but at dark, when the gate was shutting, the men went out, and I do not know where they are gone. Pursue them, perhaps you may overtake them.

[6] Now she had taken them up to the top of the house, and concealed them under flax, which was piled up for her on the top of the house. And the men pursued them by the way to the Jordan, to the fords, and the gate was shut.

[7] So when the pursuers were gone after them, she went up to the men, on the top of the house, [8] before they had gone to sleep, [9] and said to them, I know that the Lord hath given you this land; for the dread of you is fallen upon us: [10] for we have heard that the Lord God dried up the Red Sea on your account, when you came out of Egypt, and all that he hath done to the two kings of the Amorites who were on the borders of the Jordan, to Seon and Og, whom you have utterly destroyed: [11] and, upon hearing these things, we became fainthearted, and there was no spirit in any of us because of you. Since, then, the Lord your God is God in heaven above, and in the earth beneath, [12] swear now

to me by the Lord your God, because I shew mercy to you, that you will shew mercy to my father's house; [13] and that you will save alive my father's household, my mother, and my brothers, and all my family, and all that belong to them, and that you will deliver my soul from death. [14] And the men said to her, Our life for yours even to death. Then she said to them: When the Lord delivereth up to you this city, you will deal mercifully and truly with me. [15] So she lowered them down through a window. [16] Now she said to them, Flee to the mountains, lest the pursuers meet you, and hide yourself there three days, until they who are in pursuit of you have returned, and afterwards you may go your way.

[17] And the men said to her, We are sincere in the oath which we have sworn to thee. [18] Behold when we enter any part of the city, thou shalt put up this signal—Thou shalt tie this scarlet rope to the window, through which thou shalt have let us down; and thou shalt bring thy father, and thy mother, and thy brothers, and all thy father's household, home to thy house. [19] And it shall be that whoever goeth out of the door of thy house, into the street, shall incur the guilt of his own death, and we shall be clear of blame in regard to this oath which we have sworn to thee. But for all who are with thee in the house we will be answerable. [20] But if any one injure us, or if thou disclose these our terms, we shall be clear of this oath to thee.

[21] And she said to them, Let it be as you say. [22] So she dismissed them, and they went away, and came to the hilly country, and stayed there three days. And the pursuers examined all the roads, but did not find them. [23] Then the two young men turned, and came down from the mountain, and crossed over to Joshua, son of Naue, and told him all that had happened to them. [24] And they said to him, Because the Lord hath delivered up all that land into our hands, therefore all the inhabitants of the land are in the utmost consternation because of us.

\* CHAPTER III \*

THEREUPON Joshua arose early next morning, and removed from Sattin; and having come to the Jordan, they halted there some time before they crossed. [2] And after three days the officers went through the camp, [3] and gave a charge to the people, saying, When you see the ark of the covenant of the Lord

our God, and our priests, and the Levites carrying it, you shall remove from your places, and march after it. [4] But let there be a considerable distance between you and it. You shall keep at the distance of about two thousand cubits. You must not come near it, that you may know the way you are to march; for you have never heretofore gone this way.

[5] Then Joshua said to the people, Purify yourselves against to-morrow; for to-morrow the Lord will do wonders among you. [6] And when Joshua said to the priests, Take up the ark of the covenant of the Lord, and march before the people; and the priests had taken up the ark of the covenant of the Lord, and were marching before the people, [7] the Lord said to Joshua, This day I begin to exalt thee in the sight of all the children of Israel, that they may know that as I was with Moses, so I will be with thee. [8] Now therefore command the priests who are carrying the ark of the covenant, and say, Soon as you are come to a part of the water of the Jordan, you shall halt at the Jordan.

[9] Then Joshua said to the sons of Israel, Draw near, and hear the word of the Lord our God. [10] By this you will know that the living God is among you, and that he will surely root out from before you the Chananite, and the Chettite, and the Pherezite, and the Evite, and the Amorite, and Gergasite, and the Jebusite. [11] Behold the ark of the covenant of the Lord of the whole earth is about to cross the Jordan; [13] and it shall come to pass, that when the feet of the priests who are carrying the ark of the covenant of the Lord of the whole earth shall rest in the water of the Jordan, the water of the Jordan shall fail, and the water which is coming down shall be stopped.

[14] So the people removed from their tents to cross the Jordan, and the priests carried the ark of the covenant of the Lord before the people. [15] And soon as the priests who were carrying the ark of the covenant came to the Jordan, and the feet of the priests, who were carrying the ark of the covenant of the Lord, were dipped into a part of the water of the Jordan, though the Jordan overflowed all its banks, as in the days of wheat harvest, yet the waters coming down from above stopped. [16] They stopped like one solid mass, reaching a great way back, even to a part of Kariathiarim; and the water below flowed down into the sea of Araba, the salt sea, until it was entirely gone, and the people stood over against Jericho.

[17] Then the priests who carried the ark of the covenant of the Lord stood on dry ground, and all the children of Israel crossed

over on dry ground, until all the people had finished crossing the Jordan.

\* CHAPTER IV \*

AND when all the people had entirely crossed the Jordan, the Lord spoke to Joshua, saying, [2] Take men from among the people, one from every tribe, [3] and give them orders. And you shall take up, out of the middle of the Jordan, twelve smooth stones, and carry them with you, and place them in your encampment, wherever you encamp tonight.

[4] So Joshua called out twelve men of eminent dignity from among the children of Israel, one from every tribe, [5] and said to them, Go on before me in the presence of the Lord, into the middle of the Jordan, and let every one take up thence a stone, and carry it on his shoulders, according to the number of the twelve tribes of Israel; [6] that they may be to you an everlasting memorial; that when thy son shall hereafter ask thee, saying, What are these stones to us? [7] thou mayst explain them to thy son, and say, Because the river Jordan dried up at the presence of the ark of the covenant of the Lord of the whole earth, when it crossed it, therefore you shall have these stones for an everlasting memorial for the children of Israel. [8] Accordingly these sons of Israel did as the Lord commanded Joshua, and having taken up twelve stones, out of the midst of the Jordan, as the Lord commanded Joshua, when the Israelites had done crossing, they carried them with them to the place of encampment, and deposited them there; [9] and Joshua caused twelve other stones to be placed in the Jordan, in the very spot under the feet of the priests who carried the ark of the covenant of the Lord, and they are there at this day. [10] Now the priests, who carried the ark of the covenant, stood in the Jordan, until Joshua had executed all that the Lord commanded him to declare to the people. And the people hastened and crossed over.

[11] And when all the people had done crossing, then the ark of the covenant of the Lord crossed over, with the stones before them. [12] And the Reubenites, and the Gadites, and the half of the tribe of Manasses, crossed over well armed before the children of Israel, as Moses had commanded them. [13] Forty thousand, well equipped for war, crossed over before the Lord, in battle array, to the city Jericho. [14] On that day the Lord mag-

nified Joshua in the sight of the whole race of Israel, and they feared him, as they did Moses all the days of his life.

[15] Now when the Lord spoke to Joshua, saying, [16] Command the priests who carry the ark of the covenant of the testimony of the Lord, to come up out of the Jordan; [17] And Joshua had commanded the priests, saying, Come up out of the Jordan, [18] it came to pass that as soon as the priests who carried the ark of the covenant of the Lord came up out of the Jordan, and had set their feet on the land, the water of the Jordan rushed impetuously to its place, and overflowed all its banks, as it did before.

[19] Now the people came up out of the Jordan on the tenth day of the first month, and the children of Israel encamped at Galgala, on the eastern border of Jericho; [20] and Joshua set up at Galgala, the twelve stones which he had taken out of the Jordan, [21] and said, When your children ask you, saying, What stones are these? [22] Tell your children that Israel crossed that Jordan on dry ground, [23] the Lord our God having dried up the water of the Jordan before them, until they crossed over, as the Lord our God had done to the Red Sea, which the Lord our God dried up before us, until we passed through it, [24] that all the nations of the earth might know, that the power of the Lord is great, and that you may worship the Lord our God by everything which you do.

\* CHAPTER V \*

NOW when the kings of the Amorites, who were on the border of the Jordan, and the kings of Phoenicia, who were on the sea coast, heard that the Lord God had dried up the river Jordan before the Israelites, when they crossed, their hearts were melted, and they were struck with consternation, and there was no spirit in them because of the Israelites.

[2] And at that time the Lord said to Joshua, Make thee stone knives of the hardest flint, and having again a fixed abode, circumcise the children of Israel. [3] So Joshua made sharp knives of stone, and circumcised the children of Israel at the place called *Hill of foreskins*. [4] And in this manner Joshua purified the children of Israel—All who had been born on the way, and all who had formerly been uncircumcised, when they came out of Egypt, [5] all these Joshua circumcised; for Israel had been led about forty-two years in the wilderness of Mabdarit, therefore the most

of them were uncircumcised, [6] being the children of those warriors who came out of the land of Egypt, who disobeyed the commands of God, and to whom he denounced, that they should not see the land which the Lord solemnly promised their fathers that he would give—a land flowing with milk and honey; [7] and instead of them he raised up these their children, whom Joshua circumcised, because, being born on the way, they were uncircumcised. [8] And being now circumcised, they were to continue there at rest, in the camp, until they were healed.

[9] And the Lord said to Joshua son of Naue, This day I have taken away from you the reproach of Egypt. So he called the name of that place Galgala.

[10] And on the fourteenth of the same month, towards evening, the children of Israel prepared the passover, on the confines of Jericho, in the plain of Jordan, [11] and ate of the corn of the land, unleavened cakes and parched corn. On that very day, after they had eaten the corn of the land, [12] the manna ceased, and there was no more a supply of manna for the children of Israel. So they foraged the country of the Phœnicians that year.

[13] Now when Joshua was by Jericho, he raised his eyes, and saw a man standing before him, with a drawn sword in his hand, upon which Joshua, advancing, [14] said to him, Art thou one of us or of our enemies? And he said to him, I am the captain general of the Host of the Lord, just arrived. At this Joshua prostrated himself, with his face to the ground, and said to him, My lord, what dost thou command thy servant? [15] And the Lord's captain general said to Joshua, Loose the sandals from thy feet, for the place on which thou didst stand is holy ground.

\* CHAPTER VI \*

NOW Jericho was shut up, and barricaded, so that none came out of it, nor went in. [2] Then the Lord said to Joshua, Behold, I deliver into thy hand, Jericho, and the king thereof, who is in it, and the mighty men of valour. [3] Therefore array thou the warriors around it. [4] And when you blow the trumpets, [5] let all the people at the same time shout; and upon their shouting, the walls of the city will fall of their own accord; and all the people shall enter, every one straight forward into the city.

[6] Thereupon Joshua son of Naue went to the priests, [7] and spoke to them, saying, Order the people to march round, and en-

compass the city, and let the warriors march armed before the Lord; [8] and let the seven priests, who have the seven holy trumpets, march also before the Lord, and blow a long blast. And let the ark of the covenant of the Lord accompany them. [9] Let the warriors march before, and the priests follow in the rear, after the ark of the covenant of the Lord, blowing the trumpets.

[10] Then Joshua gave a charge to the people, saying, Shout not, nor let any one hear your voice, till the day when He shall command you to shout. Then you shall shout. [11] So when the ark of the covenant had gone round, it straightway returned to the camp, and lodged there.

[12] And on the second day Joshua arose, early in the morning, and the priests took up the ark of the covenant of the Lord, [13] and the seven priests with the seven trumpets, marched on before and Lord and after them came the warriors, and all the rest of the multitude followed the ark of the covenant of the Lord. And the priests sounded the trumpets; [14] and all the multitude compassed the city six times, very near, and returned again to the camp. Thus they did six days. [15] But on the seventh day—they arose very early, and went round the city that day seven times.

[16] And, at the seventh round, the priests sounded the trumpets, and Joshua said to the Israelites, Shout, for the Lord hath delivered up the city to you. [17] And this city shall be an Anathema. It, and all that are in it, shall be devoted to the Lord of Sabaoth; save Rahab the harlot. Her you shall save alive, and all that are in her house. [18] But be you very careful to abstain from the Anathema, lest peradventure you through covetousness, take something of what is devoted, and make the camp of the Israelites an Anathema, and destroy us. [19] All the silver, and the gold, and the brass, and the iron, shall be consecrated to the Lord, and carried to the Lord's treasury.

[20] Then the priests sounded the trumpets; and when the people heard the trumpets, all the people together uttered a great, loud, and continued shout, whereupon the whole wall round about fell, and all the people went up into the city.

[21] Now when Joshua devoted it, and all that were in it, men and women, young and old, ox and ass, to the edge of the sword, [22] he said to the two young men who had been sent as spies, Go to the house of the woman, and bring her out thence, with all that she hath. [23] And when the two young men, who had spied the city had gone to the house of the woman, and had brought out

Rahab the harlot, and her father, and her mother, and her brothers, and her kindred, and all that were with her, and placed them without the camp of Israel, [24] the city was burned with fire, with all that were in it, save the silver, and gold, and the brass, and iron, which they gave to be carried to the treasury of the Lord.

[25] So Joshua saved Rahab the harlot and all her father's household alive. And at this day they dwell among Israel, because she concealed the spies whom Joshua had sent to spy on Jericho. [26] And on that day Joshua uttered an imprecation before the Lord, saying, Cursed be the man who shall rebuild this city. With his first-born let him lay the foundation, and with his youngest son erect its gates. And so did Hozan of Baithel: he laid the foundation in Abiron, his first-born, and set up its gates by his youngest surviving son. [27] Thus the Lord was with Joshua, and his fame spread through all the land.

\* CHAPTER VII \*

BUT the children of Israel committed a great trespass. They set apart for themselves some of the Anathema. Achar, son of Charmi, son of Zambri, son of Zara, of the tribe of Juda, had taken some of what was devoted, and the anger of the Lord was kindled against the children of Israel.

[2] So that Joshua sent men to Gai, which is over against Baithel, saying, Take a view of Gai; and the men had gone up, and viewed Gai, [3] and returned to Joshua, and said to him, Let not the whole people go up, but let only about two or three thousand go up, and storm the city; thou needest not lead the whole people thither, for they are few in number; [4] and about three thousand men had gone up, they fled before the men of Gai; [5] and the men of Gai slew of them about thirty-six men, and pursued them from the gate, and drove them from the steep.

Whereupon the heart of the people was dismayed, and became like water; [6] and Joshua rent his clothes. Now when Joshua had prostrated himself, with his face on the ground, before the Lord until evening, he and the elders of Israel, and they had put dust on their heads, [7] Joshua said, Alas, O Lord! Why hath thy servant caused this people to cross the Jordan, to deliver them up to the Amorite to destroy us? Should we have tarried, and dwelt on the other side of the Jordan? [8] What can I say, seeing Israel hath turned back from before his enemy? [9] When the Chanite, and all the inhabitants of this land hear this, they will

encompass us, and drive us from this land. What then wilt thou do in respect to thy great name?

[10] Thereupon the Lord said to Joshua, Arise; why hast thou fallen on thy face? [11] This people hath sinned, and transgressed the covenant which I made with them. They have stolen some of what was devoted, and put it among their stuff; [12] therefore the children of Israel cannot stand before the face of their enemies. They shall turn back before their enemies, because they are become devoted. I will no more be with you, unless you remove the Anathema from among you. [13] Arise, hallow the people, and order them to hallow themselves, against to-morrow.

Thus saith the Lord the God of Israel, The Anathema is among you. You cannot stand before your enemies, until you remove the Anathema from among you. [14] You shall therefore all assemble to-morrow, by tribes; and whatever tribe the Lord shall point out, you shall present it by communities; and whatever community the Lord shall point out, you shall present it by houses; and whatever house the Lord shall point out, you shall present it man by man; [15] and whoever is pointed out, he shall be burned with fire and all that he hath, because he hath transgressed the covenant of the Lord, and committed iniquity in Israel.

[16] Accordingly Joshua arose early in the morning, and brought forward the people by tribes, and the tribe of Juda was pointed out. [17] And when it was presented by communities, the community of the Zairites was pointed out; [18] and when it was presented man by man, Achar son of Zambri, son of Zara, was pointed out. [19] Whereupon Joshua said to Achar, Give glory this day to the Lord God of Israel, and make confession, and tell me what thou hast done, and conceal it not from me. [20] And Achar answered Joshua, and said, I have indeed sinned before the Lord, the God of Israel. Thus and thus have I done. [21] I saw, among the spoil, a piece of tissue, and two hundred didrachms of silver, and an ingot of gold, of about fifty didrachms, and I coveted them, and took them, and behold they are hid in my tent, and the silver is hid under them.

[22] Then Joshua sent messengers, who ran to the tent, in the camp, and the things were hid in his tent, and the silver under them. [23] So they took them out of the tent and brought them to Joshua, and the elders of Israel who laid them before the Lord. [24] Then Joshua took Achar, son of Zara, and led him up to the valley of Achor, with his sons, and his daughters, and his cattle, and his asses, and all his flocks, and his tent, and all his goods,

and all the people accompanied him. And when he had led them up to Emek-Achor, [25] Joshua said to Achar, Why hast thou destroyed us? The Lord destroy thee, as at this day! Then all Israel stoned him with stones. [26] And when they had raised over him a great heap of stones, the Lord ceased from the fierceness of His anger. For this cause he called that place Emek-Achor, which is its name at this day.

\* CHAPTER VIII \*

THEN the Lord said to Joshua, Fear not, nor be dismayed. Take with thee all the men who are warriors, and arise, and go up to Gai. Behold I have delivered into thy hands, the king of Gai, and his land; [2] and thou shalt treat Gai, as thou hast treated Jericho, and its king; but the plunder of the cattle thou shalt take for thyself. Lay thee an ambush for the city, behind it. [3] So Joshua arose, and all the warriors, to go up against Gai. And Joshua chose out thirty thousand mighty men of valour, and sent them away by night; [4] and he gave them orders, saying, Lie in ambush behind the city; be not at a great distance from the city, and be all ready; [5] and I, and all the people who are with me, will advance to the city, and when the inhabitants of Gai come out to meet us, as before, we will flee from before them; [6] and as they come after us we will draw them off from the city; for they will say, They are fleeing from us, as they did before. [7] Then you will rise from the ambush, and rush into the city. [8] Act agreeably to these orders; behold I have commanded you. [9] So Joshua despatched them, and they went to lie in ambush, and took their station, between Baithel and Gai, on the west of Gai.

[10] And Joshua arose early next morning and reviewed the people, [11] and he and the elders went up before the people to Gai. [12] All the warriors went up with him, and marching on, came before the city, [13] on the east side, now the ambush was on the west side of the city. [14] And when the king of Gai saw them, he hastened, and went out to meet them, straight to battle, he and all his people with him; for he did not know that there was an ambush behind the city. [15] At their appearance Joshua and Israel retreated before them, [16] and they pursued the Israelites, and were drawn off from the city. [17] There was not a man left in Gai, who did not pursue Israel. Nay they left the city open, and pursued Israel.

[18] Then the Lord said to Joshua, Stretch forth thy hand, with the spear in thy hand, towards the city; for into thy hands I have delivered it, and the men in ambush will rise quickly from their place. So Joshua stretched forth his hand, with the spear towards the city; [19] and the men in ambush immediately arose from their place. They started up at the instant he stretched forth his hand, and rushed into the city; and having taken it, they hastened and set it on fire. [20] And when the inhabitants of Gai looked back, they saw a smoke rising from the city, up to heaven, and had no where to flee, this way or that.

[21] For when Joshua and all Israel saw that the men in ambush had taken the city, and that the smoke of the city ascended up to heaven, they turned, and smote the men of Gai; [22] and the others issued out of the city to meet them, so that they were in the midst of the army, some being on one side, and some on the other; and they smote them until there was not one left alive, nor any who escaped. [23] They took the king of Gai alive, and brought him to Joshua, [24] and when the Israelites had made an end of slaying all that were in Gai, and all that were in the plains, and on the mountain, at the steep, from which at the last they had driven them, Joshua returned to Gai, and smote it with the edge of the sword.

[25] Now they who fell on that day, including men and women, even all the inhabitants of Gai, were twelve thousand. [26] Over and above the spoils which were in the city, the Israelites took all the prey for themselves, [27] according to the command of the Lord, as the Lord commanded Joshua. [28] Then Joshua burned the city with fire, and made it an uninhabitable heap forever, as at this day. [29] And he hanged the king of Gai on a gibbet; and he continued on the gibbet till the evening. But, at the setting of the sun, Joshua gave orders, and they took down his body from the gibbet, and threw it into a pit; and raised over it a heap of stones, which remaineth to this day.

[30] In the meanwhile Joshua built an altar to the Lord the God of Israel, on mount Garizin, [31] as Moses the servant of the Lord commanded Israel, as it is written in the law of Moses, an altar of unwrought stones which iron had never struck, and offered thereon whole burnt offerings to the Lord, and a sacrifice of thanksgiving. [32] And when Joshua had written on the stones the repetition of the law of Moses, in the presence of the children of Israel, [33] then all Israel with their elders, and their judges, and their under officers, marched out, some on one side, and some

on the other side of the Ark, which was at a distance before them; and the priests and the Levites carried the Ark of the covenant of the Lord; and the proselyte, as well as the home-born, attended.

One half were on mount Garizin, and the other half on mount Gaibal, as Moses the servant of the Lord commanded; first to bless the people; [34] and afterwards, as Joshua read all the words of that law, the blessings, and the curses, according to all that were written in the law of Moses. [35] There was not a word of all that Moses commanded Joshua, which Joshua did not read in the hearing of all the congregation of Israel, to the men and women, and to the children, and the proselytes who sojourned with Israel.

\* CHAPTER IX \*

WHEN the kings of the Amorites, who dwelt on the border of the Jordan, and those in the hilly country, and those in the plain, and those along the coast of the great sea, and those bordering on Lebanon, namely the Chettites, and the Chananites, and the Pherezites, and the Evites, and the Amorites, and the Gergasites, and the Jebusites, heard of these things, [2] they assembled together to attack Joshua and Israel, all at the same time.

[3] Now when the inhabitants of Gabaon heard all that the Lord had done to Jericho, and Gai, they acted with subtilty. [4] They went and furnished themselves with provisions, and made other suitable preparations, and taking old bags on their shoulders, and old skins of wine which were cracked, and bound up, [5] and shoes for their feet, the under part of which were hollow, and the upper part old and clouted, and the garments they put on being worn out, and the bread for their journey dry, mouldy, and worm eaten, [6] they came to Joshua, to the camp of Israel, at Galgala, and said to Joshua and Israel, We are come from a far distant land, now therefore make a covenant with us.

[7] And the children of Israel said to the Chorrite, Perhaps thou dwellest near me; how then can I make a covenant with thee?

[8] Thereupon they said to Joshua, We are thy servants.

And Joshua said to them, Whence are you? And whence come you?

[9] And they said, Thy servants are come from a very far distant country, because of the name of the Lord thy God; for we have heard of His name, and of all that He hath done in Egypt, [10] and what He hath done to the kings of the Amorites, who were on the

border of the Jordan, to Seon king of the Amorites, and to Og, the king of Basan, who dwelt at Asteroth and Edrain. [11] At the news of which, our elders and all the inhabitants of our land spoke to us saying, Take for yourselves provisions for the journey, and go and meet them, and say to them, We are thy servants; make a covenant with us. [12] These loaves we took hot for our journey, on the day we set out to come to you; but now they are dry, and become mouldy; [13] these skins of wine were filled new; but they are cracked; and these our garments, and our shoes, are worn out with the length of the journey.

[14] Then the rulers took some of their provisions, and did not consult the Lord. [15] And Joshua made peace with them, and they entered into a covenant with them to save their lives; and the chiefs of the congregation swore to them. [16] But three days after they had entered into covenant with them, they heard that they were in the neighbourhood, and dwelt close by them. [17] Whereupon the children of Israel removed, and came to their cities. Now their cities were Gabaon, and Kephira, and Berot, and the cities of Jarim; [18] But the children of Israel did not make war on them, because all the chiefs had sworn to them by the Lord the God of Israel.

[19] When all the congregation murmured at the chiefs, the chiefs said to all the congregation, We have sworn to them by the Lord the God of Israel; now therefore we cannot touch them. [20] This we will do. We will let them live and protect them; that there may be no wrath against us because of the oath which we have sworn to them. [21] They shall live; but they shall be hewers of wood, and drawers of water for all the congregation, as the chiefs have said to them.

[22] For Joshua had called them, and said to them, Why did you impose upon me saying, We are far distant from thee, seeing you are our nearest neighbour? [23] Now therefore you are cursed, and not one of you shall escape servitude—from being a hewer of wood, and a drawer of water, for me and my God.

[24] And they answered Joshua saying, We were told all that the Lord thy God commanded his servant Moses, to give you this land, and to extirpate us, and all the inhabitants thereof from before you, therefore we were in great terror for our lives because of you, and we did this. [25] And now behold we are in your power, deal with us as you please, and as it seemeth good to you.

[26] So they dealt with them in this manner, and Joshua saved them that day out of the hand of the Israelites, and they did not

destroy them. [27] And on that day Joshua made them hewers of wood, and drawers of water, for the whole congregation, and for the altar of God. For this cause the inhabitants of Gabaon are hewers of wood, and drawers of water, for the altar of God, even at this day, and are to be so for the place which the Lord will choose.

\* CHAPTER X \*

NOW when Adonibezek, the king of Jerusalem heard that Joshua had taken Gai, and utterly destroyed it (as they had done to Jericho, and the king thereof, so had they done to Gai, and its king), and that the inhabitants of Gabaon had gone over to Joshua and Israel. [2] (now there was a great dread on account of them, for he knew that Gabaon was a great city, like one of the chief cities, and that all the inhabitants thereof were men of valour); [3] Adonibezek, the king of Jerusalem sent to Elam, king of Chebron, and to Phedon, king of Jerimuth, and to Jephtha, king of Lachis, and to Dabin, king of Odollam, saying, [4] Haste, come up to me, and help me, and let us smite Gabaon, for they have revolted to Joshua and the Israelites. [5] So the five kings of the Jebusites, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam, went up, they and their people, and encamped about Gabaon, and besieged it.

[6] Thereupon the inhabitants of Gabaon sent to Joshua, to the camp of Israel, at Galgala, saying, Slack not thy hands from thy servants. Come up to us with all speed, and help us, and deliver us; for all the kings of the Amorites who inhabit the hilly country are assembled against us. [7] So Joshua went up from Galgala, he and all the people of war with him, every man of valour.

[8] And the Lord said to Joshua, Be not afraid of them, for I have delivered them into thy hands. There shall not one of them be left before you. [9] And when Joshua came upon them suddenly, having marched all night from Galgala, [10] the Lord struck them with a panic, on account of the children of Israel, and the Lord routed them, with a great slaughter, at Gabaon. And they pursued them by the way of the ascent of Oronin, and smote them even to Azeka, and to Makeda. [11] And as they were fleeing from before Israel, at the descent of Oronin, the Lord poured a storm of hailstones from heaven upon them, all the way to Azeka;

so that there were more who died by the hailstones, than the children of Israel slew with the sword in battle.

[12] Then Joshua spoke to the Lord, on the day God delivered up the Amorite into the hand of Israel. When he had discomfited them at Gabaon, and they were routed before the children of Israel, Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Ailon.

[13] So the sun stood still, and the moon in its station—until God executed vengeance on their enemies, the sun stood in the midst of heaven; it advanced not to the setting, to the end of a day. [14] So that there never was such a day before, nor after it such an instance of God's hearkening to man. [15] Because the Lord fought conjointly with Israel, [16] therefore the five kings fled, and hid themselves in the cave at Makeda. [17] And when it was told Joshua, saying, The five kings are found hidden in the cave at Makeda, [18] Joshua said, Roll stones on the mouth of the cave, and set men to keep watch over them; [19] but as for you, halt not; pursue your enemies, and attack their rear, and suffer them not to enter their cities; for the Lord our God hath delivered them into our hands. [20] And when Joshua, and all Israel, had made an end of slaughtering them till they were utterly routed, and those who had escaped had got into fortified cities, [21] all the people returned safe to Joshua to Makeda, and there was not a murmur on the tongue of any one among the children of Israel.

[22] Then Joshua said, Open the cave, and bring out the five kings out of the cave. [23] So they brought the five kings out of the cave; the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam. [24] And when they had brought them out to Joshua, he called together all Israel, namely the chief commanders of the army who went out with him, and said to them, Go near, and put your feet on the necks of those men. And when they had gone near, and put their feet on their necks, [25] Joshua said to them, Fear them not, nor be dismayed. Be strong and of good courage; for thus will the Lord do to all your enemies, against whom you fight. [26] So Joshua slew them, and hanged them on five gibbets, and they hung on the gibbets till evening. [27] And at the setting of the sun Joshua gave orders, and they took them down from the gibbets, and threw them into the cave, and rolled stones on the cave, which still remain.

[28] Now on that day they took Makeda, and smote it with the

edge of the sword, and utterly destroyed everything therein which breathed. There was not one left who escaped or fled. And when they had done to the king of Makeda as they did to the king of Jericho, [29] Joshua, and all Israel with him, marched from Makeda to Lebna and besieged it; [30] and the Lord delivered it into the hands of Israel, and they took it and the king thereof, and smote it with the edge of the sword, and everything in it which had breath. There was not one left in it who escaped, or fled. And when they had done to the king thereof as they did to the king of Jericho, [31] Joshua, and all Israel with him, marched from Lebna to Lachis, and encamped about it, and besieged it. [32] And the Lord delivered Lachis into the hands of Israel; and they took it on the second day, and smote it with the edge of the sword, and utterly destroyed it as they had done Lebna. [33] At that time Elam, king of Gazer, having come up to assist Lachis, Joshua smote him with the edge of the sword, till there was none of them left who escaped, or fled. [34] Then Joshua, and all Israel with him, went from Lachis to Odollam, and encamped about it, and besieged it.

[35] And the Lord delivered it into the hand of Israel, and they took it that day, and smote it with the edge of the sword. [36] And when they had slain every living soul therein, as they had done at Lachis, [37] Joshua, and all Israel with him, went to Chebron, and encamped about it, and smote it with the edge of the sword, and every living soul therein. Not one escaped. As they had done to Odollam, they utterly destroyed it, and all that were in it. [38] Then Joshua, and all Israel, wheeled round to Dabir, and encamped about it, and took it, and the king thereof, and the villages thereof. And he smote it with the edge of the sword. [39] And they utterly destroyed it, and every soul in it. They did not leave one alive. As they had done to Chebron, and its king, so they did to Dabir, and its king.

[40] Thus did Joshua smite all the hilly country, and Nageb, and the plain, and Asedoth, and the kings thereof. They did not leave one of them alive. They utterly destroyed every one who breathed the breath of life, as the Lord God of Israel had commanded. [41] From Kades-Barne to Gaza, Joshua smote at one time all the land of Gosom, quite to Gabaon, [42] all their kings, and their land, for the Lord the God of Israel fought for Israel.

## \* CHAPTER XI \*

NOW when Jabis, king of Azor, heard this, he sent to Jobab king of Maram, and to the king of Symoon, and to the king of Aziph, [2] and to the kings who bordered on great Sidon, to the hilly country, and to Araba over against Keneroth, and to the plain, and to Phenaeodor, [3] and to the Chananites, on the eastern shore of the sea, and to the Amorites, on the seashore, and to the Chettites, and the Pherезites, and the Jebusites, on the mountain, and to the Evites, and to those at the foot of Aermon, to the land of Massuma; [4] and they, and their kings with them, came out like the sand of the sea for multitude, with horses and chariots in great abundance.

[5] And when all these kings had assembled, and formed a junction, and encamped at the water of Maron to fight against Israel; [6] the Lord said to Joshua, Be not afraid of them, for to-morrow, about this time, I will deliver them up vanquished before Israel. Thou shalt hamstring their horses, and burn their chariots with fire. [7] So Joshua and all the warriors came upon them suddenly, at the water of Maron, and fell upon them in the hilly country: [8] and the Lord delivered them into the hands of Israel, and they pursued them with slaughter, to great Sidon, and to Maseron, and to the plains of Massoch, eastward, and hewed them down till there was none of them left alive. [9] And Joshua did to them as the Lord commanded him. Their horses he hamstringed; and their chariots he burned with fire.

[10] And at that time Joshua turned back, and took Asor, and the king thereof. (Now Asor was formerly the head of all these kingdoms.) [11] And they slew every living soul in it, with the sword, and utterly destroyed all, so that there was not one left in it alive. And they burned Asor with fire. [12] Then Joshua took all the cities of those kingdoms, and the kings thereof, and smote them with the edge of the sword, and utterly destroyed them, as Moses the servant of the Lord had commanded. [13] (But Israel did not burn any of the cities which were built on lofty situations, except Asor; this alone Israel burned.) [14] And the Israelites took all the spoils thereof for themselves, and exterminated the inhabitants with the edge of the sword, until they destroyed them. They did not leave a breathing soul of them. [15] As the Lord commanded his servant Moses, and as Moses gave

it in charge to Joshua, so Joshua did. He left nothing undone of all that Moses commanded him.

[16] So Joshua took all the hilly country, and all the land of Nageb, and all the land of Gosom, and the plain, and that to the west, and the mountain of Israel, and the lowlands adjoining the mountain, [17] from mount Chelcha, and that which stretcheth up to Seir, even to Balagad, and the plains of Lebanon, at the foot of mount Aermon. He took, and smote, and slew, all the kings thereof. [18] Joshua indeed waged war against those kings for several years, [19] so that there was not a city which Israel did not take. They took them all by battle. [20] For the Lord permitted them to assume courage to come to battle with Israel, that they might be utterly destroyed, that no mercy might be shewn them; but that they might be utterly destroyed, as the Lord commanded Moses.

[21] At that time also, Joshua went, and rooted out the Enakims from the hilly country, from Chebron, and from Dabir, and from Anaboth, and from the whole race of Israel, and from all the mountain of Juda. Them, with their cities, Joshua destroyed. [22] So that, by means of the children of Israel, there was not one of the Enakims left, except some who were in Gaza, and in Geth, and in Aseldo. [23] And when Joshua had taken all the land as the Lord commanded Moses, he gave it for an inheritance to Israel, in parcels, according to their tribes; and the land rested from war.

\* CHAPTER XII \*

NOW these are the kings of the land, whom the Israelites slew, and whose land they possessed, on the east side of the Jordan, from the vale of Arnon to mount Aermon, comprehending all the land of Araba to the east— [2] Seon, king of the Amorites, who dwelt at Esebon; whose dominion extended from Arnon which is in the vale, along part of the vale, and the half of Galaad to Jabok, the boundary of the Ammonites, [3] comprehending Araba, to the east side of the sea of Cheneroth, and to the sea of Araba, the east side of the salt sea, the way in front of Aseimoth, that leading from Thaiman, at the foot of Asedoth Phasga: [4] and Og, king of Basan, who was a remnant of the giants, and who dwelt at Astaroth, and Edrain, [5] and whose dominion extended from mount Aermon, and from Sekchai, over all the land of Basan, to the borders of Gergesi, and over Machi, and the half of Galaad,

to the borders of Seon king of Esebon. [6] These, Moses the servant of the Lord, and the children of Israel, smote; and Moses gave this land for a possession to Reuben, and Gad, and to the half of the tribe of Manasses.

[7] And these are the kings of the Amorites, whom Joshua and the children of Israel slew, on the west side of the Jordan, from Balagad in the valley of Lebanon, to mount Chelcha, as you go up to Seir; and which Joshua gave for a possession to the tribes of Israel, according to their respective lots, [8] comprehending the Chettites, and the Amorites, and the Chananites, and the Pherezites, and the Evites, and the Jebusites, on the mountains, and in the plains, and in Araba, and in Asedoth, and in the wilderness, and in Nageb: [9] the king of Jericho, and the king of Gai, which is near Bethel; [10] the king of Jerusalem; the king of Chebron; [11] the king of Jerimuth; the king of Lachis; [12] the king of Ailam; the king of Gazer; [13] the king of Dabir; the king of Gadir; [14] the king of Ermath; the king of Ader; [15] the king of Lebna; the king of Odollam; the king of Elath; the king of Taphut; the king of Opher; the king of Ophek of Arok; the king of Asom; the king of Symoon; the king of Mambroth; the king of Aziph; the king of Kades; the king of Zachak; the king of Maredoth; the king of Jekom of Carmel; the king of Odollam of Phennealdor; the king of Gei of Galilee; the king of Thersa; all these kings were twenty-nine.

\* CHAPTER XIII \*

JOSHUA was now far advanced in years, therefore the Lord said to Joshua, Thou art advanced in years, and there is much land left to be taken possession of. [2] Now this is the land which is left—the borders of the Philistines, the Geserites, and the Chananites. [3] The land from the desert which is before Egypt, to the borders of Akkaron, on the left of the Chananites, is given to the five satrapies of the Philistines: the Gazites and the Azotians, and the Askalonites, and the Getthites, and the Akkaronites, comprehending the Evaites. [4] From Thaiman, throughout the whole land, lieth Chanaan before Gaza. And the Sidonians extend to Aphek, and to the borders of the Amorites. [5] Now all the land of Galiath of the Philistines, and all Lebanon, from the rising of the sun—from Galgal, at the foot of mount Aermon, to the bay of Aimath— [6] all the inhabitants of the hilly country,

from Lebanon to Masereth-Memphomaim—all the Sidonians—they I will myself drive out from before Israel; but distribute thou it, by lot, to Israel, as I have commanded thee. [7] Now therefore divide this land, for a possession among the nine tribes, and the half of the tribe of Manasses. [8] Thou shalt give it from the Jordan to the great sea, at the setting of the sun: that great sea shall be your boundary. To the two tribes of Reuben and Gad, and to the half of the tribe of Manasses, Moses hath given on the eastern border of the Jordan.

Moses the servant of the Lord had given them [9] from Aroer, which is on the bank of the brook Arnon, that city which is in the middle of the vale, and all Misor from Maidaban— [10] all the cities of Seon, king of the Amorites, who reigned at Esebon, to the borders, of the children of Ammon; [11] and Galaaditis, and the country of the Geserites, and the Machatites; all mount Aeron, and all Basanitis to Acha, [12] all the kingdom of Og, in Basanitis, who reigned in Astaroth and Edrain, he was a remnant of the giants, and Moses smote him and destroyed him. [13] Now the children of Israel had not destroyed the Gesirites, nor the Machatite, who was a Chananite. And the king of Gesiri, and the Machatite, still dwelt among the Israelites. [14] But to the tribe of Levi there was no possession given. The Lord, the God of Israel, is Himself their possession, as the Lord said to them.

Now this was the distribution which Moses made to the children of Israel at Araboth-Moab, on the border of the Jordan, over against Jericho.— [15] To the tribe of Reuben, according to their communities, Moses gave and these were their borders: [16] from Aroer, which is in front of the vale of Arnon, including the city in the vale of Arnon, all the Misor to [17] Esebon, and all the cities in Misor, namely Daibon, and Baimon-baal, and house of Meelboth, [18] and Basan, and Bakedmoth, and Maiphaad, [19] and Kariathaim, and Sebama, and Serada, and Sion on mount Enab, [20] and Baithphogor, and Asedothphasga, and Baithaseinoth, [21] even all the cities of Misor, and all the kingdom of Seon, king of the Amorites, whom Moses slew, and with him the leaders of Madiam, Evi, and Robok, and Sour, and Our, and Robe, the chief; at the rifling of Sion, when the Israelites slew the inhabitants of Sion, and in the route, [22] Balaam son of Boer the prophet. [23] These were the borders of Reuben, and Jordan was a boundary. This was the possession of the children of Reuben, according to their communities, and these were their cities and their sheepcots.

[24] And to the children of Gad, according to their communities, Moses gave, [25] and these were their borders: Jazer, all the cities of Galaad, and the half of the land of Ammon, even to Araba, which is in front of Arad, [26] and from Esebon to Araboth, over against Massepha, and Botanin, and Maan to the border of Daibon, [27] and Enadom, and Othargai, and Bainthanabra, and Socchotha, and Saphan, and the residue of the kingdom of Seon, king of Esebon. And the Jordan is their boundary, to a part of the sea of Cheneroth, on the east side of the Jordan. [28] This is the possession of the children of Gad, according to their communities, and according to their cities. According to their communities they can face their enemies; for their cities, and their sheepcots, were distributed according to their communities.

[29] And to the half of the tribe of Manasses, according to their communities, Moses gave, [30] and these were their borders: from Maan, all the kingdom of Basan, even all the kingdom of Og, king of Basan, and all the towns of Jair, which are in Basanitis, sixty cities, [31] and the half of Galaad, and in Astaroth, and in Edrain, the cities of the kingdom of Og, in Basanitis. These he gave to the Machirites, the children of Manasses, to one half of the Machirites, the children of Manasses, according to their communities. [32] These were they to whom Moses gave possessions on the east side of the Jordan, [33] at Araboth-Moab, on the bank of the Jordan over against Jericho.

\* CHAPTER XIV \*

NOW these are they of the children of Israel who got possessions in the land of Chanaan, to whom Eleazar the priest, and Joshua, son of Naue, and the chiefs of the patriarchal families of the tribes of Israel, gave possessions. [2] They gave possessions by lot, as the Lord commanded by the hand of Joshua, to nine tribes and the half of a tribe on this side the Jordan; [3] but to the Levites he gave no lot among them. [4] Because the children of Joseph were two tribes, Manasses and Ephraim; there was therefore no portion of land given to the Levites, but only cities to swell in, with the suburbs thereof for their cattle; for they had cattle. [5] As the Lord commanded Moses, so the children of Israel did, when they divided the land.

[6] Now the children of Juda had come to Joshua at Galgal, and Chaleb the son of Jephonne, the Kenezite said to him, Thou

knowest the word which the Lord said to Moses, the man of God, respecting me and thee at Kades-Barne; [7] for I was forty years old, when Moses the servant of God sent me from Kades-Barne to spy the land, and I made him a report to his mind. [8] My brethren who went up with me disturbed the heart of the people; but I determined to follow the Lord my God; [9] so Moses solemnly promised that day, saying, The land to which thou hast gone up shall be thy lot, and thy children's forever, for a possession, because thou hast determined to follow the Lord our God.

[10] Now the Lord hath kept me alive as he said. This is the forty-fifth year since the Lord spoke this word to Moses, and Israel commenced their wanderings in the wilderness. And behold I am now eighty-five years of age; [11] yet I am now as strong as when Moses sent me; as able now as then to go out and come into battle; [12] now therefore I ask of thee that mountain, as the Lord said on that day; for thou didst hear the word on that day. The Enakims indeed are now there; the cities are fortified and large; if then the Lord be with me, I will exterminate them, as the Lord said to me. [13] Thereupon Joshua blessed him, and gave to Chaleb son of Jephonne, the Kenezite, Chebron for a possession. [14] For this cause Chebron had become the possession of Chaleb son of Jephonne, the Kenezite, at this day, because he followed the command of the Lord God of Israel. [15] Now the name of Chebron, formerly, was city Argob. It was the metropolis of the Enakims.

\* CHAPTER XV \*

NOW when the land had rest from war, the borders of the tribe of Juda, according to their communities, were southward along the borders of Idumea, from the wilderness of Sin to Kades-Barne; [2] and thence their southern boundary was to a part of the salt sea. [3] From that extreme point which stretcheth to the south, the boundary beginneth its course over against the steep of Akra bin, and runneth round Sena, then goeth up south of Kades-Barne, and runneth by Asoron, and goeth up to Sarada; and quitting this directly west of Kades, [4] it proceedeth on to Selmona, and thence to the torrent of Egypt, and the termination of this their boundary was to be at the sea. This is their southern boundary. [5] And their boundary on the east is the whole extent of the salt sea to the Jordan.

And their boundary on the north, beginning at the head of the sea, [6] and a part of the Jordan, runneth up to Baithaglaam, and passeth along on the north side of Baitharaba; thence the boundary goeth up to the stone of Baion, son of Reuben; [7] thence the boundary advanceth on to the fourth part of the valley of Achor, then goeth down to Galgal, which is over against the steep of Adammin, which is on the south side of the valley; thence it striketh off to the water of the fountain of the sun, and its termination there is to be the fountain Rogel; [8] thence the boundary goeth up to the valley of Ennom, on the south side of Jebus, which is Jerusalem; then the boundary turneth off to the top of the mountain which is to the west, in front of the valley of Ennom, which is the northern part of the land of Raphain; [9] and from the top of the mountain the boundary turneth off to the fountain of water, Naphtho; and thence to the mountain Ephron; [10] thence the boundary is to stretch on to Baal, which is the city of Jarim, then the boundary is to come round west of Baal, and pass on to mount Assar, on the back and north side of the city Jarim, which is Chaslon, and go down to the city of the sun, passing it on the south side; [11] then the boundary goeth out back of Akkaron northward; thence the boundary is to pass on to Sokchoth, and thence turning southward, to pass on to Lebna. And the termination of this boundary is to be at the sea. [12] And with regard to the western boundary, the great sea is to be that boundary.

These were the boundaries of the children of Juda, according to their communities round about.

[13] Now to Chaleb, son of Jephonne he had given a portion in the midst of the children of Juda. By the command of God, Joshua had given him the city Arbok, the metropolis of Enak, the same is Chebron; [14] and Chaleb son of Jephonne had driven out thence the three sons of Enak, Sousi, and Tholami, and Achima. [15] And when Chaleb went up thence, against the inhabitants of Dabir (now the name of Dabir formerly was *The City of Letters*). [16] Chaleb said, Whoever will take the city of letters and subdue it, I will give him my daughter Aschan for a wife. [17] Whereupon Gothoniel son of Chenez, Chaleb's brother took it. So he gave him his daughter Aschan for a wife. [18] And as she was going out to him she consulted with him, saying, Let me ask a field of my father. And when she had cried aloud from the ass, and Chaleb said to her, What is the matter with thee? [19] she said to him, Give me a blessing. Seeing thou hast sent me to the land of

Nageb, give me Botthanis. So he gave her the upper and lower Gonaithla.

[20] This was the lot of inheritance of the children of Juda; [21] and the cities belonging to the tribe of the children of Juda; on the borders of Edom, adjoining the wilderness, were Baiseleel, and Ara, and Asor, [22] and Ikam and Regma, and Aruel, [23] and Kades, and Asorionain, and Mainam, [24] and Balmainan, with their villages; [25] and the cities of the Aserons, which is Aser, [26] and Sen, and Salmaa, and Molada, [27] and Seri, and Baiphalth, [28] and Cholaseola, and Bersabee, with their villages and sheepcots: [29] Bala, and Bakok, and Asom, [30] and Elboydad, and Baithel, and Erma, [31] and Sekelak, and Macharim, and Sethannak, [32] and Labos, and Sale, and Eromoth, twenty-nine cities with their villages.

[33] In the plain, Astaol, and Raa, and Assa, [34] and Ramen, and Tano, and Iluthoth, and Maiani, [35] and Jermuth, and Odollam, and Membra, and Saocho, and Jaseka, [36] and Sakarim, and Gadera, with its villages—fourteen cities, with their villages: [37] Senna, and Adosan, and Magadalgad, [38] and Dalad, and Maspha, and Jachareel, [39] and Basedoth, and Ideadalea, [40] and Chabra, and Maches, and Maachos, [41] and Geddor, and Bagadiel, and Noman, and Machedan; sixteen cities with their villages. [42] Lebna, and Ithak, and Anoch, [43] and Jana, and Nasib, [44] and Keilam, and Akiezi, and Kezib, and Bathesar, and Ailom, ten cities with their villages: [45] Akkaron, and the villages thereof, with their sheepcots; [46] bordering on Akkaron, Gemna, and all that lay [47] near Asedoth, with their villages; Asedoth, and the sheepcots thereof, Gaza, and the villages thereof, and its sheepcots, to the brook of Egypt; and the great sea is the boundary.

[48] And in the hilly country, Samir, and Jether, and Socha, [49] and Renna, and city of letters, this is Dabir, and Anon, and Es, and Man, and Aisam, and Gosom, and Chalu, and Channa, and Gelom; eleven cities with their villages; [52] Airem, and Remna, and Soma, [53] and Jemain, and Baithachu, and Phakua, [54] and Eyma, and city Arbok, this is Chebron, and Soraith, nine cities with their sheepcots: [55] Maor, and Chermel, and Ozib, and Itan, [56] and Jariel, and Arikam, and Zakanaim, [57] and Gabaa, and Thamnatha, nine cities with their villages; [58] Ailua, and Bethsur, and Geddon, [59] and Magaroth, and Baithanam, and Thekum, six cities with their villages: [60] Theko, and Ephratha, this is Baithlehem, and Phagor, and Aitan, and Kulon,

and Tatam; and Thobes, and Karem, and Galem, and Thether, and Manocho, eleven cities with their villages: [61] Kariath-baal, this is the city Jarim, and Sotheba, two cities with their sheepcots: [62] and Baddargis, and Tharabaam, and Aion, and Aiochioza, and Naphlazon, and the cities Sadon and Agkades, seven cities with their villages. [63] But the Jebusites dwelt in Jerusalem, and the children of Juda were not able to destroy them. So the Jebusites had dwelt in Jerusalem to this day.

\* CHAPTER XVI \*

AND the borders of the children of Joseph were from the Jordan, in front of Jericho eastward, and to go up from Jericho to the hilly country—the wilderness to Baithel-louza, and having come out to Baithel, [2] the boundary is to run along the borders of Achatarothi, [3] and proceed westward, along the borders of Aptalim, till it reacheth the borders of lower Baithoron; and the termination thereof is to be at the sea. [4] And when the children of Joseph, Ephraim and Manasses, got their possessions, [5] the borders of the children of Ephraim, according to their communities were these. The boundary of their possession from the east were Ataroth, and Erok, till it reached the upper Baithoron, and Gazara; [6] then the boundary was to proceed westward to Ikasmon, on the north side of Therma, then to come round eastward to Thenasa, and Selles, and from the east border of that to pass on to Janoka, [7] and to Macho, and Ataroth, including their villages; then to come to Jericho, and terminate at the Jordan. [8] And from Taphu the boundary was to run westward by Chelkana and to terminate at the sea. This possession of the tribe of Ephraim, according to their communities, [9] with the cities set apart for the children of Ephraim, in the inheritance of the children of Manasses, comprehended all their cities and their villages. [10] But Ephraim did not destroy the Chananites who dwelt in Gazer. So the Chananites have dwelt among the Ephraimites to this day.

\* CHAPTER XVII \*

AND the borders of the tribe of the children of Manasses were these: Because he was the first-born of Joseph, Machir the first-born of Manasses, the father of Galaad, being a man of war.

had a possession in Galaaditis, and in Basanitis; [2] and the rest of the sons of Manasses had possessions according to their communities, namely, the sons of Jezi, and the sons of Kelez, and the sons of Jeziel, and the sons of Sychem, and the sons of Symarim, and the sons of Opher. These were the males according to their communities.

[3] Now Salpaad, son of Opher, had no sons, but only daughters; and these were the names of the daughters of Salpaad, Maala, and Noua, and Eglia, and Melcha, and Thersa; [4] and they stood before Eleazar the priest, and before Joshua, and before the chiefs and said, God hath, by the ministry of Moses, commanded to give us an inheritance among our brethren. Accordingly there was a possession given them, by the command of the Lord, among their father's brothers, [5] and their lot happened to be on the borders of Anassa, the plain of Labek, a part of the land of Galaad, on the bank of the Jordan, [6] because the daughters of the children of Manasses had a possession in the midst of their brethren; and Galaad belonged to the rest of the children of Manasses.

[7] Now these were the borders of the children of Manasses; Delanath, which is in front of the children of Anath, and extendeth to the borders, to Jamin, and Jassib, to the fountain Thaphthoth, is to belong to Manasses; [8] but Thapheth, which is within the bounds of the Manassites, is to belong to the children of Ephraim. [9] Thence the boundary is to go down to the vale of Karana, on the south side, over against the vale Jariel; but Teremithus, which is within the bounds of a city of Manasses, [10] is to belong to Ephraim; then the border of Manasses runneth northward, to the brook, and his boundary is to be the sea. The south side belonged to Ephraim, and the north side to Manasses, and the sea was to be their boundary. And on the north they were to join upon Aser, and on the east upon Issachar. [11] And Manasses was to have in Issachar, and in Aser, Baithsan, with their villages, and the inhabitants of Dor, and its villages, and the inhabitants of Mageddo, and its villages; and the third part of Mapheta, and its villages.

[12] But the Manassites were not able to exterminate the inhabitants of these cities. The Chananites had begun to settle in that land, [13] and when the Israelites became strong, they brought the Chananites into subjection, and did not utterly extirpate them.

[14] When the children of Joseph complained to Joshua, say-

ing, Why hast thou given us but one lot, and one portion, to inherit, seeing I am a numerous people, and God hath blessed me? [15] Joshua said to them, If thou art a numerous people, go up into the forest and clear it for thyself, if the mountain Ephraim be too narrow for thee. [16] Whereupon they said we are not satisfied with mount Ephraim, and the Chananites, who dwell there in Baithsan, and its villages, and in the valley of Jezrael, have choice horses, and iron. [17] But Joshua said to the children of Joseph, If thou art a numerous people, and hast great power, thou wilt not have one lot only, [18] for the forest will be thine. Though it is a forest thou canst clear it, and it shall be thine when thou hast rooted out the Chananites. For though they have choice horses, thou shalt excel them in strength.

\* CHAPTER XVIII \*

WHEN all the congregation of Israel assembled at Selo, and fixed there the tabernacle of the testimony, and the land was subdued under them, [2] but there still remained among the children of Israel seven tribes who had not received their portions, [3] Joshua said to the children of Israel, How long will you be devoid of courage, to take possession of the land which the Lord our God hath given? [4] Appoint from among you three men of a tribe, and let them arise, and go through the land, and lay before me a draught of it, as it ought to be divided.

And when they came to him [5] he distinguished for them seven portions, saying, Let Juda stand. Their boundary is south of this. And let the children of Joseph stand. Their boundary is north of this. [6] Divide ye therefore the land into seven parcels, and bring them to me, and I will cast the lot for you before the Lord our God; [7] for the children of Levi are to have no lot among you; for the priesthood of the Lord is their portion; and Gad and Reuben, and the half of the tribe of Manasses, have received their possession on the eastern bank of the Jordan—that which Moses the servant of the Lord gave them. [8] So the men prepared to set out, and when they were going to traverse the land, Joshua gave them a charge, saying, Go and traverse the land, and come to me, and I will here cast the lots for you before the Lord, at Selo. [9] So they went, and traversed the land, and when they had viewed it, and written it by cities in seven parcels in books, they brought them to Joshua.

[10] And Joshua cast lots for them at Selo, before the Lord, [11] and the lot of the tribe of Benjamin came out first, according to their communities, and the bounds of their lot came out between the children of Juda, and the children of Joseph; [12] and these were their borders. On the north their boundary was to go up from the Jordan, back of Jericho, on the north side, and to run westward to the mountain, and come out at Mabdaritis-Baithon; [13] thence the boundary was to run to the border of Louza, back of Louza on the south side of it, this is Baithel; thence the boundary was to run down to Maatarob-Orech, by the high land which is south of the lower Baithoron; [14] thence the boundary was to wind, and proceed to that part on the south which overlooketh the sea, from the mountain before Baithoron southward, and to terminate at Kariath-Baal, this is Kariathiarim, a city of the children of Juda. This was the western part.

[15] And with regard to the southern part; from a part of Kariath-baal, the boundary was to run to Gasin, by the fountain of water Naphtho; [16] thence the boundary was to run down part of the way, that is, in front of the forest Sonnam, which is the northern part of Emek-raphain; thence down to Gehenna, back of Jebusi, south of it, down to the fountain Rogel; [17] then to turn off to the fountain Baithsamys, and pass on to Galiloth, which is over against the steep of Aithamin; then down to the stone of Baion, one of the sons of Reuben; [18] then to run back of Baithabara, north of it, down to the border at the north end of the sea; [19] and the termination of this boundary was to be at the north bay of the salt sea, and at the south end of the Jordan. This was the southern boundary.

[20] And the Jordan was to be the eastern boundary. This was the inheritance of the children of Benjamin, and these their borders round about, according to their communities. [21] And the cities of the Benjaminites according to their communities were Jericho, and Bethegaio, and Amekasis, [22] and Baithabara, and Sara, and Besana, [23] and Aiein, and Phara, and Ephratha, [24] and Karapha, and Kephira, and Moni, and Gabaa, twelve cities with their villages; [25] Gabaon, and Rama, and Beerotha, [26] and Massema, and Miron, and Amoke, [27] and Phira, and Kaphan, and Nakan, and Selekan, and Thareela, [28] and Jebus (this is Jerusalem), and Gabaoth-Jarim, thirteen cities with their villages. This was the inheritance of the children of Benjamin, according to their communities.

\* CHAPTER XIX \*

NEXT came out the lot of the children of Symeon, and their inheritance was in the midst of the lots of the children of Juda. [2] And this was their lot—Bersabe, and Semaio, and Keladam, and Arsola, and Bola, and Jason, and Erthula, and Bula, and Erma, and Sikelak, and Baithmachereb, and Sarsusin, and Batheroth, with their fields, thirteen cities with their villages; [7] Eremmon, and Thalecha, and Jather, and Asan, four cities with their villages, [8] around these their cities, as far as Balek on the way to Bameth southward. This was the inheritance of the tribe of the Symeonites according to their communities. [9] From the portion of Juda was taken the inheritance of the tribe of the Symeonites; because the portion of the children of Juda was too large for them, therefore the children of Symeon got an inheritance in the midst of their portion.

[10] And the third lot came out for Zabulon, according to their communities; and these were to be the bounds of their inheritance — [11] Esedekgola, the sea and Magalda, were to be their boundaries, and their boundary was to join upon Baitharaba, at the valley which is in front of Jekman: [12] then it turned up from Sedduck, from the east of Baithsamys, along the borders of Chaselothaith, and was to turn off to Dabiroth, and go up to Phaggai; [13] thence to come round on the other side, eastward, to Gebere, by the city Katesem, and pass on by Remmonaa Matharoza; [14] then the boundary was to go round, northward, by Amoth, and the termination of it was to be at Gaphael. [15] Including Katanath, and Nabaal, and Symoon, and Jericho, and Baithman, [16] this was the inheritance of the children of Zabulon, according to their communities, their cities and their villages.

[17] And the fourth lot came out for Issachar, [18] and their borders were Jazel, and Chassaloth, and Sunam, [19] and Agin, and Siona, [20] and Reeroth, and Anachereth, and Dabiron, and Kison, and Rebes, [21] and Remmas, and Jeon, and Tomman, and Aimerek, and Bersaphes, [22] and their borders were to join on Gaithbor, and on Salim westward, and on Baithsamys, and the termination of their boundary was to be the Jordan. [23] This was the inheritance of the tribe of the children of Issachar, according to their communities, their cities and their villages.

[24] And the fifth lot came out for Aser, according to their communities; [25] And their borders were Exaleketh, and Aleph,

and Baithok, and Neaph, [26] and Elimelech, and Amiel, and Maasa, and to join on Karmelo, westward, and on Sion and Labanath, [27] and to turn from the rising of the sun, and Baithegeneth, and to join Zabulon, and Ekgai, and Phthaiel, on the north; then the boundary is to come to Saphthaibaithme, and Inael, and turn off to Chobamasomel, [28] and Elbon, and Raab, and Ememaon, and Kanthan, till it reached great Sidon; [29] Then the boundary is to turn up to Rama, and to the fountain Masphasset, and the Tyrians; Then the boundary is to turn up to Jasiph; and the termination of it is to be the sea, [30] including Apoleb, and Echozob, and Archob, and Aphek, and Raau; [31] this was the inheritance of the children of Aser, according to their communities, including their cities and their villages.

[32] And the sixth lot came out for Nephthaleim; [33] and their borders were Moolam, and Mola, and Besemin, and Arme, and Naboch, and Jephthamai, even to Dodam, and the terminations were the Jordan; [34] then their boundary was to turn westward, by Aththabor, and then turn off to Jakana, and join Zabulon on the south, and Aser on the west, and Jordan on the east. [35] Now the fenced cities of the Tyrians, were Tyre and Omathadaketh, and Kenereth, [36] and Armaith, and Arael, and Asor, [37] and Kades, and Assari, and Bathaser, [38] and Keroe, and Megalairim, and Baiththame, and Thessamus. [39] This was the inheritance of the children of Nephthaleim.

[40] And the seventh lot came out for Dan; [41] and their borders were Sarath, and Asa, and the cities Sammaus, [42] and Salamin, and Ammon, and Silatha, [43] and Elon, and Thamnatha, and Akkaron, [44] and Alkatha, and Begethon, and Gebeelan, [45] and Azor, and Banaibakat, and Gethrimmon, [46] and on the west of Jerakon, the border near Joppa. [47] This was the inheritance of the tribe of the Danites, according to their communities, including their cities and their villages. But the children of Dan did not root out the Amorites who distressed them on the mountains, and the Amorites did not suffer them to come down into the valley. Nay they took from them the border of their portion. [48] Whereupon the children of Dan went and made war on Lachis, and took it, and smote it with the edge of the sword, and dwelt there, and called its name Lasen Dan. The Amorites continued also to dwell in Elom, and Salamin, but the hand of Ephraim was heavy upon them, and they were made tributaries to them.

[49] Now when the children of Israel set out to enter into the

land, according to their respective bounds, the Israelites gave Joshua son of Naue, a portion among them. [50] By the command of God, they gave him the city which he asked, namely Thamasarach, which is on mount Ephraim, and he rebuilt the city, and dwelt there.

[51] These were the portions which Eleazar the priest, and Joshua son of Naue, and the chiefs of the patriarchal families, distributed by lot among the tribes of Israel, at Selo, in the presence of the Lord, at the doors of the tabernacle of the testimony. So they set out to take possession of the land.

\* CHAPTER XX \*

NOW the Lord had spoken to Joshua, saying, [2] Speak to the children of Israel and say, Give the cities of refuge which I ordered you by Moses, [3] a refuge for the manslayer who hath killed a person unawares. And these cities shall be for you a refuge, that the slayer may not be put to death by the avenger of blood, until he stand before the congregation for trial; [7] and he had set apart Kades, in Galilee, on mount Nephthaleim, and Sychem, on mount Ephraim, and the city Arbok, which is Chebron, on the mountain of Juda: [8] And on the bank of the Jordan they had given Bosor, in the wilderness, in the plain, from the tribe of Reuben, and Aremoth in Galaad, from the tribe of Gad, and Gaulon in Basanitis from the tribe of Manasses. [9] These are the cities renowned among the children of Israel and the proselytes who dwell among them, for everyone who smiteth a person unawares to flee thither, that he may not die by the hand of the avenger of blood, until he stand before the congregation for trial.

\* CHAPTER XXI \*

THEN the heads of the patriarchal families of the children of Levi came to Eleazar the priest, and Joshua, the son of Naue, and to the chiefs of the patriarchal families, of the tribes of Israel, [2] and spoke to them at Selo, in the land of Chanaan, saying, The Lord, by the ministry of Moses, commanded to give us cities to dwell in, with the arable lands around for our cattle; [3] whereupon the children of Israel gave the Levites for a possession, by the command of the Lord, the following cities with their suburbs.

[4] And the lot came out for the community of Kaath, and there fell by lot to the children of Aaron, the priests, who were Levites, out of the tribe of Juda, and from the tribe of Symeon, and from the tribe of Benjamin, thirteen cities; [5] and to the rest of the Kaathites out of the tribe of Ephraim, and out of the tribe of Dan, and from half of the tribe of Manasses by lot ten cities; [6] and to the Gersonites, from the tribe of Issachar, and from the tribe of Aser, and from the tribe of Nephthaleim, and from the half of the tribe of Manasses in Basan, thirteen cities; [7] And to the Merarites, according to their communities, from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zabulon, by lot, twelve cities. These cities, with their suburbs, [8] the children of Israel gave by lot to the Levites, as the Lord commanded Moses.

[9] So the tribe of the children of Juda, and the tribe of the children of Symeon, gave, and there were given from the tribe of the children of Benjamin, the following cities which were assigned [10] to the children of Aaron, of the community of Kaath, who were Levites—because the lot fell to them, [11] they gave them Kariatharbok, the capital of the Enakims, which is Chebron, on the mountain of Juda. Now the suburbs around it, [12] and the fields belonging to the city, and the villages thereof, Joshua had given to the children of Chaleb, son of Jephonne, for a possession; [13] but to the sons of Aaron, they gave Chebron, the city of refuge for the manslayer, with what was set apart for it as such, and Lemma with its suburbs, [14] and Ailom with its suburbs, and Tema with its suburbs, [15] and Gella with its suburbs, and Dabir with its suburbs, [16] and Asa with its suburbs, and Tanu with its suburbs, and Baithsamys with its suburbs, nine cities from these two tribes; [17] and from the tribe of Benjamin, Gabaon with its suburbs, and Gatheth with its suburbs, [18] and Anathoth with its suburbs, [19] and Gamala with its suburbs, four cities. All the cities of the children of Aaron the priests were thirteen.

[20] And to the communities of the Kaathites, the Levites, the rest of the Kaathites, was assigned, from the tribe of Ephraim, the city of their priests; [21] and they gave them Sychem, the city of refuge for the manslayer with its appurtenances, and Gazara with its fields [22] and its suburbs, and Baithoron with its suburbs, four cities; [23] and from the tribe of Dan, Elkothaim with its suburbs, and Gethedan with its suburbs, [24] and Ailon with its suburbs, and Getheremmon with its suburbs, four cities; [25] and

from the half of the tribe of Manasses, Tanach with its suburbs, and Jebatha with its suburbs; two cities. [26] All the cities for the remaining communities of the Kaathites were ten, with their suburbs.

[27] And to the children of Gerson, the Levites, they gave out of the half of the tribe of Manasses, the city set apart for the manslayers, Gaulon in Basanitis with its suburbs, and Bosora with its suburbs, two cities; [28] and out of the tribe of Issachar, Kison with its suburbs, and Lebba with its suburbs, [29] and Remmath with its suburbs, and Fountain of letters with its suburbs, four cities; [30] and out of the tribe of Aser, Basellan with its suburbs, and Dabbon with its suburbs, [31] and Chelkat with its suburbs, and Raab with its suburbs, four cities; [32] and out of the tribe of Nephthaleim, Kades in Galilee, the city set apart for the slayer, with its suburbs, and Nemmath with its suburbs, and Themmon with its suburbs, three cities. [33] All the cities of the Gersonites, according to their communities, were thirteen cities.

[34] And to the community of the Merarites, the rest of the Levites, they gave out of the tribe of Zabulon, Maan with its suburbs, and Kades with its suburbs, [35] and Sella with its suburbs, three cities; and on the bank of the Jordan, over against Jericho, [36] out of the tribe of Reuben, the city of refuge for the slayer, namely, Bosor, in the wilderness, which is called Miso with its suburbs, and Jazer with its suburbs, [37] and Dekmon with its suburbs, and Mapha with its suburbs, four cities; [38] and from the tribe of Gad, the city of refuge for the slayer, namely, Ramoth in Galaad with its suburbs, and Kamin with its suburbs, [39] and Esbon with its suburbs, and Jazer with its suburbs; all the cities four. All the cities for the children of Merari, according to their communities, being the remaining families of the tribe of Levi, were twelve cities with their borders. [41] All the cities of the Levites, in the midst of the possession of the children of Israel, were forty-eight with the grounds appropriate to them, around these cities. [42] All these cities had every one a circuit of ground around it.

Now when Joshua had finished dividing the land among them by their borders, the children of Israel gave Joshua a portion, by the command of the Lord. They gave him the city which he asked. They gave him Thamnasachar on mount Ephraim, and Joshua rebuilt the city, and dwelt therein. And Joshua took the stone

knives with which he had circumcised the children of Israel, who were born by the way in the wilderness, and deposited them at Thamnasachar.

[43] Thus the Lord gave Israel all the land which He solemnly promised to give to their fathers, and they took possession of it, and dwelt therein; [44] and the Lord gave them rest round about, as He swore to their fathers. Of all their enemies not one rose up against them. The Lord delivered all their enemies into their hands. [45] There was not a failure of any of the good things which the Lord spoke to the children of Israel. They were all accomplished.

\* CHAPTER XXII \*

THEN Joshua convened the children of Reuben, and the children of Gad, and the half of the tribe of Manasses, [2] and said to them, *You have hearkened to all that Moses the servant of the Lord commanded you; and you have obeyed my orders according to all that He commanded you.* [3] You have not for these many years left your brethren: even to this day you have kept the command of the Lord your God. [4] Now the Lord our God hath given our brethren rest as He promised them. Now therefore return and go to your homes, and to the land of your possession, which Moses gave you on the bank of the Jordan. [5] But be very careful to perform the commandments and the law which Moses the servant of the Lord charged you to do, to love the Lord our God, to walk in all His ways, to keep His commandments, and to cleave to Him and serve Him with your whole heart, and with your whole soul. [6] Then Joshua blessed them and dismissed them, and they set out on their return to their homes.

[7] Now to one half of the tribe of Manasses Moses had given a possession in Basanitis, and to the other half Joshua gave one on the western side of the Jordan, among their brethren. So when Joshua had sent them away to their homes, and blessed them, [8] they set out homewards with much wealth, for they had shared with their brethren, vast numbers of cattle, and a great abundance of silver, and gold, and iron, and raiment, the spoil of their enemies.

[9] And when the children of Reuben, and the children of Gad, and half of the tribe of Manasses, had set out from the children

of Israel, at Selo in the land of Chanaan, to go to Galaad, to the land of their possession, which they had got from Moses by the command of the Lord, [10] and were come to Galaad of the Jordan, which is in the land of Chanaan, the Reubenites and the Gadites, and the half of the tribe of Manasses built there an altar by the Jordan—an altar great and conspicuous. [11] And when the Israelites heard it said, Behold the Reubenites, and the Gadites, and the half of the tribe of Manasses have built an altar on the borders of the land of Chanaan, at Galaad of the Jordan, on the bank of the children of Israel, [12] all the Israelites assembled at Selo, to go up to war against them.

[13] And the children of Israel sent to the Reubenites, and to the Gadites, and to the half of the tribe of Manasses, to the land of Galaad, Phineas, son of Eleazar, son of Aaron, the chief priest, [14] and ten of the chiefs with him, a chief from the head family of every tribe of Israel. Now the chiefs of the head families are the captains of thousands in Israel.

[15] And when they came to the Reubenites, and the Gadites, and the half of the tribe of Manasses, to the land of Galaad, they spoke to them, saying, [16] Thus saith the whole congregation of the Lord, What trespass is this which you have committed in the presence of the God of Israel, to turn away this day from the Lord, having built for yourselves an altar that you may apostatise from the Lord? [17] Is the sin of Phogor a small matter to you? Because we have not been cleansed from it even to this day, though there was a plague in the congregation of the Lord; [18] are you therefore now turned away from the Lord? For the consequence will be, if you this day apostatise from the Lord, there will be to-morrow wrath against all Israel. [19] Now if the land of your possession be too small for you, come over to the land of the possession of the Lord, where the tabernacle of the Lord is pitched, and take a possession among us, and do not become apostates from God, nor revolt from the Lord by building for yourselves an altar apart from the altar of the Lord our God. [20] Behold when Achar, son of Zara, committed a trespass in regard to the Anathema, was there not wrath against all the congregation of Israel, so that he perished not alone for his sin?

[21] In reply to this the Reubenites, and the Gadites, and the half of the tribe of Manasses, said to the captains of Israel, The Lord God is our God, and God himself our God hath seen, and Israel themselves may determine. [22] If through apostasy we have trespassed in the sight of the Lord, let Him not this day

deliver us. [23] Or if we have built an altar for ourselves, to apostatise from the Lord our God, or to offer thereon a sacrifice of whole burnt offerings, or to offer thereon a sacrifice of thanksgiving, let the Lord make inquisition. [24] Indeed from a sacred regard to this matter we have done this, saying, That your children may not hereafter say to our children, What have you to do with the Lord God of Israel? [25] The Lord hath made the Jordan a boundary between us and you; so that you have no portion in the Lord.

And so your children may make our children strangers, that they may not worship the Lord, we therefore determined to act in this manner— [26] to build this altar, not for the purpose of homage offerings, nor for sacrifices; [27] but that it may be a witness between us and you, and our posterity after us, of our right to perform the service of the Lord before Him, with our homage offerings, and our incense offerings, and our sacrifices of thanksgiving; so that your children may not say to our children, You have no portion in the Lord.

[28] For we said, If it should ever happen that they should speak so to us, or to our posterity hereafter, they may say, Behold the similitude of the altar of the Lord which our fathers made, not for the purpose of homage offerings, nor for sacrifices, but to be a witness between you and us, and our children after us. [29] God forbid that we should turn away from the Lord, by apostatising this day from the Lord so far as to build an altar for the purpose of homage offerings, or incense offerings, or sacrifices of thanksgiving over and above the altar of the Lord, which is before his tabernacle.

[30] When Phineas the priest, and all the chiefs of the congregation of Israel who were with him, heard the words which the Reubenites, and the Gadites, and the half of the tribe of Manasses, had spoken, they were pleased. [31] And Phineas the priest said to the Reubenites, and the Gadites, and the half of the tribe of Manasses, This day we perceive that the Lord is with us, because you have not committed a trespass before the Lord, and because you have delivered the Israelites out of the hand of the Lord. [32] So Phineas the priest returned, with the chiefs, from the children of Reuben, and from the children of Gad, and from the half of the tribe of Manasses, from Galaad to the land of Chanaan, to the children of Israel, and brought them this answer, [33] and it pleased them. Upon their delivering this message to the children of Israel, they blessed the God of the Israelites, and no more

talked of going up against them to battle, to lay waste the land of the Reubenites, and the Gadites, and of the half of the tribe of Manasses. So they dwelt therein, [34] and Joshua gave a name to the altar of Reuben, and Gad, and the half of the tribe of Manasses, and said, It is a witness for them that the Lord is their God.

\* CHAPTER XXIII \*

NOW after many years, when the Lord had given Israel rest from all their enemies round about, [2] Joshua being far advanced in years, convoked all the sons of Israel, their elders, and their chiefs, and their judges, and their under officers, and said to them, I am grown old, and am far advanced in years. [3] Now you have seen all that the Lord our God hath done to these nations for your sake; for it is the Lord your God Who hath fought for you. [4] You see that I have thrown in among the lots for your tribes, the nations which are left by you, with all the nations which I have exterminated between the Jordan and the great sea, which is to be your western boundary. [5] The Lord our God will Himself root them out from before you until they be destroyed. He will send the wild beasts against them, until they utterly destroy them and their kings from before you, so that you may possess their land, as the Lord our God hath spoken to you.

[6] Be strong therefore to keep with all diligence, and to do all that are written in the book of the law of Moses, that you may not turn aside to the right, nor to the left. [7] That you may have no fellowship with those nations which are left, the names of their gods must not be mentioned among you; nor shall you perform religious service to them, nor worship them; [8] but you shall cleave to the Lord our God, as you have done to this day. [9] Then will the Lord root them out from before you, though they are great and powerful nations. None indeed have been able to stand before you even to this day. [10] One of you hath chased a thousand, because the Lord our God Himself fought for you, as He promised you.

[11] Therefore take good heed to love the Lord our God. [12] For if you turn away, and join yourselves with those nations which are left with you, and intermarry with them, and be mixed with them, and they with you, [13] be assured that the Lord will no more drive out those nations from before you; but they shall be

to you snares and stumbling blocks, and nails in your heels, and darts in your eyes, until you be destroyed from this good land, which the Lord your God hath given you.

[14] As for me, I am going speedily the way of all who are on the earth. Now you must know in your heart, and in your soul, that not one word hath failed of all that the Lord our God hath said. With respect to all that have come to us, not one of them have failed. [15] Now as all the good things, which the Lord hath spoken respecting you, have come to you, so the Lord God will bring upon you all the evil things, until He destroy you from this good land, which the Lord hath given you, [16] when you transgress the covenant of the Lord our God, which He hath commanded us, and go and serve other gods and worship them.

\* CHAPTER XXIV \*

AGAIN Joshua assembled all the tribes of Israel at Selo, and having convened their elders, and their under officers, and their judges, and placed them before God, [2] Joshua said to all the people, Thus saith the Lord God of Israel, your fathers dwelt of old at *Beyond the river*; namely, Thara, the father of Abraham, and the father of Nachor. And they served other gods. [3] And I took your father Abraham from *Beyond the river*, and led him through all this land, and multiplied his seed, and gave him Isaak; [4] and to Isaak, Jacob and Esau; and to Esau I gave mount Seir for a possession; but Jacob and his sons went down into Egypt, and became there a nation, great, numerous and powerful. [5] And when the Egyptians afflicted them, I smote Egypt with signal miracles, which I did among them.

[6] Now after this he brought our fathers out of Egypt, and you marched into the Red Sea; and when the Egyptians pursued our fathers, with horses and chariots, into the Red Sea, [7] and we cried to the Lord, He put a cloud and darkness between us and the Egyptians; and brought the sea upon them, and it overwhelmed them. Your eyes have seen all that the Lord did in the land of Egypt. And when you had been many years in the wilderness, [8] He brought us to the land of the Amorites, who dwelt on the border of the Jordan; and the Lord delivered them into our hands, and you took possession of their land, and extirpated them from before you. [9] And when Balak, son of Sepphor, king of Moab, arose and drew up in array against Israel, and sent for Balaam

to curse us, [10] the Lord thy God would not destroy thee, nay he caused him to bless us with blessings, and rescued us out of their hands, and delivered them up.

[11] And when you crossed the Jordan, and came to Jericho, and the Amorites who inhabited Jericho, and the Chananites, and the Pherezites, and the Evites, and the Jebusites, and the Chetites, and the Gergasites, fought against us, the Lord delivered them into our hands. [12] Indeed he sent before you the hornet, and drove them out from before us, even the twelve kings of the Amorites, not with thy sword, nor with thy bow, [13] and hath given you a land, on which you did not bestow labour, and cities which you did not build, and you are settled therein, and are eating of vineyards, and olive yards, which you did not plant.

[14] Now therefore fear the Lord, and serve him with sincerity and truth, and put away the strange gods which our fathers worshipped at *Beyond the river*, and in Egypt, and serve the Lord. [15] But if it seemeth not good to you to serve the Lord, choose for yourselves this day whom you will serve, either the gods of your fathers who were at *Beyond the river*, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord; for He is holy.

[16] Upon this the people answered, and said, God forbid that we should forsake the Lord to serve other gods. [17] The Lord is our God. He is God. He hath brought up us and our fathers out of Egypt, and preserved us all the way we went, and among all the nations through which we passed, [18] and the Lord hath driven out from before us the Amorites, and all the nations who dwelt in this land; therefore we will serve none but the Lord; for He is our God.

[19] And Joshua said to the people, You may not be able to serve the Lord, because He is the Holy God, and will be zealous. He will not bear with your sins and your iniquities. [20] When you forsake the Lord, and serve other gods, He will come and afflict you; and consume you, proportionably to the good He hath done you.

[21] And the people said to Joshua, Nay, we will serve none but the Lord.

[22] Then Joshua said to the people, You are witnesses against yourselves that you have chosen the Lord to serve Him. [23] Now therefore put away the strange gods which are among you, and incline your heart to the Lord God of Israel. [24] And the people said to Joshua, We will serve the Lord, and hearken to His voice.

[25] So Joshua made a covenant with the people that day, and gave it to them as a law, and a solemn decision at Selo, before the tabernacle of the Lord God of Israel. [26] And when he had written these words in the Book of the Laws of God, he took a great stone, and set it up under a fir tree which was over against the Lord, [27] and Joshua said to the people, Behold this stone shall be among you for a witness, that it hath heard all that were said by the Lord, for He hath this day spoken to you; and this shall be among you for a witness in the latter days, whenever you prove false to the Lord my God.

[28] Then Joshua dismissed the people, and they departed every one to his place; [31] and Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, and who had seen all the works of the Lord which he had done for Israel. [29] And after those things, Joshua the son of Naue, the servant of the Lord, died at the age of a hundred and ten years; [30] and they buried him in the boundaries of his inheritance, at Thamnasachar, on mount Ephraim, north of mount Gaas. There they deposited with him, in the grave in which they buried him, the stone knives with which he had circumcised the children of Israel at Galgala, as the Lord commanded them, when he had brought them out of Egypt. And there they are at this day.

[32] Now the children of Israel had brought up out of Egypt, the bones of Joseph, and they buried them at Sikimoi, in that portion of the field which Jacob purchased of the Amorites who dwelt at Sikimoi, for a hundred lambs, and which he gave to Joseph for an inheritance.

[33] And after these things, Eleazar, son of Aaron, the chief priest, died, and was buried in Gabaar, which belonged to Phineas his son, which he had given him on mount Ephraim. At that time the children of Israel took up the ark of God, and carried it about among them. And Phineas officiated as priest in the room of his father Eleazar. And when he died, he was buried in Gabaar, which belonged to him.

As for the children of Israel, they had gone to their several homes, and to their respective cities. And when the children of Israel fell to worshipping Astarte, and Astaroth, and the gods of the nations around them, the Lord delivered them into the hands of Eglon king of Moab, and he exercised dominion over them eighteen years.

## JUDGES

### \* CHAPTER I \*

NOW, after the decease of Joshua, the children of Israel inquired of the Lord, saying, Who shall go up for us as our leader against the Chananites, to conduct the war against them? [2] And the Lord said, Juda shall go up. Behold I have delivered the land into his hand. [3] Whereupon Juda said to his brother Symeon, Come up with me in my lot, and let us array ourselves against the Chananites, and I will go up with thee in thy lot. So Symeon went up with him. [4] And Juda went up, and the Lord delivered into their hands the Chananites, and the Pherezites, and they smote them in Bezek, to the number of ten thousand men. [5] When they came up with Adonibezek, in Bezek, they drew up in array against him, and smote the Chananites and the Pherezites. [6] And Adonibezek fled, and they pursued him, and took him, and cut off his thumbs and his great toes.

[7] Whereupon Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, have been under my table, gathering up the refuse thereof; therefore as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

[8] Now the children of Juda had fought against Jerusalem, and taken it, and smitten it with the edge of the sword, and burned the city with fire. [9] And, after that, the children of Juda had gone down to wage war with the Chananites, who inhabited the hilly country, and the south, and the plain. [10] And when Juda went against the Chananites who dwelt in Chebron (the name of which city formerly was Kariath-Arbok-Sepher), Chebron came out against them; and they smote Sessi, and Achiman, and Tholmi, descendants of Enak, [11] and they went up thence against the inhabitants of Dabir (now the name of Dabir formerly was Kariath-Sepher, City of Letters), [12] and Chaleb said, Whoever will smite the city of letters, and take it, I will give him my daughter Ascha for a wife. [13] Whereupon Gothoniel, the younger son of Kenez, Chaleb's brother, took it, and Chaleb gave him his daughter Ascha for a wife, [14] and when she was going home to him, Gothoniel persuaded her to ask a field of her father.

So she murmured, and with a loud voice said, as she was riding,

Thou hast sent me away to the land of the south. And Chaleb said to her, What is the matter with thee? [15] And Ascha said to him, Give me, I beseech thee, a blessing. Since thou hast sent me away to the land of the south, thou shouldst therefore give me a portion of water. Thereupon Chaleb gave her according to her desire, a portion of high lands, and a portion of low grounds. [16] Now the children of Jothor the Kenite, Moses' father-in-law, went up from the city of palm trees, with the children of Juda, into the wilderness which is in the south of Juda, at the steep of Arad, and dwelt with this tribe.

[17] Then Juda went with his brother Symeon, and smote the Chananites who dwelt in Sepheth, and utterly destroyed them, and called the name of that city Anathema. [18] Though Juda did not take possession of Gaza, nor the borders thereof, nor of Ascalon nor its borders, nor of Akkaron, nor its borders, nor of Azotus, nor the grounds about it; [19] yet the Lord was with him, and he took possession of the mountain, for they were not enabled to drive out the inhabitants of the vale, because Rechab dissuaded them. [20] Now when Chebron was given to Chaleb, as Moses had said, he had from thence taken possession of the three cities of the children of Enak.

[21] Neither did the children of Benjamin dispossess the Jebusites, who dwelt at Jerusalem; so the Jebusites have continued to dwell at Jerusalem, with the children of Benjamin, to this day.

[22] With regard to the children of Joseph, they went up to Baithel, and the Lord was with them; [23] and they encamped near, and kept a watch upon Baithel. (Now the name of that city formerly was Louza.) [24] And they who kept watch, looked, and behold a man came out of the city; and they took him, and said to him, Shew us the way into the city, and we will shew thee mercy. [25] So he shewed them the entrance into the city, and they smote the city with the edge of the sword; but they suffered the man and his family to depart. [26] And the man went to the land of Chettin, and built there a city, and called its name Louza, and this continueth to be its name to this day.

[27] But Manasses did not take Baithsan (which is now called Scythopolis) nor its towns; nor the lands about it; nor Thenak, nor any of its towns; nor the inhabitants of Dor, nor any of its towns; nor the inhabitants of Balak, nor any of the habitations about it, nor its towns; nor the inhabitants of Magedo, nor any of the habitations around it, nor its towns; nor the inhabitants of Jeblaam, nor any of its surrounding habitations, nor its towns. So the Cha-

nanites took the opportunity to settle in that land; [28] but when Israel grew strong, they subjected the Chananites to tribute, but did not utterly root them out. [29] Neither did Ephraim drive out the Chananites who dwelt in Gazer. So the Chananites dwelt among them in Gazer, and became tributaries.

[30] Neither did Zabulon drive out the inhabitants of Kedron, nor the inhabitants of Domana; so the Chananites continued to dwell among them and became tributary to them.

[31] Neither did Aser drive out the inhabitants of Akcho, but it became tributary to them; nor the inhabitants of Dor; nor the inhabitants of Sidon; nor the inhabitants of Dalaph; nor the Aschazites; nor the Chebdaites; nor the Naites; nor the Eremites. [32] So Aser dwelt in the midst of the Chananites who inhabited that land, because he could not drive them out.

[33] Neither did Nephthaleim drive out the inhabitants of Baithsamys, nor the inhabitants of Baithaneth. So Nephthaleim dwelt in the midst of the Chananites who inhabited the land. And the inhabitants of Baithsamys and Baitheneth became tributary to them.

[34] As for the children of Dan, the Amorites harassed them on the mountains, for they did not suffer them to go down into the vale. [35] And the Amorites began to settle on the mount of shells, on that frequented by bears, and on that frequented by foxes, namely on Myrsinoni, and on Thalabin. But the hand of the house of Joseph was heavy on the Amorites, and they became tributary to them. [36] Now the border of the Amorites reached from the steep of Akra bin, from that rock and upwards.

\* CHAPTER II \*

SO there went up a messenger of the Lord from Galgal to *Wailing*, namely to Baithel, to the house of Israel, and said to them, Thus saith the Lord: I caused you to come up out of Egypt, and brought you into this land which I solemnly promised your fathers, and I said I will never break My covenant with you; [2] therefore you shall not make a covenant with the inhabitants of this land, nor worship their gods; but you shall break to pieces their graven images, and demolish their altars. But you have not hearkened to My voice. Because you have done these things, [3] therefore I have said, I will not drive them out from before you; but they shall be curbs for you; and their gods shall be to you a

stumbling block. [4] And when the messenger of the Lord had spoken these words to all the children of Israel, the people wept aloud. [5] So they called the name of that place, *Wailing*, and there they sacrificed to the Lord.

[6] Now when Joshua had dismissed the people, and every man had gone to his inheritance to take possession of the land, [7] though the people served the Lord all the days of Joshua, and all the days of the elders who had lived long with Joshua, and who knew all the great works which the Lord had done for Israel; [8] yet when Joshua, son of Naue, the servant of the Lord, died, at the age of a hundred and ten years, [9] and they had buried him in the border of his inheritance at Thamnathares, on mount Ephraim, on the north side of mount Gaas; [10] and all that generation was gathered to their fathers, and another generation arose after them, who knew not the Lord, nor the works which He had done for Israel, [11] the children of Israel did evil in the sight of the Lord, and served the Baalims. [12] They forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt, and went after other gods, after some of the gods of the nations around, and worshipped them, and provoked the Lord to wrath.

[13] So when they forsook Him, and served Baal, and the Asartees, [14] the anger of the Lord was kindled against Israel, and He delivered them into the hands of spoilers, who spoiled them, and sold them into the hands of their enemies round about, so that they could no longer stand before their enemies. [15] Wherever they went, the hand of the Lord was against them for evil, as the Lord had spoken, and as the Lord had solemnly denounced to them.

But when He had afflicted them grievously, [16] the Lord raised up Judges, and the Lord saved them out of the hands of those who spoiled them. [17] When they indeed hearkened not to the judges, because they went a-whoring after other gods, and worshipped them, and turned aside quickly out of the way in which their fathers had walked—did not act in obedience to the commands of the Lord; [18] still because the Lord raised up judges for them, therefore the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge, because the Lord was mollified by their groaning, by reason of them who oppressed them and afflicted them.

[19] But when the judge died, and they returned and corrupted themselves more than their fathers, by going after other gods to

serve them, and worship them, and would not quit their devices, nor their perverse ways, [20] then was the anger of the Lord kindled against Israel, and he said, Because this nation have forsaken My covenant, which I gave in charge to their fathers, and have not hearkened to My voice, [21] therefore I will not henceforth drive out from before them a man of those nations which Joshua, son of Nave, left in the land.

[22] He indeed had spared them, that by them He might prove Israel whether they would, or would not, keep the ways of the Lord to walk therein, as their fathers had kept them; and having determined to spare those nations so as not to root them out speedily, the Lord did not deliver them into the hands of Joshua.

\* CHAPTER III \*

NOW these are the nations which the Lord spared to prove Israel; with an intent moreover, in regard to all those who would be unacquainted with the wars of Chanaan, to instruct in the art of war, not only the present, [2] but the succeeding generations of the children of Israel, who knew not these things— [3] namely, the five satrapies of the Philistines, and all the Chananites, and the Sidonians, and the Evites who inhabited Lebanon from mount Aermont to Laboemath. [4] But while He was by them proving Israel, to know whether they would hearken to the commandments of the Lord, which He had given in charge to their fathers by the hand of Moses, [5] the children of Israel dwelt among the Chananites, and the Chettites, and the Amorites, and the Pherozites, and the Evites, and the Jebusites, [6] and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

[7] Thus the children of Israel did evil in the sight of the Lord. They forgot the Lord their God, and served the Baalims and the bowers. [8] And the anger of the Lord was kindled against Israel, and He delivered them into the hands of Chousarsathaim, king of Syrian Mesopotamia, and the children of Israel served him eight years. [9] But when the Israelites cried to the Lord, He raised up a rescuer for them, and delivered them, namely Gothoniel, the youngest son of Kenez, Chaleb's brother. [10] The Spirit of the Lord came upon him, and he judged Israel, and went out to war against Chousarsathaim, and the Lord delivered Chousarsathaim, king of Syrian Mesopotamia, into his hands; and his hand pre-

vailed against Chousarsathaim, [11] and the land had rest—forty years.

But when Gothoniel, son of Kenez died, [12] the children of Israel proceeded to do evil in the sight of the Lord, and the Lord strengthened Eglon, king of Moab, against Israel, because they did evil in the sight of the Lord; [13] and he gathered to him all the Ammonites, and the Amalekites, and came and smote Israel, and took possession of the city of palm trees; [14] and the children of Israel served Eglon king of Moab eighteen years. [15] But when the Israelites cried to the Lord, He raised up for them a deliverer, namely Aod, son of Gera, the Jeminite, a man who could use both hands alike. When the children of Israel sent presents by him to Eglon, king of Moab, [16] Aod made for himself a two edged dagger, a span long, and girded it under his military robe, on his right thigh, [17] and went and presented the gifts to Eglon, king of Moab. Now Eglon was a very polite man. [18] So when Aod had made an end of presenting the gifts, and had sent away the men who carried the presents, [19] he himself returned from the sculptures which are back of Galgal.

And Aod said, I have a private message to thee, O king. Whereupon Eglon said to him, Be silent. And when he had sent away from him all his attendants, [20] Aod went in to him. Now he was sitting alone in his summer parlour, upstairs. And Aod said, I have a message of God to thee, O king. Upon which Eglon arose from his seat, near him. [21] And as he was rising, Aod stretched forth his left hand, and took the dagger from his right thigh, and plunged it into his belly, [22] and thrust the haft in also after the blade, and the fat closed upon the blade, for he did not draw the dagger out of his belly.

[23] Then Aod went out by the stairs into the porch. He went out beyond the guards, having shut behind him the doors of the parlour, and bolted them. [24] And when he was gone, Eglon's servants came, but finding the doors of the parlour bolted, they said, Perhaps he is uncovering his feet in the summer parlour. [25] And when they had waited till they were ashamed, and behold the parlour door is not opened, they took the key and opened it, and behold their lord was fallen—dead upon the floor! [26] But Aod escaped while they were in confusion, and none attended to him; and having passed the sculptures he got safe to Seteirotha.

[27] And when Aod came to the land of Israel, he sounded a horn on mount Ephraim; and the children of Israel went down with him from the mountain, and he before them. [28] And he said

to them, Follow me down, for the Lord God hath delivered our enemies—Moab into our hands. So they followed him down, and took possession of the fords of the Jordan before Moab, and suffered not a man to pass. [29] And they slew of Moab that day about ten thousand men, their whole strength, even every man of valour. Not a man escaped. [30] So Moab was humbled that day, under the hand of Israel, and the land had rest for eighty years. Now Aod judged them till he died. [31] And after him arose Samegar, son of Dinach, who had slain of the Philistines six hundred men with an ox goad, and who also saved Israel.

\* CHAPTER IV \*

BUT the children of Israel proceeded again to do evil in the sight of the Lord, when Aod was dead, [2] and the Lord delivered Israel into the hand of Jabin, king of Chanaan, who reigned in Asor. Now the captain general of his army was Sisara, and he dwelt at Arisoth of the nations. [3] And the children of Israel cried to the Lord, for he had nine hundred chariots of iron, and he oppressed Israel grievously, twenty years.

[4] Now Debhora, a prophetess, the wife of Lapidoth, judged Israel at that time, [5] and had taken her seat under the palm grove of Debhora, between Rama and Baithel, on mount Ephraim; and the children of Israel went up to her for judgment. [6] And Debhora sent for Barak, son of Abineem, of Kades-Nephthaleim, and said to him, Hath not the Lord God of Israel commanded thee? Go, therefore to mount Tabor, and take with thee ten thousand men of the children of Nephthaleim, and of the children of Zabulon, [7] and I will bring out to thee, to the brook Kison, Sisara, the captain general of Jabin's army, with his chariots, and his multitude, and deliver him into thy hands.

[8] Whereupon Barak said to her, If thou wilt go with me I will go; but if thou wilt not go, I will not go; for I do not know the day when the Lord would prosper the angel with me. [9] And she said I will certainly go with thee; but know, that in the journey which thou takest, the honour of the victory will not be thine; for the Lord will deliver Sisara into the hands of a woman.

So Debhora arose, and went with Barak, of Kades. [10] And Barak called out Zabulon and Nephthaleim from Kades, and there went up after him ten thousand men, and Debhora went up with him. [11] Now Chaber, the Kinite, had removed from Kaina,

from among the children of Jobab, Moses' father-in-law, and had pitched his tent in the oak grove which is near Kades. [12] And when Sisara was told that Barak, son of Abineem, was gone up to mount Thabor, [13] he called out all his chariots, nine hundred chariots of iron, and all his people with him, from Arisoth of the nations to the brook Kison.

[14] And Debbora said to Barak, Arise, for this is the day, on which the Lord hath delivered Sisara into thy hand; for the Lord will march before thee. So Barak went down from mount Thabor with ten thousand men after him; [15] And the Lord discomfited Sisara, and all his chariots, and all his host, with the edge of the sword, before Barak. And Sisara alighted from his chariot and fled on foot. [16] And Barak pursued the chariots, and the army, to Arisoth of the nations. And the whole army of Sisara fell by the edge of the sword. There was not even a man left.

[17] Now Sisara had fled, on foot, to the tent of Jael, the wife of Chaber, the Kinite; for there was peace between Jabin, king of Asor, and the house of Chaber, the Kinite. [18] And Jael went out to meet Sisara, and said to him, Turn in my lord; turn in to me. Be not afraid. So he turned in to her—into the tent; and she covered him with a mantle. [19] And Sisara said to her, Give me, I pray thee, a little water to drink, for I am thirsty. Whereupon she opened the milk vessel, and gave him drink, and then covered him. [20] And Sisara said to her, Stand, I pray thee, at the door of the tent, and if any man come to thee and ask thee, saying, Is there a man here? thou shalt say, There is not.

[21] Then Jael, the wife of Chaber, took the pin of the tent, and a mallet in her hand, and went in softly to him, and drove the pin into his temple, and it went through into the ground. And he fainted away, and was involved in darkness. And when he was dead, [22] behold Barak came in pursuit of Sisara. And Jael went out to meet him, and said to him, Come, and I will shew thee the man whom thou seekest. So he went in with her, and behold, Sisara lay dead with the pin in his temples.

[23] So God, on that day, subdued Jabin, king of Chanaan, before the children of Israel, [24] and the hand of the Israelites prospered, and prevailed against Jabin, king of Chanaan, until they utterly destroyed him.

## \* CHAPTER V \*

THEN sung Debbora, and Barak, son of Abineem, on that day, saying:

- [2] Revelation was revealed in Israel  
When the people offered thank offerings;  
Praise ye the Lord.
- [3] Hear, O kings! and give ear, O princes!  
I will sing to *I am*, to the Lord *I am*;  
I will sing to the Lord, the God of Israel.
- [4] O Lord! in Thy march out of Seir,  
When Thou didst remove from the fields of Edom;  
The earth trembled, and heaven distilled dew;  
The clouds also distilled water.
- [5] The mountains shook at the presence of the Lord Eloi,  
That Sina, at the presence of the Lord God of Israel.
- [6] In the days of Samegar son, of Anath—in the days of  
Jael;  
They forsook the high ways and travelled in bye paths—  
They travelled in crooked winding roads.
- [7] The mighty men of Israel were fainthearted;  
They were fainthearted till Debbora arose—  
Until there arose a mother in Israel.
- [8] They had chosen new gods;  
Then was war made upon the cities of chiefs, if a buckler  
was seen,  
Or a spear among forty thousand in Israel.
- [9] My heart was fixed on what were enjoined Israel.  
Ye among the people who offer thank offerings,  
Praise ye the Lord.
- [10] Ye who have mounted your asses at noon day,  
Ye who sit in the seat of judgment,  
Ye who travel the high ways to the public assemblies,
- [11] Make proclamation on the road, on account of the voice  
of them  
Who shout amidst the drawers of water.  
There let them rehearse gracious deliverances.  
Increase, O Lord, gracious deliverances in Israel.  
Then went the people of the Lord down to their cities.
- [12] Awake, awake, Debbora! Awake, awake, utter a  
song.

Arise, Barak! And lead thy captivity captive, son of Abineem!

- [13] Then went down a remnant to the mighty—  
The Lord's people went down to him with my valiant men.
- [14] Ephraim rooted out them in Amelek;  
After thee was Benjamin with thy people;  
With me went down the scouting Machirites,  
And from Zabulon, they who array with the marshal's staff.
- [15] The leaders in Issachar also were with Debbora and Barak.  
Thus was Barak in the vales.  
He had sent a courier to the factions of Reuben.  
The bold hearted are just setting out.
- [16] Why did they tarry among their sheepfolds?  
Was it to hear the bleating of their flocks?  
For the divisions of Reuben, there were great searchings of heart.
- [17] Why abode Gafaad beyond the Jordan where he dwelt?  
And why doth Dan sojourn in ships?  
Aser seated himself on the seashore,  
And chuseth to dwell in his extreme borders.
- [18] The people of Zabulon jeoparded their lives to death;  
And Nephthaleim came to the high places of the field.
- [19] Kings had drawn themselves up in array.  
Then fought the kings of Chanaan at Thanach—  
At the waters of Mageddo;  
They had not received the gift of silver.
- [20] The stars from heaven were drawn up in array—  
From their orbits they fought against Sisara.
- [21] The torrent of Kison swept them away—  
The ancient torrent—the torrent Kison.  
My mighty soul shall trample them down.
- [22] When the feet of the horse were entangled,  
With precipitate speed, they who were able, fled.
- [23] Curse Meroz, said the messenger of the Lord.  
Curse ye it bitterly.  
Curse be every one who dwelleth therein,  
Because they came not to the help of the Lord—  
To the help of the Lord among the mighty.
- [24] Blessed among women be Jael, the wife of Chaber,  
the Kinite:  
Above women in tents may she be blessed.

- [25] He asked for water; she gave him milk;  
From her churning vessel she brought him whey.
- [26] She stretched forth her left hand to the tent pin;  
And her right hand to the workman's mallet.  
And with the mallet she smote Sisara.  
She drove the pin into his head and smote him;  
She drove the pin quite through his temples.
- [27] At her feet he had thrown himself down—  
He prostrated himself, and fell asleep at her feet.  
Throwing himself down, he had prostrated himself.  
As he lay there he fell and finished his course.
- [28] Through a window the mother of Sisara looked earnestly;  
Out of that of an archer she cried,  
Why is his chariot so long a coming?  
Why tarry the wheels of his chariot?
- [29] Her wise ladies answered her—  
Nay she returned an answer to herself,
- [30] Shall they not find him dividing spoil?  
Will he shew compassion to the head of a man?  
Sisara shall have spoils of richest dyes—  
Spoils of richest dyes of needle work.  
Rich dyes of embroidery are the spoils for his neck!
- [31] So perish all Thine enemies, O Lord,  
But let them who love Thee be like  
The going forth of the Sun in his might.
- [32] So the land had rest for forty years.

\* CHAPTER VI \*

AGAIN the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Madiam seven years. [2] And the hand of Madiam prevailed against Israel, so that because of Madiam, the Israelites made for themselves those dens which are in the mountains, and those caves and strongholds in cliffs. [3] And when the Israelites had sown, Madiam and Amelek came up, and the children of the east came up with them, [4] and encamped against them, and destroyed their fruits, all the way to Gaza. In all the land of Israel they did not leave sustenance for life, nor among the herds a bull or a jackass. [5] For they

came up with cattle. And their tents were pitched like locusts for multitude; and they and their camels were innumerable.

And they came into the land of Israel, and wasted it; [6] so that Israel was greatly impoverished by the Madiamites. [7] And when the children of Israel cried to the Lord because of Madiam, [8] the Lord sent a prophet to the children of Israel, and He said to them, Thus saith the Lord the God of Israel. It was I Who brought you up from the land of Egypt. [9] I brought you out of a house of your bondage, and delivered you out of the hand of the Egyptians, and out of the hand of all those who are afflicting you, and drove them out from before you, and gave you this their land, [10] and said to you, I the Lord am your God. You shall not fear the gods of the Amorites in whose land you dwell. But you have not hearkened to My voice.

[11] Then there came an angel of the Lord, and sat under the fir tree, which is at Ephratha, in the land of father Joas, the Esdrite. Now Gideon, his son, was beating out corn in the wine press, with an intent to flee from before Madiam. [12] And the angel of the Lord appeared to him, and said to him, The Lord is with thee—the Mighty Lord of Hosts. [13] Whereupon Gideon said to him, With me, my lord! But if the Lord is with us, why have these evils befallen us? And where are all His wondrous works, of which our fathers have told us, saying, Hath not the Lord brought us up out of Egypt? But He hath now cast us off, and delivered us into the hand of Madiam.

[14] Then the angel of the Lord turned towards him and said, Go in this thy might, and thou shalt save Israel out of the hand of Madiam. Behold I have sent thee.

[15] Upon which Gideon said to him, Me, my lord! How can I save Israel? Behold my thousand is weak in Manasses; and I am the least in my father's house.

[16] And the angel of the Lord said to him, The Lord will be with thee, and thou shalt smite Madiam like one man.

[17] Whereupon Gideon said to him, If I have found favour in thy sight, and thou wilt now do for me all that thou hast said to me, [18] go not away, I beseech thee, from this place till I come to thee, and bring out the sacrifice, and set it before thee.

And he said, I will assuredly tarry till thou return. [19] Thereupon Gideon went, and prepared a kid of the goats, and unleavened cakes of an epha of barley meal; and having put the flesh in a basket, and the soup in a pot, he brought them out to him under the fir tree, and set them before him.

[20] Then the angel of God said to him, Take the flesh, and unleavened cakes, and lay them on that rock, and pour out the soup close by. And when he had done so, [21] the angel of the Lord stretched out the point of the staff in his hand, and touched the flesh and the unleavened cakes; and fire came up out of the rock, and consumed the flesh and the unleavened cakes; and the angel of the Lord vanished out of his sight.

[22] When Gideon saw that it was an angel of the Lord, he said, Alas! alas! O Lord, my lord! For I have seen the angel of the Lord face to face. [23] And the Lord said to him, Peace be to thee. Fear not. Thou shalt not die. [24] Upon which Gideon built there an altar to the Lord, and called it *Peace of the Lord*. To this day it is still at Ephratha, which belonged to father Esdri. [25] And on that same night the Lord said to him, Take the young bull—the bull belonging to thy father, the second bull of seven years old, and having demolished the altar of Baal which is for thy father, and destroyed the arbour near it, [26] thou shalt build an altar to the Lord thy God, on the top of Maozi, in the parade; and thou shalt take the second bull, and offer whole burnt offerings on the wood of the arbour which thou hast demolished.

[27] So Gideon took ten men of his servants, and did as the Lord had spoken to him. But as he was afraid of doing it by day, because of his father's house, and the men of the city, he did it by night. [28] And when the men of the city arose early in the morning, and lo! the altar of Baal was pulled down, and the arbour near it destroyed, and they saw the second bull which he had offered on the altar which he had built, [29] they said one to another, Who hath done this? And when they had made diligent inquiry, and found, and knew that Gideon, son of Joas, had done the deed, [30] the men of the city said to Joas, Bring out thy son, and let him be put to death, because he hath pulled down the altar of Baal, and because he hath destroyed the arbour which was beside it.

[31] Whereupon Gideon, son of Joas, said to all the men who had risen up against him, Do you now plead for Baal, and will you save him? Whoever shall plead for Baal, let him be put to death this morning. If he is a god, let him plead for himself, because somebody hath pulled down his altar. [32] So this gave him on that day the name of *Jerobaal*, since he said, Let Baal plead for himself, because this altar of his is pulled down.

[33] Now all Madiam, and Amalek, and the children of the east, had assembled together and encamped in the valley of Jes-

rael. [34] And the Spirit of the Lord came upon Gideon, and he sounded a horn, and called out Abiezer after him. [35] He also sent messengers to all Manasses, and through Aser, and through Zabulon, and through Nephthaleim. And when they came up to meet him, [36] Gideon said to God, If Thou wilt save Israel by my hand, as Thou hast spoken, [37] behold I lay this fleece of wool on the threshing floor; If there be dew on this fleece only, and all the ground be dry, then I shall know that Thou wilt save Israel by my hand as Thou hast spoken. [38] This was accordingly done. And when he arose early the next morning he pressed the fleece, and wringed out the dew from the fleece, a bowl full of water.

[39] Then Gideon said to God, Let not, I beseech Thee, Thy anger be kindled against me: let me, I pray Thee, make one trial more with the fleece; and let it be dry on the fleece only, and on all the ground let there be dew. [40] And God did so that night; and it was dry on the fleece only, and on all the ground there was dew.

\* CHAPTER VII \*

THEN Jerobaal (the same is Gideon) arose early in the morning, and all the people with him, and they encamped by the well Arad. Now the camp of Madiam was to the north of him, at the foot of Gabaathamorai, in the valley.

[2] And the Lord said to Gideon, The people with thee are too numerous for Me to deliver Madiam into their hands. Perhaps they may boast against Me saying, My own hand hath saved Me. [3] Now therefore speak in the hearing of the people, and say, If any man is fearful, or timorous, let him depart from mount Galaad. So there returned of the people twenty-two thousand: and ten thousand were left.

[4] And the Lord said to Gideon, The people are still too numerous: bring them to the water, and I will purge them there for thee. And it shall be that of whomsoever I say, This man shall go with thee; he shall go with thee. And of whomsoever I say, This man shall not go with thee—he shall not go with thee. [5] So he took the people to the water. And the Lord said to Gideon, Whosoever shall lap of the water with his tongue, as a dog lappeth, him thou shalt set apart; likewise everyone who shall bow down on his knees to drink.

[6] And it came to pass that the number of them who lapped,

by putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down on their knees to drink water. [7] Then the Lord said to Gideon, By these three hundred men who have lapped I will save you, and deliver Madiam into thy hands. Let all those people therefore go, every man to his home. [8] So they took the people's provisions at their hands, and their trumpets; and having dismissed all the rest of Israel, every man to his tent, he retained the three hundred.

Now the camp of Madiam was below him in the vale. [9] And that night the Lord said to him, Arise, and go down through the camp, for I have delivered it into thy hand. [10] But if thou art afraid to go down; go thou, and thy servant Phara, to the edge of the camp, [11] and hear what they will say, and afterwards thy hands will be strengthened to go down into the camp. So he and his servant Phara went down to a company of fifty, who were in the camp. [12] Now Madiam, and Amalek, and all the children of the east lay along in the valley, like grasshoppers, for multitude, and their camels were innumerable. They were like the sand on the seashore for multitude.

[13] And when Gideon drew near, behold there was a man telling his comrade a dream. And he said, Behold I have had a dream. I thought I saw a cake of barley bread rolling about in the camp of Madiam, and it came to this tent, and smote it, and it fell. It indeed overturned it, and the tent fell. [14] And his comrade answered, and said, Is not this the sword of Gideon, son of Joas, the Israelite? God hath delivered into his hand Madiam and all this camp.

[15] And when Gideon heard the dream, and the interpretation of it, he worshipped the Lord, and returned to the camp of Israel, and said, Arise, for the Lord hath delivered into our hand the camp of Madiam. [16] Then he divided the three hundred men into three companies, and put a trumpet in every man's hand, and empty pitchers with lamps in the pitchers, [17] and said to them, Attend to me and do as I do. And whatever I do when I come to the edge of the camp, see that you do the same. [18] When I sound the horn, I and all with me; sound ye your horns, all around the camp, and say, For the Lord and for Gideon.

[19] So Gideon, and the three hundred men who were with him, came to the border of the camp, at the beginning of the middle watch, and having alarmed the guards, they sounded the horns, and shook the pitchers which were in their hands. [20] And when the three companies had sounded the horns, they broke the pitch-

ers, and held the flambeaus in their left hands, and their trumpets in their right, and shouted, A sword for the Lord and for Gideon, [21] and stood every man in his place around the camp. And while the whole camp was running, and making signals, and fleeing, [22] they sounded the three hundred horns; and the Lord set every man's sword against his fellow throughout the whole camp. [23] And when the host had fled as far as Bethseed, Tagaratha-Abelmeoula near Tabath, the men of Israel assembled from Nephthaleim, and from Aser, and from all Manasses, and pursued Madiam.

[24] And Gideon sent messengers through all Ephraim, saying, Haste down to meet Madiam, and take possession of the waters, even to Baithera, and the Jordan. [25] Upon which the men of Ephraim assembled, and, before the Madiamites came up, got possession of the waters, even to Baithera, and the Jordan, and they took the princes of Madiam, Oreb and Zeb, and they slew Oreb at Sour Oreb, and Zeb they slew at Jakeph Zeph. And having pursued Madiam, they brought the heads of Oreb and Zeb to Gideon, from the border of the Jordan.

\* CHAPTER VIII \*

AND the man Ephraim said to Gideon, What is this that thou hast done to us in not calling upon us when thou wentest out to fight Madiam? And they spoke sharply to him. [2] But he said to them, What have I now done in comparison of you? Is not the gleaning of Ephraim better than the vintage of Abiezer? [3] The Lord hath delivered into your hand the princes of Madiam, Oreb and Zeb. Now what have I been enabled to do in comparison of you? And upon his saying this, their anger against him abated.

[4] And when Gideon came to the Jordan, and crossed it, he and the three hundred men who were with him, hungry, but still pursuing, [5] he said to the men of Socchoth, Give, I pray you, bread to feed the people who follow me, for they are faint, and behold I am pursuing Zebec and Salmana, the kings of Madiam. [6] And the chiefs of Socchoth said, Is the hand of Zebec and Salmana now in thy hand, that we should give thy army bread? [7] Thereupon Gideon said, For this, when the Lord hath delivered Zebec and Salmana into my hand, I will tear your flesh with the thorns of the wilderness, even with those of Barkenim. [8] And he went up thence to Phanuel, and spoke to them in like manner; and the men of Phanuel answered him as the men of

Socchoth had done. [9] Whereupon Gideon said to the men of Phanuel, When I return in peace, I will demolish that tower.

[10] Now Zebec and Salmana were at Karkar, and their army with them, about fifteen thousand men, all who were left of the whole host of the foreign tribes, they who had fallen being a hundred and twenty thousand men who drew the sword.

[11] So Gideon went up by the way of them who dwell in tents, eastward of Nabai and Jegebal, and smote the camp, though the camp thought themselves secure. [12] And Zebec and Salmana fled, and he pursued them, and took the two kings of Madiam, Zebec and Salmana, and discomfited the whole host. [13] And when Gideon, son of Joas, returned from the engagement, back from the engagement at Ares; [14] he caught a young man of the men of Socchoth, and inquired of him, and he wrote down for him the names of the chiefs of Socchoth, and of their elders, seventy-seven men. [15] And when Gideon came to the chiefs of Socchoth, he said, Behold Zebec and Salmana, with whom you upbraided me, saying, Is the hand of Zebec and Salmana now in thy hand, that we should give bread to the men with thee who are faint? [16] Then he took the elders of the city, and scourged them with the thorns of the wilderness, even with those of Barkenim.

And when he had scourged the men of that city, in the midst of them, [17] he demolished the tower of Phanuel, and slew the men of that city. [18] Then he said to Zebec and Salmana, What sort of men were they whom ye slew at Tabor? And they said, As thou art so were they. They resembled the children of a king. [19] Whereupon Gideon said, They were my brothers, the sons of my mother. As the Lord liveth, if you had saved them alive, I would not have killed you. [20] Then he said to Jether his first born, Arise and slay them. But the youth drew not his sword, for he was afraid, for he was yet very young. [21] Whereupon Zebec and Salmana said, Arise thou thyself, and fall upon us, for thou hast the strength of a man. So Gideon arose, and slew Zebec and Salmana, and took the ornaments which were on the necks of their camels.

[22] Then Israel said to Gideon, My lord, rule over us, both thou and thy son, and thy son's son, because thou hast saved us out of the hand of Madiam. [23] But Gideon said to them, I will not rule over you. Nor shall my son rule over you. The Lord will rule over you. [24] Then Gideon said to them, I have a favour to ask of you. Give me every man the earrings of his spoils; for the enemy wore gold earrings, because they were Ismaelites.

[25] And they said, We will give them cheerfully. So he spread his mantle, and they threw thereon, every man, the earrings of his spoils; [26] and the weight of the gold earrings, which he had requested, was a thousand seven hundred shekels of gold, exclusive of the necklaces, and bracelets, and the garments, and purple robes, which were on the kings of Madiam, and exclusive of the chains which were about the neck of their camels. [27] And of this Gideon made an ephod, and set it up in his city in Ephratha; and all Israel went there a-whoring after it, and it became a stumbling block to Gideon, and his house.

[28] Thus Madiam was subdued before the children of Israel, so that they never any more raised their head. And the land had rest forty years during the days of Gideon. [29] And Jerobaal, son of Joas, went and dwelt at his house.

[30] Now Gideon had seventy sons who proceeded from his loins, for he had many wives. [31] He had moreover a concubine, in Sychem, and she also bore him a son, and called his name Abimelech. [32] And Gideon, son of Joas, died in his city, and was buried in the tomb of his father Joas, in Ephratha Abiesdri. [33] And when Gideon was dead the children of Israel turned, and went a-whoring after the Baalims, and made for themselves a covenant with Baal, that he should be their god. [34] The children of Israel neither remembered the Lord God who had delivered them out of the hands of all those who afflicted them round about; [35] nor did they deal kindly with the house of Jerobaal, namely Gideon, according to all the good which he had done for Israel.

\* CHAPTER IX \*

FOR when Abimelech, son of Jerobaal, went to Sychem, to his mother's brethren, and spoke to them, and to all the relations of the house of his mother's father, saying, [2] Speak I pray you in the hearing of all the men of Sychem, Which is best for you—that seventy men, even all the sons of Jerobaal, should rule over you—or that one man should rule over you? Remember also that I am your bone and your flesh, [3] his mother's brethren spoke all these words for him in the hearing of the men of Sychem, and their heart inclined to follow Abimelech; for they said, He is our brother.

[4] So they gave him seventy weight of silver, out of the house of Baal-berith; and Abimelech hired for himself vain profligate

men, who followed him; [5] and he went to his father's house at Ephratha, and slew his brothers, the sons of Jerobaal, seventy men, on one stone. Jotham indeed, the youngest son of Jerobaal was left, for he had [6] hid himself. Then all the Sychemites, and all the house of Bethmaalo, assembled and went and proclaimed Abimelech king, near the oak grove, which was invented for the assembling at Sychem.

[7] When the news of this was told Jotham, he went and stood on the top of mount Garizin, and raising his voice, he wept, and said to them, Hear me, ye Sychemites, that God may hear you.

[8] The trees went forth to anoint a king over them, and they said to the olive, Reign thou over us. [9] But the olive said to them, Shall I leave my fatness with which men honour God, and go to wave over the trees? [10] Then the trees said to the fig tree, Come thou and reign over us. [11] But the fig tree said to them, Shall I leave my sweetness, and good fruit, and go to wave over the trees? [12] Then the trees said to the vine, Come and reign over us. [13] But the vine said to them, Shall I leave my wine, which cheereth gods and men, and go to wave over the trees? [14] Then all the trees said to the bramble, Come thou and reign over us. [15] Upon which the bramble said to the trees, If in truth you anoint me to reign over you, come and stand in my shade; if not, let a fire go out from me, and consume the cedars of Lebanon.

[16] Now therefore if you have acted with truth and uprightness in making Abimelech king; and if you have dealt righteously with Jerobaal, and his house, or done to him according to the deserving of his hand— [17] As my father fought for you, and adventured his life, and delivered you out of the hand of Madiam, [18] and you have risen up against my father's house, and have slain his seventy sons on one stone, and made Abimelech, the son of his concubine, king over the men of Sychem, because he is your brother— [19] if therefore you have this day acted with truth, and uprightness, in regard to Jerobaal, and his house, may you have joy in Abimelech, and he have joy in you: [20] but if not; may a fire come out from Abimelech, and consume the Sychemites, and the house of Bethmaalo; and may a fire come out from the Sychemites, and the house of Bethmaalo, and consume Abimelech. [21] Then Jotham fled, and left his country, and went to Baier, and dwelt there for fear of his brother Abimelech.

[22] Now when Abimelech had reigned three years over Israel, [23] God sent an evil spirit between Abimelech and the Sychemites, and the Sychemites dealt treacherously with the house of

Abimelech, [24] that he might bring the injustice done to the seventy sons of Jerobaal, and lay their blood, on the head of their brother Abimelech, who slew them, and on the Sychemites because they strengthened his hands to kill his brothers. [25] And the Sychemites set men in ambush for him on the tops of the mountains, and they robbed all that came along by them that way: and king Abimelech had information of this.

[26] But when Gaal, son of Jobel, came with his brethren, and joined the Sychemites, the men of Sychem put confidence in him, [27] and went out into the fields, and gathered their vintage, and trod out their grapes, and uttered the usual shouts of joy, and carried offerings to the house of their god, and ate and drank, and cursed Abimelech. [28] And Gaal, son of Jobel, said, Who is Abimelech? And who is the son of Sychem, that we should serve him? Is not this son of Jerobaal and Zebul his overseer—his slave, with all the men of Emmor, the property of father Sychem? Why then should we serve him? [29] O that this people were under my hand! I would depose Abimelech, and say to him, Increase thy army, and come out.

[30] When Zebul, the ruler of the city, heard the words of Gaal, son of Jobel, he was fired with indignation, [31] and sent messengers secretly to Abimelech, saying, Behold Gaal, son of Jobel, with his brethren, are come to Sychem, and lo! they have set the city against thee. [32] Now therefore arise by night, thou, and the people with thee, and lie in wait in the fields; [33] so that in the morning, soon as the sun is up, thou mayst rise betimes, and approach the city, and behold when he and the people with him go out, and meet thee, thou shalt do to him as the occasion may direct. [34] Accordingly Abimelech arose by night, and all the people with him, and lay in wait against Sychem, in four companies. [35] And Gaal, son of Jobel, went out and stood at the entrance of the gate of the city, and Abimelech, and the people with him, arose from the ambush.

[36] And when Gaal, son of Jobel, saw the people, he said to Zebul, Behold there are people coming down from the tops of the mountains. And Zebul said to him, Thou seest the shadow of the mountains like men. [37] And Gaal spoke again, and said, Behold there are people coming down, westward, from the middle ground, and there is another company coming by the way of Elon-maonenim. [38] Then Zebul said to him, Where is now thy mouth with which thou saidst, Who is Abimelech, that we should serve him? Is not this the people whom thou didst despise? Go out

now, I pray thee, and fight them. [39] Whereupon Gaal went out before the men of Sychem, and drew up in array against Abimelech, [40] and Abimelech pursued him, and he fled from before him, and there fell many wounded, even to the entrance of the gate.

[41] Then Abimelech went to Aremo, and Zebul expelled Gaal and his brethren, that they should not dwell in Sychem. [42] And the next morning the people went out to the fields. When this was told Abimelech, [43] he took the people, and divided them into three companies, and lay in wait in the fields. And when he had taken a view, and behold the people came out of the city, he rose upon them, and smote them; [44] and Abimelech, and the officers who were with him, rushed forward and took post at the entrance of the gate of the city, and the two other companies fell upon all in the fields, and smote them. [45] And Abimelech fought against the city the whole day, and having taken the city, he slew the people in it, and demolished the city, and sowed it with salt.

[46] Now when all the men of the tower of Sychem heard this, they repaired to the fort Baithel-berith. [47] And when it was told Abimelech that all the men of the tower of Sychem were assembled together, he went up to mount Selmon, with all the people who were with him. [48] And Abimelech took an axe in his hand, and cut a bough of a tree, and took it and put it on his shoulder, and said to the people who were with him, Haste and do as I—what you have seen me do. [49] So they cut every man a bough, and went after Abimelech, and piled them up against the fort, and set the fort on fire about them, so that all the men of the tower of Sychem died, about a thousand men and women.

[50] Then Abimelech went from Baithel-berith, and encamped against Thebes, and took it. [51] But there was a strong tower in the midst of the city, and all the men and the women of the city fled thither, and shut the gate after them, and went up to the top of the tower. [52] And Abimelech came to the tower, and when they opposed him, Abimelech went near to the gate of the tower to set it on fire, [53] and a woman threw a piece of a millstone upon Abimelech's head, and fractured his skull; [54] whereupon he cried hastily to the young man who carried his armour, and said to him, Draw my sword, and kill me, that they may not say, A woman killed him. So his servant run him through, and he died. [55] And when the men of Israel saw that Abimelech was dead, they went every man to his place.

[56] Thus God turned upon Abimelech the wickedness which

he had committed against his father, in killing his seventy brothers. [57] God also turned upon the head of the men of Sychem all their wickedness, and upon them came the curse of Jotham, son of Jerobaal.

\* CHAPTER X \*

AND after Abimelech, there arose to defend Israel, Thola, son of Phuah, the son of his father's brother, a man of Issachar, and he dwelt at Samir on mount Ephraim. [2] And when he had judged Israel twenty-three years, he died, and was buried at Samir.

[3] And after him arose Jair, the Galaadite, and he judged Israel twenty-two years. [4] Now he had thirty-two sons, who rode on thirty-two ass-colts, and they had thirty-two cities, which are called *The folds of Jair* to this day, in the land of Galaad. [5] And Jair died, and was buried at Ramnon.

[6] And the children of Israel proceeded again to do evil in the sight of the Lord, and served the Baals, and the Astartes, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of Ammon, and the gods of the Philistines, and forsook the Lord, and did not serve him. [7] Whereupon the anger of the Lord was kindled against Israel, and he delivered them into the hands of the Philistines, and into the hand of the children of Ammon, [8] and they afflicted, and oppressed the children of Israel, at that time eighteen years, even all the children of Israel who were on the border of the Jordan, in the land of the Amorites, in Galaad. [9] Moreover the children of Ammon crossed the Jordan to fight against Juda, and Benjamin, and against Ephraim, so that the Israelites were grievously oppressed.

[10] And when the children of Israel cried to the Lord, and said, We have sinned against Thee, because we have forsaken God, and served Baals, [11] the Lord said to the Israelites, Did I not deliver you out of Egypt, and from the Amorites and the Ammonites, and the Philistines, [12] and the Sidonians, and Amalek, and Madiam, who afflicted you? When you cried to Me, I saved you out of their hands. [13] But you have forsaken Me, and served other gods, therefore I will deliver you no more. [14] Go and cry to the gods which you have chosen for yourselves, and let them deliver you in the time of your tribulation. [15] And the children of Israel said to the Lord, We have sinned. Do Thou Thyself to us, what-

ever seemeth good in Thine eyes, but deliver us this time. [16] And they put away the strange gods from among them, and served the Lord alone. Whereupon His heart relented at the distress of Israel.

[17] Now the children of Ammon had gone up, and encamped in Galaad; and the children of Israel assembled and encamped at the watch tower. [18] And the people, the chiefs of Galaad, said to one another, Whoever will undertake to fight the children of Ammon, he shall be ruler over all the inhabitants of Galaad.

\* CHAPTER XI \*

NOW Jephthae, the Galaadite, was at the head of an army. He was the son of a harlot, who bore Jephthae to Galaad. [2] Galaad's wife also bore him sons; and when the wife's sons grew up, they thrust out Jephthae, and said to him, Thou shalt have no inheritance in the house of our father; for thou art the son of a concubine. [3] Upon which Jephthae fled from the face of his brothers, and dwelt in the land of Tob. And there were gathered to Jephthae men of desperate fortunes, who went out with him.

[4] Now when the children of Ammon came out in array to fight against Israel, [5] the elders of Galaad went to bring Jephthae from the land of Tob, [6] and they said to him, Come and be our leader that we may fight the Ammonites; [7] whereupon Jephthae said to the elders of Galaad, Have you not hated me, and driven me from my father's house, and sent me away from you? Why then are you come to me now when you are in distress? [8] And the elders of Galaad said to him, It is for this very reason, that we have now come to thee. Therefore thou must come with us, and fight the children of Ammon, and thou shalt be our chief over all the inhabitants of Galaad.

[9] Then Jephthae said to the elders of Galaad, If you take me back to fight the children of Ammon, and the Lord deliver them up before me, I shall be your chief? [10] And the elders of Galaad said to him, Let the Lord be witness between us, if we do not according to this thy word.

[11] Thereupon Jephthae went with the elders of Galaad, and the people made him head and leader over them. [12] And when Jephthae had repeated all these his terms before the Lord, at Massepha, he sent messengers to the king of the Ammonites, saying, What hast thou to do with me, that thou art come up

against me to fight in my land? [13] And the king of the Ammonites said to Jephthae's messengers—Because Israel took my land when they came up out of Egypt, from Arnon to Jabok, and to the Jordan. Now therefore restore me those lands peaceably, and I will depart.

[14] Thereupon Jephthae again sent messengers to the king of the Ammonites, [15] and said to him, Thus saith Jephthae, Israel did not take the land of Moab, nor the land of the children of Ammon. [16] For when they came out of Egypt, Israel marched through the wilderness to the sea of Siph, and came to Kades; [17] and Israel sent messengers to the king of Edom, saying, Let me, I pray thee, march through thy land; but the king of Edom did not consent.

They sent also to the king of Moab; but the king of Moab did not consent. So after halting at Kades, [18] Israel marched through the wilderness, and went round the land of Edom, and the land of Moab, and came eastward of Moab, and encamped on the bank of the Arnon, but did not enter the borders of Moab; [19] for Arnon was the boundary of Moab.

Then Israel sent messengers to Seon, king of the Amorites—the king of Esebon, and said to him, Let us we pray thee pass through thy land to our place; [20] but Seon would not trust Israel to pass through along his border, but assembled all his people, and encamped at Jasa, and came to an engagement with Israel. [21] And the Lord God of Israel delivered into the hands of Israel, Seon and all his people, and they smote him. [22] So Israel took possession of all the land of the Amorites, who inhabited the country [23] from Arnon to Jabok and from the wilderness to the Jordan. Now therefore hath the Lord God of Israel removed the Amorites from before His people, and art thou to possess them? [24] If thy god Chamos were to put thee in possession of any places, wouldst thou not possess them? And shall not we succeed all those whom the Lord our God hath removed from before us? [25] Besides, art thou in any respect better than Balak, son of Sepphor, king of Moab? Did he ever contend with Israel, or go to war with them about this, [26] all the while they lived in Esebon, and the borders thereof, and in the land of Aroer, and the borders thereof, and in all the cities along the Jordan, for three hundred years? Why didst thou not in all this time recover them? [27] Now therefore I call God to witness, that I have not sinned against thee, and that thou dealest wrongfully in going to war with me. Let the Lord, who is Judge, judge this day between Israel and the Ammonites.

[28] And when the king of the Ammonites hearkened not to the message which Jephthae sent him, [29] the Spirit of the Lord came upon Jephthae, and he marched through Galaad, and Manasses, and passed the watch tower of Galaad, into the border of the children of Ammon.

[30] And Jephthae vowed a vow to the Lord, and said, If thou deliver the children of Ammon into my hand, [31] it shall be, that whosoever cometh from the door of my house to meet me, when I return in peace from the children of Ammon, shall be for the Lord. Him will I dedicate as a whole burnt offering. [32] And when Jephthae passed on to come to battle with the children of Ammon, the Lord delivered them into his hand, [33] and he smote them from Aroer all the way to Arnon, through the number of twenty cities, and even to Ebelcharmin, with a prodigious slaughter. And when the children of Ammon were subdued before the children of Israel, [34] and Jephthae came to Massepha, to his house, behold his daughter came out to meet him, with timbrels and choirs. Now she was his only child. Besides her, he had neither son nor daughter.

[35] And when he saw her he rent his clothes, and said, Alas! Alas! my daughter! Thou hast indeed troubled me; and thou thyself mayst be in trouble with me, for I have opened my mouth to the Lord against thee, and I cannot go back.

[36] Upon which she said to him, Hast thou, my father, opened thy mouth to the Lord? Do to me according to what hath proceeded out of thy mouth, since the Lord hath executed vengeance for thee on thine enemies—on the children of Ammon. [37] Then she said to her father, Grant me; my father, I pray thee, this favour. Let me alone two months, and I will go up and down on the mountains, and bewail my virginity—I call God to witness, with only my female attendants. [38] And he said, Go.

So he sent her away two months, and she went with her female attendants, and bewailed her virgin state on the mountains. [39] And at the end of two months she returned to her father and he performed with her his vow, which he had vowed; so she knew not a man. And it was a custom in Israel, [40] from year to year, for the daughters of Israel to go and bewail the daughter of Jephthae, the Galaadite, four days in the year.

## \* CHAPTER XII \*

NOW the Ephraimites assembled, and went northward, and said to Jephthae, Why didst thou go to fight the Ammonites, and not call on us to go with thee? We will burn thy house over thee with fire. [2] And Jephthae said to them, When I and my people, and the children of Ammon, were at hard conflict, I called on you; but you did not save me out of their hands. [3] So when I saw that thou wast not a deliverer, I put my life in my hand, and went against the Ammonites, and the Lord delivered them into my hand. Why then are you come up this day to fight against me?

[4] Then Jephthae re-assembled all the men of Galaad, and came to an engagement with Ephraim. And the men of Galaad smote Ephraim. Because they of Ephraim who were saved, said, You Galaadites belong partly to Ephraim, and partly to Manasses, [5] therefore the Galaadites seized the passages of the Jordan before Ephraim; and when those of Ephraim who escaped, said, Let us cross over; the men of Galaad said to them, Art thou an Ephraimite? [6] And when any said, No, then they said to him, say, *Stachys*, the watchword [*Heb.* Shibboleth]. And if he did not pronounce it distinctly, they took him, and slew him at the passages of the Jordan. So there fell of Ephraim, at that time, forty-two thousand men.

[7] And Jephthae judged Israel six years. Then Jephthae the Galaadite died, and was buried in his own city, Galaad. [8] And after him, Abaissan of Bethlehem, judged Israel. [9] And he had thirty sons and thirty daughters. His daughters he sent abroad, and he brought from abroad thirty daughters for his sons, and he judged Israel seven years. [10] And Abaissan died, and was buried in Bethlehem. [11] And after him Ailom, the Zabulonite, judged Israel ten years. [12] And Ailom the Zabulonite died, and was buried in Ailom, in the land of Zabulon. [13] And after him Abdon, son of Ellel, the Pharathonite, judged Israel. [14] And he had forty sons, and thirty grandsons, who rode on seventy colts; and he judged Israel eight years. [15] Then Abdon, son of Ellel the Pharathonite, died, and was buried at Pharathon, in the land of Ephraim, on mount Amelek.

## \* CHAPTER XIII \*

AND the children of Israel again proceeded to do evil in the sight of the Lord, and the Lord delivered them into the hand of the Philistines, forty years. [2] Now there was a man of Saraa, a community of the Danites, whose name was Manoe; and his wife was barren, and never had a child. [3] And an angel of the Lord appeared to the woman, and said to her, Behold, thou art barren and hast never had a child. But thou shalt conceive a son. [4] Now therefore be careful not to drink wine, nor any fermented liquor, nor eat anything which is unclean. [5] For behold thou art with child, and shalt bear a son; and on his head a razor shall not come; for the child shall be a Nazarite to God from the womb. And he shall begin to save Israel out of the hand of the Philistines.

[6] And the woman went, and told her husband, saying, There came to me a man of God, and his visage was like that of an angel of God, very awful, so that I did not ask him whence he was, nor did he tell me his name. [7] But he said to me, Behold thou art with child, and shalt bear a son. Now therefore thou must not drink wine nor any fermented liquor, nor eat anything unclean; for the child shall be consecrated to God, from the womb to the day of his death.

[8] Whereupon Manoe prayed to the Lord, and said, O Lord Adonaie! grant me that the man of God, whom thou didst send, may come to us again, and instruct us what we shall do to the child which is to be born. [9] And God hearkened to the voice of Manoe, and the angel of God came again to the woman. Now she was sitting in the field, and Manoe her husband was not with her. [10] So the woman hastened, and ran and told her husband, and said to him, The man hath appeared to me, who came to me before. [11] Upon which Manoe arose, and went with his wife, and when he came to the man, he said to him, Art thou the man who spoke to my wife?

And the angel said, I am. [12] Then Manoe said, Now the thing will come to pass. How is the child to be educated, and what is he to do? [13] And the angel of the Lord said to Manoe, He must abstain from all the things which I mentioned to this woman. [14] He must eat nothing which proceedeth from the vine, nor drink wine, nor any fermented liquor, nor eat anything which is unclean. He must observe all that I have commanded her. [15] Then Manoe said to the angel of the Lord, Let us detain thee here

till we set before thee a kid of the goats. [16] And the angel of the Lord said to Manoe, Though thou detain me I cannot eat of thy victuals; but if thou wouldst offer a whole burnt offering, offer it to the Lord. [17] Because Manoe did not know that he was an angel of the Lord, therefore Manoe said to him, What is thy name, that when thy word cometh to pass we may honour thee? [18] And the angel of the Lord said to Manoe, Why askest thou my name? It is indeed *Wonderful*.

[19] Then Manoe took the kid of the goats, with the sacrifice of flour, and carried them up upon the rock for the Lord. And he went apart to offer the sacrifice, while Manoe and his wife were looking on. [20] And when the flame ascended above the altar, up towards heaven, the angel of the Lord ascended in the flame. When Manoe and his wife saw this, they fell flat with their face to the ground. [21] And as the angel of the Lord no more appeared to Manoe and his wife, Manoe then knew that he was an angel of the Lord; [22] whereupon he said to his wife, We shall surely die, for we have seen God. [23] But his wife said to him, Had it been the will of the Lord to cause us to die, He would not have received at our hand a whole burnt offering, and a sacrifice; nor would He have shewed us all these things; nor would He, as on this occasion, have caused us to hear these things.

[24] So the woman bore a son, and called his name Sampson; and the child grew, and the Lord blessed him; [25] and the Spirit of the Lord began to go out with him, at the camp of Dan, between Saraa and Esthaol.

\* CHAPTER XIV \*

AND Sampson went down to Thamnatha, and saw at Thamnatha a woman of the daughters of the Philistines, [2] and he came up, and told his father and his mother, and said, I have seen a woman at Thamnatha, of the daughters of the Philistines. Now therefore get her for me for a wife. [3] And his father and his mother said to him, Are there not daughters of thy brethren, or a woman among my whole tribe, that thou shouldst go to take a wife from among the uncircumcised Philistines? But Sampson said to his father, Get this woman for me; for she is right in my eyes. [4] His father and his mother did not know that it was of the Lord, that he was seeking to take vengeance on the Philistines.

Now at that time the Philistines had dominion over Israel.

[5] Then Sampson went down, with his father and his mother to Thamnatha, and when he came to the vineyard of Thamnatha, behold, a young roaring lion met him; [6] and the Spirit of the Lord came upon him, and he crushed him as one would a kid; though he had nothing in his hands. But he did not tell his father or his mother what he had done. [7] So they went down, and spoke to the woman, and the matter was settled to Sampson's satisfaction.

[8] And when he returned, the year after, to take his wife, he turned aside to see the carcass of the lion, and behold there was a swarm of bees, and honey in the lion's mouth. [9] So he took out some of the combs in his hand, and went on eating; and when he came to his father and his mother, he gave them, and they ate thereof. But he did not tell them that he had taken the honey out of the lion's mouth. [10] And when his father went down to the woman, Sampson made an entertainment there seven days; for so young men usually do. [11] Now when they saw him, they made choice of thirty men to be with him.

[12] And Sampson said to them, I will propound to you a riddle; if you explain it during the seven days of the entertainment, or find out the meaning of it, I will give you thirty fine linens, and thirty suits of apparel: [13] but if you cannot tell me, you shall give me thirty fine linens and thirty changes of apparel.

And they said, Propound thy riddle that we may hear it. [14] Then he said to them, What eatable came from the eater; and, from the fierce, what that is sweet? [15] And when in the course of three days they could not explain the riddle, they on the fourth day said to Sampson's wife, Ask we pray thee thy husband, and get him to explain the riddle to thee, lest we burn thee and thy father's house with fire. Have you invited us to do us an injury?

[16] So Sampson's wife wept before him, and said, Thou dost but hate me, and hast not loved me; for thou hast not told me the riddle which thou hast propounded to the children of my people.

And Sampson said to her, If I have not told it to my father and my mother, should I tell thee? [17] But as she continued to weep before him, during the seven days, while the feast lasted, he at length on the seventh day told her, because she importuned him; and she told the children of her people.

[18] So the men of the city said to him on the seventh day, before the sun was set, What is sweeter than honey, and what fiercer than a lion? Upon which Sampson said to them, If you had not ploughed with my heifer, you would not have known my riddle.

[19] Then the Spirit of the Lord came upon him, and he went

down to Askalon, and slew of them thirty men, and took their garments, and gave the suits to them who had expounded the riddle. And Sampson was filled with wrath, and went up to his father's house, [20] and Sampson's wife was married to one of those friends of his, with whom he had contracted friendship.

\* CHAPTER XV \*

THE next year, however, in the days of the wheat harvest, Sampson visited his wife with a kid of the goats, and said, Let me go in, to my wife, into the chamber; but her father would not suffer him to go in. [2] And her father said, I thought that thou didst utterly hate her, therefore I gave her to one of thy friends. But is not her younger sister better than she? Let this one, I pray thee, be thine, instead of her. [3] Thereupon Sampson said to them, Now, at least for once, I must be justified by the Philistines in doing them an injury. [4] Then Sampson went and caught three hundred foxes, and he took torches; and when he had turned tail to tail, [5] he put a torch between every two tails, and tied them, and set fire to the torches, and let them go through the standing corn of the Philistines. And they burned both what was on the threshing floors, and the standing corn, and also the vineyards, and the olive trees.

[6] Whereupon the Philistines said, Who hath done this? And when they were told that it was Sampson, the son-in-law of Thamni, because he had taken his wife, and given her to one of his friends, the Philistines went up and burned her, and her father's house, with fire.

[7] And Sampson said to them, As you have served her, so I will take vengeance on you, and then I will be at rest. [8] So he smote them in combat with a great slaughter, and went down and dwelt in a hollow of the rock Etam.

[9] Then the Philistines went up, and encamped in Juda, and spread themselves through Lechi. [10] And the chief of Juda said, Why are you come up against us?

And the Philistines said, We are come up to bind Sampson, and to do to him as he hath done to us.

[11] Upon this three thousand men of Juda went down to the hollow of the rock Etam, and said to Sampson, Dost thou not know that the Philistines have dominion over us? Why then hast thou done this to us?

And Sampson said, As they did to me, so have I done to them.

[12] Then they said to him, We are come down to bind thee, and deliver thee into the hands of the Philistines.

And Sampson said to them, Swear to me. Perhaps you yourselves will fall upon me.

[13] And they said to him, No; we will only bind thee fast, and deliver thee into their hands; but we will not put thee to death. So They bound him with two new ropes, and brought him up from the rock. [14] And when they came to the place called *Jaw Bone*, the Philistines shouted, and ran to meet him. And the Spirit of the Lord came upon him; and the cords which were on his arms became like tow, which is burned with fire; and the bands dropped from his hands, [15] and he found the jaw bone of an ass lying there; so he stretched forth his hand, and took it up, and with it smote a thousand men.

[16] And Sampson said, With the jaw of an ass I have utterly routed them; for with the jaw of an ass I have slain a thousand men. [17] And when he had done speaking, he threw the jaw out of his hand, and called that place, *Slaughter of the Jaw*. [18] And being very thirsty he wept before the Lord and said, Thou hast vouchsafed this great deliverance to the hand of thy servant; but now I must die of thirst, and fall into the hands of the uncircumcised. [19] Whereupon God caused that pool at Jaw to break forth, and water flowed out of it, and he drank, and his spirit returned, and he revived. For this cause the name of that fountain which is at Jaw is now called, *The Fountain of the Invoked*.

[20] Now he judged Israel in the days of the Philistines twenty years.

\* CHAPTER XVI \*

THEN Sampson went to Gaza, and saw there a woman—a harlot, and went in to her. [2] And when the Gazites were told that Sampson was come there, they surrounded him, and lay in wait for him the whole night, at the gate of the city. They indeed kept quiet all the night, saying, When the dawn appeareth we shall kill him. [3] But when Sampson had lain till midnight, he arose in the middle of the night, and took the doors of the city gate with the two posts, and lifted them up with the bar, and laid them on his shoulders, and went up to the top of the mountain which looked towards Chebron, and deposited them there.

[4] And after this he loved a woman at Alstorach, whose name was Dalida; [5] and the chiefs of the Philistines went up to her and said to her, Entice him, and see wherein his great strength lieth, and how we may prevail over him, and bind him so as to humble him; and we will give thee, every one of us eleven hundred pieces of silver.

[6] Upon this Dalida said to Sampson, Tell me, I pray thee, wherein thy great strength lieth, and with what thou couldst be bound so as to be humbled.

[7] And Sampson said to her, Were they to bind me with seven thongs, wet, but not rotten, I should lose my strength, and be as other men. [8] So the chiefs of the Philistines brought her seven thongs, wet, but not rotten, and she bound him with them. [9] Now she had men lying in wait in her chamber.

Then she said to him, The Philistines are upon thee, Sampson. Upon which he broke the thongs, as one would break a thread of tow, when it is touched with fire. So his strength was not known.

[10] Then Dalida said to Sampson, Behold, thou hast deceived me and told me lies. Now therefore tell me with what thou canst be bound. [11] And he said to her, Were they to bind me with new ropes which have never been used, I should lose my strength, and be like other men.

[12] So Dalida took new ropes, and bound him with them, and the men in ambush came out of the chamber and she said, The Philistines are upon thee, Sampson! Whereupon he broke them from his arms like a thread. [13] Then Dalida said to Sampson, Behold, thou hast deceived me and told me lies. Tell me, I pray thee, with what thou canst be bound.

And he said to her, If thou wert to weave these seven locks of my head with the woof, and fasten them into the wall with that pin, I should be as weak as other men.

[14] So when he went to sleep, Dalida took the seven locks of his head, and wove them with the woof, and fastened them with the pin to the wall, and said, The Philistines are upon thee Sampson! Whereupon he roused from his sleep, and pulled the pin of the web out of the wall. [15] Then Dalida said to Sampson, How canst thou say, I love thee, when thy heart is not with me? These three times thou hast deceived me, and hast not told me wherein thy great strength lieth.

[16] And as she continued to afflict him daily with her speeches, and press him, and tired him even to death, [17] he at length told her all his heart, and said to her: There hath never come a razor on

my head, because I am consecrated to God from my mother's womb. If therefore I were shaven, my strength would depart from me, and I would become weak, and be like all other men. [18] When Dalida saw that he had told her all his heart, she sent for the chiefs of the Philistines, and said, Come up this once more, for he hath told me all his heart. So the chiefs of the Philistines went up to her, and carried the money in their hands. [19] And when Dalida had lulled Sampson to sleep on her knees, she sent for a man, and he shaved off the seven locks of his head, and began to humble him; for his strength was gone from him.

[20] And when Dalida said, The Philistines are upon thee Sampson! He awoke from his sleep, and said, I will go out as at other times heretofore, and rouse myself. He indeed did not know that the Lord had departed from him. [21] Then the Philistines seized him and put out his eyes, and carried him down to Gaza, and bound him with fetters of brass, and he was kept grinding in the prison house.

[22] Now when the hairs of his head began to grow as when he was shaven, [23] the chiefs of the Philistines assembled to offer a great sacrifice to their god Dagon, and to rejoice. And they said; God hath delivered Sampson, our great enemy into our hand. [24] And when the people saw him, they sang praises to their god, saying, Our god hath delivered our enemy into our hands—him who wasted our land, and multiplied the number of our slain. Now when their heart was elated with joy, they said, Call Sampson from the prison, and let him make sport for us; [25] so they called Sampson from the prison, and he made sport for them; and when they had beaten him with rods, they set him between the pillars.

[26] Then Sampson said to the young man who had hold of his hand, Let go, that I may feel the pillars on which the house resteth, and lean upon them. [27] Now the house was full of men and women; and all the chiefs of the Philistines were there; and on the top of the house there were about three thousand men and women looking at Sampson's sports.

[28] Then Sampson wept before the Lord, and said, O Adonai, Lord, remember me, I beseech Thee, and strengthen me yet this once more, O my God, that I may take vengeance on the Philistines for my two eyes. [29] Then Sampson took hold of the two pillars, on which the house rested, and by which it was supported. And having taken hold of one with his right hand, and of the other with his left, [30] he said, Let me die with the Philistines, and strained with all his might, and the house fell upon the chiefs

and on all the people in it. So that those whom Sampson slew at his death were more than those whom he had slain during his life. [31] And his brethren, and the house of his father, went down, and took him, and came up and buried him between Saraa and Esthaol in the tomb of his father Manoe. Now he had judged Israel twenty years.

\* CHAPTER XVII \*

THERE was a man of mount Ephraim, whose name was Micah; and he said to his mother, [2] With regard to the eleven hundred pieces of silver which thou hadst taken for thyself, and for which thou didst lay me under a curse, and speak in my hearing, behold the money is in my possession. I took it. And his mother said, Blessed of the Lord is my son. [3] And when he gave his mother the eleven hundred pieces of silver, his mother said, I indeed had dedicated this money to the Lord, out of my hand, for my son to make a graven and a molten image. Now therefore I will give it to thee.

[4] So when he gave his mother the money, she took two hundred pieces of silver, and gave them to a silversmith, and of it he made a graven and a molten image, and it was in the house of Micah. [5] So the house of Micah was to him the house of a god. And he made an ephod and theraphin, and consecrated one of his sons, and he became his priest. [6] Now in those days there was no king in Israel: every man did that which was right in his own eyes.

[7] And there was a young man of Bethlehem, a community of Juda, but he was a Levite and a sojourner there. [8] And this man went from Bethlehem, the city of Juda, to sojourn wherever he could find a place, and came to mount Ephraim to the house of Micah, with a view to proceed on in his journey. [9] And Micah said to him, Whence comest thou? and he in reply, said, I am a Levite of Bethlehem Juda, and I am going to sojourn wherever I can find a place.

[10] Whereupon Micah said to him, Abide with me, and be to me a father and a priest, and I will give thee ten pieces of silver a year, and a suit of clothes, and thy victuals. [11] So the Levite went in and began his abode with the man; and he treated the youth as one of his sons. [12] And when Micah had consecrated the Levite, and he became his priest, and was in Micah's house,

[13] Micah said, Now I know that the Lord will do me good, because I have got a Levite for a priest.

\* CHAPTER XVIII \*

IN those days there was no king in Israel; and in those days the tribe of Dan was seeking to take possession of a lot of inheritance for themselves; for even till that day they had not got possession of the inheritance in the midst of the tribes of Israel. [2] So the children of Dan sent from their communities five men of valour, from Saraa, and from Esthaol, to view the land and examine it thoroughly, and said to them, Go and examine the land thoroughly. And they went to mount Ephraim, to the house of Micah.

[3] And when they lodged there, at the house of Micah, they perceived the voice of the young Levite, and turned aside there and said to him, Who brought thee here? and what art thou doing at this place? what business hast thou here?

[4] And he said to them, Thus and thus hath Micah done to me, and hired me, and I am become his priest. [5] Then they said to him, Inquire, we pray thee, of God, that we may know whether the journey in which we are engaged will be prosperous. [6] And the priest said to them, Go in peace. This journey of yours which you are going is before the Lord.

[7] So the five men proceeded on and came to Laisa, and saw the people there dwelling securely. Their manner of living was tranquil like that of the Sidonians. There was none to reprove—none in the land to put them to shame for any thing. Possessing wealth they were spending it luxuriously; and they were at a great distance from the Sidonians, and had no intercourse with any man. [8] So the five men came to their brethren at Saraa, and Esthaol, and said to them, Why sit ye here? [9] Moreover they said, Arise and let us go up against them, for we have seen the land, and behold it is very good, but still you continue quiet. You should not delay any longer to go and take possession of that land. [10] And when you go, you will come upon a people living in security, though it is a large country; for God hath delivered it into your hands. It is a place where there is no want of any thing on earth.

[11] Then there went up thence, of the communities of Dan, from Saraa and Esthaol, six hundred men well equipped with all

necessaries of war. [12] And in going up they encamped at Kariatiarim in Juda, for which cause that place is called *The Camp of Dan* to this day. Behold it is behind Kariatiarim. [13] And from that place they passed through mount Ephraim, and came to the house of Micah. [14] And the five men who had gone to spy the land of Laisa, addressing their brethren, said, You know that at this house there is an ephod, and a theraphin, and a graven and a molten image; now consider therefore what you are to do. [15] Upon this they turned aside, and went to the house of the young Levite, to the house of Micah, and saluted him. [16] While the six hundred Danites, who were equipped with implements of war, stood at the gate of the city, [17] the five men, who had gone to spy the land, went up and entered the house of Micah, [18] while the priest was standing there, and took the graven image, and the ephod, and the theraphin, and the molten image.

And when the priest said to them, What are you doing? [19] they said to him, Hold thy peace, Put thy hand on thy mouth and come with us, and be to us a father and a priest. Is it better for thee to be the priest of the house of one man, than to be the priest of a tribe, and of the house of a community of Israel? [20] And the priest's heart was delighted. So he took the ephod, and the theraphin, and the graven, and the molten image, and went into the midst of the people. [21] And they turned and went away, and sent the children, and the cattle, and the heavy baggage before them.

[22] And when they were at a considerable distance from the house of Micah, behold Micah and the men, the families adjacent to Micah's house, uttered the shout of war and overtook the Danites. [23] Upon which the sons of Dan turned about and said to Micah, What is the matter with thee that thou hast raised the shout of war? [24] And Micah said, Because you have taken my graven image, which I made, and the priest; and have gone away. What more could have happened to me? Why then do you say to me, Why dost thou shout? [25] And the sons of Dan said to him, Let not thy voice be heard among us. Should warm spirited men come to an engagement with us they will endanger thy life, and the life of thy household.

[26] Then the sons of Dan proceeded on in their march. And when Micah saw that they were too strong for him, he returned to his house. [27] So the sons of Dan took what Micah had made, and the priest who was with him, and went to Laisa, to a people living at ease, and in a state of security, and smote them with the

edge of the sword, and burned the city with fire. [28] There was none to deliver them, for they were far from the Sidonians, and had no intercourse with any man. It is situated in the valley of the house of Raab. And they rebuilt the city, and dwelt therein, [29] and called the name of the city *Dan* after the name of their father Dan who was born to Israel.

Now the name of that city formerly was Oulamais. [30] And the children of Dan set up for themselves the graven image, and Jonathan, a Gersonite, son of Manasses, he and his sons were priests to the tribe of the Danites, even to the day of the capture of the Ark. [31] They indeed set up for themselves the graven image which Micah made, all the time the house of God was at Selom.

\* CHAPTER XIX \*

IN those days when there was no king in Israel, there was a certain Levite who dwelt on the side of mount Ephraim, [2] and he took him a concubine from Bethlehem Juda, and she went away from him to her father's house at Bethlehem Juda. And when she had been there four months, [3] her husband arose and went after her, with an intent to speak affectionately to her, and bring her back to him. And he had a young man with him, and a couple of asses. And when she introduced him to her father's house, and the young woman's father saw him, he was rejoiced to meet him. [4] And his father-in-law, the young woman's father, detained him, and he abode with him three days, and they eat, and drank, and lodged there.

[5] And on the fourth day, when they arose early in the morning, and he got up to depart, the father of the young woman said to his son-in-law, Comfort thy heart with a morsel of bread, and after that you shall go. [6] So they two sat down, and eat and drank together, and the father of the young woman said to the man, Come I pray thee, stay all night and let thy heart be merry. [7] And when the man arose to depart, his father-in-law pressed him; so he sat down, and staid there that night. [8] And he arose early in the morning of the fifth day with a view to depart; but the father of the young woman said, Comfort thy heart, I pray thee; and then travel on till the close of the day.

[9] And when they two had eaten, and the man arose to depart, with his concubine and his servant, his father-in-law—the young

woman's father said to him, Behold the day is spent till near afternoon, lodge here to-night, and let thy heart be merry, and set out on your journey early in the morning, and thou wilt reach thy home. [10] But the man would not consent to stay all night, but arose and departed, and came over against Jebus that is Jerusalem. Now he had with him a couple of asses, saddled, for himself and his concubine. [11] And when they came to Jebus the day was far spent, so the servant said to his master, Come, I pray thee, and let us turn in to this city of the Jebusites, and lodge there. [12] But his master said, We will not turn aside to a strange city, in which there is none of the children of Israel, but go on to Gabaa.

[13] Then he said to his servant, Come let us draw near to one of those places, that we may lodge either in Gabaa, or in Rama.

[14] So they passed on, and proceeded in their journey, and the sun set upon them when they were near Gabaa, which is in Benjamin. [15] Whereupon they turned aside thither, to go and lodge in Gabaa, and they went in, and sat down in the street of the city; but there was not a man who invited them to lodge at his house.

[16] And behold there came an old man from his work, out of the field, late in the evening. Now the man was from mount Ephraim, and sojourned at Gabaa, but the men of the place were Benjaminites. [17] And when he raised his eyes, and saw a wayfaring man in the street of the city, the old man said, Whither art thou going, and whence comest thou?

[18] And he said to him, We are on our way from Bethlehem of Juda to the side of mount Ephraim. I am of that place. I went to Bethlehem Juda, and am on my way home, but there is not a man who inviteth me to his house. [19] I have indeed straw and provender for our asses, and bread and wine for myself and the handmaid, and the young man with thy servants. There is no want of anything. [20] Thereupon the old man said, Peace be to thee. But let all thy wants be upon me. But thou must not lodge in the street. [21] So he took him to his house, and provided a place for the asses. And when they had washed their feet, they ate and drank. [22] But while they were cheering their hearts, behold the men of the city—sons of transgressors, surrounded the house, and knocked at the door, and spake to the man, the master of the house, the old man, saying, Bring out the man who came to thy house that we may know him.

[23] Upon this the man, the master of the house, went out to them and said, Do not, my brethren; do not, I pray you, the man an injury after his entering my house. You must not commit such

folly. [24] Behold here is my daughter, a virgin, and his concubine; I will bring them out, and you may humble them and do to them what seemeth good in your eyes, but to the man you must not do such an act of folly. [25] But the men would not hearken to him. Then the man took his concubine, and brought her out to them, and they knew her, and abused her the whole night till the morning. And soon as the day began to dawn they let her go. [26] And the woman went at the dawn of day and threw herself down at the door of the house where her husband was, until it should be light.

[27] And when her husband arose in the morning, and opened the doors of the house, and went out with a design to proceed on in his journey, behold the woman, his concubine, was lying at the doors of the house with her hands on the threshold. [28] And he said to her, Arise and let us depart. But she made no answer; for she was dead. So he took her up, upon the ass, and went to his place, [29] and took a knife, and laid hold on his concubine, and divided her into twelve pieces, and sent them through all the borders of Israel. [30] Whereupon every one who saw them said, There never was such a thing done or seen from the day the children of Israel came out of Egypt to this day. Appoint for yourselves a counsel over her and speak.

\* CHAPTER XX \*

SO all the children of Israel set out, and the congregation assembled as one man from Dan to Bersabee, and from the land of Galaad, before the Lord at Massepha. [2] And when all the tribes of Israel were drawn up before the Lord in the congregation of the people of God, there were four hundred thousand footmen who drew the sword. [3] Now the children of Benjamin heard that the Israelites were gone up to Massepha. Then the children of Israel who had come together said, Speak! Where was this wickedness done?

[4] Whereupon the man, the Levite, the husband of the woman who was slain, answered and said, I came to Gabaa of Benjamin, I and my concubine, to lodge. [5] And the men of Gabaa rose upon me, and beset me and the house by night. Me they would have killed, and my concubine they forced so that she died. [6] Upon which I took my concubine, and divided her in pieces and sent them through all the borders of the inheritance of the children

of Israel. Since they have occasioned a ferment and destruction in Israel, [7] behold you are all Israelites; Advise and consult here for yourselves. [8] Then all the people arose as one man, and said, We will not, any of us go to his habitation, nor shall any of us return to his house; [9] and this is what shall be done to Gabaa; we will go up against it by lot. [10] But let us take ten men for the hundreds through all the tribes of Israel, and a hundred for the thousands and a thousand for the ten thousands to collect provisions, and bring them to Gabaa of Benjamin, that we may do to it according to the abominable act which it hath committed in Israel.

[11] And when all Israel was united against that city, as one man, [12] the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this which is done among you? [13] Now therefore deliver up those men, those sons of transgressors in Gabaa, that we may put them to death, and purge away evil from Israel. But the children of Benjamin would not hearken to their brethren the children of Israel. [14] Nay the children of Benjamin assembled from their cities to Gabaa, to go out to battle against the children of Israel. [15] And the children of Benjamin, who came from their cities, were at that time reviewed, twenty-three thousand men who drew the sword, exclusive of the inhabitants of Gabaa, who were also reviewed. [16] Out of all the people seven hundred were selected, who used both hands alike. All these were men who could sling stones to a hair breadth, and not miss.

[17] Now the men of Israel had been reviewed, exclusive of Benjamin, four hundred thousand men, who drew the sword. All these were men of array. [18] And they arose, and went up to Baithel, and inquired of God. And the children of Israel said, Who shall go up as our commander-in-chief to battle against the children of Benjamin? And the Lord said Juda shall go up as commander-in-chief. [19] And all the children of Israel arose in the morning, and encamped against Gabaa; [20] and all Israel went out to battle against Benjamin, and drew up for them before Gabaa. [21] And the children of Benjamin sallied from Gabaa, and destroyed of Israel that day on the field of battle twenty-two thousand men. [22] But the men of Israel took courage, and proceeded again to set the battle in array in the same place where they had drawn up the first day. [23] The sons of Israel had indeed gone up, and wept before the Lord till evening, and inquired of the Lord saying, Shall we again proceed to draw near to battle

against the children of Benjamin our brethren? And the Lord said, Go up against them.

[24] So the children of Israel advanced against the children of Benjamin the second day. [25] And the children of Benjamin came out from Gabaa to meet them on the second day, and destroyed of Israel again on the field of battle, eighteen thousand men. All these were men who drew the sword. [26] Upon this all the children of Israel, even the whole people went up and came to Baithel, and wept, and sat there before the Lord, and fasted the whole day till evening, and offered whole burnt offerings and sacrifices before the Lord. [27] For in those days the ark of the covenant of the Lord their God was there, [28] and Phineas, son of Eleazar, son of Aaron, stood before it in those days. And the children of Israel inquired of the Lord saying, Shall we proceed again to go out to battle against the children of Benjamin our brethren? And the Lord said, Go up. To-morrow I will deliver them into your hands. [29] Then the children of Israel set men in ambush all around Gabaa.

[30] And the children of Israel went up against the children of Benjamin, the third day, and drew up in array before Gabaa as they had done once and again. [31] And the children of Benjamin sallied out to meet the people, and were drawn clean out of the city, and began to smite some of the people dead, as in the first and second engagement in the high ways, which lead up, one to Baithel, and the other to Gabaa, through the fields, about thirty men of Israel. [32] And the children of Benjamin said, They fall before us, as heretofore.

Now the sons of Israel had said, Let us flee, and draw them clean out of the city into the high ways. [33] And when they had done so, and every man arose from his place, then they drew up in array at Baal-thamar, and the ambush of Israel came up from their place, from Maraagabo, [34] and there came over against Gabaa ten thousand men, chosen out of all Israel; and the battle was fierce, for they did not know that evil was coming upon them. [35] And the Lord smote [the tribe of] Benjamin before the children of Israel. And the children of Israel destroyed of Benjamin that day twenty-five thousand one hundred men. All these drew the sword.

[36] When the children of Benjamin saw that they were smitten—now the Israelites had given way to Benjamin because they trusted to the ambush which they had laid for Gabaa; [37] but when they retreated, the ambush was put in motion, and rushed

forward against Gabaa, and poured into it, and smote the city with the edge of the sword. [38] The children of Israel indeed had settled a signal of battle with the ambush, and that they should raise a counter signal of smoke from the city. [39] So when the sons of Israel saw that the men in ambush had taken Gabaa, they halted, in order of battle. Now Benjamin had begun to smite dead of the men of Israel about thirty men, for they said, They fall again before us, as in the former engagement. [40] But when the counter sign ascended over the city, higher and higher, like a pillar of smoke, Benjamin looked back, and behold, the destruction of the city ascended up to heaven. [41] So when Israel faced about, the men of Benjamin were struck with consternation, for they saw that evil was coming upon them, [42] and they looked about before the children of Israel, towards the way of the wilderness, and fled. But the battle overtook them. [43] And they surrounded and destroyed them who came from the cities.

They cut down Benjamin and pursued them closely from Nua to over against Gabaa, towards the rising of the sun, [44] and there fell of Benjamin eighteen thousand men. All these were men of valour. [45] Now the rest of them had looked about, and fled towards the wilderness to the rock of Remmon; but of them the children of Israel gleaned up five thousand men. And the children of Israel went down after them to Gedan, and smote of them two thousand men.

[46] So that all who fell of Benjamin were twenty-five thousand men who that day drew the sword. All these were men of valour. [47] And the remainder, being six hundred men, turned and fled to the wilderness, to the rock of Remmon, and abode at Rock Remmon four months. [48] And the children of Israel turned back upon the Benjaminites, and smote them with the edge of the sword, beginning at the city Methla, including cattle and every thing throughout all the cities. And the cities which they came to, they burned with fire.

\* CHAPTER XXI \*

NOW the children of Israel had sworn at Massepha, saying, Not a man of us shall give his daughter to a Benjaminite to wife. [2] So when the people came to Baithel they sat there till evening before God, then raising their voice, they wept bitterly [3] and said, Why O Lord God of Israel hath this happened that there

should be this day one tribe cut off from Israel? [4] And on the day following the people arose early in the morning, and built there an altar, and offered whole burnt offerings and sacrifices. [5] Then the children of Israel said, Who is there among all the tribes of Israel who came not up before the Lord at the general assembly? For they had denounced the great curse against those who came not up before the Lord to Massepha, saying, Let him assuredly be put to death.

[6] Now the children of Israel had felt compassion for Benjamin their brother, and said, There is now one tribe cut off from Israel, [7] What shall we do for wives for the few who are left, seeing we have sworn by the Lord, that we will not give them any of our daughters for wives? [8] So when they said, Who is there among the tribes of Israel who came not up before the Lord to Massepha? and behold not a man had come to the camp from Jabis Galaad to the general assembly, [9] and the people were reviewed, and there was not a man of the inhabitants of Jabis Galaad; [10] the congregation sent thither twelve thousand men from among the young warriors, and gave them a charge saying, Go and smite the inhabitants of Jabis Galaad with the edge of the sword: [11] And this you shall do, You shall devote to destruction every male, and every woman who hath cohabited with man: [12] but the virgins you shall preserve alive. And having done so they found among the inhabitants four hundred young virgins who had not cohabited with man, and brought them to the camp of Selom which is in the land of Chanaan.

[13] Then all the congregation sent, and spoke to the children of Benjamin at Rock Remmon, and invited them to peace. [14] And when Benjamin returned to the children of Israel at that time, the Israelites gave them the women whom they had saved alive from among the daughters of Jabis Galaad. [15] So they were pleased, and the people relented for Benjamin, because the Lord had made a breach among the tribes of Israel.

[16] Then the elders of the congregation said, What shall we do for wives for the rest? For all the women of Benjamin are destroyed: [17] (Now they had determined that the inheritance of the Benjaminites should belong to them who had escaped, that a tribe might not be blotted out from Israel) [18] for we cannot give them any of our daughters for wives, for we have sworn among the children of Israel, saying, Cursed be the man who giveth a wife to a Benjaminite. [19] Then they said, Behold there is a festival of the Lord at Selom, which is kept yearly, on the north of Baithel,