

# Joshua

## Chapter 22

1 Then Joshua (יְהוֹשֻׁעַ / Yahushua / Ἰησοῦς / Jesus) <sup>1</sup>

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<sup>1</sup>  
22:1 Note how the Hebrew people of about 270 B. C. E. transliterated Joshua's name into the Greek at that time. It is the same spelling as for the Greek word for Jesus of Nazareth in the Greek New Testament manuscripts. The ' symbol means that there is a smooth breathing or no h-sound to be pronounced before the letter or word. The Masoretic scribes of over one thousand years ago or other people who gave us the present Masoretic edition of the Hebrew Bible of about A. D. 900 are the ones who told us how to pronounce this Hebrew name for Joshua. It appears that they did not want us or the Hebrew and Jewish people to realize that there may be a symbolic or relational connection between the two men of God (Joshua and Jesus).

Note too that this term *Jewish*, really includes the Ashkenazi (descendants of Japheth: see Gen. 10:3), descendants of the Khazars, of the area of Crimea during the reign of "King Bulan (786-809)." They are really just proselytes, as they adopted Judaism [or Talmudism] as "the state religion." The real Hebrew people are regarded as the Sephardi people of Spain, of Africa and of the old middle East. The Ashkenazi make up about 85% of the Jews of the world, while the Sephardi only make up about 15%. (See *The Encyclopedia of the Jewish Religion* (London: Phoenix House, 1967) pp 45, 226-7 and see Jewish author, Arthur Koestler's *The Thirteenth Tribe* (New York: Random House, 1976). We therefore do not use the terms *Jew* or *Jewish*, except when referring to the modern day people who call themselves Jews.

calls for the Reubenite (Reubenites), and for the Gadite (Gadites), and for the half of the tribe of Manasseh (Manasse/Manasses/M'nasheh), <sup>2</sup> and says to them, `Ye--ye have kept the whole of that which Moses (Moshe), servant of Jehwah<sup>2</sup>, commanded you, and ye hearken to my voice, to all that I have commanded you; <sup>3</sup> ye have not left your brothers<sup>3</sup> these many days to this day, and have kept the charge-- the command of Jehwah of your superiors<sup>4</sup>.

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<sup>2</sup>  
22:2 Note that throughout this chapter, Joshua and the other leaders of the Israelite people mention outrightly God's holy name or the Superior One's holy name of Jēh'wah numerous times, according to the Hebrew text, so why should we not be able to do so too? Are we better than them or are today's Rabbis better than them? Most of us are far from likely being better than them. As the Scriptures were written for our learning, that we might do similar good things as the people did in the Bible, so should we do now.

<sup>3</sup>  
22:3 The Hebrew word for *brothers* can also mean *kinsmen*.

<sup>4</sup>  
22:3 Superiors or superior ones could be referring to their holy and renowned ancestors such as Moses, Joseph, Jacob, Isaac, Abraham, Shem, Noah, Enoch, Adam and other saints. It could also be referring to the angels of God that have been guiding

4 'And, now, Jehwah of your Superiors has given rest to your brothers, as He spoke to them; and now, turn ye, and go for yourselves to your tents, to the land of your possession, which Moses, servant of Jehwah, has given to you beyond<sup>5</sup> the Jordan (Yarden) <sup>l</sup>to the east<sup>a</sup>.  
5 Only, be very watchful to do the command and the law which Moses, servant of Jehwah, commanded you, to love the<sup>6</sup> Jehwah of your Superiors<sup>7</sup>, and to walk in all His ways, and to keep His commands, and to cleave to Him, and to serve Him, with all your heart, and with all your soul.'

6 And Joshua blesses them, and sends them away,

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and protecting them, so one could capitalize it but as it probably just referred to holy men and women of God in this case we will not.

<sup>5</sup>  
22:4 <sup>l</sup>on the other side of<sup>a</sup>

<sup>6</sup>  
22:5 The Hebrew here has the particle נא, *ath*, which is sometimes used for emphasis (E. Kautzch and A. E. Cowley, ed., *Gesenius' Hebrew Grammar* (London: Oxford University Press, 1976) § 117m.

<sup>7</sup>  
22:5 In other words the most high God of your superiors or holy ancestors and not some other God or god whether he calls himself Jehwah or some other name. The God has to be the same holy one that their ancestors worshiped. This Jehwah meant Be-er or one who makes things come to be or exist.

and they go to their tents.

7 And to the half of the tribe of Manasseh has Moses given, in Bashan<sup>8</sup> (Basan/Basanitis), and to its other half has Joshua given with their brothers beyond the Jordan westward; and also when Joshua has sent them away to their tents, then he does bless them, 8 and speak to them, saying, 'With great riches turn ye back to your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment; divide the spoil of your enemies with your brothers.'

9 And the sons of Reuben (Re'uven), and the sons of Gad, and the half of the tribe of Manasseh, turn back and go from the sons of Israel (Yisra'el) out of Shiloh, which is in the land of Canaan (Chanaan/Kena'an), to go to the land of Gilead (<sup>7</sup>Galaad<sup>0</sup>/Gil'ad), to the land of their possession, in which they have possession, according to the command of

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<sup>8</sup>  
22:7 <sup>l</sup>mathnin<sup>a</sup> The fairly big difference in this spelling may have happened through the careless writing of a scribe or through copying from a fairly worn out manuscript. As 𐤁=b, 𐤍=m, 𐤔=s, and 𐤌=th, the misunderstanding may have happened in the writing or reading of these letters or of the Aramaic or Syriac letters, which are a quite different from these.

Jehwah, by the hand of Moses (Moshe); 10 and they come in to <sup>L</sup>Gilgal (Galaad/Geliloth), which is by the side<sup>a</sup> of the Jordan (Yarden), which are in the land of Canaan, and the sons of Reuben (Ruben/Re'uben), and the sons of Gad, and the half of the tribe of Manasseh (Manasse/Manasses/M'nasheh), build there an altar by the Jordan--a great altar for appearance<sup>9</sup>.

11 And the sons of Israel hear, saying, 'Lo, the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, have built an :ALTAR <sup>L</sup>at the border of<sup>a</sup> the land of Canaan, <sup>L</sup>in Gilgal (<sup>L</sup>Galaad/<sup>c</sup>Geliloth<sup>v</sup>) which is<sup>a</sup> <sup>L</sup>by the side<sup>a</sup> of the Jordan, <sup>L</sup>in the land<sup>a</sup> of the sons of Israel<sup>10</sup>.'

12 And the sons of Israel hear, and all the company of the sons of Israel is assembled at Shiloh (Selo), to go up against them to war; 13 and the sons of Israel send to the sons of Reuben, and to the sons of Gad, and to the half of the tribe of Manasseh--to the land of Gilead --Phinehas (Phinees/Phineas/Pinchas) son of Eleazar<sup>7</sup>, son of Aaron, the chief<sup>T</sup> priest, 14 and ten

princes with him, one prince, each prince<sup>11</sup> for a house of a father, for all the tribes of Israel, and each of them a head of a house of their fathers, for the thousands of Israel.

15 And they come in to the sons of Reuben, and to the sons of Gad, and to the half of the tribe of Manasseh, to the land of Gilead, and speak with them, saying, 16 'Thus said all the company of Jehwah, What is this trespass which ye have <sup>7</sup>committed in the presence of<sup>T12</sup> the superiors<sup>13</sup> of Israel, to turn back to-day from after Jehwah, by your building for you an altar, for your rebelling to-day against Jehwah? 17 Is the iniquity of Peor (Phogor) little to <sup>7</sup>you<sup>BT</sup>, from which we have not been cleansed till this day--<sup>7</sup>though there was a plague<sup>BT</sup> in the company of Jehwah, 18 that ye turn back to-day from after Jehwah? and it has been--ye rebel to-day against Jehwah--and to-morrow against all the

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<sup>9</sup>  
22:10 <sup>L</sup>a large and remarkable altar<sup>a</sup>

<sup>10</sup>  
22:11 <sup>7</sup>on the opposite side to the children of Israel.<sup>B</sup>

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<sup>11</sup>  
22:14 Literally: *one prince one prince for*, this apparently is an expression to emphasize that there was definitely only one prince or ruler representing each of the other tribes or families of Israel.

<sup>12</sup> 22:16 <sup>7</sup>transgressed before<sup>B</sup>

<sup>13</sup>  
22:16 *Superiors* = most likely elder statesmen and leaders of Israel.

company of Israel He is wroth.

19 'And surely, if the land of your possession is <sup>7</sup>too small for you<sup>T</sup>, pass over for you to the land of the possession of Jehwah, where the tabernacle of Jehwah has tabernacled, and have possession in our midst; and against Jehwah rebel not, and against us rebel not, by your building for you an altar, besides the altar of Jehwah of our superiors<sup>14</sup>. 20 Did not Achan (Achar) son of Zerah (Zara/Zerach/<sup>L</sup>Carmi<sup>a</sup>) commit a trespass in the devoted thing, and on all the company of Israel there was wrath? <sup>7</sup>so that<sup>T</sup> he alone expired not in his iniquity.'

21 And the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, answer and speak <sup>L</sup>to Phinehas the son of Eleazar the priest and to<sup>a</sup> the heads [or chiefs] of the thousands<sup>15</sup> of Israel:<sup>16</sup> 22 'A Superior of superiors is Jehwah, a Superior of supe-

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<sup>14</sup> 22:19 that is, their present great leaders and past great patriarchs.

<sup>15</sup> 22:21 Or <sup>L</sup>armies<sup>a</sup>

<sup>16</sup> 22:21 <sup>7</sup>The Lord God is our God, and God himself our God hath seen, and Israel themselves may determine.<sup>T</sup>

riors is Jehwah. He is knowing, and Israel, he does know, if in rebellion [or apostasy], and if in trespass against Jehwah (You do not save us this day!)<sup>17</sup> 23 <sup>L</sup>And if we have built us<sup>a</sup> an altar to turn back from after Jehwah, <sup>L</sup>or to offer upon<sup>a</sup> it burnt-offering and present, and if to make on it peace-offerings-<sup>L</sup>let<sup>a</sup> Jehwah Himself <sup>L</sup>seek vengeance against us;<sup>a</sup>

24 'And if not, from fear[, reverence, precaution, or sacred regard] of this thing we have done it, saying, <sup>7</sup>Lest hereafter<sup>B</sup> your sons do speak to our sons, saying, What <sup>L</sup>have you to do with<sup>a</sup> Jehwah of superiors of Israel, <sup>L</sup>O you Reubenites and Gadites?<sup>a</sup> 25 for a border has Jehwah put between us and you, O sons of Reuben, and sons of Gad--Jordan; ye have no portion in Jehwah--and your sons have caused our sons to cease, not to fear [or worship] Jehwah<sup>7</sup>, we therefore determined to act in this manner-<sup>T</sup>

26 'And we say, Pray let us prepare for ourselves to build the altar--not for burnt-offering nor for sacrifice-- 27 but a witness it is between us and you, and between our generations after us, to do the service of

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<sup>17</sup> 22:22 Or <sup>L</sup>then let him not save us this day.<sup>a</sup>

Jehwah before Him with our burnt-offerings, and with our sacrifices, and with our peace-offerings, <sup>L</sup>in the place where [Jehwah] chooses to dwell; so that<sup>a</sup> your sons do not say hereafter to our sons, Ye have no portion in Jehwah.

28 'And we say, And it has been, when they say so to us, and to our generations hereafter, that we have said, See the pattern of the altar of Jehwah, which our fathers made--not for burnt-offering nor for sacrifice--but a witness it is between us and you, <sup>7</sup>and between our sons.<sup>B</sup> [or <sup>7</sup>our children after us.<sup>T</sup>]

29 'Far be it from us to rebel against Jehwah, and to turn back to-day from after Jehwah, to build an altar for burnt-offering [or <sup>7</sup>homage offerings<sup>T</sup>], for present [or <sup>L</sup>gift offerings,<sup>a</sup> <sup>7</sup>peace-offerings,<sup>B</sup> or <sup>7</sup>incense offerings<sup>T</sup>], and for sacrifice, <sup>7</sup>of thanksgiving<sup>T</sup>, apart from the altar of Jehwah of our superiors <sup>L</sup>of Israel<sup>a</sup>, which is before His tabernacle.'

30 And Phinehas, <sup>L</sup>the son of Eleazar<sup>a</sup> the priest, and the princes of the company, and the heads of the thousands of Israel, who are with him, hear the words which the sons of Reuben, and the sons of Gad, and the, <sup>L</sup>half tribe of<sup>a</sup> sons of

Manasseh have spoken, and it is good in their eyes. 31 And Phinehas son of Eleazar the priest says to the sons of Reuben, and to the sons of Gad, and to <sup>L</sup>the half tribe of<sup>a</sup> the sons of Manasseh, 'To-day we have known that Jehwah is in our midst, because ye have not committed <sup>7</sup>grievously<sup>B</sup> against Jehwah this trespass--then ye have delivered the sons of Israel <sup>L</sup>that the hand of Jehwah might not be against them with wrath<sup>a</sup>.'

32 And Phinehas son of Eleazar the priest, and the princes <sup>L</sup>who were with him<sup>a</sup>, turn back from the sons of Reuben, and from the sons of Gad, <sup>7</sup>and from the half tribe of Manasse,<sup>B</sup> out of the land of Gilead, to the land of Canaan, to the sons of Israel, and bring them back word; 33 and the thing is good in the eyes of the sons of Israel, and *the* superiors blessed the sons of Israel, and have not said to go up against them to war, to destroy the land which the sons of Reuben, and the sons of Gad, <sup>7</sup>and the half tribe of Manasses<sup>T</sup> are dwelling in.

34 And <sup>7</sup>Joshua gave a name to the altar of<sup>BT</sup> the sons of Reuben and the sons of Gad <sup>7</sup>and the half of the

tribe of Manasses,<sup>18</sup> and their superiors.<sup>19</sup>  
said, It is a witness for  
them that Jehwah is of

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<sup>18</sup>

22:34 Lamsa Version has "and the Manashites" while the Brenton Septuagint has "and of the half tribe of Manasse;"

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<sup>19</sup>

22:34 Or And the sons of Reuben and the sons of Gad and the half tribe of Manasses proclaim concerning the altar, that `it is a witness between us that <sup>14</sup>that [Jehwah] is the only [Superior].<sup>a</sup>