Joshua

The Challenge of the Promised Land

Michael Hattin

יהושע
Joshua
The Challenge of the Promised Land

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Joshua
The Challenge of the Promised Land

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In loving memory of Irving and Beatrice Stone,
who dedicated their lives to the
advancement of Jewish education.
We are proud and honored to continue in their legacy.

Their Children, Grandchildren, and Great-Grandchildren
Jerusalem, Israel
Cleveland, Ohio USA

לעילוי נשמת יהושע בן הלל ע״ה

Dedicated in loving memory of
***Richard J. Silvera* ע״ה**

by his children
Hillel, Albert and Michelle

Contents

Preface ..... *ix*
Introduction ..... *xv*

Transitions (1:1–9) *1*
Joshua Assumes Leadership (1:10–18) *11*
Sending the Spies to Jericho (2:1–24) *19*
Rahab the Harlot (2:1–24) *27*
Crossing the Jordan River (3:1–8) *39*
The Theme of Passage (3:9–17) *49*
The Jordan River Crossing Revisited (4:1–24) *59*
Memorial of the Twelve Stones (4:1–24) *69*
Circumcision at Gilgal (5:1–9) *79*
Passover and Manna (5:10–12) *93*
The Angel of the Lord (5:13–6:1) *101*
The Fall of Jericho (6:2–26) *107*
Israel's First Setback: Akhan's Trespass (6:27–7:26) *115*
Victory over the Ai (8:1–29) *129*
The Duplicity of the Givonites (8:30–9:27) *135*

Introduction to the Wars of Conquest (9:3–27) *143*
Miracles and Men (10:1–14) *151*
Divine Design and Human Initiative (10:15–11:23) *159*
War Against the Canaanites (12:1–24) *165*
Settling the Land of Canaan (13:1–14:15) *185*
The Tribal Boundary of Judah (15:1–63) *197*
Judah and Joseph (16:1–17:18) *205*
The Territory of Joseph (16:1–17:18) *211*
The Tabernacle at Shilo (18:1–10) *217*
The Remaining Tribal Territories (18:11–19:51) *227*
Cities of Refuge and Levitical Cities (20:1–21:43) *235*
Settling the Lands East of the Jordan (22:1–34) *243*
Joshua Addresses the People (23:1–16) *253*
Joshua's Final Address (24:1–33) *259*

Conclusion *269*

Preface

The Book of Joshua seamlessly continues the Torah's narrative that ended with the death of Moses. The people of Israel were encamped on the outskirts of Canaan when Moses died at the end of Deuteronomy, finally preparing to enter the Promised Land after a lengthy and lethal delay. As much as the book is a concise record of the trials and triumphs of the people of Israel as they take their first tentative steps to settle the new land, it is also a personal account of Joshua's challenge to succeed his storied mentor as their leader. These two dimensions of the national and the individual, also at play in many other books of the Tanakh, unfold in the Book of Joshua simultaneously.

The basic outline of the Book of Joshua is probably known to many readers from their grade school education, but not all have studied the book from beginning to end. Fewer still have studied it in Hebrew while paying careful attention to vocabulary, grammar and syntax, literary structure, intertextuality, or historical context. Yet all of these form the basis for the fruitful work of the commentaries, ancient as well as modern, and all are critical tools for exploring the book. To neglect any of them is to compromise the potential for a more comprehensive understanding.

Our tradition of text study has been honed over thousands of years and has produced a prodigious and diverse body of secondary and

tertiary material that continues to expand to the present day. But all of it is predicated upon one methodological foundation principle that also forms the bedrock for the following study: It is through careful reading and review of the original biblical text that one acquires more profound appreciation of the book and its timeless themes.

The Hebrew text of the Bible is concise, compact and sometimes cryptic, omitting descriptive material that is not directly relevant to the matter at hand. When detail is present, it is not intended as literary artifice for the enjoyment or entertainment of the reader but rather to provide essential meaning-bearing content. Furthermore, interpreting the intent of a biblical passage sometimes hinges upon a few critical words, whose meaning in the original Hebrew may be obscure.

For all of these reasons, a cursory reading of the material can never be sufficient.

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I would also like to acknowledge the generosity of spirit of Yeshivat Har Etzion and its innovative Israel Koschitzky Virtual Beit Midrash. Much of the material in this book was first committed to writing as a series of articles for the online learning of the Book of Joshua, and the Yeshiva has kindly allowed me to make use of it for the purposes of the present study. During my time at the Yeshiva, where a rigorous and thoughtful approach to Torah study was applied not only to Talmud and Halakha but also to Tanakh, I had the honor of hearing lectures from some of Israel's most brilliant teachers. I am indebted to all of them.

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Michael Hattin
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"Appoint a teacher for yourself; acquire a friend for yourself; and judge everyone favorably" (Pirke Avot 1:6).
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and inspiration to us.
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Introduction

The Book of Joshua is the first book in the division of Tanakh known as *Nevi'im*, and its contents describe the entry into Canaan and the settlement of the land by the Israelite tribes. "Tanakh" is a Hebrew acronym for Torah (Pentateuch), *Nevi'im* (Prophets), and *Ketuvim* (Writings), the three components of the Hebrew Bible.

The Book of Joshua is named after its protagonist, the loyal disciple of Moses, who eventually succeeds his esteemed mentor as leader of the tribes of Israel. Although the book provides very few details about Joshua's personal life, its events are tightly bound up with the span of his lifetime and it is Joshua's death that constitutes the book's conclusion. Chronologically, the book succeeds the last verses of the Book of Deuteronomy, beginning its account in the immediate aftermath of Moses' death with the tribes of Israel poised to enter the Promised Land.

The contents of the book can be conveniently broken down into several units:

Chapters 1–5: This section introduces us to Joshua, familiarizes us with the enormity of the challenges faced by him and by the people of Israel on the eve of entering the land, and consciously evokes the national failures of the past in order to highlight the triumphs of the present.

Chapters 6–12: In these chapters, the people of Israel embark on the wars of conquest, first capturing Jericho and then defeating two coalitions of Canaanite kings from the southern and northern hill country respectively. The section concludes with a list of the conquered tyrants.

Chapters 13–21: In this unit, the conquered territories are distributed by lot among the tribes, with the boundaries demarcated according to topographical features and place names. The cities of refuge and the Levitical cities are carefully enumerated at the end of this section.

Chapters 22–24: The book's last unit opens with the return of the tribes of Reuben, Gad, and half Menashe to the Transjordan. It ends with two parting addresses by Joshua to the people of Israel in which he exhorts them to follow in God's ways so that they might succeed in the new land.

Any serious study of the Book of Joshua involves not only grappling with textual difficulties and the intricacies of exegesis, but also reflecting upon the many foundational issues that are introduced by its narratives. These include defining the confluence of divine intervention and human initiative, understanding the physical geography as well as the metaphysical sanctity of the land of Israel, attempting to delineate the parameters of just warfare, contrasting individual choices with communal responsibilities, and recognizing the awesome struggle of forging disparate tribes into the united people of Israel. Before considering any of these issues, however, a number of preliminary remarks and observations are in order.

TRANSLATIONS

The biblical Book of Joshua is available in many different translations. There are a number of good English translations of the text available, but it is critical to bear in mind that a translation of any sort cannot take the place of the original Hebrew text. Biblical Hebrew is a rich and layered language, full of subtle nuances and multiple gradations of meaning. A translation cannot but convey only one out of a large number of possible readings of the text, and perhaps not the best reading at that. A translation is itself an interpretation that offers the reader a window into the text, but it can never replace a study of the text in its original language. Critical literary and interpretive elements such as alliteration, word play,

and meter are difficult to reproduce in translation, and most translations can therefore convey only an incomplete reading.

Additionally, the Hebrew Bible chooses its words with extreme care. Recurring expressions and phrases, both within a book as well as with reference to the larger context of the other books of the Tanakh, often carry the possibility of additional interpretation. This is a possibility that simply does not exist in most translations, where no attempt is made to link remote references by utilizing a vocabulary of equivalent terms.

To offer a striking example, the ark of Noah is described in the biblical text by the word *teva* (Gen. 6:14). The only other usage of this term in the entire Hebrew Scriptures occurs in the context of Yokheved's poignant attempt to save the life of her infant son Moses by placing him in a box of reeds, a *teva*, and then positioning it among the reeds on the Nile River's edge (Ex. 2:3). Studying the text in translation (in this case, that of the *New JPS Translation*, Philadelphia, 1988) indicates that Noah built an "ark," and that Yokheved prepared a "basket," and suggests that there is absolutely no connection between the two episodes. Reading the text in the original Hebrew, however, in which the same word *teva* is used in both passages, raises the possibility that there is in fact a fundamental link between them.

In biblical Hebrew, a sea-going vessel is often called an *oniya* (for example, see Gen. 49:13, Deut. 28:68, and Jonah 1:3), or rarely a *sefina* (as in Jonah 1:5), but never, barring the context of Noah and Yokheved, a *teva*. What is the structural difference between a *teva* and the vessels described by these other terms? Rabbi Abraham Ibn Ezra (twelfth century, Spain) remarks that with respect to Noah, the Torah uses this choice of words for the following reason: "*Teva* rather than *sefina*, because this craft does not have the form of an *oniya*, and has no oars or rudder" (Ibn Ezra on Gen. 6:14).

The significance of this unusual maritime deficiency is quite obvious. The lack of oars or a rudder for the ark effectively renders it incapable of being steered. The rising flood waters will bear the craft, but Noah will play no role in piloting it or in directing it to land. Only God's merciful providence will ensure that the ark successfully weathers the torrential flood waters and is set down intact on safe shores. God alone

is the guiding power who drives the ark through the churning deep and steers it clear of mishap.

In a similar vein, when Yokheved places her infant son into his *teva* and releases him to the unknown, she is not simply attempting to save his life by aiding his escape down river. Her seemingly hopeless gesture, after all other possibilities of concealing Moses have been exhausted, actually represents an act of great faith. By constructing this craft for him and deliberately locating it among the reeds at water's edge, she is actually entrusting the life of her child to the merciful God. It is He who will care for Moses and lovingly guide him into the unexpectedly tender arms of Pharaoh's own daughter. Here again, the *teva* represents God's role in shaping human destiny, and by entering the realm of the *teva* we entrust our survival to a transcendent Being who cares, preserves, sustains, and saves.

Of course, a reading such as that offered above is not possible in translation except as a fanciful literary leap of imagination, since there is no reason to textually link "arks" with "baskets." It is only in the original Hebrew that a meaningful connection emerges. In our study of the Book of Joshua we will come across further examples of this critically important interpretive tool.

CHAPTER AND VERSE

The conventional numbering of the biblical text into chapters and verses is not the product of Jewish tradition. In the handwritten Torah scroll, for example, the content is divided into paragraphs and sections according to visual breaks in the text. These breaks consist in the main of two types: a minor division signified by a space between two paragraphs on the same line, and a major division signified by a blank space that concludes a line. Verses may be regarded as separate sentences, but are not numbered.

It was Jerome, a prominent fourth-century Church father responsible for translating the Hebrew Bible, Apocrypha, and New Testament into Latin, who first introduced the basis for the system of chapters that is now universally accepted. His translation, undertaken for the benefit of the common people, was known as the Vulgate (from the Latin "vulgata," meaning "popular"), and became the official Scriptures of the Roman

Catholic Church. Stephen Langton, a thirteenth-century English cardinal and later the Archbishop of Canterbury, refined Jerome's work by dividing the Old Testament books of the Vulgate into the chapters and verses as we now know them. Ironically, the impetus for his work was the desire to facilitate disputations of the Scriptures with the Jews, by introducing a more uniform method for citing references. In any case, these divisions into chapter and verse were accepted by all subsequent translations and, with the invention of the printing press, became an indispensable feature of the printed Hebrew editions as well.

Often, Jerome's divisions are at odds with the traditional Jewish separations of the biblical text. Thus, for example, chapter seven of the Book of Joshua begins with Akhan's trespass and theft of booty from the conquest of Jericho. There is no such division in the Hebrew text, where the verse describing Akhan's indiscretion is connected to the previous one describing Joshua's spreading fame in the aftermath of the victory over Jericho. Some of the modern Jewish translations of the Hebrew Bible (such as the *Jerusalem Bible* by Koren Publishers, Jerusalem, 1992) have attempted to remedy the situation by incorporating the traditional divisions into their translated text.

It is important to realize that sometimes, the text's internal divisions may be critical tools in helping us evaluate its intent. After all, a verse does not stand on its own but must be understood as part of the larger context. The interpretation of a passage may hinge upon how it is connected to the verses that precede and follow it. Thus, it will be necessary for us to bear in mind that the chapter/verse divisions are not immutable, and are in fact unsubstantiated from the point of view of Jewish tradition. We should also not be surprised if occasionally interpretations are offered that seem to conflict with the chapter divisions themselves.

MODERN CONTRIBUTIONS

The modern age has witnessed an explosion of knowledge concerning the world of the Bible. Archaeology has unearthed and revived ancient and forgotten civilizations that had been known only from the biblical text, paleography has deciphered ancient Near Eastern languages long ago extinct, stratigraphy has provided the possibility of correlating far-flung discoveries to provide a more solid historical framework, and

intense study of cognate languages has provided much assistance (and conjecture) for interpreting unusual biblical terms and references otherwise inexplicable. Modern literary analysis has searched for underlying structure, characterization and plot, tonal qualities, and cadence. All of this information and analysis sheds much light on the biblical text, and to ignore it is to overlook an important dimension of biblical exegesis that was, sadly, unavailable to the classic commentaries.

At the same time, these modern tools have often been used for quite a different purpose, to bolster arguments both for and against the authenticity of the biblical accounts. Some archaeologists have enthusiastically donned the mantle of polemicists, using the conclusions of their work to undermine the biblical account. More significantly, they have thrust aside the God silent and steadfast behind the text, with all of His moral, ethical, and spiritual demands. Proponents of various critical schools with a focus on historicity and textual origins have deconstructed the apparently cohesive narratives to reveal a multiplicity of faceless authors and unskilled editors. Biblical scholars introduced emendations into the text ostensibly to reconcile what they perceived to be divergences and inconsistencies, but their approach frequently hinges upon charging the text with a literary superficiality that is ludicrous. In the process, they have often relegated the underlying message of the narrative, its profound pith, to the proverbial dustbin.

The Tanakh is, at its core, a sacred document that describes the ongoing interaction between God and humanity, between God and the people of Israel. It is a document that continuously challenges us to ask penetrating questions that relate to the essence of human nature and to the purpose and meaning of existence. Its ancient but timeless words kindle the spiritual yearning that glows in every human heart, the longing for God, for goodness and a better world. No assault on the text can ever rob it of this transcendent quality. To approach the Tanakh as a secular historical account or else as a fanciful mythology, only to then reject it on the grounds of inaccuracy or else absurdity, divests it of its fundamental character and does a grave disservice to both text and reader.

In short, this book does not look towards archeology or other modern disciplines to substantiate the account of the Book of Joshua. The divine element that animates the text requires no external proof for its

validation. However, where archeology or literary analysis can shed light on properly understanding a biblical text or event, those contributions are cautiously embraced, bearing in mind the limitations stated above. In the end, the veracity of the text and the "objective truths" provided by modern scholarship must be reconciled, but tentative facts based upon inconclusive findings (or lack thereof) can be calmly ignored.

TERMS, TRANSLITERATIONS, AND READING AHEAD

In general, this study will adopt English translations for place names and personal names. Thus, Yehoshua will be referred to as Joshua, Moshe as Moses, Yericho as Jericho and Yarden as the Jordan River. Additionally, biblical books will be referred to by their English names, such as Genesis, Exodus, and Leviticus. With respect to grammatical syntax, English conventions will be adopted. Thus, for example, the "Emorim" (Hebrew plural for "Emori") will be referred to as the Amorites, utilizing English language plural endings.

This study is not meant to stand alone as a substitute for a close and careful reading of the biblical Book of Joshua. It is highly recommended that those who are not familiar at all with that book's contents avail themselves of the opportunity to read it alongside this study. It will not be possible to recount at length every episode occurring in the primary text. No such assumptions, however, will be made concerning readers' familiarity with external sources.

COMMENTARIES

The Hebrew Bible is one of the most studied books in human history. It has been intensively learned for millennia and has inspired innumerable commentaries. The earliest rabbinic interpretations that have survived as authorized texts are from the late Second Temple period (first century, CE) and there has been a continuum of exegesis until the present day. The medieval period constitutes one of the most fruitful epochs insofar as commentary is concerned, and our study will focus on some of the luminaries of this age.

While many readers have heard of Rashi, who lived in France in the eleventh century, fewer are familiar with Rabbi David Kimḥi, who lived in Provence in the thirteenth century. Known by the acronym

Radak, he wrote extensively on the Hebrew Bible and laid the groundwork for Hebrew grammar as we now know it. These two commentaries will receive particular attention, though not in a comprehensive way. There will be no attempt made to lay out their respective methodologies in a systematic fashion, but only to give the reader an indication of how they, and other commentaries like them, were careful readers of the text. The basis of any true understanding of the work of the commentaries in our tradition begins with a thorough and thoughtful reading of the biblical text. To read the Tanakh carefully is to be sensitive to issues of a linguistic, grammatical, or thematic nature and to anticipate the sorts of questions that the commentaries raise. To read the medieval commentaries carefully is to appreciate that they rarely provide us with a complete thesis on any given issue. Instead, they extend to us an invitation to explore matters further.

Joshua 1:1–9

Transitions

The Book of Joshua may be said to commence where the Torah, or the Five Books of Moses, concludes:

> It came to pass after the death of Moses the servant of God, that God said to Joshua son of Nun, Moses' loyal disciple: "Moses My servant has died. Now, arise and traverse the Jordan River, you and this entire people, to the land that I am giving to them, to the people of Israel. Every place wherein you will tread I will give to you, just as I said to Moses. From the wilderness and this Lebanon until the great river [Euphrates], all of the land of the Hittites up to the Great Sea where the sun sets [the Mediterranean] shall be your borders." (Josh. 1:1–4)

These introductory verses of the book are transitional, narrating the succession in leadership that has recently taken place. Moses is dead, and God has chosen Joshua to bring the people into the land. But it has been some time since Joshua was formally selected to eventually succeed his master Moses (Num. 27:12–23), and we have known almost from the beginning of Moses' leadership that Joshua was his close disciple. Who exactly is this Joshua, the protagonist of our book? In order to address

this question, we must briefly turn our attention to the Torah texts that serve as the necessary background to the Book of Joshua.

A BRIEF HISTORY OF JOSHUA'S EXPLOITS

Joshua was introduced for the first time at the clash with the marauding tribe of Amalek, who had mercilessly attacked the weary and worn-out people of Israel soon after they had left the land of Egypt some forty years earlier (Ex. 17:8–16). There, he had been appointed by Moses and bidden to "arise and select men to go out and give battle against Amalek," a contest that Joshua waged successfully. He appeared again as Moses' faithful student at the sin of the Golden Calf, when he waited expectantly, at a distance from the people's encampment, for the return of his master from the encounter with God at Sinai (32:17). In the aftermath of that debacle, when Moses relocated his tent to the outside of the Israelite encampment, Joshua was for the first time referred to as Moses' protégé or *mesharet*, who "never leaves his master's tent" (33:11). We met him next at the incident of Eldad and Medad, vociferously defending Moses' honor (Num. 11:28–29). Finally, we anxiously followed his appointment as one of the twelve spies, and later marveled at his steadfast refusal, along with Caleb son of Yefuneh, to adopt the self-defeating report of the other ten (13:8, 14:6–10). It was in the aftermath of this event that Joshua's place in biblical history was assured, for God indicated at that time that he and Caleb would be spared from the decree that condemned the generation of the Exodus to perish in the wilderness. Towards the end of the wilderness wanderings Joshua again emerged, this time at Moses' side, as the latter conveyed his poignant song of farewell to the people of Israel (Deut. 32:44).

Taken together, the above catalogue of references indicates that Joshua had been present, involved, and active in every single formative event that the people experienced during the course of the previous forty years. He never strayed from Moses' side and was always a source of support to him, as well as an exemplar to the people of steadfast trust in God. He demonstrated devotion but also showed independence, initiative, and leadership. Taking our cue from this background material, we would have to conclude that there was no one more worthy than

The Land of Canaan

he to become Moses' successor as leader of Israel and no one more capable of transmitting Moses' teachings. It is therefore no wonder that when aged Moses asked God to choose a worthy successor in his stead to lead the people into the land, that Joshua was immediately selected (Num. 27:12-23).

WHAT'S IN A NAME?

Significantly, Joshua's name indicates salvation or deliverance, from the root י"ש"ע, and it was Moses himself who altered the original name of Hosea to Joshua (Num. 13:16). This second form, abruptly introduced on the eve of the aborted mission of the spies, includes an added emphasis on God, and can be literally translated as "God will save." The subtle modification was not only an expression of Moses' wish that his loyal student achieve success on the mission, but also an indication that Moses saw in him great promise, that Joshua would be the instrument by which God would deliver His people. Presumably, though, Hosea's name change took place much earlier, when he first became the disciple of Moses.[1] If so, introducing the name change on the eve of the mission of the spies may constitute an ironic subtext to the story. When Moses renamed his loyal disciple Joshua, meaning "God will save through him," did he already realize that as an indirect result of the episode of the spies that was about to transpire, he would be denied entry into the land and his leadership would be prematurely terminated? Might Moses have already intuited that Joshua would indeed succeed him and that under Joshua's command God would deliver the people of Israel?

Nahmanides, the great thirteenth-century Spanish commentator, contributes another layer to the matter of Joshua's name, by directing our attention to his unusual surname. Strictly speaking, we may have expected Joshua son of Nun to be referred to in the original Hebrew as "Yehoshua *ben* Nun," where "ben" means "son" or "son of." Instead, the text invariably refers to him as Yehoshua *bin* Nun, vowelized with the *ḥirik* or "long e" instead of the *segol* or "short e." Nahmanides suggests that the variation is grammatically sound, and then adduces a small number of other scriptural examples such as Proverbs 30:1, which reads, "The words of Agur bin Yakke." Nevertheless, he adds an important insight:

1. Compare Joshua's name change to that of Abraham and Sarah in Genesis 17 or to Joseph's in Genesis 41:45. The former indicates a divinely-mandated change in destiny; the latter, the forging of a special relationship between the sovereign and his subject. Joshua's name change by Moses contains elements of both.

> The people would refer to him in this way out of respect, for he was the most illustrious of Moses' disciples. Thus, they would call him "Binun," meaning "the wise one," for there was none as wise as he. (Nahmanides on Ex. 33:11)

Nahmanides perceptively connects "bin Nun" to "binun," construing "son of Nun" into a single word from the Hebrew root בי"נ that signifies comprehension, understanding, and wisdom. By this he means that the people of Israel intentionally pronounced Joshua's surname in a way that could be interpreted not only as "son of Nun" but, more importantly, as "the wise."

To sum up thus far, the biblical texts that serve as the background to the Book of Joshua make it quite clear that Joshua was for a long time the most suitable candidate to one day take Moses' place at the helm of the people of Israel. Although we might have expected him to have been waiting impatiently in the wings for his master's demise, Joshua never demonstrated anything other than absolute fidelity to Moses, complete devotion to the people, and utter subservience to God. During the long buildup to his assumption of leadership, he exhibited none of the pretentious, arching ambition and engaged in none of the degrading, devious machinations that characterize many aspirants to leadership until this very day.

JOSHUA'S ROLE IN COMPLETING THE TORAH

A measure of the esteem that the early sources accorded to Joshua may be gauged by the well-known and remarkable tradition that ascribes to him the completion of the final eight verses of the Torah. It will be recalled that the Book of Deuteronomy draws to a close with Moses' eloquent blessing of Israel and then God's inexorable invitation to Moses to ascend Mount Nevo in order to die:

> Moses ascended from the plains of Moav to the peak of Mount Nevo opposite Jericho, and God showed him the whole land … God said to him: "This is the land that I swore to Abraham, Isaac, and Jacob … I have shown it to you with your own eyes, but you shall not cross over to it." There Moses the servant of

> God died in the land of Moav, by God's decree… the people of Israel cried for Moses at the plains of Moav for thirty days, until the days of mourning for Moses were completed. Joshua son of Nun was full of the spirit of wisdom, for Moses had placed his hands upon him. The people of Israel hearkened to him, just as God had commanded Moses. There arose no another prophet in Israel like Moses, whom God had known face to face. (Deut. 34:1–10)

The Talmud relates:

> The verse states that, "there Moses the servant of God died." Is it possible that Moses had died and yet he wrote the verses that follow? Rather, Moses composed up to this point, and Joshua completed the Torah. So says R. Judah. Said to him R. Simeon: Is it possible that the Torah lacked even a single letter when Moses commanded the Levites to "take this book of the Torah and place it next to the Ark of the Covenant of the Lord your God" (Deut. 31:26)? Rather, up until this point [describing Moses' death] God dictated the text and Moses repeated it and wrote. After this point, God dictated the text and Moses wrote it while in tears. (Bava Batra 15a)

According to the opinion of R. Judah, it is Joshua who is responsible for completing the text of the Torah. This is the view that the Talmud adopts earlier in its discussion as definitive (Bava Batra 14b). The doctrinal ramifications of R. Judah's opinion are staggering, for the Mosaic transcription of the five books in their entirety is regarded by traditional sources as the touchstone of the text's divinity and authority. Moses talked with God, and God in turn dictated His eternal message to Moses, as a master speaks to his loyal and exacting scribe. To include Joshua in this unparalleled process, statistically minor though his contribution may have been, speaks worlds about the man's stature and standing. Indeed, it is obvious from R. Judah's reading that Joshua had God's conviction that he would succeed, for the lengthy, winding path of his leadership career was still before him, and much could have happened along the

way to compromise and to discredit the divine selection of Joshua to complete the Torah's transcription.

R. Judah's opinion also casts the transitional nature of the beginning of the Book of Joshua in an entirely different light, for it now emerges that the texts of the Book of Deuteronomy and our book are actually regarded as a single overlapping unit, with Joshua's authorship bridging both. The implication of this tradition is that Moses' leadership and that of Joshua his successor are to be regarded as a seamless continuum. In essence, Joshua does not simply come to replace Moses as leader of Israel, but somehow to embody the spirit of Moses' mission. Joshua is not simply Moses' authority continued; he is also the bearer of Moses' legacy as lawgiver and servant of God.[2]

BE STRONG AND COURAGEOUS

The above analysis may be helpful in explaining a recurring phrase that emphasizes the great challenge facing Joshua at this critical juncture:

> No man shall stand before you all of the days of your life. I will be with you just as I was with Moses; I will neither let you go nor leave you. *Be strong and courageous*, for you will cause this people to settle the land that I swore to their ancestors to give them. Only *be very strong and courageous* to observe and fulfill in accordance with all of the teaching commanded to you by Moses My servant, do not stray from it neither to the right nor to the left, in order that you will be successful in all of your endeavors. The words of this Torah will not depart out of your mouth, for you shall meditate upon it day and night so that you will observe to do all that is recorded in it, for only then will you be successful and triumphant. Did I not command you to *be strong and courageous*? Do not be afraid or terrified, for the Lord your God is with you wherever you go. (Josh. 1:5–9)

2. Compare to the view of some nineteenth-century critical scholars that the Book of Joshua was originally joined to the Torah to form a Hexateuch or "Six Books."