

ΙΗΣΟΥΣ, Joshua 10

Glossary of Names for Josh 10:1–28

Ἄδωνιβεζέκ, (king of Jerusalem) *Adoni-Zedek*, vv 1, 3; Αἰλάμ, (king of Hebron) *Ailam/Elam*, v 3 (Heb. *Hoham*)*; Αἰλών, (valley of) *Aijalon*, v 12[§]; Ἀζηκά, (city of) *Azekah*, vv 10, 11; Ἀμορραῖον, Ἀμορραίων, (ethnic/people group) *Amorite(s)*, vv 6, 12; Γαβαών, (city of) *Gibeon*, vv 1, 2, 4, 5, 6, 10, 12; Γαί, (city of) *Ai*, v 1 *bis*; Γάλαλα, Γαλάλων, (city of) *Gilgal*, v 6, 7, 9; Δαβίρ, (king of Eglon) *Dabir*, v 3; Ἰεβουσαίων, (ethnic/people group) *Jebusites*, v 5†; Ἰεριμούθ, (city of) *Jarmuth*, v 3, 5, 23; Ἰεριχώ, (city of) *Jericho*, vv 1, 28; Ἰεφθά, (king of Lachish) *Japhia*, v 3; Λαχίς, (city of) *Lachish*, vv 3, 5, 23; Μακηδά, (city of) *Makkedah*, vv 10, 16, 17, 21, 28 *bis*; Ὀδολλάμ, (city of) *Eglon*, v 3, 5, 23; Φιδών, (king of Jarmuth) *Piram*, v 3; Χεβρών, (city of) *Hebron*, vv 3, 5, 23; Ὠρωνίν, (city of) *Beth Horon*. vv 10, 11.⁴¹

⁴¹ There are a great many proper names in this chapter, both kings and cities. The glossary of names given above are not repeated in the notes. One can either attempt some form of transliteration of the Greek name given, or translate it into the common English equivalent (which has been done here). Additional notes on names:

* I have no idea how the translator got Αἰλάμ from Hoham! It may be a cultural borrowing on the analogy of Heb. *Mizraim* > Αἴγυπτος/*Egypt*, i.e., equivalent terms in each language, so the Hebrew name was replaced by the known Greek name for the same entity, though it seems unlikely that a king of Hebron would be sufficiently well known for this to be the case.

[§] A major trunk road followed the Valley of Aijalon into the hill country, eventually reaching Jerusalem.

† The Jebusites were non-Semites who inhabited Jerusalem in pre-Israelite times. There is a discrepancy with MT which has ‘Amorite’ in both vv 5 & 6. (LXX has ‘Jebusite’ in v 5 and ‘Amorite’ in v 6.) This may be due to Jerusalem being mentioned first in the list of kings in v 5, but I know of no evidence that the other kings were Jebusites rather than Amorites. One possibility might be that since the kings were summoned by (and presumably served under the command of) Adoni-Zedek who was the king of Jerusalem, the LXX translators may have thought it appropriate to described them all as Jebusite kings. Or there may be a different Hebrew *Vorlage* here. Or the terms may have been used rather loosely and ‘Jebusite’ might have included any residents of the central hill country of Palestine at this time. What the LXX translators understood more than a dozen centuries later may, of course, be a different story.

Joshua 10

1⁴² Ὡς δὲ ἤκουσεν Ἀδωνιβεζέκ βασιλεὺς Ἱερουσαλήμ ὅτι ἔλαβεν Ἰησοῦς τὴν Γαί καὶ ἐξωλέθρευσε αὐτήν – ὃν τρόπον ἐποίησαν τὴν Ἱεριχὼ καὶ τὸν βασιλέα αὐτῆς, οὕτως ἐποίησαν τὴν Γαί καὶ τὸν βασιλέα αὐτῆς – καὶ ὅτι αὐτομόλησαν οἱ κατοικοῦντες Γαβᾶν πρὸς Ἰησοῦν καὶ πρὸς Ἰσραήλ, 2⁴³ καὶ ἐφοβήθησαν ἐν αὐτοῖς σφόδρα· ἦδει γὰρ ὅτι μεγάλη πόλις Γαβᾶν ὡσεὶ μία τῶν μητροπόλεων καὶ πάντες οἱ ἄνδρες αὐτῆς ἰσχυροί. 3⁴⁴ καὶ ἀπέστειλεν Ἀδωνιβεζέκ βασιλεὺς Ἱερουσαλήμ πρὸς Αἰλάμ βασιλέα Χεβρών καὶ πρὸς Φιδὼν βασιλέα Ἱεριμουθ καὶ πρὸς Ἰεφθαῖ βασιλέα Λαχίς καὶ πρὸς Δαβὶρ βασιλέα Ὀδολλάμ λέγων, 4⁴⁵ Δεῦτε ἀνάβητε πρὸς με καὶ βοηθήσατέ μοι, καὶ ἐκπολεμήσωμεν

⁴² V. 1. In NT ὡς is usually comparative, but can be temporal (as here), usually *when, after* with aorist verbs, *while* with presents and imperfects (B 1105; L 2:527); ἤκουσεν, 3SAAI > ἀκούω; ἔλαβεν, 3SAAI > λαμβάνω, *to take, receive*, here with hostile connotations, *capture* (this is not a NT use of λ. [Mk 12:3 is perhaps the closest], but the use is certainly intelligible in Greek as well as in English, this use is common in classical Gk; B 583f; L 2:276; LS 1026.1.1.b.); ἐξωλέθρευσε, 3SAAI > ἐξολεθρεύω, *to destroy utterly, root out* (B 351; L 1:161); τρόπος, ου, ὁ, *manner, way, kind* (B 1016f; L 2:482), ὃν τρόπον = “in the manner in which” = “as,” freq idiom in LXX; ἐποίησαν, 3PAAI > ποιέω; αὐτομόλησαν, 3PAAI > αὐτομολέω, *to desert, to change sides* (B 152; L 1:) [-NT]; κατοικοῦντες, PAPMPN > κατοικέω, *to live, reside* (B 534; L 2:250).

⁴³ V. 2. ἐφοβήθησαν, 3PAPI > φοβέω; σφόδρα (adv), *exceedingly, very much* (B 980; L 2:465), the plural here is unexpected (Camb LXX lists a v.l. with a 3S form), esp since the next verb is sing (MT begins v 2 with a plural, but does not shift back to sg as LXX does); ἦδει, 3SLAI > οἶδα (the subject has reverted to the king, Ἀδωνιβεζέκ, after the last 3P verb referring [apparently] to the king and his people); μητρόπολις, εως, ἡ, *capital city, “mother city”* [transparent etymology, μήτηρ πόλις] (B 649; L 2:305) [-NT].

⁴⁴ V. 3. ἀπέστειλεν, 3SAAI > ἀποστέλλω; λέγων, PAPMSN > λέγω. For the names, see the glossary at the beginning of Josh 10.

⁴⁵ V. 4. Δεῦτε, hortatory particle used w. plural verb, *Come here! Come on!* (B 220; L 1:99); ἀνάβητε, 2PAAM [or 2PAAS, form is the same, and sense is not much different; δεῦτε is used with both, though subj is the more common in LXX (by 3×), NT is more evenly split; parallel AAM here tips the scales] > ἀναβαίνω; βοηθήσατε, 2PAAM > βοηθέω, *to aid, help, come to the rescue*, takes obj in dat (B 180; L 1:82);

Γαβᾶων· αὐτομόλησαν γὰρ πρὸς Ἰησοῦν καὶ πρὸς τοὺς υἱοὺς
 Ἰσραήλ. 5⁴⁶ καὶ ἀνέβησαν οἱ πέντε βασιλεῖς τῶν Ἰεβουσαίων,
 βασιλεὺς Ἱερουσαλήμ καὶ βασιλεὺς Χεβρών καὶ βασιλεὺς
 Ἰεριμοῦθ καὶ βασιλεὺς Λαχὶς καὶ βασιλεὺς Ὀδολλάμ, αὐτοὶ καὶ
 πᾶς ὁ λαὸς αὐτῶν, καὶ περιεκάθισαν τὴν Γαβᾶων καὶ
 ἐξεπολιόρκουν αὐτήν. 6⁴⁷ καὶ ἀπέστειλαν οἱ κατοικοῦντες Γαβᾶων
 πρὸς Ἰησοῦν εἰς τὴν παρεμβολὴν Ἰσραὴλ εἰς Γάλαγα λέγοντες,
 Μὴ ἐκλύσης τὰς χεῖράς σου ἀπὸ τῶν παιδῶν σου· ἀνάβηθι πρὸς
 ἡμᾶς τὸ τάχος καὶ ἐξελοῦ ἡμᾶς καὶ βοήθησον ἡμῖν· ὅτι
 συνηγμένοι εἰσὶν ἐφ’ ἡμᾶς πάντες οἱ βασιλεῖς τῶν Ἀμορραίων οἱ

ἐκπολεμήσωμεν, 1PAAS > ἐκπολεμέω, *to go to war against, fight against* (L 1:139) [-NT]; αὐτομόλησαν, see v 1.

⁴⁶ V. 5. ἀνέβησαν, 3PAAI > ἀναβαίνω; περιεκάθισαν, 3PAAI > περικαθίζω, *to sit/camp around, besiege*, usually hostile (B 801; L 2:369); ἐξεπολιόρκουν, 3PIAI > ἐκπολιορκέω, *to force a besieged town to surrender* (L 1:139, elsewhere in LXX only in 7:3) [-NT]. The *context* suggests that the last verb describes an action attempted but not yet completed (tendential, voluntative, conative). This is evident since the city has not yet surrendered when Joshua’s army arrives (vv 7–9). The battle has been joined—the process begun, but the city has not yet been forced to surrender. This is appropriately reflected in the imperfective aspect and the inherent remoteness of the imperfect form (ἐξεπολιόρκουν).

⁴⁷ V. 6. ἀπέστειλαν, 3PAAI > ἀποστέλλω; κατοικοῦντες, see v 1; παρεμβολή, ἦς, ἡ, *fortified camp, encampment* (B 775; L 2:358); λέγοντες, PAPMPN > λέγω; ἐκλύσης, 2SAAS > ἐκλύω, *to unloose, become weary, give out, depart, fail* (B 306; L 1:138), a fairly formal equivalent of the Heb idiom, “do not let your hands drop from your servants” = “do not abandon (us)” (BDB 951, פָּדַח, Hiph.1.), there is a similar idiom in Heb (& Aram) that means “to be weary and/or afraid”; ἀνάβηθι, 2SAAM > ἀναβαίνω; τάχος, οὐς, τό, *speed, quickness, haste*, “τό τάχος as acc. of specification, adverbially (*very*) quickly, without delay” (B 992f), “τό τάχος quickly (as adv.)” (L 2:470); ἐξελοῦ, 2SAMM > ἐξαιρέω, *to set free, rescue, deliver* (B 344; L 1:156); βοήθησον, 2SAAM > βοηθέω, *to aid, help, come to the rescue*, takes obj in dat (B 180; L 1:82); συνηγμένοι, RMPMPN > συνάγω (note the redup! ptcps don’t have augments!), *to gather, assemble* (B 962f; L 452f); ἐφ’ ἡμᾶς = “against us” (B 366.12.b, “marker of hostile opposition”); ὄρεινός, ἡ, ὄν, *hilly, mountainous*, ἡ ὄ. = *the hill country* (B 721; L 2:338). Note the paraphrastic: συνηγμένοι εἰσὶν = 3PRMI > συνάγω, “have assembled/advanced” (ptcp supplies tense, voice, lexis; εἰμί supplies person, number, mood). Stative aspect focuses on the state that existed at the time of the Gibeonites’ plea for help (“this is the predicament we’re in”); the periphrastic does not emphasize the duration of action (as is sometimes suggested). The word συνάγω can be used as a military term meaning *to advance, begin [the battle]*, etc. (it is so used in classical Greek; see LS), but here it is probably intended to represent MT quite formally: יָצַב, *to gather, assemble*.

κατοικοῦντες τὴν ὄρεινὴν. 7⁴⁸ καὶ ἀνέβη Ἰησοῦς ἐκ Γαλγάλων, αὐτὸς καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς μετ’ αὐτοῦ, πᾶς δυνατὸς ἐν ἰσχύι. 8⁴⁹ καὶ εἶπεν κύριος πρὸς Ἰησοῦν, Μὴ φοβηθῆς αὐτούς· εἰς γὰρ τὰς χεῖράς σου παραδέδωκα αὐτούς, οὐχ ὑπολειφθήσεται ἐξ αὐτῶν οὐθεὶς ἐνώπιον ὑμῶν. 9⁵⁰ καὶ ἐπιπαρεγένετο ἐπ’ αὐτούς Ἰησοῦς ἄφνω, ὅλην τὴν νύκτα εἰσεπορεύθη ἐκ Γαλγάλων. 10⁵¹ καὶ ἐξέστησεν αὐτούς κύριος ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ, καὶ συνέτριψεν αὐτούς κύριος σύντριψιν μεγάλην ἐν Γαβαὼν, καὶ κατεδίωξαν αὐτούς ὁδὸν ἀναβάσεως Ὠρωνὶν καὶ κατέκοπτον

⁴⁸ V. 7. ἀνέβη, 3SAAI > ἀναβαίνω; πολεμιστὴς, οὐ, ὁ, warrior (L 2:385) [-NT]; ὁ λαὸς ὁ πολεμιστὴς = “the people of war” (apposition), in the Pent the equivalent phrase is almost always οἱ ἄνδρες οἱ πολεμισταί (12x, 36x/OT), Josh is the only book to use ὁ λαὸς ὁ πολεμιστὴς (4x); ἰσχύς, ὕος, ἦ, strength, power, might (B 484; L 1:217).

⁴⁹ V. 8. εἶπεν, 3SAAI > λέγω; φοβηθῆς, 2SAPS > φοβέω; παραδέδωκα, 1SRAI > παραδίδωμι; ὑπολειφθήσεται, 3SFPI > ὑπολείπω, to leave remaining, pass to be left (remaining), to be spared (B 1038f; L 2:493); οὐθεὶς = οὐδεὶς, no one (B 736 > 735, “The forms οὐθεὶς ... οὐθέν ... οὐθενός ... for which οὐδ- is freq. read as v.l. in mss. and edd., appear in the lit. since Aristotle”; L 2:342), the θ spelling appears 7x in NT, mostly Lk/Acts, e.g. Lk 22:35.

⁵⁰ V. 9. ἐπιπαρεγένετο, 3SAMI > ἐπιπαργινομαι, to arrive also, to come also up(on) (L1:173)* [-NT]; ἄφνω (adv), unawares, of a sudden (B 158; L 1:73); εἰσεπορεύθη, 3SAPI > εἰσπορεύομαι, to go into, enter (an area) (B 295; L 1:132). In later Greek εἰσπορεύομαι was used as a synonym for εἰσέρχομαι. It seems a bit awkward here (partly also because of the asyndeton): “he went all the night from Gilgal.” Since it describes the movement of an army, and εἰσέρχομαι can be used in the sense of to invade, and it represents MT פָּרַח (which can also be used in a military sense of to go up [in battle], BDB 748), it is probably legitimate to translate here, “he marched the whole night from Gilgal.” (Cf. NIV’s transl of MT: “after an all-night march from Gilgal.”)

⁵¹ V. 10. ἐξέστησεν, 3SAAI > ἐξίστημι, to confuse, amaze, astound (B 350; L 1:161); ἀπὸ προσώπου τῶν ... = “from the face of” = “before”; συνέτριψεν, 3SAAI > συντρίβω, to shatter, smash, crush, annihilate, beat to a pulp (B 976; L 2:461); σύντριψις, εως, ἦ, ruin, destruction (L 2:462),* [-NT] since this word is cognate with the verb (MT is not cognate), I suggest, “he crushed them with a great crushing” or something similar (perhaps picking up L’s idiomatic transl of the verb: “he beat them to a bloody pulp?”); κατεδίωξαν, 3PAAI > καταδιώκω, to pursue closely, hunt for, search for eagerly (usually has hostile sense; B 516; L 2:233); ἀναβάσις, εως, ἦ, ascent, going up, road, path (L 1:26) [-NT]; κατέκοπτον, 3PIAI > κατακόπτω, to cut, cut down, destroy, break in pieces (B 518; L 2:236).

αὐτοὺς ἕως Ἀζηκά καὶ ἕως Μακηδά. 11⁵² ἐν τῷ δὲ φεύγειν αὐτοὺς ἀπὸ προσώπου τῶν υἰῶν Ἰσραήλ ἐπὶ τῆς καταβάσεως Ὠρωνὶν καὶ κύριος ἐπέρριψεν αὐτοῖς λίθους χαλάζης ἐκ τοῦ οὐρανοῦ ἕως Ἀζηκά, καὶ ἐγένοντο πλείους οἱ ἀποθανόντες διὰ τοὺς λίθους τῆς χαλάζης ἢ οὓς ἀπέκτειναν οἱ υἱοὶ Ἰσραήλ μαχαίρα ἐν τῷ πολέμῳ.

12⁵³ Τότε ἐλάλησεν Ἰησοῦς πρὸς κύριον, ἧ ἡμέρα παρέδωκεν ὁ θεὸς τὸν Ἀμορραῖον ὑποχείριον Ἰσραήλ, ἡνίκα συνέτριψεν αὐτοὺς ἐν Γαβαὼν καὶ συνετρίβησαν ἀπὸ προσώπου υἰῶν Ἰσραήλ, καὶ εἶπεν Ἰησοῦς,

Στήτω ὁ ἥλιος κατὰ Γαβαὼν

καὶ ἡ σελήνη κατὰ φάραγγα Αἰλῶν.

13⁵⁴ καὶ ἔστη ὁ ἥλιος καὶ ἡ σελήνη ἐν στάσει,

ἕως ἡμύνατο ὁ θεὸς τοὺς ἐχθροὺς αὐτῶν.

καὶ ἔστη ὁ ἥλιος κατὰ μέσον τοῦ οὐρανοῦ, οὐ προεπορεύετο εἰς δυσμὰς εἰς τέλος ἡμέρας μιᾶς. 14⁵⁵ καὶ οὐκ ἐγένετο ἡμέρα τοιαύτη

⁵² V. 11. φεύγειν, PAN > φεύγω, *to flee* (B 1052; L 2:501), ἐν τῷ φεύγειν αὐτοὺς = “as they fled”; καταβάσις, εως, ἡ, *descent, precipice* (B 514; L 2:231), both the Ascent/Descent of Beth Horon apparently refer to the same route; ἐπέρριψεν, 3SAAI > ἐπι(ρ)ρίπτω (can be spelled with one ρ or two), *to throw (upon/at)* (B 378; L 1:173); χαλάζα, ης, ἡ, *hail, hailstone* (B1075); L 2:512); ἐγένοντο, 3PAMI > γίνομαι; πλείους = contracted form of πλείονας, acc pl (M/F) of πολὺς, πολλή, πολὺ, *many, more* (B 847f; L 2:387); ἀποθανόντες, AAPMPN > ἀποθνήσκω; ἀπέκτειναν, 3PAAI > ἀποκτείνω; πόλεμος, ου, ὁ, *battle, war* (B 844; L 2:385)

⁵³ V. 12. ἐλάλησεν, 3SAAI > λαλέω; ἧ, FSD rel pron; παρέδωκεν, 3SAAI > παραδίδωμι; ὑποχείριος, ον, *in one’s hands, in one’s authority* (L 2:496) [-NT]; ἡνίκα (temp particle/adv) *when* (B 439; L 1:199); συνέτριψεν, see v 10; συνετρίβησαν, 3PAPI > συντρίβω, see v 10; εἶπεν, 3SAAI > λέγω; στήτω, 3SAAM > ἴστημι; φάραγξ, αγγος, ἡ, *ravine, valley* (B 1049; L 2:499).

⁵⁴ V. 13. ἔστη, 3SAAI > ἴστημι; στάσει, FSD > στάσις, εως, ἡ, *existence, occurrence, position, array* (B 940; L 2:436); ἔστη ... στάσει = “stood in position”; ἡμύνατο, 3SAMI > ἀμύνομαι, *to avenge oneself on, to execute vengeance on* (B 55; L 1:25); μέσος, η, ον, *middle* (B 634f; L 2:298); προεπορεύετο, 3SIMI > προπορεύομαι, *to go on before, proceed, advance* (B 873, -ομαι; L 2:398, -ω); δυσμή, ης, ἡ, *going down, setting* (B 265; LS 458; Taylor, 113; contra L 1:122, *δυσμαί, ὦν*).

οὐδὲ τὸ πρότερον οὐδὲ τὸ ἔσχατον ὥστε ἐπακοῦσαι θεὸν
 ἀνθρώπου, ὅτι κύριος συνεπολέμησεν τῷ Ἰσραήλ.

Rough translation of Josh 10:1–14

1 But when Adoni-Zedek, King of Jerusalem, heard that Joshua had taken Ai and utterly destroyed it—as he made Jericho and her king, so he made Ai and her king—and that the residents of Gibeon [=Gibeonites] had defected to Joshua and to Israel, 2 and they were terrified by them, for he knew that Gibeon was a great city as one of the “mother cities” and all her men were strong [i.e., great warriors?]. 3 And Adoni-Zedek, king of Jerusalem, sent to Elam, king of Hebron, and to Piram, king of Jarmuth, and to Japhia, king of Lacish, and to Dabir, king of Eglon, saying, “Come up to me and help me and go to war against Gibeon, for they have changed sides/deserted to Joshua and to the Israelites.” 5 And the five kings of the Jebusites went up, the king of Jerusalem, the king of Hebron, and the king of Jarmuth, and the king of Lachish, and the king of Elam, and all their people [i.e., troops], and besieged Gibeon and they were attempting to force her [Gibeon] to surrender. 6 And the residents of Gibeon sent to Joshua in the fortified camp of Israel in Gilgal saying, “Do not abandon your servants. Come up to us quickly and deliver us and rescue us, for all the kings of the Amorites who live in the hill country are assembled against us.” 7 And Joshua went up from Gilgal, he and all the people of war with him, all strong in might. 8 And the Lord said to Joshua, “Do not fear them, for I have delivered them into your hands, not one of them will be left before you.” 9 And Joshua came upon them suddenly—he had marched all night from Gilgal. 10 And the Lord confused them before the Israelites, and the Lord crushed them with a great crushing in Gibeon, and they pursued them on the road of the Ascent of Beth Horon and they were destroying them as far as Azekah and Makkedah. 11 And as they fled before the sons of Israel on the Descent of Beth Horon, the Lord also threw down on them hail stones from the sky as far as Azekah, and the ones who died on account of the hail stones were more numerous than those the Israelites killed by the sword in battle.

12 Then Joshua said to the Lord, in the day God delivered the Ammorites into the hands of Israel, when he crushed them in Gibeon and they were crushed before Israel, Joshua said,

“Let the sun stand over Gibeon,
 And the moon over the Valley of Aijalon,
 13 And the sun and the moon stood in position,
 While God executed vengeance upon their enemies.

And the sun stood in the middle of the sky, and did not proceed in setting to the end of one day. 14 And there was not such a day either before or since so that God listened to a man, because the Lord fought for Israel.

16 Καὶ ἔφυγον οἱ πέντε βασιλεῖς οὗτοι καὶ κατεκρύβησαν εἰς
 τὸ σπήλαιον τὸ ἐν Μακηδά. 17 καὶ ἀπηγγέλη τῷ Ἰησοῦ λέγοντες,

⁵⁵ V. 14. ἐγένετο, 3SAMI > γίνομαι; τοιοῦτος, -αὐτή, -οὔτο(ν), correlative adj, *of such a kind* (B 1009f; L 2:477); πρότερος, α, ον, *earlier, before* (B 888f; L 2:407); οὐδὲ τὸ πρότερον οὐδὲ τὸ ἔσχατον = “either before or since” (formally: “neither the earlier nor the later [day]”); ἐπακοῦσαι, AAN > ἐπακούω, *to hear, listen, obey* (B 358; L 1:164); συνεπολέμησεν, 3SAAI > συνπολεμέω, *to join in war with, to fight on the side of* (L 2:451) [-NT], only here and v 42 in LXX, but meaning transparent: σύν + πολεμέω, *to wage war, fight*.