
General Introduction

Welcome to a commentary on three books of the Bible that include everything: love and violence, faith and greediness, respect and harassment, sex and war, riddle and fable, powerful feats and ritual warfare, geography and idolatry, conquering and revenge. Joshua, Judges, and Ruth create controversy and inspire courage. Here women are treated as objects *and* as partners in mission. Foreigners are killed without mercy and also accepted into the people of God, even into the lineage of David.

The authors of these three commentaries take a canonical-historical approach to the books, viewing the books as a whole and relating them to other books in the canon. For instance, Joshua, Judges, Samuel, and Kings comprise the Former Prophets in the Hebrew canon. These reflect themes from Deuteronomy and so are called books of the Deuteronomistic History by M. Noth. He proposed that Deuteronomy originally introduced the Former Prophets.

The relationship of Joshua and Judges with Deuteronomy appears when they critique events of their period. Joshua especially reflects themes of Deuteronomy in chapters 1 and 23–24. The influence of Deuteronomy continues within the framework of Judges 2:11–16:31. Judges 17–21 explains how a lack of kingship leads to chaos, violence, and idolatrous behavior. Gordon Harris and Cheryl Brown discuss these canonical relationships in their commentaries on Joshua and Judges.

Ruth is not included in the books in the Former Prophets, but is in the third division of the Hebrew canon, Writings, between Song of Songs and Lamentations. The Septuagint, however, places Ruth after Judges and before Samuel in its canon, because Ruth has its setting in the period of the Judges. Michael Moore points out that although stories in Judges and Ruth tell of events prior to kingship, the ways they do so are in stark contrast. Judges 17–21 pictures the period as a time when Israel was without faithfulness, bent on self-destruction, and without controls. Ruth, by contrast, shows that through faithfulness courageous

women can rise above loss and pessimism to experience protection and happiness with a faithful kinsman-redeemer. Ruth ends with a final genealogy that prepares the way for the finest moment of kingship, the house of David.

Joshua, Judges, and Ruth also stand together as narratives. The books respond well to literary methods that critically open the story as a whole. Joshua and Judges tell complex stories in various forms and styles; irony provides interesting twists and interpretations in the narratives. In these books burials provide endings to sections (Deut 34:5–8; Josh. 8:29; 24:29–33; Judg. 2:7–10; 16:31). Ruth tells the saga of two women. Fate provides both tragedy and a happy climax to the story. The narrator sensitively describes the bitter losses of Naomi and Ruth and how they move from emptiness to fullness. Its form is unique among the three books; nonetheless, a literary analysis of the story remains the key to understanding the three books.

Theology is an integral part of these three books. Joshua, Judges, and Ruth explore the dynamics of God's relationship with those called to be God's people. War and love are secondary to the power and work of God, who gives land to and provides deliverers for the people. The people's responsibility in this relationship is made clear in covenant renewal ceremonies (Josh. 8:30–35; 24) that call the people to fear and serve the Lord in light of God's goodness. The book of Joshua teaches that faithfulness to God leads to a homeland. Judges 2:11–16:31 shows how unfaithfulness brings oppression and hardship in the land, and repentance brings deliverance. Ruth explores how faithfulness to one another brings deliverance from God.

The three books are tied together also by a common historical context. Joshua, Judges, and Ruth all reflect the setting of the tribal settlement of Canaan. Consequently, the commentaries on Joshua and Judges deal with the date of the exodus and the nature and date of the settlement, issues on which archaeological findings continue to fuel debate. A history of the literature focuses on the setting of the audience of the book's final form and dismisses chronological issues of the settlement. Commentaries on Joshua and Judges in this volume will discuss options of understanding the historical setting of the books.

I am pleased to have the opportunity to introduce this volume. The authors want to thank colleagues and friends for their support during the writing of the commentaries. Our families played a major role in enabling us to write our respective sec-

tions. The editors have encouraged and directed us professionally through the writing and production. May God speak clearly to you, the reader, through this volume.

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Introduction: Joshua

The book of Joshua captures the imagination of readers as do few other books, for it challenges and builds their faith. However, the message of Joshua remains a difficult one to interpret and apply. On the positive side, the book calls for a high level of courage and commitment to God and teaches that following the orders of God leads to success. By contrast, people who disobey God fail. Courageous and committed leaders win battles. The book says believers receive rest from enemies and security when they fight for God and God's chosen leader. However, these teachings can be misused in churches today.

There are certain aspects of the theology of Joshua that Christians cannot easily accept. Readers often struggle with God's sanctions and commands of violence and the way in which God gives territory to a favored nation that exterminates the inhabitants of its land. God's brutality upsets readers who expect the God of the OT to love enemies as Jesus commanded. Readers also feel uncomfortable with Joshua's promises of material success; Christians who read their NT identify success with meekness and spiritual maturity. Another difficulty is that readers may question Joshua's nationalistic overtones. Exhortations about total devotion to a nation increase their concern about the book. These challenges the commentary seeks to answer.

This commentary is limited in size and addresses a general readership. It must focus on the theology of Joshua and how those teachings can be applied in the modern Christian context. It lacks the space to address in detail controversial critical issues discussed in larger, technical commentaries. This volume provides a theological bridge to transport readers from a book about tribal events to current Christian teachings. The commentary points out common human and religious situations in the book and asks what God is saying through each one. Scriptures then are interpreted in light of the NT. This approach produces a commentary focusing on life situations and biblical theology.

Title of the Book

The book is named after its chief character, Joshua, who dominates the warfare and allotment of land to tribes later known as Israel. The name Joshua means “The Lord is salvation,” and it is formed by adding a shortened Hebrew form of the covenant name for Israel’s God (*yhwh*) to the word “salvation.” (The Greek form of the Hebrew name Joshua is Jesus.) Moses changes Joshua’s earlier name, *Hoshea* (“he saves”), into Joshua (Num. 13:16). The book pictures God as the Savior who gives Canaan to the tribes and portrays Joshua as God’s agent who leads the tribes to victory.

Joshua is the first of four books that the Hebrew canon calls the Former Prophets (Joshua, Judges, Samuel, and Kings). Deuteronomy introduces the Former Prophets and provides ideals for judging the actions of subsequent generations. Events in the book of Joshua provide the bridge from Moses’ death in the wilderness to the taking of land west of the Jordan River, where the tribes subsequently become the nation Israel.¹ Joshua is a prophet like the one Moses foretold would arise (Deut.18:15–19). As the successor of Moses, he models a royal figure.² He exemplifies a successful leader who faithfully follows the instructions of Moses and God.

Structure of the Book

The book divides naturally into three parts: battles for the land (1–12), allotments of the land (13–21), and commitment for remaining in the land (22–24). These larger portions can be broken into smaller sections:

Introduction to the challenge of taking the land, 1:1–18

Preparation for and crossing the Jordan, 2–4

Preparation for holy war, the battles of Jericho and Ai, and covenant renewal, 5–8

Gibeonite deception, southern and northern campaigns, and a summary of victories and remaining threats, 9–12

Tribal land allotments, towns of refuge, towns for Levites, 13–21

Covenant for eastern tribes and their threat to tribal unity, 22

Joshua’s farewell address, 23

A covenant for the future, 24

Historical Questions about the Events of Joshua

For a century, debate raged about chronology issues of the premonarchical period of ancient Israel as exponents of source-critical theory increasingly questioned the historicity of the biblical sources. In the 1950s and 1960s new discoveries fueled optimism that biblical archaeology could solve chronological questions about the exodus and settlement. However, evidence found by archaeologists has led scholars to propose a number of competing reconstructions of the period. Study of the history of biblical literature has reinforced further pessimism about the historical reliability of the biblical accounts.

Archaeological Evidence about the Exodus and Settlement in Canaan

Determining the date of the exodus could provide a starting point for the chronology of the settlement, but the date of the exodus remains one of the unsolved mysteries of premonarchical chronology. Those scholars who dismiss the historicity of the Bible also reject the biblical account of the exodus. Scholars who accept the basic historicity of the exodus remain divided on its date. One group proposes a mid-fifteenth-century date (ca. 1446 B.C.E.), and others point to a thirteenth-century date (ca. 1290 B.C.E.).³ The balance of archaeological evidence in my opinion points toward the thirteenth-century date rather than the earlier one. However, conclusions should be considered tentative in light of the scarcity of clear evidence.

Archaeologists are just as divided on the chronology and nature of the settlement of the tribes in Canaan. They propose three constructs of the way Israel entered and settled the land. First, W. F. Albright and others cite archaeological evidence pointing toward a unified, military conquest.⁴ Alt and his followers, however, suggest that Israel entered Canaan as desert nomads by peaceful infiltration, subsequently joining together in a tribal confederation.⁵ Taking a different view, G. E. Mendenhall and then N. Gottwald propose a revolt theory. In their reconstruction the settlement originated in the cataclysmic sociopolitical changes of a "peasant revolution" against oppressive overlords in urban Canaan, perhaps precipitated by a small group of former slaves. Refugees from low, exploited classes of urban Canaanite society⁶ ultimately settled the highlands and were bound together by an

ideology (i.e., the worship of Yahweh). As with the date of the exodus, archaeological evidence both supports and denies aspects of each construction.

Investigations in the hill country, Galilee, and the Jezreel Valley indicate a very complex picture of the settlement. For example, archaeological findings support the military conquest construction in the thirteenth century only at Hazor. Instead of building a consensus, archaeologists continue to propose other settlement constructs.⁷

I. Finkelstein suggests that archaeological evidence points only to a general deurbanization of Canaan at the end of the Late Bronze Age and during the beginning of Iron I.⁸ The settlement period in his reconstruction encompasses Joshua, Judges, and 1 Samuel. Evidence from the hill country points to an influx of settlers overrunning the region and a number of communities appearing in the central hills of Israel, traveling from east to west. In this view, archaeologists suggest that the settlement era lasted from 1200 to 900 B.C.E. or until David conquered the urban centers of Jerusalem and Megiddo. During this period, pastoral groups make the transition to a sedentary existence. Movement west increases conflict between tribes and inhabitants of the urban Canaan. This view of the settlement resembles features of the book of Joshua, but the conclusion places the events as happening over a longer period of time.

The various reconstructions of the settlement point to the limits of archaeology. Readers should not reject the historical quality of Joshua's narrative because archaeology does not directly support the book.⁹ Apparent conflicts in chronology and interpretation can be attributed to the difficulty of using limited evidence for reconstructing biblical events. In this commentary, interpreting the book of Joshua does not depend on archaeological evidence. Instead I will use archaeological evidence primarily for clarifying biblical settings.

Literary study of Deuteronomy, Deuteronomistic History, and Joshua

M. Noth, who pointed out the relationship of the book of Joshua to Deuteronomy (e.g., Josh. 1; 23–24), shifts discussion from the historicity of the events of Joshua to the history of traditions forming its literature. He proposed that Deuteronomy was not originally linked to Genesis–Numbers but only later was

separated and linked to the Torah as the Pentateuch. He suggested that Deuteronomy introduced Joshua–Kings (Deuteronomistic History) because of the history’s Deuteronomic theology and literary forms.¹⁰

History of tradition studies developed a theory tracing the book of Joshua from its origin during the reign of Josiah through two or maybe three levels of Deuteronomic editing.¹¹ In this scheme, the early form of Joshua addressed Israel of the seventh century; the final form, Israel in exile in Babylon.¹² The theory assumed the final editing connected Deuteronomy to Joshua–2 Kings.

J. G. McConville points out some weaknesses in assumptions and methods used by tradition history in its study of Joshua. First, though teachings from the book can apply to a nation in exile, the book does not address specifically concerns of the exile. Second, the history of traditions approach has trouble determining the history of some passages in the book (e.g., Josh. 24). Third, circular thinking remains suspect. Circular thinking accepts a theory and then interprets the Bible by it.¹³ In general, the atomizing and theoretical approach of tradition history does not do justice to the book of Joshua.

Narrative Analysis and Joshua

Narrative analysis is a more appropriate method for studying Joshua because it focuses on a close reading of a text and interprets the book as a whole. Narrative methods challenge the assumption that a variety of viewpoints indicates different authors, sources, or editors. Narrative analysis also recognizes dynamics such as conflict and plot¹⁴ and multileveled mediation of events.¹⁵ Such studies follow R. Polzin,¹⁶ who identifies the unity of Joshua within its internal tensions and conflicting themes. A careful reading of the text promises a more fruitful approach for interpreting its meaning than does a history of its literature.

One hopes that commentaries will utilize the methods of narrative studies even more. In his commentary M. H. Woudstra¹⁷ moves in that direction, reading the book as a whole while not neglecting a variety of viewpoints and themes. Woudstra charts multileveled mediation of events and does not identify them as coming from different sources or editors. He also refers to archaeological evidence but refrains from stating dogmatic conclusions about it. Woudstra approaches Joshua as a message about God’s gift, calling readers to live responsibly.

Worship in the Book of Joshua

The book of Joshua frequently describes worship experiences. Tribal representatives renew covenants, prepare for holy war, and build altars as memorials to their God. Worship ceremonies are celebrated at the sites of Gilgal, Shiloh, and Shechem.

Gilgal

A number of Gilgals are mentioned in the Bible, the one in Joshua being located somewhere near Jericho and the Jordan River. The Israelites camped there upon crossing the Jordan and remained in their camp during the conquest of the central hills. Joshua ordered the tribes to set up a memorial of standing stones at Gilgal to commemorate the crossing (Josh. 4:19ff.). Gilgal also was the place where a generation of men was circumcised.

Shiloh

Shiloh was an ancient center where during the time of Eli the tribes built a tabernacle to house the Ark (1 Sam 1–4). It was located in the central hills just 10 miles north of Bethel, halfway between Bethel and Shechem. The Tent of Meeting was set up there after the tribes entered Canaan (Josh. 18:1). Here too Joshua apportioned land to the tribes (Josh. 20–21). Eleazer was priest (Josh. 21:1–2). The eastern tribes built an alternative altar near the Jordan River at Geliloth and nearly caused a civil war as the western tribes rushed to defend Shiloh, their worship center. Only the mediation of Phinehas and quick thinking by leaders of the eastern tribes averted a conflict (Josh. 22:9–34).

Shechem

Shechem was located in the pass between Mount Gerizim and Mount Ebal, north of Shiloh. Shechem is mentioned first as an altar of uncut stones on Mount Ebal, where the tribes offered sacrifices and renewed the covenant in the pass (Josh. 8:30–35). Shechem entered the tribal entity by treaty (Josh. 8; 24). No destruction layer remains in Shechem from the end of the Bronze Age to the beginning of Iron I (ca. 1200 B.C.E.).¹⁸

Standing Stone Sites and Worship

Standing stones (*masseboth*) represented the deity in desert shrines. Memorials of standing stones like those placed at Gilgal

and heaps of stones that mark graves also may have hosted worship celebrations (e.g., Josh. 10:27). These worship centers included a flat slab of stones for offering sacrifices and had a circle of stones placed in front of the standing stones to enclose the worship.¹⁹ Joshua placed a standing stone at Shechem as a witness to the covenant between God and the people (Josh. 24:26).

Worship during the settlement utilized symbols and worship places in Canaan to give birth to new faith in the Lord of the heavens and the earth.

Worship Ceremonies

Prebattle ceremonies abounded in Joshua, because purity in the camp prior to battle determined success in warfare as much as did fighting. Consulting God about the battle set the stage for divine support of the conflict. God gave instructions about what part of the booty belonged to God or what was *herem*. What belonged to God was devoted to God, and warriors were banned from keeping the booty themselves. Circumcision also purified the warriors for warfare (Josh. 5:2–9). After the warriors were healed, the tribes celebrated the Passover (Josh. 5:10–12).

Battlefield ceremonies included lifting up the ark of the covenant, a wooden box on which the LORD was enthroned, and carrying it in front of the troops. It indicated that the LORD was leading the troops into battle. Marching around a city like Jericho also was performed in a ritualistic order. The blowing of trumpets and the war cry demoralized the enemy and as the voice of God knocked down the fortress walls (Josh. 1–20). These ritualistic acts on the battlefield ensured success and gave the leaders an opportunity to repeat prebattle instructions to the soldiers. Sacrifices and covenant renewal celebrated victory in battle (Josh. 8:30–35).

The Text of Joshua

The text of Joshua shows substantial differences between the Old Greek (OG) and the Hebrew (Masoretic Text, MT). The Greek text is about 5 percent shorter than the Hebrew. In some places, however, both expand the text or show evidence of omissions and additions. Recent studies indicate that the OG is a reliable translation of a Hebrew text that equals the value of the MT.²⁰ Two town lists illustrate the value of the OG: eleven names in the

Judah list (15:59) and Levitical cities in Reuben (21:36–37). The OG is the earliest recoverable form of what is known as the Septuagint (LXX).

The OG and MT are so different in Joshua 5, 6, 20, and 24 that R. D. Nelson concludes that one text (either OG or MT) has been revised or modified in those chapters.²¹ The MT has been revised in Joshua 5:2–9, 6:1–15, and 20:1–9. In Joshua 24 the OG is the revised text (see discussions on Josh. 24 in commentary).

Two Dead Sea Scroll fragments of Joshua from cave 4 at Qumran have been found. The fragment 4QJosh(a) positions the reading of the law at Shechem (8:30–35) before 5:2–7 and after the crossing of the Jordan. This change puts the book in agreement with the command in Deuteronomy 27:2 (see discussion in commentary note under 8:30–35).

Interpreters of the passages need to study both the OG and MT before deciding how to understand the text. Both texts deserve equal consideration using standard textual-criticism principles. Readers can isolate an earlier text by comparing the two texts and then eliminating expansions appearing in either the OG or MT.

Theological Themes of Joshua

Readers need to interpret the theological themes by asking what the theme teaches about God. For example, the leadership theme points out how God encourages righteousness and strength in leaders. God's gift of the land shows that God, the divine warrior, freely provides victory and gives rest in the land. God's grace also promises divine faithfulness for the obedient. Finally, the book's concern for unity teaches that God promotes unity, not discord and defeat. Readers need to consider the theological dimension of a passage because God dominates the book.

Leadership

The book presents a number of insights into the nature of leadership. Joshua 1 begins with the death of the great leader, Moses. Moses, the servant of the Lord, dominates the exodus experience and events of the wilderness. He is the great lawgiver, the intermediary between God and the people. Joshua, the assistant of Moses, no doubt faces a crisis of confidence upon succeeding the great Moses. Chapter by chapter, the book describes how Joshua emerges as a leader like Moses until he too is called the

“servant of the Lord” (24:29) after his death. Joshua tells how God develops leadership and defines its characteristics.

Key words challenge Joshua to lead the people successfully. He is to be strong, courageous, obedient, not afraid, not confused, a follower of God’s ways, and successful (1:1–9). Joshua’s leadership shows that leaders can act decisively, prepare well, be unprepared, make mistakes, be manipulated, and compromise outside of God’s will. As a leader Joshua does not model the ideals of leadership throughout the book. He combines success with disappointment. Though Joshua leads with mixed results, he remains faithful to God and serves his people. Consequently, the success of Joshua teaches that leaders ultimately can succeed with guidance from God and loyalty and respect from their subordinates.

Land as Gift

God’s gift of the land of Canaan to the tribes dominates the book. Military might, however, does not enable the tribes to defeat the Canaanites. Though passages often celebrate victory in battle and defeat of enemies using traditional battle account forms, they do so to praise the divine warrior who made victory possible at Jericho, Ai, Gibeon, and Hazor. The book contains little information about fighting. Battles for Canaan would humble professional soldiers, and these encounters are decided by ritual, deceit, a night march, extended daylight, and thunderstorms. Victory comes when the people follow God’s guidelines for war (see commentary on Jericho and Ai).

The distribution of allotments by the casting of lots emphasizes that the land is a gift from God (13–21).²² Eleazar the priest helps Joshua determine the will of God for the allotments. Frequently Joshua also directly addresses the tribes to remind them that the Lord is giving them their inheritance (23:3–5). God’s allotment of cities of refuge and towns for Levites reminds the tribes that the Lord owns the land and controls its use. The gift of the land obligates tribes to respect and serve the Lord wholeheartedly and unswervingly (24:13–15).

Obedience and God’s Grace

In an act of grace, God freely promises and gives land to the tribes. God’s grace in return demands obedience to the commands of Moses and to the instructions of the Lord. Those instructions vary from prebattle calls for utter destruction of life and

booty (*herem*) at Jericho to the later call to collect booty and preserve cities as a reward to troops. The annihilation of Achan and his family in the valley of Achor because of violations of *herem* at Jericho (7:2–13) underlines the importance of obeying these instructions. What remains consistent in God’s instructions through Joshua is the call to do as God commands (11:15). Faithfulness becomes synonymous with obedience to divine instructions.

Unity

Joshua begins and ends with concerns about the unity of the tribes. The book expresses a special concern about tribes east of the Jordan River cooperating with those west of the river (1:10–18; 22:7–34). A geographical barrier such as a river often promotes jealousy, regionalism, and civil war; regional customs potentially can distort the worship of the Lord. Success in the battle for Canaan depends on fielding forces from both the east and the west. That unity depends on loyalty first to Moses and now to Joshua.

Judges chronicles the breakdown of tribal unity. The outrage at Gibeah and the civil war against Benjamin (Judg. 19–21) demonstrate why Joshua was concerned about unity. Joshua’s farewell address (23:6–16) and the covenant renewal ceremony (24:15–24) emphasize the importance of religious unity in the future. Both ceremonies address representatives of all the tribes and reflect concerns about idolatry expressed in Deuteronomy. The passages warn the people against marrying people in the land and worshiping other gods. Worship of the Lord who rescued the people from slavery in Egypt must be the glue that binds the tribes.

Ultimately, unity springs out of faithfulness to God, not loyalty to a leader. Joshua warns the tribes against attitudes and actions that can harm their unity. Worship of the God of Moses and faithfulness to the commandments hold the people together in the land. Idolatry and unfaithfulness to the covenant drive the people apart and out of the land. Judges–Kings chronicle the loss of unity as faith drifts away.

Challenges and Questions

The book of Joshua begins and ends with challenges and questions. A change of leadership creates anxious moments for a

new leader and the people. Joshua faces the especially daunting task of succeeding Moses and leading a collection of tribes to possess a land full of hostile enemies. The passing of Moses signals the end of an old era. In his place Joshua assumes the responsibility for leading the people through a transition to a new era. Joshua knows he will succeed when the tribes succeed. These are the best of times and yet the most stressful. God wants to give the land and charges Joshua with the responsibility of leading the people to receive the gift.

The book maintains suspense as it seeks answers to a series of questions: Will the tribes receive and obey a new leader? Will the new leader follow the law of Moses? Will the tribes obey the instructions (law) of God to possess the land and their promised rest? Will the people compromise their covenant with the Lord? Will the Jordan River and division of the land bring about disunity and conflict? Will the tribes eliminate idolatrous residents from the land? Will Israel develop the devotion necessary to retain the land? Does God possess enough power as a warrior to give the tribes promised rest? Unresolved tension continues throughout the book, as from the first chapter to the final verses the questions are answered yes or no or sometimes. The death of Joshua raises a new question: Can the people conquer the remaining areas without Joshua and his generation of leaders? Doubt returns and continues through the time of Judges.

Notes

1. For a summary of recent evidence on the early history of the settlement see R. S. Hess, "Early Israel in Canaan: a summary of recent evidence and interpretations," *PEQ* (1993), pp. 125–42.

2. J. R. Porter, "The Succession of Joshua," *Proclamation and Presence* (ed. J. I. Durham and J. R. Porter; Richmond, Va.: John Knox, 1970), pp. 102–32.

3. Supporters of the mid-fifteenth-century date locate the exodus during the Amarna period (1 Kgs. 6:1; 1 Chron.; Judg. 11:26). Those who accept the thirteenth-century date emphasize the four hundred years the tribes were in Egypt (Gen. 15:13 and the building of Pithom and Ramses by Ramses II, who ascended to the throne ca. 1300 B.C.E. [Exod. 1:11]).

4. See W. F. Albright, "The Israelite Conquest of Canaan in the Light of Archaeology," *BASOR* 74 (1939), pp. 11–23 and J. Bright, *History*

of *Israel* (1st ed. [Philadelphia: Westminster, 1959], pp. 117–20, as compared with the 3d ed. [Philadelphia: Westminster, 1981], pp. 129–33) and G. E. Wright, *Biblical Archaeology* (rev. ed.; Philadelphia: Westminster, 1962), pp. 69–84.

5. A. Alt, "Josua," *BZAW* 66 (1936), pp. 13–19, and *Essays on Old Testament History and Religion* (trans. R. A. Wilson; Garden City, N.Y.: Doubleday, 1967), pp. 174–221.

6. G. E. Mendenhall explores this option in "The Hebrew conquest of Palestine," *BA* 25 (1962), pp. 66–77, along with N. Gottwald, *The Tribes of Yahweh* (Maryknoll, N.Y.: Orbis, 1979).

7. Reconstructions of the settlement can be found in F. M. Cross, ed., *Symposia Celebrating the Seventy-fifth Anniversary of the Founding of the ASOR (1900–1975)* (Cambridge, Mass.: ASOR, 1979), pp. 1–84; B. Halpern, *The Emergence of Israel in Canaan* (SBL Monograph 29; Chico, Calif.: Scholars, 1983), pp. 47–106; R. B. Coote, *Early Israel: A New Horizon* (Minneapolis: Fortress, 1990), pp. 59–93.

8. For a discussion of Israelite settlement in light of earlier models and additional evidence see I. Finkelstein, *The Archaeology of the Israelite Settlement* (Jerusalem: IES, 1988) and V. Fritz, *An Introduction to Biblical Archaeology* (JSOTSup 172; Sheffield: JSOT Press, 1994), pp. 137–42.

9. The authenticity of the narrative of Joshua is dismissed by M. D. Coogan, "Archaeology and Biblical Studies: The Book of Joshua," in *The Hebrew Bible and Its Interpreters* (ed. W. H. Propp; Winona Lake, Ind.: Eisenbrauns, 1990), pp. 19–31, and N. P. Lemche, *Ancient Israel: A New History of Israelite Society* (TBS; Sheffield: JSOT Press, 1988), pp. 88–114. R. S. Hess expresses a more positive view in *Joshua: An Introduction and Commentary* (TOTC; Downers Grove, Ill.: InterVarsity, 1996).

10. The traditional historical-critical approach to the book emphasizes the role of a series of Deuteronomistic and priestly redactors in composing the book. F. Volkmar, *Das Buch Josua* (HZAT I: 7; Tübingen: J. C. B. Mohr, 1994). R. Polzin (*Moses and the Deuteronomist: Deuteronomy, Joshua, Judges* [New York: Seabury, 1980], pp. 74–80) takes a narrative approach but assumes a relationship between the book and the Deuteronomist.

11. For additional information on this approach see M. Noth, *The Deuteronomistic History* (JSOTSup 15; Sheffield: JSOT Press, 1943, 1981), A. D. H. Mayes, *The Story of Israel Between Settlement and Exile: A Redactional Study of the Deuteronomistic History* (London: SCM, 1983), and R. D. Nelson, *The Double Redaction of the Deuteronomistic History* (JSOTSup 18; Sheffield: JSOT Press, 1981).

12. T. E. Fretheim, *Deuteronomistic History* (IBT; Nashville: Abingdon, 1983).

13. J. G. McConville, *Grace in the End: A Study in Deuteronomistic Theology* (SOTBT; Grand Rapids: Zondervan, 1993).

14. L. D. Hawk, *Every Promise Fulfilled: Contesting Plots in Joshua* (CBI; Louisville, Ky.: Westminster John Knox, 1991).

15. L. Eslinger takes a creative narrative approach in *Into the Hands of the Living God* (BLS 24; JSOTSup 84; Sheffield: Almond, 1989).

16. Polzin traces the voices of *authoritarian dogmatism* in conflict with *critical traditionalism* and changes in viewpoints throughout the sustained meditation on interpreting the Word of God (*Moses and the Deuteronomist*, pp. 84–145).

17. M. H. Woudstra, *The Book of Joshua* (NICOT; Grand Rapids: Eerdmans, 1981).

18. Information on the cities appears in *Mercer Bible Dictionary*, pp. 332, 816–17, 820; their locations can be found on Bible maps.

19. See discussions on standing stones and worship centers at Tel Dan in A. Biran, "Sacred Spaces," *BAR* 24 (1998), pp. 38–45, 70, and in the desert (Uzi Avner) in V. Horowitz, "Picturing Imageless Deities: Iconography in the Ancient Near East," *BAR* 23 (1997), pp. 46–51, 68–69.

20. Read more about the texts of Joshua in A. G. Auld, "Joshua: The Hebrew and Greek Texts," *Studies in the Historical Books of the Old Testament* (ed. J. A. Emerton; VTSup 30 [Leiden: Brill, 1979]), pp. 1–14, and "Textual and Literary Studies in the Book of Joshua," *ZAW* 90 (1978), pp. 412–17.

21. The best discussion of the textual issue in a commentary is the one by R. D. Nelson, *Joshua* (OTL; Louisville, Ky.: Westminster John Knox, 1997), pp. 22–24.

22. The best discussion of the allotments of Joshua is found in Hess, *Joshua*, pp. 53–62. The commentary discusses the geographical issues under 13–21, §19–32.