

Joshua 10

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Text

Hebrew

1	הָיָה־plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֶת יְהוָה לֵבָד יְהוָה אֶתplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (הָעֵץ וַיְחַרְמָהּ בְּאֶשׁ עָשָׂה לִירֵחוֹ וּלְמַלְכָּה בֹןplugin-autotooltip__default plugin-autotooltip_big הָיָה־
hebrew	The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.
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hebrew	* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 קָרַב־plugin-autotooltip__default plugin-autotooltip_big
hebrew	Meaning
* Midst * Among * Within * Inwardly * The centre, whether literal, figurative or adverbial	Masculine noun. Occurs over 250 times in the Old Testament.
From the root קרב, meaning “to come near, approach.” So קָרַב is a noun form built from the verb Exodus 17:7Psalm 103:1	וַיִּרְאוּ מֵאֵד כִּי עִיר גְּדוֹלָה גְּבֻעוֹן פְּאֶחֶת עָרֵי הַמִּמְלָכָה וְכִי הָיָה גְדוֹלָה מִן הָעֵץ וְכֹל אֲנָשֶׁיהָ גְּבָרִים
וַיִּשְׁלַח אֲדֹנָי צִדְק מֶלֶךְ יְרוּשָׁלַם אֶל הוֹהֵם מֶלֶךְ חֲבָרוֹן וְאֶל פְּרָאִם מֶלֶךְ יִרְמוּת וְאֶל יִפְעֵי מֶלֶךְ לָכִישׁ וְאֶל דְּבִיר מֶלֶךְ עֲגֻלּוֹן לֵאמֹר	וַיִּרְאוּ מֵאֵד כִּי עִיר גְּדוֹלָה גְּבֻעוֹן פְּאֶחֶת עָרֵי הַמִּמְלָכָה וְכִי הָיָה גְדוֹלָה מִן הָעֵץ וְכֹל אֲנָשֶׁיהָ גְּבָרִים

4	אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (גִּבְעוֹן כִּי הִשְׁלִימָה אֶת יְהוֹשֻׁעַ וְאֶת בְּנֵי יִשְׂרָאֵל
5	וַיֹּאסְפוּ וַיַּעֲלוּ חֲמִשָּׁת מַלְכֵי הָאֲמֹרִי מֶלֶךְ יְרוּשָׁלַם מֶלֶךְ חֶבְרוֹן מֶלֶךְ יֶרְמוֹת מֶלֶךְ לָכִישׁ מֶלֶךְ עֲגֹלוֹן הֵם וְכָל מַחֲנֵיהֶם וַיַּחֲנוּ עַל גִּבְעוֹן וַיִּלַּחֲמוּ עָלֶיהָ
6	וַיִּשְׁלַחוּ אֲנָשִׁי גִבְעוֹן אֶל יְהוֹשֻׁעַ אֶל הַמַּחֲנֶה הַגָּלְגָּלָה לֵאמֹר אֵל תִּרְרָף יָדֶיךָ מִעַבְדֶּיךָ עֲלֵה אֲלֵינוּ מִהֲרָה וְהוֹשִׁיעָה לָנוּ וְעֲזָרְנוּ כִּי נִקְבְּצוּ אֲלֵינוּ כָּל מַלְכֵי הָאֲמֹרִי יֹשְׁבֵי הָהָר
7	וַיַּעַל יְהוֹשֻׁעַ מִן הַגָּלְגָּל הוּא וְכָל עַם הַמִּלְחָמָה עִמּוֹ וְכָל גִּבּוֹרֵי הַחַיִל
8	יהוהַplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 וַיִּבְרָא אֱלֹהִים יְהוֹשֻׁעַ פְּתָאִים כָּל הַלַּיְלָה עָלָה מִן הַגָּלְגָּל
9	וַיִּבְרָא אֱלֹהִים יְהוֹשֻׁעַ פְּתָאִים כָּל הַלַּיְלָה עָלָה מִן הַגָּלְגָּל
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הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה

hebrew

The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.

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* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 וַיְהִי בֵּית חוֹרֶן וַיְהִי הֵם בְּמוֹרָד יִשְׂרָאֵל מִפְּנֵי יִשְׂרָאֵל הֵם בְּמוֹרָד יִשְׂרָאֵל הֵם בְּמוֹרָד יִשְׂרָאֵל plugin-autotooltip__default plugin-autotooltip_big הָיָה

hebrew

Meaning

* Yahweh - God's personal name

11

It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 וְעַלֵּיהֶם אֲבָלִים גְּדִלּוֹת מִן הַשָּׁמַיִם plugin-autotooltip__default plugin-autotooltip_big שָׁמַיִם

hebrew

Meanings:

* Heaven or heavens * Sky * Compass

Masculine noun. The word is dual in form (ending in יִם) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20Psalm 115:3 עַד עֲזָקָה וַיִּמָּתוּ רַבִּים אֲשֶׁר לִמְתּוֹ בְּאֲבְנֵי הַבְּרֶד מֵאֲשֶׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל בְּחָרֶב

	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יהוה תת יהוה ביום plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew
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13	שמים plugin-autotooltip__default plugin-autotooltip_bigשמים hebrew Meanings: * Heaven or heavens * Sky * Compass Masculine noun. The word is dual in form (ending in -ים) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20Psalm 115:3 ולא אף לבוא כיום תמים

	הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה לְשִׁמְעַי וְאַחֲרָיו לְשִׁמְעַי וְאַחֲרָיו הָיָה לְשִׁמְעַי וְאַחֲרָיו plugin-autotooltip__default plugin-autotooltip_bigהָיָה hebrew Meaning * Yahweh - God's personal name
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15	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל יִשְׂרָאֵל עִמּוֹ אֶל הַמַּחֲנֶה הַגָּדוֹל
16	וַיִּנָּסוּ חֲמִשָּׁת הַמִּלְכִּים הָאֵלֶּה וַיַּחֲבֹאוּ בַּמְעָרָה בְּמִסְדָּה
17	וַיֵּגְד לַיהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ חֲמִשָּׁת הַמִּלְכִּים נֹחָבִים בַּמְעָרָה בְּמִסְדָּה
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	אתם אל תעמדו רדפו אחרי איביכם וזנבתם אותם plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (אל תתנום לבוא אל עריהם כי נתנם יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning
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20	יהי plugin-autotooltip__default plugin-autotooltip_big hebrew The word יהי means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 ויבאו אל ערי מהם ושרידים שרדו מהם ויבאו אל ערי המבצר
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אתָּ [plugin-autotooltip__default plugin-autotooltip_big](#) וַיִּצְיֹאוּ אֵלָיו אֶת־

hebrew

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היה plugin-autotooltip default plugin-autotooltip big היה

hebrew

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hebrew

The Hebrew **אֶת** word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

24 For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (הַמַּלְכִּים הָאֱלֹהִים אֶל יְהוֹשֻׁעַ וַיִּקְרָא יְהוֹשֻׁעַ אֶל כָּל

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For example, in Genesis 1:1 the word is preceded by **בְּרֵאשִׁית** (רִגְלִיכֶם עַל צִנְאֵרִי הַמְּלָכִים הָאֱלֹהִים וַיִּשְׁמֹו)

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The Hebrew **אֶת** word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by **בְּרָא אֱלֹהִים (רְגִלֵּיהֶם עַל צוּאֲרֵיהֶם)**

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (מִסְדָּה לְכֹד יְהוֹשֻׁעַ בִּינוֹם הָהוּא וַיִּבְרָא לְפִי חֲרָב׃ אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (מִלְכָּה הַחֲרָם אוֹתָם
28	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (וְאֵת אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (כָּל הַנֶּפֶשׁ אֲשֶׁר בָּהּ לֹא הִשָּׁאִיר שְׂרִיד וַיַּעַשׂ לְמַלְךְ מִסְדָּה כְּאֲשֶׁר עָשָׂה לְמַלְךְ יְרִיחוֹ
29	וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל יִשְׂרָאֵל עִמּוֹ מִמִּסְדָּה לְבָנָה וַיִּלָּחֶם עִם לְבָנָה

	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew The Hebrew אלה word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. 30 For example, in Genesis 1:1 the word is preceded by בראשית (בראשית) אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew The Hebrew אלה word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בראשית (בראשית) אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew The Hebrew אלה word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בראשית (בראשית) אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים
31	ויעברו יהושע וכל ישראל עמו מלבנה לכישה ויחן עליה וילחם בה

	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 את plugin-autotooltip__default plugin-autotooltip_big את
32	hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (לְכִישׁ בְּיַד יִשְׂרָאֵל וַיִּלְכְּדֶה בַּיּוֹם הַשֵּׁנִי וַיִּבְנֶה לָּפִי וַתֵּלֶךְ אֶת הָרֶבֶת וְאֶת הָאֲרָצוֹת) את plugin-autotooltip__default plugin-autotooltip_big את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (כָּל הַנֶּפֶשׁ אֲשֶׁר בָּהּ כָּל אֲשֶׁר עָשָׂה לְלִבָּנָהּ) את plugin-autotooltip__default plugin-autotooltip_big את
33	hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (לְכִישׁ וַיִּבְנֶה וַיִּהְיֶה הוֹשֵׁעַ וְאֶת) את plugin-autotooltip__default plugin-autotooltip_big את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (עָמָּו עַד בִּלְתִּי הַשָּׂאִיר לוֹ שְׂרִיד) את plugin-autotooltip__default plugin-autotooltip_big את
34	וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל יִשְׂרָאֵל עִמּוֹ מִלְכִּישׁ עַגְלָה וַיַּחֲנוּ עָלֶיהָ וַיִּלָּחֲמוּ עָלֶיהָ
35	את plugin-autotooltip__default plugin-autotooltip_big את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (כָּל הַנֶּפֶשׁ אֲשֶׁר בָּהּ בַּיּוֹם הַהוּא הַחֲרָם כָּל אֲשֶׁר עָשָׂה לְלִכְשִׁי) את plugin-autotooltip__default plugin-autotooltip_big את וַיַּעֲלֵה יְהוֹשֻׁעַ וְכָל יִשְׂרָאֵל עִמּוֹ מִעֵגְלוֹנָה חֲבֵרוֹנָה וַיִּלָּחֲמוּ עָלֶיהָ

	אתָּplugin-autotooltip__default plugin-autotooltip_bigוַיִּלְכְּדוּהָ וַיָּבִיאוּהָ לְפִי הָרֹב וְאֵת hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (מַלְאָכָה וְאֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (כָּל עֲרִיכָה וְאֵת plugin-autotooltip__default plugin-autotooltip_big hebrew 37 The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (כָּל הַנֶּפֶשׁ אֲשֶׁר בָּהּ לֹא הִשְׁאִיר שְׂרִיד כָּכָל אֲשֶׁר לְעֵגְלוֹן וַיַּחַרְםֹּ אוֹתָהּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (וְאֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (כָּל הַנֶּפֶשׁ אֲשֶׁר בָּהּ
38	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל יִשְׂרָאֵל עִמּוֹ דְּבַרָּה וַיִּלָּחֶם עֲלֶיהָ

אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (מַלְאָכָה וְאֵת plugin-autotooltip__default plugin-autotooltip_big

hebrew

39 The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (כָּל עֲרִיָּה וַיִּכְנוּם לְפִי חֲרֹב וַיַּחְרִימוּ אֶת plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (כָּל נֶפֶשׁ אֲשֶׁר בָּהּ לֹא הִשְׁאִיר שְׂרִיד כְּאֲשֶׁר עָשָׂה לְחַבְרוֹן בֶּן עֲשָׂה לְדַבְרָהּ וּלְמַלְכָּה וְכַאֲשֶׁר עָשָׂה לְלִבְנָה וּלְמַלְכָּה

אתָּ plugin-autotooltip__default plugin-autotooltip_bigאֶתְּ

hebrew

The Hebrew אֶתְּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by אֶתְּ הָאָרֶץ (אֱלֹהִים) plugin-autotooltip__default plugin-autotooltip_bigאֶרֶץ

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 הָאָרֶץ וְהַשָּׁמַיִם plugin-autotooltip__default plugin-autotooltip_bigאֶתְּ

hebrew

The Hebrew אֶתְּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by אֶתְּ הָאָרֶץ (אֱלֹהִים) plugin-autotooltip__default plugin-autotooltip_bigאֶתְּ

40

hebrew

The Hebrew אֶתְּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by אֶתְּ הָאָרֶץ (אֱלֹהִים) plugin-autotooltip__default plugin-autotooltip_bigאֶתְּ

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאֶתְּ

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine יְהוָה

	את plugin-autotooltip__default plugin-autotooltip_big יהושע מקדש ברנע ועד עזה ואת
	hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (כל ארץ אלהים) plugin-autotooltip__default plugin-autotooltip_big ארץ
41	hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שמים), the phrase indicates the entire created order.Genesis 12:1 גשן ועד גבעון

	אֶת־ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (כָּל הַמַּלְאָכִים הָאֵלֶּה וְאֶת אֶת־ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (אֲרָצִים אֶת־ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 לְכָד יְהוֹשֻׁעַ יְהוָה אֶתְּ כִי יְהוָה יְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אֱלֹהִים יְהוָה hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine יִשְׂרָאֵל נִלְחָם לְיִשְׂרָאֵל
43	יִשְׁבַּע יְהוֹשֻׁעַ וְכָל יִשְׂרָאֵל עִמּוֹ אֶל הַמַּחְנֶה הַגָּדוֹל

ESV

1	As soon as Adoni-zedek, king of Jerusalem, heard how Joshua had captured Ai and had devoted it to destruction, doing to Ai and its king as he had done to Jericho and its king, and how the inhabitants of Gibeon had made peace with Israel and were among them,
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2	he feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were warriors.
3	So Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon, saying,
4	“Come up to me and help me, and let us strike Gibeon. For it has made peace with Joshua and with the people of Israel.”
5	Then the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered their forces and went up with all their armies and encamped against Gibeon and made war against it.
6	And the men of Gibeon sent to Joshua at the camp in Gilgal, saying, “Do not relax your hand from your servants. Come up to us quickly and save us and help us, for all the kings of the Amorites who dwell in the hill country are gathered against us.”
7	So Joshua went up from Gilgal, he and all the people of war with him, and all the mighty men of valor.
8	And the LORD said to Joshua, “Do not fear them, for I have given them into your hands. Not a man of them shall stand before you.”
9	So Joshua came upon them suddenly, having marched up all night from Gilgal.
10	And the LORD threw them into a panic before Israel, who struck them with a great blow at Gibeon and chased them by the way of the ascent of Beth-horon and struck them as far as Azekah and Makkedah.
11	And as they fled before Israel, while they were going down the ascent of Beth-horon, the LORD threw down large stones from heaven on them as far as Azekah, and they died. There were more who died because of the hailstones than the sons of Israel killed with the sword.
12	At that time Joshua spoke to the LORD in the day when the LORD gave the Amorites over to the sons of Israel, and he said in the sight of Israel, “Sun, stand still at Gibeon, and moon, in the Valley of Aijalon.”
13	And the sun stood still, and the moon stopped, until the nation took vengeance on their enemies. Is this not written in the Book of Jashar? The sun stopped in the midst of heaven and did not hurry to set for about a whole day.
14	There has been no day like it before or since, when the LORD obeyed the voice of a man, for the LORD fought for Israel.
15	So Joshua returned, and all Israel with him, to the camp at Gilgal.
16	These five kings fled and hid themselves in the cave at Makkedah.
17	And it was told to Joshua, “The five kings have been found, hidden in the cave at Makkedah.”
18	And Joshua said, “Roll large stones against the mouth of the cave and set men by it to guard them,
19	but do not stay there yourselves. Pursue your enemies; attack their rear guard. Do not let them enter their cities, for the LORD your God has given them into your hand.”
20	When Joshua and the sons of Israel had finished striking them with a great blow until they were wiped out, and when the remnant that remained of them had entered into the fortified cities,
21	then all the people returned safe to Joshua in the camp at Makkedah. Not a man moved his tongue against any of the people of Israel.
22	Then Joshua said, “Open the mouth of the cave and bring those five kings out to me from the cave.”
23	And they did so, and brought those five kings out to him from the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.
24	And when they brought those kings out to Joshua, Joshua summoned all the men of Israel and said to the chiefs of the men of war who had gone with him, “Come near; put your feet on the necks of these kings.” Then they came near and put their feet on their necks.
25	And Joshua said to them, “Do not be afraid or dismayed; be strong and courageous. For thus the LORD will do to all your enemies against whom you fight.”

26	And afterward Joshua struck them and put them to death, and he hanged them on five trees. And they hung on the trees until evening.
27	But at the time of the going down of the sun, Joshua commanded, and they took them down from the trees and threw them into the cave where they had hidden themselves, and they set large stones against the mouth of the cave, which remain to this very day.
28	As for Makkedah, Joshua captured it on that day and struck it, and its king, with the edge of the sword. He devoted to destruction every person in it; he left none remaining. And he did to the king of Makkedah just as he had done to the king of Jericho.
29	Then Joshua and all Israel with him passed on from Makkedah to Libnah and fought against Libnah.
30	And the LORD gave it also and its king into the hand of Israel. And he struck it with the edge of the sword, and every person in it; he left none remaining in it. And he did to its king as he had done to the king of Jericho.
31	Then Joshua and all Israel with him passed on from Libnah to Lachish and laid siege to it and fought against it.
32	And the LORD gave Lachish into the hand of Israel, and he captured it on the second day and struck it with the edge of the sword, and every person in it, as he had done to Libnah.
33	Then Horam king of Gezer came up to help Lachish. And Joshua struck him and his people, until he left none remaining.
34	Then Joshua and all Israel with him passed on from Lachish to Eglon. And they laid siege to it and fought against it.
35	And they captured it on that day, and struck it with the edge of the sword. And he devoted every person in it to destruction that day, as he had done to Lachish.
36	Then Joshua and all Israel with him went up from Eglon to Hebron. And they fought against it
37	and captured it and struck it with the edge of the sword, and its king and its towns, and every person in it. He left none remaining, as he had done to Eglon, and devoted it to destruction and every person in it.
38	Then Joshua and all Israel with him turned back to Debir and fought against it
39	and he captured it with its king and all its towns. And they struck them with the edge of the sword and devoted to destruction every person in it; he left none remaining. Just as he had done to Hebron and to Libnah and its king, so he did to Debir and to its king.
40	So Joshua struck the whole land, the hill country and the Negeb and the lowland and the slopes, and all their kings. He left none remaining, but devoted to destruction all that breathed, just as the LORD God of Israel commanded.
41	And Joshua struck them from Kadesh-barnea as far as Gaza, and all the country of Goshen, as far as Gibeon.
42	And Joshua captured all these kings and their land at one time, because the LORD God of Israel fought for Israel.
43	Then Joshua returned, and all Israel with him, to the camp at Gilgal.

NIV

1	Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of Gibeon had made a treaty of peace with Israel and were living near them.
2	He and his people were very much alarmed at this, because Gibeon was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters.
3	So Adoni-Zedek king of Jerusalem appealed to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish and Debir king of Eglon.
4	“Come up and help me attack Gibeon,” he said, “because it has made peace with Joshua and the Israelites.”

5	Then the five kings of the Amorites-the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon-joined forces. They moved up with all their troops and took up positions against Gibeon and attacked it.
6	The Gibeonites then sent word to Joshua in the camp at Gilgal: "Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us."
7	So Joshua marched up from Gilgal with his entire army, including all the best fighting men.
8	The LORD said to Joshua, "Do not be afraid of them; I have given them into your hand. Not one of them will be able to withstand you."
9	After an all-night march from Gilgal, Joshua took them by surprise.
10	The LORD threw them into confusion before Israel, who defeated them in a great victory at Gibeon. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah.
11	As they fled before Israel on the road down from Beth Horon to Azekah, the LORD hurled large hailstones down on them from the sky, and more of them died from the hailstones than were killed by the swords of the Israelites.
12	On the day the LORD gave the Amorites over to Israel, Joshua said to the LORD in the presence of Israel: "O sun, stand still over Gibeon, O moon, over the Valley of Aijalon."
13	So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day.
14	There has never been a day like it before or since, a day when the LORD listened to a man. Surely the LORD was fighting for Israel!
15	Then Joshua returned with all Israel to the camp at Gilgal.
16	Now the five kings had fled and hidden in the cave at Makkedah.
17	When Joshua was told that the five kings had been found hiding in the cave at Makkedah,
18	he said, "Roll large rocks up to the mouth of the cave, and post some men there to guard it.
19	But don't stop! Pursue your enemies, attack them from the rear and don't let them reach their cities, for the LORD your God has given them into your hand."
20	So Joshua and the Israelites destroyed them completely-almost to a man-but the few who were left reached their fortified cities.
21	The whole army then returned safely to Joshua in the camp at Makkedah, and no one uttered a word against the Israelites.
22	Joshua said, "Open the mouth of the cave and bring those five kings out to me."
23	So they brought the five kings out of the cave-the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon.
24	When they had brought these kings to Joshua, he summoned all the men of Israel and said to the army commanders who had come with him, "Come here and put your feet on the necks of these kings." So they came forward and placed their feet on their necks.
25	Joshua said to them, "Do not be afraid; do not be discouraged. Be strong and courageous. This is what the LORD will do to all the enemies you are going to fight."
26	Then Joshua struck and killed the kings and hung them on five trees, and they were left hanging on the trees until evening.
27	At sunset Joshua gave the order and they took them down from the trees and threw them into the cave where they had been hiding. At the mouth of the cave they placed large rocks, which are there to this day.
28	That day Joshua took Makkedah. He put the city and its king to the sword and totally destroyed everyone in it. He left no survivors. And he did to the king of Makkedah as he had done to the king of Jericho.
29	Then Joshua and all Israel with him moved on from Makkedah to Libnah and attacked it.

30	The LORD also gave that city and its king into Israel's hand. The city and everyone in it Joshua put to the sword. He left no survivors there. And he did to its king as he had done to the king of Jericho.
31	Then Joshua and all Israel with him moved on from Libnah to Lachish; he took up positions against it and attacked it.
32	The LORD handed Lachish over to Israel, and Joshua took it on the second day. The city and everyone in it he put to the sword, just as he had done to Libnah.
33	Meanwhile, Horam king of Gezer had come up to help Lachish, but Joshua defeated him and his army-until no survivors were left.
34	Then Joshua and all Israel with him moved on from Lachish to Eglon; they took up positions against it and attacked it.
35	They captured it that same day and put it to the sword and totally destroyed everyone in it, just as they had done to Lachish.
36	Then Joshua and all Israel with him went up from Eglon to Hebron and attacked it.
37	They took the city and put it to the sword, together with its king, its villages and everyone in it. They left no survivors. Just as at Eglon, they totally destroyed it and everyone in it.
38	Then Joshua and all Israel with him turned around and attacked Debir.
39	They took the city, its king and its villages, and put them to the sword. Everyone in it they totally destroyed. They left no survivors. They did to Debir and its king as they had done to Libnah and its king and to Hebron.
40	So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the LORD, the God of Israel, had commanded.
41	Joshua subdued them from Kadesh Barnea to Gaza and from the whole region of Goshen to Gibeon.
42	All these kings and their lands Joshua conquered in one campaign, because the LORD, the God of Israel, fought for Israel.
43	Then Joshua returned with all Israel to the camp at Gilgal.

NLT

1	Adoni-zedek, king of Jerusalem, heard that Joshua had captured and completely destroyed Ai and killed its king, just as he had destroyed the town of Jericho and killed its king. He also learned that the Gibeonites had made peace with Israel and were now their allies.
2	He and his people became very afraid when they heard all this because Gibeon was a large town-as large as the royal cities and larger than Ai. And the Gibeonite men were strong warriors.
3	So King Adoni-zedek of Jerusalem sent messengers to several other kings: Hoham of Hebron, Piram of Jarmuth, Japhia of Lachish, and Debir of Eglon.
4	"Come and help me destroy Gibeon," he urged them, "for they have made peace with Joshua and the people of Israel."
5	So these five Amorite kings combined their armies for a united attack. They moved all their troops into place and attacked Gibeon.
6	The men of Gibeon quickly sent messengers to Joshua at his camp in Gilgal. "Don't abandon your servants now!" they pleaded. "Come at once! Save us! Help us! For all the Amorite kings who live in the hill country have joined forces to attack us."
7	So Joshua and his entire army, including his best warriors, left Gilgal and set out for Gibeon.
8	"Do not be afraid of them," the LORD said to Joshua, "for I have given you victory over them. Not a single one of them will be able to stand up to you."
9	Joshua traveled all night from Gilgal and took the Amorite armies by surprise.

10	The LORD threw them into a panic, and the Israelites slaughtered great numbers of them at Gibeon. Then the Israelites chased the enemy along the road to Beth-horon, killing them all along the way to Azekah and Makkedah.
11	As the Amorites retreated down the road from Beth-horon, the LORD destroyed them with a terrible hailstorm from heaven that continued until they reached Azekah. The hail killed more of the enemy than the Israelites killed with the sword.
12	On the day the LORD gave the Israelites victory over the Amorites, Joshua prayed to the LORD in front of all the people of Israel. He said, "Let the sun stand still over Gibeon, and the moon over the valley of Aijalon."
13	So the sun stood still and the moon stayed in place until the nation of Israel had defeated its enemies. Is this event not recorded in [The Book of Jashar]? The sun stayed in the middle of the sky, and it did not set as on a normal day.
14	There has never been a day like this one before or since, when the LORD answered such a prayer. Surely the LORD fought for Israel that day!
15	Then Joshua and the Israelite army returned to their camp at Gilgal.
16	During the battle the five kings escaped and hid in a cave at Makkedah.
17	When Joshua heard that they had been found,
18	he issued this command: "Cover the opening of the cave with large rocks, and place guards at the entrance to keep the kings inside.
19	The rest of you continue chasing the enemy and cut them down from the rear. Don't give them a chance to get back to their towns, for the LORD your God has given you victory over them."
20	So Joshua and the Israelite army continued the slaughter and completely crushed the enemy. They totally wiped out the five armies except for a tiny remnant that managed to reach their fortified towns.
21	Then the Israelites returned safely to Joshua in the camp at Makkedah. After that, no one dared to speak even a word against Israel.
22	Then Joshua said, "Remove the rocks covering the opening of the cave, and bring the five kings to me."
23	So they brought the five kings out of the cave- the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon.
24	When they brought them out, Joshua told the commanders of his army, "Come and put your feet on the kings' necks." And they did as they were told.
25	"Don't ever be afraid or discouraged," Joshua told his men. "Be strong and courageous, for the LORD is going to do this to all of your enemies."
26	Then Joshua killed each of the five kings and impaled them on five sharpened poles, where they hung until evening.
27	As the sun was going down, Joshua gave instructions for the bodies of the kings to be taken down from the poles and thrown into the cave where they had been hiding. Then they covered the opening of the cave with a pile of large rocks, which remains to this very day.
28	That same day Joshua captured and destroyed the town of Makkedah. He killed everyone in it, including the king, leaving no survivors. He destroyed them all, and he killed the king of Makkedah as he had killed the king of Jericho.
29	Then Joshua and the Israelites went to Libnah and attacked it.
30	There, too, the LORD gave them the town and its king. He killed everyone in it, leaving no survivors. Then Joshua killed the king of Libnah as he had killed the king of Jericho.
31	From Libnah, Joshua and the Israelites went to Lachish and attacked it.
32	Here again, the LORD gave them Lachish. Joshua took it on the second day and killed everyone in it, just as he had done at Libnah.
33	During the attack on Lachish, King Horam of Gezer arrived with his army to help defend the town. But Joshua's men killed him and his army, leaving no survivors.
34	Then Joshua and the Israelite army went on to Eglon and attacked it.

35	They captured it that day and killed everyone in it. He completely destroyed everyone, just as he had done at Lachish.
36	From Eglon, Joshua and the Israelite army went up to Hebron and attacked it.
37	They captured the town and killed everyone in it, including its king, leaving no survivors. They did the same thing to all of its surrounding villages. And just as he had done at Eglon, he completely destroyed the entire population.
38	Then Joshua and the Israelites turned back and attacked Debir.
39	He captured the town, its king, and all of its surrounding villages. He completely destroyed everyone in it, leaving no survivors. He did to Debir and its king just what he had done to Hebron and to Libnah and its king.
40	So Joshua conquered the whole region- the kings and people of the hill country, the Negev, the western foothills, and the mountain slopes. He completely destroyed everyone in the land, leaving no survivors, just as the LORD, the God of Israel, had commanded.
41	Joshua slaughtered them from Kadesh-barnea to Gaza and from the region around the town of Goshen up to Gibeon.
42	Joshua conquered all these kings and their land in a single campaign, for the LORD, the God of Israel, was fighting for his people.
43	Then Joshua and the Israelite army returned to their camp at Gilgal.

LXX

	ὅτι hiplugin-autotooltip__default plugin-autotooltip_bighi greek ὅτι is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἡτοιμασέν ἑαυτὸν ὁ κύριος ἵνα ἐλθὼν ἡγοσάτοhiplugin-autotooltip__default plugin-autotooltip_bighi greek The definite article ὁhiplugin-autotooltip__default plugin-autotooltip_bighoi greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἐξουκὲςhiplugin-autotooltip__default plugin-autotooltip_bighisuk greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. 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Meaning	
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Meaning	
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Meaning	
* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of ὅλος depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
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	kaiplugin-autotooltip__default plugin-autotooltip_bigkai
	greek
	Meaning
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	Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" † plugin-autotooltip__default plugin-autotooltip_big†
	greek
	The definite article Μαρία ἡ παιδα † plugin-autotooltip__default plugin-autotooltip_big†
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	Preposition meaning "in". † plugin-autotooltip__default plugin-autotooltip_big†
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	* All * Every * The whole
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	Usage in the New Testament
	The sense of οὗτος depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.
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	Meaning:
	* To do * To make
	This verb -to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.
	Verb forms
	Present tense Person Greek Form † plugin-autotooltip__default plugin-autotooltip_big†
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13	And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.
14	And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.
15	And Joshua returned, and all Israel with him, unto the camp to Gilgal.
16	But these five kings fled, and hid themselves in a cave at Makkedah.
17	And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.
18	And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:
19	And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.
20	And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.
21	And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.
22	Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.
23	And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.
24	And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.
25	And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.
26	And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.
27	And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.
28	And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.
29	Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:
30	And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.
31	And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:
32	And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.
33	Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.
34	And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:
35	And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36	And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:
37	And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.
38	And Joshua returned, and all Israel with him, to Debir; and fought against it:
39	And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.
40	So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.
41	And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon.
42	And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.
43	And Joshua returned, and all Israel with him, unto the camp to Gilgal.

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