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“What shall I render the Lord for all his bounty to me” (Ps 116:12).

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ABBREVIATIONS

AB – Anchor Bible

AJBT – The American Journal of Biblical Theology

ANB - Analecta biblica

BB - Bible Bhashyam

Ctj – Calvin Theological Journal

DF - Dominican Friars

ECS - Epworth Commentary S

EJT - *European* Journal of Theology

ETF – Evangelische Theologische Faculteit

HBAC - Hebrew Bible and Ancient Israel

HUCA -Hebrew Union College Annual

IBC – International Bible Commentary

JBT - A Journal of Bible and Theology

JP – Journal for Preachers

JSOT - Journal for the Study of the Old Testament

JS - Journal for Semitics

NCCHS – A New Catholic Commentary on Holy Scripture

PC -Pulpit Commentary

SPS – *Sacra Pagina Series*

TBT – The Bible Today

TDOT – Theological Dictionary of the Old Testament

TIB – The Interpreter’s Bible

TS – Theological Studies

WBC – World Biblical Commentary

WW – Word & Word

GENERAL INTRODUCTION

The dissertation- “בְּרִית וְאַהֲבָה – Comparative Study between Josh 24:1-28 and Acts 2” is a simple attempt to find some comparisons in these texts with special reference to the theme of “covenant and unity”. Josh 24:1-28 speaks of covenant renewal at Shechem and Acts 2 narrates the Pentecost event, Peter’s speech, repentance of people and receiving Baptism. I used narrative methodology for the textual analysis of this work.

What is a covenant? What is covenant renewal? How the Text of Josh 24:1-28 similar with the Text Acts 2? What is the exposition of the texts? Whether there is any structural similarity? Can we say the Pentecost event and related incidents are covenant renewal? Is receiving Baptism is a covenant? What is the need of renew a covenant? Whether there is any connection with covenant and unity? This thesis work is the attempt to find all these points.

There are three chapters. First chapter has two parts. First part consists of the previous study on the texts. Second part comprises text and analysis. It includes how the text Josh 24:1-28 separate with the preceding and succeeding pericope? Textual Criticism, Source criticism, form criticism, Syntactical analysis and comparison of present text with LXX and Peshitta version.

The second chapter dedicated to proper analysis of the text, which is accompanied through the use of narrative tools and techniques. These include temporal setting; narrative time and narration time; analepsis and prolepsis; gaps, blanks and ellipsis; the pericope’s spatial setting; character analysis; plot development; real author and implied author; narrator, narration and reader; real reader and implied reader and so on.

The final chapter enumerates the comparative study of both texts Josh 24:1-28 and Acts 2. It has also two sections. First section deals with the term covenant, covenant renewal, several covenant renewal ceremonies in the Old Testament especially covenant renewal at Shechem. Then it gives a detained exposition of the text Josh 24:1-28. Then it

goes to comparative study. Here we find whether there is any resemblance between these two texts. I came to the conclusion by way of analyzing the events happened in these texts. General conclusion is drawn from the summery of the study I have made.

Chapter 1

Part- A

PREVIOUS STUDY ON JOSHUA 24: 1-28 AND

ACTS 2: 1- 47

1.1 INTRODUCTION

The work based on Joshua 24:1-28 and Acts 2:1-47. Joshua 24 associated with renewal of the covenant and Acts 2:1-47 connected with Pentecost event and feature of first Christian community. Here through this dissertation, we try to make some comparison with both these texts and try to emphasis the theme of covenant and unity. Whenever the people of God join together according to the will of God then there is a harmony. There happened a renewal in their life and they made a new covenant with God. This chapter focuses on former study on this subject, methodology, syntax of the text, delimitation etc.

1.2 Different Perspectives of Joshua 24: 1-28; Acts 2: 1-8, 42

At first, we have to analyze the place of Joshua 24 in the whole text. Some scholars argue that the Book of Joshua belongs to Hexateuch. It promoted by Gerhard von Rad during the first half of the 20th century. Looking at the cohesion and shared features between Deuteronomy and Joshua through the first chapter of Judges, von Rad saw a unity between the first six books of the Old Testament. He concluded that Deuteronomy reflected a fusion between two independent traditions, the exodus-conquest traditions and the Sinai event. That fusion of traditions became the basis for collecting together and organizing the earlier traditions into a series of creedal confessions about God. The Deuteronomy traditions became the basis to edit (redact) the earlier traditions into a coherent narrative that he termed *Heilsgeschichte*, "salvation history" or "the history of redemption". In other words, he saw Deuteronomy as the climax and heart of the Pentateuch with Joshua as part of the ongoing narrative of the exodus-conquest

complex. Judges, on the other hand, belonged to a later body of material with a different purpose, and so was not included in the confessional schema of *Heilsgeschichte*.¹ Joshua that seem to presuppose some sort of a Hexateuch are to be explained as secondary attempts at delimiting the sextet of Pentateuch and Joshua as a literary unit. There is also literary proof for it. The proof-text is, of course, Joshua 24. In this chapter we clearly observe the endeavor to delimit a fairly fully developed proto-Pentateuch and an equally elaborate book of Joshua as a literary unit within the larger narrative continuum, thus establishing the Hexateuch as a discrete work *ex post facto*.²

Johan Wildenboer proposes what is the intention of Joshua 24. According to him the intention of Joshua 24 was to remind Judeans and Samaritans of the prophetic hope of restoration for all of Israel. Joshua 24:2 contains the prophetic formula *כִּהְיֶה אֲמַר יְהוָה*. He also argued that Joshua 24 interrupts a Deuteronomistic link between Joshua 23 and Judges 2:6–10ff. Joshua 23 embodies a farewell speech by Joshua in the tone of an exhortation to forego contact with the other people of the land. The book of Judges serves as an explanation of the consequences of mixing with other people. Joshua 24 interrupts this sequence to bring a conciliatory attitude toward Samaritans. According to Johan Wildenboer Joshua 24 is an inclusive text, with the aim of uniting Judeans and Samaritans in the Persian era by emphasizing loyalty to the Torah. There are some shared traditions between Judeans and Samaritans (the presence of the *Torat elohim* תּוֹרַת אֱלֹהִים (Jos. 24:26) rather than the *Torat Moshe* (תּוֹרַת מֹשֶׁה (Jos. 23:6). This approach leads to the conclusion that Joshua 24 was probably written to replace Joshua 23, a Deuteronomistic text with an exclusive stance towards the other nations.³

Wildenboer have further arguments on the date of this text and whether it is written to all the tribes. Joshua 24 is addressed to the *כָּל־שִׁבְטֵי* and the *כָּל־הָעַם*. This implies the northern and southern tribes. At this stage the dating of the text becomes an issue. Wildenboer suggests that Joshua 24 should be dated between the priestly document

¹ JOHN BRIGHT, *The Book of Joshua*, (TIB), 2, Nashville, 1953, 541-542.

² JOACHIM J. KRAUSE, "Hexateuchal Redaction in Joshua", *HBAC*, 6, (2017), 181–202.

³ JOHAN WILDENBOER, "Joshua 24 in the Lxx: Some Literary and Theological Remarks", *JS*, 25/2 (2016) 483-502.

and the book of Nehemiah by considering some scholars those who argue early composition (Perlitt 1968; Koopmans 1990:401-413; Noort 1998a; Konkel 2008; Frevel 2011) and those who argue late dating (van Seters 1984; O'Brien 1989; Blum 1990, 1997; Anbar 1992; Schmid 1999). He takes Schmid's assessment who argues that the similarities with priestly vocabulary leads to a conclusion that Joshua 24 should be dated after the priestly document. According to Schmid the priestly document should be dated in the early Persian period. He further argues that Nehemiah 13 corrects the pro-Samaritan stance in Joshua 24, and therefore Joshua 24 should be dated between the priestly document and the book of Nehemiah. This means that Joshua 24 was composed in the Persian period (6 B.C. - 4 B.C.). In terms of the addressees of the text, this late dating implies that the text addresses the provinces of Yehud and Samaria in the Persian period.⁴

According to Norman K. Gottwald a model for covenant, for *berith*, in the Hebrew Bible can be found in the suzerain-vassal treaty of the ancient Near East. Suzerain-vassal treaties were made between superior powers, called suzerains, and inferior peoples, called vassals.⁵ Chapter 24 of the Book of Joshua, in which Joshua assembles "all the tribes of Israel" to Shechem and "makes a covenant with the people that day" also conforms to a suzerain-vassal treaty format which include the preamble (v.24:2), historical prologue (v. v.2-13), stipulations (v.14-15, 22-23), deposits (v. 26), instead of public reading Joshua does set up a large stone "under the oak that was by the sanctuary of Yahweh at Shechem" as a public reminder of the covenant (v.26) and the blessings and curses upon the vassals (v. 19-20). Norman Gottwald also defines covenant in the Hebrew Bible, based on the form of the Sinai covenant, as "an ordered relationship between God and people that is two-sided, though not necessarily even-handed in the involvements and obligations of both parties".⁶

⁴ WILDENBOER, "Joshua 24 in the Lxx", 484.

⁵ NORMAN K. GOTTWALD, *The Hebrew Bible: A Socio-Literary Introduction*, Philadelphia, 1985, 205.

⁶ GOTTWALD, *The Hebrew Bible*, 202.

The occasion on which Joshua called for the assembly at Shechem may have been to fulfill the provision for the public reading of the Sinai covenant-treaty proclaimed by Moses in Deuteronomy 31:10-13. If so, Joshua 24 is the record of a covenant ceremony, what Norman Gottwald calls a “narratized liturgy”.⁷ And thus we may understand the concept of covenant in the Book of Joshua as the Sinai Covenant, the suzerain-vassal treaty between Yahweh the children of Israel.

If we read Joshua’s words in 24:14-15 through the lens of the story in the whole Book of Joshua, a new image of the assembly at Shechem emerges. Might we assert that the narrative in Joshua 24 is a record, not only of covenant renewal on the part of the ancient Israelite worshipers of Yahweh, but also the record of a new covenant between Yahweh and other peoples in the land of Israel? The narrative of the book certainly allows for such an understanding. Most commentators maintain that the covenant referred to in Joshua is the Sinaitic covenant, the covenant which requires “solemn and binding” agreement by both parties to the covenant.⁸

In some German Bibles and commentaries, the text is called the “*Landtag zu Sichern*”—in German usage a *Landtag* (or State Diet) being a representative assembly (parliament) with legislative authority and competence over a federated state (Land). This is undoubtedly too formal a designation for Joshua’s gathering of the tribes in Josh 24, but still that conclave is certainly more than a casual get-together. Perhaps a better term might be “*Thing*” (pronounced “ting”) the governing assembly of a Germanic society generally held outdoors, much like the Icelandic *Althing*, which still functions as the governing body of that country. In any case, Joshua called the tribes together at Shechem for a particular theological purpose to pledge allegiance or renew their covenant with **YHWH** as Israel’s proper God rather than the “other gods” served by their ancestors (24:2). This covenant renewal at Shechem closely echoes the one at Horeb in Deut 5, no doubt deliberately. In Deuteronomy, too, the tribes are gathered to hear the divine

⁷ GOTTWALD, *The Hebrew Bible*, 235.

⁸ GOTTWALD, *The Hebrew Bible*, 229, 231.

"statutes and ordinances" and the positive purpose of this is made clear follow God's law.⁹

From a theological point of view, according to Hoppe Leslie Joshua 24 is a paradigm of reflection on and reinterpretation of ancient traditions. This reinterpretation takes place on two levels simultaneously. First, Joshua's speck in vv. 14-24 is a Deuteronomistic reinterpretation of an older confessional statement found I vv. 2b-13. The latter speaks of divine mercy while the former underscores the necessity of obedience. Similarly, the theological motifs found here speak to the Exiles who find an explanation for the disaster of 57 B. C. (v.20) and hope for another act of divine mercy on Israel's behalf since she can do nothing for herself (v.12).¹⁰

E. John Hamlin says that the covenant described in Joshua 24 can be called as discipleship covenant because those who entered it became disciples of Yahweh the covenant Lord. The covenant created a community of disciples out of the "mixed multitude" (Ex 12;38) who had escaped from Egypt. This was the basis of their unity in the wilderness years and all through their history. The effectiveness of this unifying factor was maintained by renewal ceremonies. The first renewal was at Moab (Deut. 29:1) just before their entry into the Promised Land. The second renewal was at Shechem, when newcomers from Canaan were ready to become full members of the covenant community.¹¹

McCarthy says that while analyzing the text (Joshua 24:1-28) we can find a ceremonial form. Such analysis should give clues to the original setting of the material and to the preservation and transmission of the materials. Therefore, McCarthy says that this text is a report of covenant making.¹²

⁹ FREDERICK J. GAISER, "A Call to Confession: Joshua 24:1-28", *WW*, 37/3, (2017), 292 - 300.

¹⁰ LESLIE J. HOPPE, *Joshua, Judges with an Excurses on Charismatic Leadership in Israel*, Wilmington, 1982, 95.

¹¹ HAMLIN JOHN E., *Inheriting the Land A Commentary on the Book of Joshua*, Edinburgh, 1983, 189-190.

¹² MCCARTHY D. J., *Treaty and Covenant*, 2nd ed., ANB, 21A. Rome, 1978, 241: The present Massoretic text may be outlined as follows: Cultic assembly at Shechem before God, v. 1.

In the view of Koopmans, Joshua 24 tells its story in elevated prose, and is sometimes even called a poetic narrative. Unlike previous parts in the book on the conquest and settlement, the chapter does not contribute to the development of the phraseology and ways of speaking in Deuteronomy and certain passages in Numbers. Despite this fact, the chapter often refers and alludes to passages in Genesis to Deuteronomy and to Judges, Samuel and Kings.¹³

Two details of Acts 2 are *to whom* the Holy Spirit speaks and *how* the Spirit speaks—therefore make Pentecost a story of widespread welcome and inclusion. This foundational scene characterizes the church’s testimony as summoning all to hear and experience God’s salvation and acknowledging that all are welcome around God’s table. As Peter says after preaching to the assembled crowd, “The promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls” (2:39). The Holy Spirit throws the doors open wide; Peter merely stands there and points the way in. That same Spirit gathers and sustains a community that connects and evinces the differences among its members. The people who gather at the beginning of Acts 2, with all of the various dialects, hairstyles, smells, attire, and dietary preferences that reflect their regions of origin, stick around for a while. It is crucial to note that the Pentecost narrative does not conclude with Peter’s preaching; it continues until the end of Acts 2, where we read a description of networked groups that live out their communal belonging in Christ. These multiethnic believers embody the gospel through mutuality, unity, and charity (2:43-47).¹⁴

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1. Prophetic proclamation in divine first person of God’s choice and direction of Israel, vv 2-13.
 2. Prophetic call to obedience I prophetic first person, vv 14-16.
 3. Oath of allegiance by people responding to the divine history of salvation, vv. 17-18.
 4. Warning of consequences of decision, vv. 19-20.
 5. Reaffirmation of allegiance, v. 21.
 6. Formal ceremony binding Israel to her decision, vv. 22-24.
 7. Establishment of documents to implement ad preserve the agreement, vv. 25-27.
 8. Dismissal of assembly, v. 28.

¹³ WILLIAM T. KOOPMANS, “Joshua 24 as Poetic Narrative”, *JSTO*, 93; Sheffield, (1990), 266–70.

¹⁴ L. MATTHEW SKINNER, “Pentecost as Resistance to Monoculture: On the Inclusive, Hospitable, and Prophetic Community Imagined in Acts 2”, *JP*, 41/4, (2019), Minnesota, 107-125.

Pentecost and the subsequent outpouring of the Holy Spirit alluded to Old Testament scripture—Genesis 11—Tower of Babel. Genesis 11:6 states: “and the Lord said, look they are one people, and they have all one language, and this is only the beginning of what they begin to do, nothing that they propose to do will now be impossible for them” (NRSV). Similarly, Act 2 states: when the day of Pentecost was fully come, they were all with one accord and in one place they were all filled with the Holy Ghost, and began to speak with other tongues and the spirit gave utterance every man heard them speak in his own language (Acts 2:1-6, paraphrased KJV). Robbins (1996) explains that references and allusions do not recite any actual text of a story, but rather point to a concept or tradition. Whereas in the Genesis passage language served as barrier to separate the people, but in the Acts 2, language is used to unite the people.¹⁵

In Old Testament scripture, the presence of the spirit of God is central in the life of leaders like Sampson and Moses. The presence of the spirit of the Lord as a basis of leadership is also found in the New Testament beginning with Jesus. From this view, the coming of the Holy Spirit in Acts empowers leader to further the gospel through the practicing of social values such as love and altruism, service to others, and building community. Early Christian leaders were also be concerned about building strong communities and bringing others together. The King James version uses the phrase “one accord” to describe the unity of believers on the day of Pentecost and the sense of togetherness that was characteristic of the early church. The Greek word for accord is *sumpsuchos*, which means co-spirited, similar in sentiment, and likeminded.¹⁶

Careful attention to Acts 2 reminds us that the book instead aims to talk about God’s determination to transform the world—precisely through and around and sometimes even in spite of the communities of believers who experience and live out God’s salvation. You cannot talk about salvation in Acts without talking about community. Salvation, according to Acts, is much more than a message to share or a doctrine to embrace. Salvation is experienced and manifested—in the Pentecost narrative and also beyond—as believers gather. They are different people united by God’s Spirit in

¹⁵ JIMMY A. ATKINS, “Led by the Spirit: An Inter-textual Analysis of Acts, 2”, *AJBT*, 20/10, (2019) 32-34.

¹⁶ ATKINS, “Led by the Spirit”, 30.

hospitality, worship, charity, and evangelism. These communities understand that salvation is available to *anyone*, “everyone who calls on the name on the Lord” (2:21); they know that truth in their bones.¹⁷

There are enough angles into Acts 2 to fill sermons for several months, but the one that seems especially urgent in the current cultural moment is the narrative’s particular ways of depicting the communal identity of the people who experience God’s salvation. This community, which Acts begins to call “the church” in 5:11, embraces difference. It understands itself as, to use an anachronistic term, a multicultural society. The ligaments of the Holy Spirit hold together many kinds of people, not by stripping away their differences but by welcoming and valuing them. The setting in which the Spirit bursts onto the scene and the ways in which the Spirit makes its presence known through multiple languages reveal that the good news will not belong to one kind of people. No single cultural framework or uniform mode of expression can finally define the gospel or establish a core Christian culture. The church’s core is Christ, and nothing else. As a result, the story of Pentecost instructs believers in all times to regard hegemony and hierarchy as not simply counterproductive but hazardous to the church’s ability to bear witness to Christ. We minimize the scope and power of the Pentecost narrative when we speak about nondescript notions of “unity” or refer in generic terms to the gospel’s “universal” reach. Willie James Jennings grasps the theological significance of such an auditory connection when the Holy Spirit makes it:

The Spirit creates joining. The followers of Jesus are now being connected in a way that joins them to people in the most intimate space—of voice, memory, sound, body, land, and place. It is language that runs through all these matters. It is the sinew of existence of a people. My people, our language: to speak a language is to speak a

¹⁷ SKINNER, “Pentecost as Resistance to Monoculture”, 110.

people. Speaking announces familiarity, connection, and relationality.¹⁸

The event of Pentecost was not merely the outpouring of the holy spirit on Jesus' followers, but also the first Spirit-filled proclamation of "the word of the gospel" (Acts: 15:7) made by the spokesman of the group, Peter, to the Jews in Jerusalem. As the Lucan story continues, we see the newly empowered Christian community growing daily into the Spirit-guided institutional church, so idyllically depicted in Acts. The promise of the Father has been realized in the pouring out of the Spirit by the risen/ ascended Christ. This gift of the Spirit to the Christian community is known, however, elsewhere in the NT, but it is spoken of in different ways.¹⁹

The Holy Spirit is so evident and present in the Acts of the Apostles that it could even be called the Gospel of the Holy Spirit and in fact, many scholars have done just that. The Holy Spirit as described in the Acts of the Apostles is a living Spirit that moves the community from fear to fearlessness, from faltering to faith, from powerlessness to a passionate power. This Spirit transformed individuals into an inclusive community that then became a missionary church.²⁰

The word "Pentecost" means fiftieth and was originally the name of a Jewish agricultural festival that was celebrated fifty days after the Passover. Jewish tradition also held that Moses received the Law on this day. It is interesting to note that, on that Pentecost in the Acts of the Apostles, the Holy Spirit is given to the new community that is gathered. Tradition tells us that for Christians this Pentecost is the great event, when the Holy Spirit descends and is poured out on all, transforming those present into bold disciples united in faith, love and hope. Pentecost represented a new beginning for those who were present for this phenomenon. While Jesus' ministry was focused on the people

¹⁸ SKINNER, "Pentecost as Resistance to Monoculture", 107-110.

¹⁹ JOSEPH A. FITZMYER, "The Ascension of Christ and Pentecost, *TS*, 45/3, 1984, 409-440.

²⁰ C. VANESSA WHITE, "The Holy Spirit in the Acts of the Apostles: A Pentecost Spirituality", *TBT*, 52/3, (2014), Minnesota, 141.

of Israel, now, according to Acts, the message of Jesus is for the entire world – the beginning of the Christian church.²¹

Demetrius K. Williams, in describing it in his commentary on the Acts of the Apostles in *True to Our Native Land*, writes that the Pentecost event in Acts 2 can be described in three parts: (1) the Holy Spirit empowering the Apostles to be witnesses (vv.1-13); (2) Peter’s sermon and the response of the crowd (vv. 14-41); (3) the Holy Spirit’s impact on the nature of communal relations in the early church (vv. 42-47). This Pentecost event was preceded for the disciples by a time of waiting. They came together for prayer and support, to be fortified for whatever was coming next.²²

The Catechism of the Catholic Church notes that fire, that is, tongues that of fire appeared in the Pentecost (Acts 2:2) symbolizes the transforming energy of the Holy Spirit’s actions. It is definitely evident that this event transformed the community. It is also interesting to note that the Spirit was received by many individuals within the community. Alfred McBride, in writing about this event, says that while Spirit seizure was noted in the Old Testament stories (Daniel in Dan 14:33-36, Samson in in Judg 15:16), these events were rare and happened to special people. In the Acts of the Apostles the disciples’ encounter with the Holy Spirit is not rare and is in fact, a common occurrence. According to Acts, on Pentecost one hundred and twenty people were gathered and experienced the power of the Holy Spirit. This was truly a communal event.²³

1.2.1 Conclusion

There different opinions about the texts Joshua 24 and Acts 2. By studying these texts I would like to emphasis the point of unity among the people of God. In the text of Joshua, we can see that when the people of God, all tribes gathered together, conquered the promised land under the leadership of Joshua according to the will of God they make a new covenant. Likewise, Pentecost event also portraits that when the Apostles filled

²¹ WHITE, “The Holy Spirit in the Acts of the Apostles”, 142.

²² WHITE, “The Holy Spirit in the Acts of the Apostles”, 143.

²³ WHITE, “The Holy Spirit in the Acts of the Apostles”, 144.

with Holy Spirit, they became empowered and they proclaimed the Word of God and all those who coming from different nation heard this Word in their own language. This event became just contradiction to Babel event. Holy Spirit is the Spirit of unity. When people act against God they scattered. When people fulfill God's will people became filled with Holy Spirit and Holy Spirit mold us with one heart and one soul and in such a way that we can become true witness to God.

Part B

TEXT AND ANALYSIS

1.3 Introduction

From a canonical perspective, the most important transition in the Old Testament is that between Deuteronomy and Joshua, that is, between the Torah, the books of Moses, on the one hand, and the Former and the Latter Prophets, Joshua to 2 Kings and Isaiah to the Book of the Twelve, on the other. Yet from a literary perspective, things look different, for Genesis to 2 Kings clearly presents itself as a one ongoing story from creation to exile.²⁴ Joshua 24 has a central place in Genesis to 2 Kings. By taking the patriarchs out of Mesopotamia, liberating Israel from Egypt, defying a Moabite king and employing a famous diviner/seer, defeating the Amorite kings, and giving his people land on which they did not toil and cities they did not build, YHWH has defined who God actually is (Josh 24:2–13). Now, it is time to acknowledge that he alone is Israel's God and they are his people (Josh 24:14–28). Both the first part of the chapter, looking back to the past, and the second, describing a choice that time and again has to be made, are aimed at the future: only this God of liberation and salvation brings life, while serving strange gods in the land of promise will lead to death.²⁵

²⁴ BRIGHT, *The Book of Joshua*, 542.

²⁵ KOERT VAN BEKKUM, "But as for Me and My House, We Will Serve Yahweh Joshua 24 and Christian Theology in a Context of Religious Plurality", *EFT*, Leuven, 2021, 10.

1.3.1 Delimitation of the Text

This section deals with the delimitation of the text under the investigation to distinguish clearly the boundary marks of the literary unit. Changes with regard to characters, time, place and themes in relation to the preceding and the following major textural unit are considered as the main criteria for the delimitation.

Delimitation of the Pericope in the Wider Sense (Jos 23:1 – 24:28)

Joshua 23 embodies a farewell speech by Joshua in the tone of an exhortation. While considering Joshua 23 and 24 we can find some similarities. There is an opening survey of history (23:3-5; 24:2-13) leading to conclusion for present behavior (23:6-13; 24:14-15). Then there is a description of the consequences of disobedience (23:13, 15-16; 24:19-20) and call for total allegiance to Yahweh, forbidding the worship of other gods (23:7; 12, 16; 24:2; 14-24, 27). Therefore, the syntax and content of these chapters going in a similar way. Still, there are some distinctions also. It separates this chapters. The setting is temporal, the old age of Joshua: וַיְהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים: (Jos. 23:1); but geographical, Shechem, וַיֵּאָסֹף יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל שְׁכֶמָה (Jos. 24:1). Past history centers on the allotment of the land in 23, but on the victories of Yahweh in 24. Allegiance to Yahweh is expressed by obedience to the book of the law in 23, but by “serving” Yahweh in 24. Disobedience is expressed by marriage entanglements with the peoples left in the land in 23, but by continued worship of the gods of the ancestors in 24. The major distinction is in form, 23 being the farewell speech of a dying leader, while 24 is a ceremonial dialogue between the leader and the representatives of the people.²⁶

Josh 23:1 begin with *wayyiqtol* verb וַיְהִי which is macro syntactical sign which connects with the preceding and with the succeeding text. It follows a temporal clause (מִיָּמִים רַבִּים אַחֲרָי) and circumstantial clause (אֲשֶׁר־הִגִּיתָ יְהוָה לְיִשְׂרָאֵל) It is beginning of new section. There is also a *petucha* found after Josh 22:34. Therefore 23:1 is a new

²⁶ BUTLER, *Joshua*, 265-266.

beginning.²⁷ In Josh 23:2 Joshua summoned all Israel, their elders and heads, their judges and officers. It starts with *wayyiqtol*/verb (וַיִּקְרָא). So it is a continuation of narration. Then verse 3 onwards there is a direct discourse of Joshua to the people. It begins with a pronoun second person masculine (אַתָּה) and followed by a *qatal*/verb. It indicate that new beginning of a direct speech and also a new comment segment.²⁸ This ends with the verse 16. Thus Josh 23:2-8 takes up Josh 21:43 by acknowledging victory over the nations, but sees the final possession of the land as a future promise, dependent on the people's fidelity to the law of Moses (v 6). Josh 23:9-13 in its turn subtly corrects Josh 21:44 by stating that "no man has been able to withstand you to this day" (v 9b). This modification is more suited to a context of nations remaining to be conquered, the condition of obedience to the law, and the threat of disaster in the event of Israelite infidelity. Finally, Josh 23:14-16 affirms the fulfillment of the promises as in Josh 21:45, but describes them in terms of blessings received (the "good things" of v 15a) in order to warn Israel of the curses (the "evil things" of v 15b) that will follow transgression of the covenant.

1.3.1.1 Narrative shift in the communication: Chapter 24 begins with a *wayyiqtol* verb. Therefore, this *wayyiqtol* form indicate that this is a continuation of a narration and closely related with preceding text. Chapter 23 is also beginning with same verbal form (וַיִּקְרָא). In Joshua 24:1 there is an action of Joshua who summoned a gathering. Even if chapter 24 is a continuation of chapter 23 here we can see a shift, a new conversation.

Change of theme: Joshua23 being the farewell speech of Joshua, while 24 is a ceremonial dialogue between Joshua and the people of Israel.

Change of time: The setting is temporal, the old age of Joshua : וַיְהִי וַיִּזְעַק וַיִּמְנָן בְּאֵי בְּיָמָיו (Jos. 23:1) ; but geographical, Shechem, וַיֵּצֵא אֶת-כָּל-יִשְׂרָאֵל שְׂכֵמָה (Jos. 24:1).

²⁷ GEIGER GREGOR, *Biblical Hebrew Syntax*, Studium Biblicum Franciscanum, 2016, 45.

²⁸ GEIGER, *Biblical Hebrew Syntax*, 46.

Change of Place: In Joshua 23 there is no indication about the place where they are gathered. The beginning of chapter 24 clearly specify that the gathering place is at Shechem. This place name brings a special thematic link to this pericope. Joshua gathered people to Shechem (24:1) and made statutes and ordinances for them at Shechem (24:25).

The *Petucha*:

The *petucha* found in the end of Joshua 23. It is the new beginning of a narrative. At the end of the text, Joshua 24:28, there is also a *petucha*. That m

Linguistic Changes:

The text begins with a wayyiqtol construction. It means a continuation of a narration. But here clear difference as compared to previous text with regard to place, theme etc. There is an inclusion that in the beginning of the text we can see Joshua summoned people at Shechem and at the end of the text it clear that the dispersal of meeting. Joshua 23:1 and Judges 1:1 begins with וַיִּקְרָא. that is a macro-syntactical sign. Therefore, it indicates a new beginning. Joshua 23:1 has a new beginning and there was a change of place in Joshua 24:1 (specification of Shechem). The book of Judges also has a new beginning. So there was an inclusion between 23:1 – 24:33. Joshua 24:29 begins with a macro syntactical sign וַיִּקְרָא. Therefore, we can delimit the text Joshua 24:1-28.

Internal Coherence of the Unit (24:1-28)

There is a structural unity in Jos. 24:1-28. The logical structure of Joshua's rhetoric is heightened by the repetition of key words and phrases. The name יהוה occurs eighteen times.²⁹ Forms of אלהים occur sixteen times.³⁰ The verb עבד

²⁹ Vs. 2, 7, 14², 15², 16, 17, 18², 19, 20, 21, 22, 23, 24, 26, 27.

³⁰ 1,2², 14, 15², 16, 17, 18, 19, 20, 23², 24, 26, 27.

'to work' also occurs sixteen times.³¹ Other significantly repeated words are forms of אָב 'ancestor' eight times,³² רָבַע 'crossed/ across' (seven times),³³ מִצְרַיִם 'Egypt/Egyptians' (seven times),³⁴ יוֹשֵׁב 'dwelt' (six times),³⁵ נָתַן 'gave, granted' (six times),³⁶ and שָׁלַח 'sent' (four times).³⁷

A key to the pre-Deuteronomic account here is dialogical structure: Seven occurrences of 'אמר' in the converted imperfect (vv 1,2,16,19,21,22²,24); seven occurrences of the name Joshua (vv 1,2,19,21,22,24,25); seven references to the people (vv 2,16,19,21,2,24,25) and seven imperatives (four in vv 14⁴, 15,23²). This pattern shows the literary unity of vv 1-25 with limited suggestions of any internal Dtr. Editing.³⁸

1.4 Textual Criticism

Textual criticism deals with the nature and origin of all the witnesses of a composition of the biblical books. This analysis often involves an attempt to discover the original form of details in a composition or even of large stretches of text, although what exactly constitutes and "original text" is subject to much debate. In this inquiry, attempts are made to describe how the texts were written, changed and transmitted from one generation to the next. This analysis helps to create tools for the exegesis of Hebrew-Aramaic Scripture.³⁹

There is a variant וַיֵּאָמֶר instead of וַיִּצְטַו in Josh 24:1a. In codex Leningradensis B 19^A it is same. Some other manuscripts use וַיֵּאָמֶר instead of וַיִּצְטַו. There are only a few editors

³¹ 2, 14³, 15⁴, 16, 18, 19, 20, 21, 22, 24, 31.

³² 2³, 3, 6², 14, 15.

³³ 2, 3, 8, 11, 14, 15, 17

³⁴ 4, 5, 6, 7², 14, 17

³⁵ 2, 7, 8, 13, 15, 18.

³⁶ 3, 4², 8, 11, 13

³⁷ 5, 9, 12, 28.

³⁸ BOLING, *Joshua*, 533.

³⁹ TOV EMANUEL, *Textual Criticism of the Hebrew Bible*, Minneapolis, 1992, 1-2.

support this variant. Joshua 24:1 is a narration continuation. It should be in *wayyiqtol*. As codex Leningradensis B 19^A is the important codex and it uses the same *wayyiqtol* therefore I prefer *wayyiqtol* וַיִּצְטַק. Another important is about שָׁכַם in v. 24:1a. LXX reads it as “Shiloh” here and also in v. 25.⁴⁰ The MT text remains the more difficult reading and is more likely to be original.

In v.24:3 there is ketib וַיִּתֵּן. It is in multi manuscripts as in *Qere* וַאֲרַבָּה.⁴¹ There is a lacking of ‘of Canan’ and ‘I gave’ in LXX.⁴² Here there is a variant with regard to מְצַרִּים in v. 24:4. In a few Manuscripts it is מְצַרִּימָה. Here there is directive ה. מְצַרִּים is shorter reading and difficult text. directive ה gives clarification. Difficult text is preferable.⁴³ “וַאֲשַׁלַּח”

“וַאֲשַׁלַּח” (Jos. 24:5) is lacking in LXX which reflects a haplography⁴⁴ in a series of clauses, each beginning with the identical consonant cluster of the converted imperfect form.⁴⁵ In LXX* there is a variant reading εν σεμειοις οις (24:5). It is conferred from Syriac and Vulgata. Perhaps it is conferred from Num 14:11 (הָאֵתוֹת). In Hb there is only “what I have done”. But in LXX “all the miracles which I have done”. On the Basis of the rules difficult text and shorter reading is preferable here I prefer MT. LXX has a Midrashic character. If there is any difficult to understand or in order to give clarification it is the

⁴⁰ The LXX reads as “Shiloh” in order to harmonize with v. 18:1. It is equally possible that it reflect a developing anti-Samaritan bias, since it is known that Shechem was rebuilt by Samaritan refugees in the Hellenistic period: BOLING G. ROBERT, *Joshua A New Translation with Notes and Commentary*, (AB), 6, Garden City, 1982, 533.

⁴¹ TOV, *Textual Criticism*, 54. One *Qere* notations are found only in medieval manuscripts of m and printed editions, and not in ancient scrolls. In a large number of instances ranging from 848 to 1566 in the different sources-the Mp notes that one should disregard the written form of the text (in the Aramaic language of the Masorah: ketib, "what is written") and read instead a different word or words. Different systems are used in manuscripts and editions for recording the K-Q since the vocalization of the Ketib has not been transmitted in the manuscripts.

⁴² BOLING, *Joshua*, 530.

⁴³ TOV, *Textual Criticism*, 26. This is because of the principle of *Brevior lectio potior*, "The shorter reading is preferable," or *Lectio brevior praeferenda est*, "The shorter reading is to be preferred"; McCARTER KYLE P., *Textual Criticism*, Philadelphia, 1986, 17. This rule follows from the recognition that a text subject to intense scribal activity tends to expand by conflation, glossing, dittography and so on.

⁴⁴ The term *haplography* is commonly used in the field of textual criticism to refer to the phenomenon of a scribe's, copyist's or translator's inadvertently skipping from one word or phrase to a similar word or phrase further on in the text, and omitting everything in between.

⁴⁵ BOLING, *Joshua*, 530.

way of LXX that to give explanation. That is why LXX give εν σημειοις οις.⁴⁶ Among various manuscripts there is only one manuscript use this variant. So, I prefer MT.

There is a variant in two LXX manuscripts – Codex *Vaticanus* and *textus Graecus ex recensione Origenis* about the verse 24:5. In these manuscripts it is used “in which” instead of “as which” that shown in MT. This may because of misreading of (ב) as (כ).⁴⁷ As there are only two manuscripts show this variant, I prefer MT

While MT uses וְאֶשְׁלַח (Jos. 24:12a) (I send), LXX uses ‘He’. There is a variant reading in LXX¹² for שְׁנַיִם in MT, v. 12.⁴⁸ This number (two) is the more difficult reading and should be retained. LXX “twelve” assumes mistakenly that it must refer to events of chapters 1-10. ‘Your’ Syriac reads plural suffixes, where MT shifts momentarily to singular in this weaponry formula.⁴⁹ In v. 14 there is וְהִסִּירוּ אֶת־אֱלֹהֵיהֶם (take away gods). LXX uses “foreign gods” as in v. 23.⁵⁰ V. 15c נַעֲבֹד אֶת־יְהוָה (we will serve the Lord), but LXX adds “for he is holy” in anticipation of v.19.⁵¹

In v. 17 “for it is the Yahweh our God” (כִּי יְהוָה אֱלֹהֵינוּ הוּא), but in LXX there is an addition of אֱלֹהֵינוּ הוּא.⁵² In MT there ‘land of Egypt’ (מִצְרָיִם מִצְרָיִם). It is lost by haplography in LXX^{B+MSS} (ἐξ Αἰγύπτου). The words “out of the house of slavery, and who did those great signs in our sight” (מִבֵּית עֲבָדִים וְאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת־הָאֲתוֹת הַגְּדוֹלוֹת) is lacking in LXX. In MT there is (he is a jealous God) אֱלֹהֵינוּ (Jos. 24:19), but in LXX there is only ζηλώσας, that is, לֹא omits in it.⁵³

⁴⁶ TOV, *Textual Criticism*, 26; McCARTER, *Textual Criticism*, 17, 27. A common way in which a scribe might unintentionally enlarge his text was by the addition of words that provided grammatical precision or clarity most often particles, relative pronouns or conjunctions and the conjunction added emphasis.

⁴⁷ TOV, *Textual Criticism*, 10. Two pairs of similar letters were sometimes interchanged by mistake.

⁴⁸ TOV, *Textual Criticism*, 27.

⁴⁹ BOLING, *Joshua*, 531.

⁵⁰ BOLING, *Joshua*, 531.

⁵¹ BOLING, *Joshua*, 531.

⁵² The addition of two words shifts the focus from the act of decision to monotheistic declaration.

⁵³ BOLING, *Joshua*, 531.

LXX omits this words, ׀אִמְרֵנוּ ׀עֲדִים “we are witness” from the v.22. In MT there is אֱלֹהֵינוּ אֱת־יְהוָה in V. 24 but in LXX there is no “our God”, there is only Κυρίῳ λατρεύσομεν. In v. 25 there is an addition in LXX, “ἐνώπιον τῆς σκηνῆς τοῦ θεοῦ Ἰσραηλ” (before the Tent of the God of Israel). In MT verse begins with the name Joshua, but it lack in LXX and appears instead third verb in the verse. Here we can see ׀פֹּה (there). There is no counterpart in LXX and Syriac. It may have arisen in misunderstanding *s'm*, a variant for the preceding verb. In MT there is (in the Sanctuary of the Lord) בְּמִקְדָּשׁ יְהוָה, but in LXX there is only (before YAHWEH) “ἄπέναντι κυρίου”. Possibly both are correct and we have contrasting haplographies. In v. 27, he first occurrence of בָּ (MT) which LXX reflects a haplography which dropped this word. Again in MT there is בְּלִשְׁׁמֹתֵי יְהוָה (all the words of YAHWEH). It is not clear in what lies behind LXX “πάντα τὰ λεχθέντα αὐτῷ ὑπὸ κυρίου”. In this same verse there is an addition of ἐπ’ ἐσχάτων τῶν ἡμερῶν (to the end of days) with the first occurrence of ‘you’. In MT there is only יְהוָה בְּכֶם לְעֵינַי (it shall be witness against you.) MT used בְּאֱלֹהֵיכֶם (your God). LXX reads “Yahweh my God”. But Syriac and Vulgate read the full formula “Yahweh your God”⁵⁴

1.5 Source Criticism

Some of the raw materials used in the composition of the book of Joshua are ancient oral traditions associated with and preserved at such sanctuaries as Gilgal and Shechem; popular stories explaining the origin of customs, shrines, and ruins (etiological stories) collected possibly around 900 B.C.; geographical lists of boundaries and cities drawn up in the period of the early monarchy and periodically amended.⁵⁵ A number of modern writers, especially Martin Noth, have treated it as a deuteronomistic invention, placed at the end of the narrative of the conquest, in line with the Deuteronomistic habit of marking important transitions with reports of covenantal acts. This approach goes back to Noth, who date the chapter respectively to the Assyrian crisis and the exile. The

⁵⁴ BOLING, *Joshua*, 532.

⁵⁵ JOYCE J. E., *Joshua*, REGINALD C. FULLER, LEONARD JOHNSTON, CONLETH KEARNS (eds.), (*NCCHS*), Malta, 1969, 282.

alternative point of view on the chapter is represented by W. T. Koopmans, Joshua 24 as Poetic Narrative who argues that it derives from a genuine covenant tradition at Shechem.⁵⁶

On the basis of his literary analysis, Perlitt attributes Joshua 24 to the Deuteronomist and traces its historical background to the Assyrian crisis of the seventh century. In contrast, it will be argued here that (a) Joshua on the basis of his literary analysis, Perlitt attributes Joshua 24 to the Deuteronomist and traces its historical background to the Assyrian crisis of the seventh century. In contrast, it will be argued here that (a) Joshua 24:1-28 is a unified literary work by a single author who is not to be identified with the Deuteronomist or any other Pentateuchal source; (b) that author was able to utilize the sources of the Pentateuch and other parts of the Bible and at the same time to deviate from them for literary or ideological purposes; (c) the author of Joshua 24 differed with the Pentateuchal sources as well as with traditions preserved elsewhere in the Bible on significant points of history and ideology; (d) Joshua 24 preserves pre-monarchic Shechemite traditions but was written sometime in the eighth century before the fall of Samaria.⁵⁷

1.6 Form Criticism

From the perspective of form criticism, Joshua as a whole may be classified as historiography. As such it is a systematic account of Israel's past intended to build and strengthen group identity and to explain the contours of its readers present.⁵⁸ As Josh 24:1-28 is the narration on covenant renewal, it has a ceremonial form. McCarthy says that it is a report of covenant making. Therefore, it has a form of report.⁵⁹

1.7 Introduction to the Syntactical Method of the Text⁶⁰

⁵⁶ S. DAVID SPERLING, "Joshua 24 Re-examined", *HUCA*, 58, (1987), 119-136.

⁵⁷ SPERLING, "Joshua 24 Re-examined", 120.

⁵⁸ RICHARD NELSON, *Joshua: A Commentary*, Kentucky, 1997, 9.

⁵⁹ BUTLER, *Joshua*, 266.

⁶⁰ EDWARD ROBINSON, *A Hebrew and English Lexicon of the Old Testament*, Oxford, 1906.

The division into clauses or propositions is based on the method proposed and applied by Alviero Niccacci to the Hebrew syntax. “In Hebrew, the verb-form used in narrative is *Wayyiqtol* while *yiqtol* is the dominant form in discourse. Accordingly, *Wayyiqtol* and *Yiqtol* are the basic forms of the verb used in Hebrew prose. In the context of Hebrew narrative, the *wayyiqtol* verb is normally used for the past tense narrative sequence. Instead of a Perfect verbal form, the past tense narrative sequence may also begin with the temporal modifier ׀ ה ך ׀ followed by *wayyiqtol*. The form ׀ ה ך ׀ is the Qal *wayyiqtol* 3ms form of הָיָה (to be). It is called a “temporal modifier” because it marks the beginning of a past tense narrative sequence. This temporal modifier frequently stands at the beginning of the sequence.⁶¹

1.7.1 Syntactical Analysis of Joshua 24:1-28

The past tense narrative sequence is composed of a string of *wayyiqtol* verbs. Occasionally, this string of *wayyiqtol* forms may be interrupted by a regular Perfect in the place of an expected *wayyiqtol* form. This interruption in the narrative sequence can happen for a number of reasons but it will happen frequently when a negative clause appears in the sequence. Weqatal will frequently follow an Imperative verb. In such cases, the weqatal verb will carry the full force of the initial Imperative verb. Biblical narration is normally in the past time frame. In the direct speech, instead, the first level is indicated with x-yiqtol indicative, with the volitive forms, the (x)-qatal, and with the simple nominal clause, while the background is indicated with the simple nominal clause to express a contemporary circumstance, and we-x-qatal for a previous circumstance.⁶²

Joshua 24:1 begins with a verb in *wayyiqtol* form (וַיְהִי). Therefore this indicates that this is a continuation of a narration and closely related with preceding text. It can be interrupted by background construction. *Wayyiqtol* chain does not begin a narration. A narration begins with a prelude construction which may be labeled as setting. Therefore, it is the foreground of the narration. There should be a background of the narration. That

⁶¹ GEIGER, Biblical Hebrew Syntax, 38.

⁶² GEIGER, Biblical Hebrew Syntax, 213.

we can see in Joshua 23:1 where the sentence starts with a macro syntactical sign (וַיְהִי). Macro syntactical sign joins with previous section and with the succeeding section. Here there are circumstantial clause and a temporal clause after (וַיְהִי). So, it become a macro syntactical sign. Therefore, V. 23:1 is the background of the narration and then it goes to the foreground that is V. 24:2 which begins with *wayyiqtol*. In V.24:1 there is a continuation of narration and second part of the foreground. There are tree clauses in v.24:1. *Wayyiqtol* serves as the apodosis of this clauses. There is another verb in *wayyiqtol* form which indicate narration continues. In v.24:29 there we can see again a macro syntactical sign. So that is the indication of new beginning of a section. Therefore, we can delimit the text 24:28.

Translation: Then Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. (Jos. 24:1)

Verse 24:2-24:13 can be considered as a second unit. There is a beginning of discourse in v.24:2. This verse also begins with *wayyiqtol*. It means narration continues. Narration ends with (אֶל-כָּל-הָעָם) (וַיֹּאמֶר) is a verb of saying. So it is a discourse. (קָהָה) (אָמַר יְהוָה) is the first proposition of this discourse. It is an x-qatal form. X-qatal verb should be coordinated with *wayyiqtol*. Here there is no such coordination. So it stands separately as a past action. It is the first definite proposition. X-qatal form indicate a direct discourse begins. It follows x-qatal verb (וַיִּשְׁבֹּר). It is a second proposition and it is coordinated with *wayyiqtol* (וַיַּעֲבֹדוּ). There is an apposition of (אֲבָרְהָם), (וְאָבִי), (תָּרַח אֲבָרְהָם אָבִי נָחוֹר וְאָבִי) (אֲבָרְהָם) .

Verse 24:3 continues with *wayyiqtol* that is narration continues. There is an apposition (אֶת-אֲבִיכֶם) . It's apposition is (אֶת-אֲבָרְהָם) Then there are a chain of hiphil verbs. Then follows a לִי + xyiqtol which specify prelude construction of a comment.

It follows *wayyiqtol* verbs וַיֹּאמֶר, וַיֹּאמֶר. So narration continues. Then there is a change in tense (וַיִּרְדֵּי) . It is in x-qatal form in order give explanation or to show its importance. It stands in subordinate level. Verse 24:5 also starts with *wayyiqtol* (וַיִּשְׁלַח) . It continue the preceding narration. There is (כַּאֲשֶׁר) which is a relative clause and it is a subordinate clause. Then follows a x-qatal verb which shows that it is an apodosis of a double

clause. The narration continues still in verse 24:6 because there is chain of *wayyiqtol* verbs.

Again there are *wayyiqtol* verbs. In between there is an *x-qatal* which is an interruption which is an explanatory sentence. Here also a *wayyiqtol* verb (וַתִּירָשׁוּ). Therefore, narration continues. There are three *wayyiqtol* verbs וַיִּקְרָא, וַיִּשְׁלַח, וַיִּקְרָא. Narration continues. There are appositions also (בְּנֵי-צֹפֹרִי מֶלֶךְ מוֹאָב) which are the features of Balak. Verse 10 begins with *x-qatal* verb וְלֹא אָבִיתִי + *qatal* is *wayyiqtol*. So there is a coordination with previous narration. The following two verses also construct with *wayyiqtol* form. V.13 also continuation but which interrupted by *X-qatal*, that means, there is an apposition. Between clauses there are two *casus pendens* (אֲשֶׁר לֹא-יִגְעַת,) which placed before the clause (connected clause).

Verse 14 onwards we can see a shift. Narration ends with v.13. Then starts a proclamation which is in imperative form and it is the first part of this proclamation. Verse begins with (וַעֲתָה). It is macro syntactical sign and conclusive statement. It follows an imperative (יִרְאוּ). After a long narration here there is a conclusion. Imperative is coordinated with *weqatal* or *weyiqtol*. Here there is another imperative but not coordinated with it. So they are two sentences. There is a chain of imperatives which make a chiasm. In the beginning and end of the verse 14 we can see אֶת-יְהוָה וַעֲבָדוּ and וַעֲבָדוּ אֶת-יְהוָה. There is an inclusion.

Translation: And Joshua said to all the people. "Thus says the LORD, the God of Israel. Long ago your ancestors-- Terah and his sons Abraham and Nahor-- lived beyond the river and served other gods. Then I took your father Abraham from beyond the River and I made him to walk in all the land of Canaan and made him great his offspring many. I gave him Isaac. and to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt. Then I sent Moses and Aaron, and I plagued Egypt with what I did in its midst; and afterwards I brought you out. And I made him brought your ancestors out of Egypt, you came to the sea; and the Egyptians pursued after your ancestors with chariots and horsemen to the Red Sea. When they cried out to the LORD, he put darkness between you and the Egyptians, and made the sea come

upon them and cover them; and your eyes saw what I did to Egypt. Afterwards you lived in the wilderness a long time. Then I brought you to the land of the Amorites, who lived on the other side of the Jordan; they fought with you, and I handed them over to you, and you took possession of their land, and I destroyed them before you. but I would not listen to Balaam; therefore he blessed you; so I rescued you out of his hand. and I could not listen to Balaam and he blessed a blessing and I took from his hand. When you went over the Jordan and came to Jericho, the citizens of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites; and I handed them over to you. I sent the hornet ahead of you, which drove out before you the two kings of the Amorites; it was not by your sword or by your bow. I gave you a land on which you had not labored, and towns that you had not built, and you live in them; you eat the fruit of vineyards and olive yards that you did not plant.

Verse 15 onwards there is a shift and we can consider it as third unit. It begins with conditional clause (**אם**). There are three clauses:

1. **ואם רע בעיניכם לעבד את־יהוה בחרו לכם היום את־מי תעבדון** (Joshua 24:15a).

Apodosis: **בחרו לכם היום את־מי תעבדון**

Protasis: **ואם רע בעיניכם לעבד את־יהוה**

(**את־מי תעבדון**) is serve as a relative clause.

2. **אם את־אלהים אשר־עבדו אבותיכם אשר (בעבר) [מעבר] הנגר** (Jos. 24:15b)

3. **ואם את־אלהי האמרי אשר אתם ישבים בארצם ואנכי ובייתי נעבד את־יהוה.**
(Jos. 24:15c)

ואם את־אלהי האמרי אשר אתם ישבים בארצם ואנכי ובייתי נעבד את־יהוה (Jos. 24:15) is the apodosis.

Translation: Now if you are unwilling to serve the LORD, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the LORD." (Jos. 24:15)

Verse 16-18 considered as a unit which is discourse made by the people. Verse 16 continues narration because it begins with *wayyiqtol*. It connect with former narration.

Then there is causative conjunction,(בִּי) that is subordinate conjunction. (בִּי יְהוָה אֱלֹהֵינוּ)
 הוֹצֵאנוּ מֵעֵלֶּה אֶתְנוּ (Jos. 24:17) is a PNS.(Proposition nominal clause).

Translation: Then the people answered, "Far be it from us that we should forsake the LORD to serve other gods; for it is the LORD our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the LORD drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the LORD, for he is our God."

Verse 19-24 is a discourse between Joshua and the people within the narration. This narration continuous up to verse 22. Then there is a macro syntactical sign in verse 23. There is a shift. It is in imperative chain of verbs.

Translation:

But Joshua said to the people, "You cannot serve the LORD, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. If you forsake the LORD and serve foreign gods, then he will turn and do you harm, and consume you, after having done you good." And the people said to Joshua, "No, we will serve the LORD!" Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the LORD, to serve him." And they said, "We are witnesses." He said, "Then put away the foreign gods that are among you, and incline your hearts to the LORD, the God of Israel." The people said to Joshua, "The LORD our God we will serve, and him we will obey."

Verse 25 again there is narration which begins with *wayyiqtol*. In verse 27 there is a direct discourse begins with הִנֵּה .

Translation: So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem. Joshua wrote these words in the book of the law of God; and he took a large stone, and set it up there under the oak in the sanctuary of the LORD. Joshua said to all the people, "See, this stone shall be a witness against us; for it has heard

all the words of the LORD that he spoke to us; therefore it shall be a witness against you, if you deal falsely with your God." So Joshua sent the people away to their inheritances.

1.7.2 Structure of the Text

From the syntactical analysis of the text we can make following structure:

A. V. 24:1 Foreground of the narration.

B. VV. 24:2 – 24:13 Indirect discourse of Joshua to the people.

24:2-4 God's faithfulness to the patriarchs.

24:5-7a God's faithfulness in the escape from Egypt.

24:7b- 10 God's faithfulness in the wilderness

24:11-13 God's faithfulness in the land of Canaan.

C. 24:14 Joshua boldly called for a *deep* commitment and
a *true* commitment.

D 24: 15 Discourse of Joshua – Choose God or other gods.

E 24:16-18 Israel's Responds

F. 24:19-21 Discourse of Joshua and the People

G. 24:22-28 Making Covenant.

The core of the text is V. 24:14. It comes in the midst of the text. V. 24:2-13 and v.24:15 speaks about other gods. In between these texts through v.24:4 Joshua just gave a strong exhortation to serve the LORD. Here there is an inclusion. Verse begins and ends with serve the Lord (וְעָבְדוּ אֶת־יְהוָה וְעָבְדוּ) Joshua argued that the Lord God of Israel is greater than all these idols. There is a concentric structure.

1.8 Text in comparison with LXX and Peshitta

Verse 24:1

	Versions	Translations
HB	וַיִּקְרָא יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל שְׂכֵמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וְלִרְאשֵׁי וְלִשְׂפָטָיו וְלִשְׂרָרְיוֹ וַיִּתְּצָבוּ לִפְנֵי הָאֱלֹהִים:	Joshua gathered all the tribes of Israel to Shechem. He called the elders of Israel and her heads and her judges and her officials and they appeared before God.
LXX	Καὶ συνήγαγεν Ἰησοῦς πάσας φυλάς Ἰσραηλ εἰς Σηλω καὶ συνεκάλεσεν τοὺς πρεσβυτέρους αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς δικαστὰς αὐτῶν καὶ ἔστησεν αὐτοὺς ἀπέναντι τοῦ θεοῦ.	And Joshua gathered all the tribes of Israel to Selo, and convoked their elders, and their officers, and their judges, and set them before God.
Syr	ܘܝܩܪܐ ܝܗܘܫܘܥ ܐܬܝܬܘܢ ܕܟܠܟܝܠܝܘܬܝܢ ܕܝܣܪܐܝܝܠ ܘܝܩܪܐ ܠܙܩܢܝܘܬܝܢ ܘܠܪܝܫܝܘܬܝܢ ܘܠܫܦܬܝܘܬܝܢ ܘܠܫܪܪܝܘܬܝܢ ܘܝܬܩܝܒܘ ܠܦܢܝ ܗܘܐܝܠܘܝܡ:	And Joshua gathered all the tribes of Israel to Shechem, and called the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

The Hebrew and Syriac Texts use שְׂכֵמָה (Shechem) ܫܝܚܡܐ, but LXX version Uses Σηλω (Selo). In LXX they are gathered to Σηλω, the only specified meeting-place since 18:1; but in MT to Shechem (implied also in 8:30–35 MT). Barthélemy sees the elimination of Shechem in favour of Σηλω as influenced by anti-Samaritanism. However, we noted the recognition of Shechem as a city of priests in 21:20; and there seemed no animus there. Several scholars (Rösel 2002:19; Hjelm 2002:1–12; Anbar 1992:30) hold the opinion that the LXX reading of Shiloh in Joshua 24:1, 25 exhibits an anti-Samaritan attitude. This view is strengthened by the observation that Shiloh is always presented in a negative light by Samaritan literature (Hjelm 2002:1). Although one can argue that the LXX reference to Shiloh serves to harmonise Joshua 24 with Joshua 18:1; 19: 51; 21:2;

22:9, 12 and Judg 18:31; 21:12–24, the LXX is the only text witness that refers to Shiloh. Although the matter of determining the original reading is a contentious issue, it is worth noting that Joseph's bones are buried at Shechem in the LXX, as is the case in the MT version of Joshua 24. Knauf (2008:195) notes that it is logical to assume that the renewal of the ceremony would take place at the place where Joseph's bones have been buried. The theological motive of the Shiloh reading is important. The LXX reading of Shiloh makes sense when one considers the idea that Shiloh was elected by Yahweh, but later supplanted by Jerusalem due to the apostasy practised (Psalm 78; Jer 7). According to Jeremiah 7, the curse against Shiloh can only be removed by a return to the Law. In Joshua 24, Shiloh seems to be used as a polemic against any place of worship other than Jerusalem. This of course can be interpreted as a hidden polemic against Shechem. The negative role of Shiloh is explicitly alluded to in 1 Samuel 1–4, after which the ark eventually found a place in Jerusalem. This is strengthened by the reference to σκηνῆς τοῦ θεοῦ Ἰσραηλ in Joshua 24:25 (absent in the MT) which links to the book of Samuel, where Shiloh functions as the legitimate place of worship before the move to Jerusalem (Rösel 2002:19). This amplifies the hypothesis that the covenant in Joshua 24 and in the LXX, as well as in this case the reference to Shiloh, requires to be read in a broader framework of a negative narrative of apostasy and fall.⁶³

LXX uses ἀντῶν (their) instead of using the repetition of πάσας φυλάς Ἰσραηλ (all the tribes of Israel).

Verse 24:2

HB	<p>וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תְּרַח אָבִי אַבְרָהָם וְאָבִי נַחֹר וַיַּעֲבָדוּ אֱלֹהִים אֲחֵרִים:</p>	<p>And Joshua said to all the people, "Thus says the LORD, the God of Israel: Long ago your ancestors— Terah and his sons Abraham and Nahor-- lived beyond the Euphrates and served other gods.</p>
LXX	<p>καὶ εἶπεν Ἰησοῦς πρὸς πάντα τὸν λαόν Τάδε λέγει κύριος ὁ θεὸς Ἰσραηλ</p>	<p>And Joshua said to all the people, Thus says the Lord God of Israel, Your fathers at first sojourned beyond</p>

⁶³ WILDENBOER, "Joshua 24 in the Lxx", 493.

Syr	<p>ܕܘܢܘܨܐ ܕܡܘܨܝ ܕܥܘܪܘܢ ܕܘܢܘܨܐ ܕܘܢܘܨܐ ܕܡܘܨܝ ܕܥܘܪܘܢ ܕܘܢܘܨܐ ܕܘܢܘܨܐ ܕܡܘܨܝ ܕܥܘܪܘܢ</p>	<p>And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof; and afterward I brought you out.</p>
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In LXX there is no ‘I sent Moses and Aron’.

Verse 24:6

HB	<p>וְאֶזְרִיא אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וְתָבֵאוּ הַיָּם וַיִּרְדְּפוּ מִצְרַיִם אַחֲרָי אֲבוֹתֵיכֶם בְּרֶכֶב וּבַפָּרָשִׁים יַם־סוּף:</p>	<p>When I brought your ancestors out of Egypt, you came to the sea; and the Egyptians pursued your ancestors with chariots and horsemen to the Red Sea.</p>
LXX	<p>ἐξ Αἰγύπτου, καὶ εἰσήλθατε εἰς τὴν θάλασσαν τὴν ἐρυθράν. Καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω τῶν πατέρων ὑμῶν ἐν ἄρμασιν καὶ ἐν ἵπποις εἰς τὴν θάλασσαν τὴν ἐρυθράν,</p>	<p>And afterwards <i>God</i> brought out our fathers from Egypt, and ye entered into the Red Sea; and the Egyptians pursued after our fathers with chariots and horses into the Red Sea.</p>
Syr	<p>ܕܘܢܘܨܐ ܕܡܘܨܝ ܕܥܘܪܘܢ ܕܘܢܘܨܐ ܕܘܢܘܨܐ ܕܡܘܨܝ ܕܥܘܪܘܢ ܕܘܢܘܨܐ ܕܘܢܘܨܐ ܕܡܘܨܝ ܕܥܘܪܘܢ ܕܘܢܘܨܐ ܕܘܢܘܨܐ ܕܡܘܨܝ ܕܥܘܪܘܢ</p>	<p>And I brought your fathers out of Egypt; and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and with horsemen unto the Red Sea.</p>

verse. 24:7

HB	<p>וַיִּצְעֲקוּ אֶל־יְהוָה וַיִּשְׁם מְאֹד בְּיַדְכֶם וַיִּבֶן הַמִּצְרַיִם וַיָּבֵא עָלָיו אֶת־הַחֹשֶׁךְ וַתִּרְאֶינָה עֵינֵיכֶם אֶת־אֲשֶׁר־עָשִׂיתִי בְּמִצְרָיִם וַתִּשְׁכְּחוּ בְּמִדְבָּר יָמִים רַבִּים:</p>	<p>When they cried out to the LORD, he put darkness between you and the Egyptians, and made the sea come upon them and cover them; and your eyes saw what I did to Egypt. Afterwards you lived in the wilderness a long time.</p>
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		them before you.
LXX	καὶ ἤγαγεν ὑμᾶς εἰς γῆν Ἀμορραίων τῶν κατοικούντων πέραν τοῦ Ἰορδάνου, καὶ παρετάξαντο ὑμῖν, καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας ὑμῶν, καὶ κατεκληρονομήσατε τὴν γῆν αὐτῶν καὶ ἐξώλεθρεύσατε αὐτοὺς ἀπὸ προσώπου ὑμῶν.	And he brought us into the land of the Amorites that dwelt beyond Jordan, and the Lord delivered them into our hands; and you inherited their land, and utterly destroyed them from before you.
Syr	ܘܗܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ ܕܥܝܢܝܘܢ	And I brought you into the land of the Amorites, that dwelt beyond the Jordan; and they fought with you; and I gave them into your hand, and they possessed their land; and I destroyed them from before you.

LXX uses ἤγαγεν ὑμᾶς “he brought us”, but HB uses וָאָנֹכִי אָבִיאתָךְ “I brought you”.

LXX omits “they fought with you” as compared with HB.

LXX uses καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας ὑμῶν “the Lord delivered them into our hands”, but HB uses וָאָנֹכִי אָתַתִּים בְּיַדְכֶם “I handed them over to you”.

Verse 24:9

HB	וַיִּקְרָא בַלַּק בֶּן־צִפּוֹר מוֹאָב וַיִּלְחָם בְּיִשְׂרָאֵל וַיִּשְׁלַח וַיִּקְרָא לְבַלְעָם בֶּן־בְּעוֹר לְקַלֵּל אֶתְכֶם:	Then King Balak son of Zippor of Moab, set out to fight against Israel. He sent and invited Balaam son of Beor to curse you.
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Syr	<p>ܘܫܠܚܬܝ ܩܕܝܫܝܢ ܩܕܡܝܢ ܕܩܕܡܝܢ ܕܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ</p>	And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with thy sword, nor with thy bow.
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In Hb there is an indication of two kings, but LXX mentions twelve kings of the Amorites.

Verse 24:13

HB	<p>וַאֲתַן לְכֶם אֲרָצוֹ אֲשֶׁר לֹא-יִגְעַתְּ בָּהּ וְעָרִים אֲשֶׁר לֹא-בְנִיתֶם וַתִּשְׁבוּ בָהֶם כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא-יִטְעַמְתֶּם אֹתָם אֲכָלִים:</p>	I gave you a land on which you had not labored, and towns that you had not built, and you live in them; you eat the fruit of vineyards and olive yards that you did not plant.
LXX	<p>καὶ ἔδωκεν ὑμῖν γῆν, ἐφ' ἣν οὐκ ἐκοπιάσατε ἐπ' αὐτῆς, καὶ πόλεις, ἃς οὐκ ᾠκοδομήσατε, καὶ κατοκίσθητε ἐν αὐταῖς· καὶ ἀμπελῶνας καὶ ἐλαιῶνας, οὓς οὐκ ἐφυτεύσατε, ὑμεῖς ἔδεσθε.</p>	And he gave you a land on which ye did not labour, and cities which ye did not build, and ye were settled in them; and ye eat of vineyards and olive yards which ye did not plant.
Syr	<p>ܘܫܠܚܬܝ ܩܕܝܫܝܢ ܩܕܡܝܢ ܕܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ ܩܕܡܝܢ</p>	And I gave you a land whereon thou hadst not laboured, and cities which ye built not, and ye dwell therein; of vineyards and olive-yards which ye planted not do ye eat.

There is a difference between two versions with regard to person HB subject is in first person, but LXX is in third person singular.

Verse 24:14

HB	<p>וְעָתָה יִרְאוּ אֶת-יְהוָה וְעָבְדוּ אֹתוֹ בְּתָמִים וּבְאֵמֶת וְהִסִּירוּ אֶת-אֱלֹהֵיהֶם אֲשֶׁר עָבְדוּ אֲבוֹתֵיכֶם בְּעֵבֶר הַנָּהָר וּבְמִצְרָיִם וְעָבְדוּ אֶת-יְהוָה:</p>	"Now therefore revere the LORD, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the LORD.
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Syr	<p>ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ</p>	<p>And if it seem evil unto you to serve the LORD, choose you this day whom they will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land they dwell; but as for me and my house, we will serve the LORD.</p>
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Hb version uses an expression of וְאַם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה (Now if you are unwilling to serve the LORD), but LXX uses εἰ δὲ μὴ ἀρέσκει ὑμῖν λατρεύειν κυρίῳ (But if it seem not good to you to serve the Lord).

LXX version has an addition of ὅτι ἅγιός ἐστιν (for he is holy).

Verse 24:16

HB	<p>וַיַּעַן הָעָם וַיֹּאמְרוּ חֲלִילָה לָנוּ מֵעֲזֹב אֶת־יְהוָה לַעֲבֹד אֱלֹהִים אֲחֵרִים</p>	<p>Then the people answered, "Far be it from us that we should forsake the LORD to serve other gods;</p>
LXX	<p>Καὶ ἀποκριθεὶς ὁ λαὸς εἶπεν Μὴ γένοιτο ἡμῖν καταλιπεῖν κύριον ὥστε λατρεύειν θεοῖς ἑτέροις.</p>	<p>And the people answered and said, Far be it from us to forsake the Lord, so as to serve other gods.</p>
Syr	<p>ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ</p>	<p>And the people answered and said: 'Far be it from us that we should forsake the LORD, to serve other gods;</p>

Verse 24:17

HB	<p>כִּי יְהוָה אֱלֹהֵינוּ הוּא הַמַּעֲלֶה אֶתְנוּ וְאֶת־ אַבוֹתֵינוּ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים וְאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת־הַחֲתֹת הַגְּדֹלוֹת הָאֵלֶּה וַיִּשְׁמְרֵנוּ בְּכָל־הַדֶּרֶךְ אֲשֶׁר הִלְכְנוּ בָּהּ וּבְכָל־הָעַמִּים אֲשֶׁר עָבְרָנוּ בְּקִרְבָּם</p>	<p>for it is the LORD our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed;</p>
LXX	<p>κύριος ὁ θεὸς ἡμῶν, αὐτὸς θεὸς ἐστίν· αὐτὸς ἀνήγαγεν ἡμᾶς καὶ τοὺς πατέρας</p>	<p>The Lord our God, he is God; he brought up us and our fathers from Egypt, and kept us in all the way</p>

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There is a difference in order. In HB all the peoples, the Amorites, but in LXX the Amorite, and all the nations.

Verse 24:19

HB	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם לֹא תִשְׁבְּעוּ לְעַבְדֹת יְהוָה כִּי־אֱלֹהִים קְדוֹשִׁים הוּא אֱלֹהֵינוּא הוּא לֹא־יִשְׂא לְפִשְׁעֵיכֶם וּלְחַטֹּאתֵיכֶם:	But Joshua said to the people, "You cannot serve the LORD, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins.
LXX	καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν Οὐ μὴ δύνησθε λατρεύειν κυρίῳ, ὅτι θεὸς ἅγιός ἐστιν, καὶ ζηλώσας οὗτος οὐκ ἀνήσει ὑμῶν τὰ ἁμαρτήματα καὶ τὰ ἀνομήματα ὑμῶν.	And Joshua said to the people, Indeed you will not be able to serve the Lord, for God is holy; and he being jealous will not forgive your sins and your transgressions

Verse 24:20

HB	כִּי תַעֲזֹבוּ אֶת־יְהוָה וְעַבַדְתֶּם אֱלֹהִים נְכַר וְשָׁב וְהָרַע לְכֶם וְכָלָה אֶתְכֶם אֲחֲרַי אֲשַׁר־הֵיטִיב לְכֶם:	If you forsake the LORD and serve foreign gods, then he will turn and do you harm, and consume you, after having done you good."
LXX	ἥνίκα ἐὰν ἐγκαταλίπητε κύριον καὶ λατρεύσητε θεοῖς ἑτέροις, καὶ ἐπελθὼν κακώσει ὑμᾶς καὶ ἐξαναλώσει ὑμᾶς ἀνθ' ὧν εὖ ἐποίησεν ὑμᾶς.	Whensoever you shall forsake the Lord and serve other gods, then he shall come upon you and afflict you, and consume you, because he has done you good.

HB uses אֱלֹהִים נְכַר (foreign gods), but LXX uses θεοῖς ἑτέροις (other gods).

Verse 24:21

HB	וַיֹּאמְרוּ הָעָם אֶל־יְהוֹשֻׁעַ לֵאמֹר כִּי אֵת־ יְהוָה נַעֲבֹד	And the people said to Joshua, "No, we will serve the LORD!"
LXX	καὶ εἶπεν ὁ λαὸς πρὸς Ἰησοῦν Οὐχί, ἀλλὰ κυρίῳ λατρεύσομεν.	And the people said to Joshua, No, but we will serve the Lord.

Verse 24:22

HB	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם עֲדִים אַתֶּם בְּכֶם כִּי־אַתֶּם בְּחַרְתֶּם לָכֶם אֵת־ יְהוָה לַעֲבֹד אוֹתוֹ וַיֹּאמְרוּ עֲדִים:	Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the LORD, to serve him." And they said, "We are witnesses."
LXX	καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν Μάρτυρες ὑμεῖς καθ' ὑμῶν, ὅτι ὑμεῖς ἐξελέξασθε κύριον λατρεύειν αὐτῷ.	And Joshua said to the people, Ye <i>are</i> witnesses against yourselves, that ye have chosen the Lord to serve him.

LXX omits עֲדִים וַיֹּאמְרוּ and they said, "We are witnesses"

Verse 24:23

HB	וַעֲתָה הִסִּירוּ אֶת־אֱלֹהֵי הַנִּכְרֹת אֲשֶׁר־ בְּקִרְבְּכֶם וְהִטִּי אֶת־לְבַבְכֶם אֶל־ יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	He said, "Then put away the foreign gods that are among you, and incline your hearts to the LORD, the God of Israel.
LXX	καὶ νῦν περιέλεσθε τοὺς θεοὺς τοὺς ἀλλοτρίους τοὺς ἐν ὑμῖν καὶ εὐθύνετε τὴν καρδίαν ὑμῶν πρὸς κύριον θεὸν Ἰσραηλ.	And now take away the strange gods that are among you, and set your heart right toward the Lord God of Israel.

HB uses אֶת־אֱלֹהֵי הַנִּכְרֹת (foreign gods), but LXX uses θεοὺς τοὺς ἀλλοτρίους (strange gods).

Verse 24:24

HB	וַיֹּאמְרוּ הָעָם אֶל־יְהוֹשֻׁעַ אֵת־יְהוָה אֱלֹהֵינוּ נַעֲבֹד וּבְקוֹלוֹ נִשְׁמָע:	The people said to Joshua, "The LORD our God we will serve, and him we will obey."
LXX	καὶ εἶπεν ὁ λαὸς πρὸς Ἰησοῦν Κυρίῳ λατρεύσομεν καὶ τῆς	And the people said to Joshua, We will serve the Lord, and we

	φωνῆς αὐτοῦ ἀκουσόμεθα.	will hearken to his voice.
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LXX omits Κυρίῳ “our Lord”, but in HB אֲתֵּיְהוָה אֶלְהֵינוּ

Verse 24:25

HB	וַיִּכְרַת יְהוֹשֻׁעַ בְּרִית לְעַם בְּיָמָיו וַיִּתֵּן לָהֶם חֻקִּים וְחֻמּוֹת כַּמִּשְׁכָּן בְּשֵׁחֶם:	So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem.
LXX	Καὶ διέθετο Ἰησοῦς διαθήκην πρὸς τὸν λαὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἔδωκεν αὐτῷ νόμον καὶ κρίσιν ἐν Σηλω ἐνώπιον τῆς σκηνῆς τοῦ θεοῦ Ἰσραηλ.	So Joshua made a covenant with the people on that day, and gave them a law and an ordinance in Selo before the tabernacle of the God of Israel.

LXX has an addition of ἐνώπιον τῆς σκηνῆς τοῦ θεοῦ Ἰσραηλ “before the tabernacle of the God of Israel.”

Verse 24:26

HB	וַיִּכְתֹּב יְהוֹשֻׁעַ אֶת־הַדְּבָרִים הָאֵלֶּה בְּסֵפֶר תּוֹרַת אֱלֹהִים וַיִּקַּח אֶבֶן גְּדוֹלָה וַיִּקְיָמָהּ שָׁם תַּחַת הָאֵלֶּה אֲשֶׁר בְּמִקְדָּשׁ יְהוָה:	Joshua wrote these words in the book of the law of God; and he took a large stone, and set it up there under the oak in the sanctuary of the LORD.
LXX	καὶ ἔγραψεν τὰ ρήματα ταῦτα εἰς βιβλίον, νόμον τοῦ θεοῦ· καὶ ἔλαβεν λίθον μέγαν καὶ ἔστησεν αὐτὸν Ἰησοῦς ὑπὸ τὴν τερέμινθον ἀπέναντι κυρίου.	And he wrote these words in the book of the laws of God: and Joshua took a great stone, and set it up under the oak before the Lord.

In LXX there is ἔγραψεν “he wrote” which is differ from HB (Joshua wrote).

Another different is that LXX ἀπέναντι κυρίου “before the Lord” instead of אֲשֶׁר בְּמִקְדָּשׁ יְהוָה. (Jos. 24:26 LXXRH) “in the sanctuary of the LORD” which is in HB.

. Verse 24:27

HB	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם הַזֶּה הָאֶבֶן הַזֹּאת תְּהִי־עֵדָה־לָּנוּ לְעֵדוּת כִּי־ הִיא שָׁמְעָה אֶת כָּל־אֲמַרֵי יְהוָה	Joshua said to all the people, "See, this stone shall be a witness against us; for it has heard all the
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	<p>וְאָמַר יְהוָה אֱלֹהֵינוּ הַיְהִי בְכֶם לְעֵד פְּתוּחַת־עֵד בְּאֵלֵיכֶם</p>	<p>words of the LORD that he spoke to us; therefore it shall be a witness against you, if you deal falsely with your God."</p>
LXX	<p>καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν Ἴδου ὁ λίθος οὗτος ἔσται ἐν ὑμῖν εἰς μαρτύριον, ὅτι αὐτὸς ἀκήκοεν πάντα τὰ λεχθέντα αὐτῷ ὑπὸ κυρίου, ὃ τι ἐλάλησεν πρὸς ἡμᾶς σήμερον· καὶ ἔσται οὗτος ἐν ὑμῖν εἰς μαρτύριον ἐπ' ἔσχάτων τῶν ἡμερῶν, ἡνίκα ἐὰν ψεύσησθε κυρίῳ τῷ θεῷ μου.</p>	<p>And Joshua said to the people, Behold, this stone shall be among you for a witness, for it has heard all the words that have been spoken to it by the Lord; for he has spoken to you this day; and this <i>stone</i> shall be among you for a witness in the last days, whenever ye shall deal falsely with the Lord my God.</p>

LXX omits “all” in 27a and use only τὸν λαόν. Here there is an emphasis of σήμερον “this day”. It uses prophetic language , that is “ἔσχάτων τῶν ἡμερῶν”.

Verse 24:28

HB	<p>וַיִּשְׁלַח יְהוָה אֶת־יְהוֹשֻׁעַ לְהַחֲזִיר־אֶת־הָעָם לְמִקְדָּמָתָם</p>	<p>So Joshua sent the people away to their inheritances.</p>
LXX	<p>καὶ ἀπέστειλεν Ἰησοῦς τὸν λαόν, καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ.</p>	<p>And Joshua dismissed the people, and they went every man to his place.</p>

In LXX there is a difference from HB, “καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ”.

Chapter 2

NARRATIVE ANALYSIS OF JOSHUA 24: 1-28

2.1 Introduction

Narrative Analysis is a recent synchronic method of literary criticism adopted by scholars for the analysis of narratives in the Bible. It is a method of interpreting biblical narratives with the help of literary theory. It is called “narrative criticism” which considers how a text tells a story and involves the reader in its “narrative world”.⁶⁴

The Narrative Analysis of Joshua 24:1-28 is an interpretation applying the narrative method as the tool. The starting point is the elucidation of the temporal and spatial settings of the pericope through a careful interrogation of the various techniques adopted by the narrator in realizing the temporal and the spatial settings of the pericope. Then, the development of the plot with its structure and problems will be examined, dividing the plot into various scenes and examining their narrative function in the pericope. The next step will be to conduct the character analysis, which refers to the process by which characters are formulated, depicted, and developed in the story. The nature and function of the narrator and the reader will be explored next, followed by an investigation of the focalization and the shift in the focalization.

⁶⁴ P. WILLIAMSON, *Catholic Principles for Interpreting Scripture: A Study of the Pontifical Biblical Commission's The Interpretation of the Bible in the Church*, Roma 2001: Pontificio Istituto Biblico, 256 as quoted by Mathew Olickal, *Class Notes on Narrative Analysis*, 2022. Narrative analysis surfaced in the 1970s as a method of interpreting the narratives of the Bible, which studies the response of a reader to a biblical story. Narrative criticism treats the text as a self-contained unit and avoids complications raised by other critical methods of interpretation. It attempts to discover the important nuances of meaning through a “close reading” of the text. The main assumption of the narrative criticism is that readers are expected to read the narratives and respond to them as the authors intended, and, therefore, it is necessary to understand what is written and how it is written. The narrative criticism invites the reader to assess the work as a whole and to discern how the sacred authors arranged their material or how they told the story.

2.2 Overview of Joshua 24

Oneness of Yahweh is the culminating principle of the theology of the Temple. The tribes are joined together around the Temple in order to offer sacrifice to the One Yahweh, which was the primary concern of the Exodus (Ex 15:17-18). In fact, it has become the prayer of each Israelite, *שמע יהוה אלהינו יהוה ישרא אל שמע* (Hear O Israel, Yahweh our God is One God (Deut 6:4). It was for this purpose, the author of Joshua depicts the concept of war, to annihilate the pagan gods from the land of Israel in which they are about to live. However, the book of Joshua and Judges exhorts the people that they are living among the pagan gods. Because of their stubbornness Yahweh did not drive away the Canaanites from their territory (Jud 1:22). As a result, Joshua admonishes the people to adore Yahweh alone in the land of Israel (Josh 24:14). If the people follow any other religion or cult in the land then they will have the exile from the land (23:16).

The book of Joshua is the continuation of the book of Deuteronomy, both in structure and in content. Structurally it is related with the previous episode since it begins with a wayyiqtol form (*מות אהרי ויהי*). Thematically, it is related with the death of Moses which is narrated in Deut 34:5-6: “Moses, servant of Yahweh died (*מות*) there in the land of Moab according to the word of Yahweh and he buried him in the valley in the land of Moab”. The book of Joshua is mainly divided into three units according to its theme: Entrance to the Promised Land 2:1-6:27 2, Conquest of the Promised Land 7:1-11:23 and Division of the Land among the tribes 13:1-19:51. These three units are enclosed with an introduction (1:1-18) and an epilogue (20:1-24:33). The epilogue of the book of Joshua deals with the assignment of the cities of refuge, and Levitical cities. It also connects the earlier episode of Num 32 to the departing of the trans Jordanian Tribes. Finally, the Deuteronomistic theology is presented in the subsequent chapters with the parting scene of Joshua and the covenant renewal of Joshua in Shechem.

The covenant renewal ceremony took place in Shechem as a conclusion to the division of the land (8:30; 24:1). The process of the ceremony has its great affinity with that of Ezra (Neh 8) and of Josiah (2Kgs 22-23). From the syntactical analysis of the text, we can make following structure:

A. V. 24:1 Foreground of the narration.

B. VV. 24:2 – 24:13 Indirect discourse of Joshua to the people.

24:2-4 God's faithfulness to the patriarchs.

24:5-7a God's faithfulness in the escape from Egypt.

24:7b- 10 God's faithfulness in the wilderness

24:11-13 God's faithfulness in the land of Canaan.

C. 24:14 Joshua boldly called for a *deep* commitment and
a *true* commitment.

D 24: 15 Discourse of Joshua – Choose God or other gods.

E 24:16-18 Israel's Responds

F. 24:19-21 Discourse of Joshua and the People

G. 24:22-28 Making Covenant.

2.3 The Historical Context of Joshua 24

By chapter 24, Joshua and the people of Israel have crossed over the Jordan river, defeated great cities like Jericho in battle, distributed the land among the tribes, and began to enjoy their inheritance. However, in light of incidents like the sin of Achan and his family after the defeat of Ai, the deception of the Gibeonites at Gilgal, or the conflict between the Transjordanian people and the Cisjordanian people regarding an altar built by the Jordan River, the Israelites' conquest could not be considered problem-free. The community was subject to dissolution at any moment if faithfulness to Yahweh's

covenant was not maintained. All of these details provide a brief background and give the reader an idea of what the atmosphere was like during the final events recorded in Joshua 24.⁶⁵

2.4 Setting

The temporal and spatial settings are important factors in a narrative that provide the first criteria to perceive the original situation and environment presented in the narrative. In the Biblical narratives, time and space are coordinated.⁶⁶ The special setting is the place or places where the action takes place and temporal frame refers to the time and arrangement of events in a particular chronological order.⁶⁷

2.4.1 Temporal Setting of the pericope

The temporal setting refers to the time and arrangement of events in a certain temporal order. The temporal setting of a pericope connotes the time factor in a narrative, the general time in which the action unfolds and particular times in which individual episodes or scenes take place.⁶⁸

A. Narrative Time and Narration Time

There is a difference between the ‘narrative time’ and the ‘narration time’. ‘Narrative time’ (also known as ‘narrated time’) indicates the length or duration of events and actions in the story, and the ‘narration time’ implies the real material time to tell the concrete narrative.⁶⁹ There are some explicit references to estimate the narrative time in our pericope. מְעוֹלָם (Jos. 24:2), וְאַחַר (Jos. 24:5), וַיִּצְעֲקוּ אֶל־יְהוָה (Jos. 24:7), יָמִים רַבִּים (Jos. 24:7), וְעַתָּה (Jos. 24:14), בְּיָוֶם (Jos. 24:25). While the narrative time encompasses

⁶⁵ HAROLD MOSLEY, “Covenant as an Instrument of Renewal: A Study of Joshua 24:1-28”, 2006, 5-6.

⁶⁶ The action of most biblical narratives takes place within a well-defined temporal and spatial framework, SHIMON BAR-EFRAT, *Narrative Art in the Bible*, Sheffield, 1989, 184.

⁶⁷ The act of storytelling presupposes a specific time and an arrangement of events in a specific temporal order, SKA LOUIS JEAN, *Our Fathers have told us: Introduction to the Analysis of Hebrew Narratives*, Rome, 2000, 7.

⁶⁸ MATHEW OLICKAL, “Narrative Analysis”, *Class Notes*, PVP, Kottayam, 2022, 4.

⁶⁹ OLICKAL, “Narrative Analysis”, 4.

many days (from the time -your ancestors-- Terah and his sons Abraham and Nahor- (Jos. 24:2)) the narration time takes only a few minutes. There is absence of an explicit time references also. The use of (ו) in this text for many times which indicate time, that is, then and when. וְאָקַח אֶת־אֲבִיכֶם (Jos. 24:3), וְאָשְׁלַח אֶת־מִשְׁפָּה (Jos. 24:5). The narration time is much shorter than the narrative time, and thus the narrator invites the readers to recognize the emotional and picturesque effect that he wants to produce.

In certain occasions narration time and narrative time are the same. For example, וְעַתָּה יִרְאוּ אֶת־יְהוָה (Jos. 24:14); וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בְּחַרוּ לָכֶם הַיּוֹם (Jos. 24:15); וְנִצֵּעַן הַעַם (Jos. 24:16). וְגַם־אֲנַחְנוּ נַעֲבֹד אֶת־יְהוָה (Jos. 24:18b); כִּי־הוּא אֱלֹהֵינוּ (Jos. 24:18c); וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם (24:24) and וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם (Jos. 24:19)... וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם (Jos. 24:27). In this text (Jos 24:14-16) where there is a discourse between Joshua and the people, both time are same.

B. Analepsis and Prolepsis

The chronological order of events in a narrative can be changed by the narrator; i.e., some events can be anticipated, some others may be postponed or bypassed. In a narrative this kind of anticipation and postponing is usually effected through ‘analepsis’ and ‘prolepsis’. ‘Analepsis’ or ‘flash back’ is a technique of telling an event after the moment in which it chronologically took place, and ‘prolepsis’ or ‘anticipation’, however, is narrating an event before it chronologically takes place.⁷⁰

1. Analepsis

Jos 24:2c – 13 is an analepsis. Here there is a prophetic formula of the preamble וְכֵן־אָמַר יְהוָה (Jos. 24:2) identifies this section as the explicit words of God addressed to the tribes although the words are actually spoken by Joshua. This section portraits chronologically the interventions of the Lord on behalf of Israel. In Jos 24:15 (אֲשֶׁר־

⁷⁰ SKA, *Our Fathers have told us*, 7.

(עֲבָדוּ אֲבוֹתֵיכֶם אֲשֶׁר (בְּעֵבֶר) [מֵעֵבֶר] הַנִּהְיָו וְאֵם אֶת־אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרְצָם
there is an analepsis which indicate the ancestors worshiped other gods in the past.

כִּי יִהְיֶה אֱלֹהֵינוּ הוּא הַמַּעֲלָה אֲתָנוּ וְאֶת־אֲבוֹתֵינוּ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים וְאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת־הָאֲתוֹת
וַיִּגְרֹשׁ יְהוָה אֶת־כָּל־ הַגְּדֹלוֹת הָאֱלֹהִים וַיִּשְׁמְרֵנוּ בְּכָל־הַדְרֹךְ אֲשֶׁר הִלְכְנוּ בָּהּ וּבְכָל־הָעַמִּים אֲשֶׁר עָבְרָנוּ בְּקִרְבָּם:
הָעַמִּים וְאֶת־הָאֲמֹרִי יֹשְׁבֵי הָאֶרֶץ (Jos. 24:17-18b). In this verses also an analepsis. Here the
narrator narrates what happened in the past, that is, after it is happened.

2. Prolepsis

Verse 24:20 is a prolepsis. Here the narrator explains what happened in future if the people of God follow other gods. It is said before the things happened.

(Jos. 24:20) כִּי תַעֲזְבוּ אֶת־יְהוָה וְעַבַדְתֶּם אֱלֹהֵי נֹכַר וְשָׁב וְהִרַע לָכֶם וְכָלָה אֶתְכֶם אַחֲרַי אֲשֶׁר־הֵיטִיב לָכֶם:
Joshua's reinterpretation of the Words of God eliminates the element of divine mercy which is clear in vv.24:2b-13. Here Joshua warns them that if they deny God and serve other gods, God will destroy them. It is an anticipation. Narrator tells the result of this action before it happened. This prolepsis helps the Israelites to take decision to serve God.

C. Gaps (Paralipsis), Blanks, Ellipsis

A gap or paralipsis is a lack of information about the world, an event, a motive, a character trait, a plot structure etc.⁷¹ Through these inevitable omissions a story gains its dynamism. The 'gaps' (the unspoken dialogue or the unwritten text) are that which induce communication. Moreover, this privileges the participation and creative imagination of the reader as a co-author.⁷² Jos 24:2-13 is a narration about the interventions of the Lord on behalf of Israel. In between this narration we find many gaps but the reader can imagine what happened in this gap.

Josh 24:5 says (וְאֵשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן) God send Moses and Aaron to Egypt, but it do not specify any further clarification of this event. There is no narration about why they send, for what they send and what happened after sending. It is a gap. In Josh 24:12 it is

⁷¹ SKA, Our Fathers have told us, 9

⁷² OLICKAL, Class Note, 4-5.

said that “וְאֶשְׁלַח לְפָנֶיכֶם אֶת-הַצְּרָעָה” (I sent the hornet ahead of you). Here there is a lack of information about this הַצְּרָעָה (“hornet”). So, it is a gap. Verse 14 speaks about the gods that their ancestors served beyond the river and in Egypt. Here there is an absence of the name of gods and anything about the worship. Therefore, it is a gap.

D. Resumption

Resumption is a technique used by authors to interrupt the narration at a point and resume it after some time; thus they break the time-sequence of the narrative.⁷³ Josh 24: 2b – 13 is a historical account of the God’s action for the sake of the people of God. In verse 7c, after the narration on miraculous saving of the people, the author says (וַתִּרְאֶינָהּ) “your eyes saw what I did to Egypt. Afterwards you lived in the wilderness a long time”. This is an interrupt used by author. Then he restarts the narration with matter of bringing them to the land of Amorites.

E. Tiling Technique

Some narrative at a given point go back to previous state of affairs to begin the narration again from that point.⁷⁴ Jos 24:17 speaks about the Lord who brought the people of God and their ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in their sight. He protected them along all the way that they went, and among all the peoples through whom they passed. It is the flashback of what says in Jos 24:5-12. Jos 24:18a and the LORD drove out before us all the peoples, the Amorites who lived in the land. (וַיִּגְרַשׁ יְהוָה אֶת-כָּל-הָעַמִּים וְאֶת-הָאֱמֹרִי יֹשְׁבֵי הָאָרֶץ) recalls 24:8 where indicated the same incident. Jos 24:21 (וַיֹּאמְרוּ הָעַם אֶל-יְהוָה וַיֹּשְׁעוּ לֵאמֹר כִּי אֶת-יְהוָה נִעְבָּד:) goes back to 24:16-18. Both these texts describe the response of the people with regard to the worshipping of Yahweh. Jos 24:23 recalls 24:14c. Here Joshua motivates the people to discard other gods. Jos 24:24 recalls 24:16,18b and 21. All these texts demonstrate the response of the people that they should serve Yahweh.

⁷³ OLICKAL, “Narrative Analysis”, 5.

⁷⁴ OLICKAL, “Narrative Analysis”, 5.

2.4.2 Spatial Setting of Joshua 24:1-28

The spatial setting of the pericope is shaped mainly through the movement of the characters, i.e., the ‘coming in’ and the ‘going out’ of the characters, i. e., characters entering and leaving the stage. Usually, the movements of the characters which indicate the change in the spatial setting are reported by the narrator to the reader.⁷⁵

A. Movement of Characters

The special setting of the pericope is characterized primarily by the movement of characters. Joshua and tribes of Israel especially their elders, the heads, the judges, and the officers of Israel gathered together at Shechem (וַיֵּאסְפוּ יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל (Jos. 24:1a). Then we can see another movement of these character that is to the Presence of God (וַיִּתְיַצְּבוּ לִפְנֵי הָאֱלֹהִים (Jos. 24:1b). There are several movements in verses 2 – 13 which shows historical background of the people of Israel. Abraham called from the other side of the river, Euphrates and leading through Canaan (Josh 24:3). אֶת־אֲבֹרָתָם מֵעֵבֶר הַנָּהָר וַאֲוֹלָדָהּ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן

Another movement is Jacob and his children to Egypt (וַיַּעֲלֵב וּבָנָיו יָרְדוּ מִצְרַיִם (Jos. 24:4). Then movement of Moses and Aron to Egypt (וַאֲשַׁלַּח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן (Jos. 24:5)) and coming out of the Israelites from Egypt (וַאֲחֵר הוֹצֵאתִי אֶתְכֶם (Jos. 24:5)). There is a movement of Fathers from Egypt to the sea (וַתָּבֹאוּ הַיָּמָה וַאֲוֹצִיא אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם (Jos. 24:6a)). The Lord brought the people to the land of Amorites ([וַאֲבִיא] אֶתְכֶם אֶל־אֶרֶץ הָאֲמֹרִי (Jos. 24:8a). The king Balak send and invited Balaam (וַיִּשְׁלַח וַיִּקְרָא לְבַלְעָם (Jos. 24:9b). movement of people of God to the Jordan and to Jericho (וַתַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַתָּבֹאוּ אֶל־יְרִיחוֹ (Jos. 24:11a)). The characters who seen in vv.2-13 are not major characters. They are completely passive and their presence has little or no bearing on the resolution of the plot.⁷⁶ Verse 28 says Joshua send the people (וַיִּשְׁלַח יְהוֹשֻׁעַ אֶת־הָעָם אֵישׁ לְנַחֲלָתוֹ: (Jos. 24:28). All the characters leave from the stage. Narration completed.

⁷⁵ OLICKAL, “Narrative Analysis”, 5.

⁷⁶ They are known as “Crowds”, “walk-ones”, “chorus”. They are part of setting rather than of the action, SKA, *Our Fathers have told us*, 87.

B. Specific Mention of place

Jos 24:1 mentions a specific place that is, Shechem where Joshua gathered all the tribes of Israel.

2.5 Development of Plot

‘Plot’ is a sequence of events inside a story, a narration of an organized and meaningful chain of interrelated events. “The plot serves to organize events in such a way as to arouse the reader’s interest and emotional involvement, while at the same time imbuing the events with meaning”.⁷⁷ Analysis of the plot is of capital importance in order to recognize the narrative programme of the whole reported circumstances and actions in a story. In the case of the biblical narratives, actions receive a special focus rather than the development of some particular characters.⁷⁸

2.5.1 Various Moments or Stages of the Plot

A. Exposition

Exposition is the presentation of indispensable pieces of information about the state of affairs that precedes the beginning of action itself. It is the first moment of narration. Every plot will begin with an exposition stage that aims primarily to introduce the story. Jos 24:1 describes the setting and the circumstances of the narrative: Joshua gathered all the Tribes of Israelites. The setting for this scene is Shechem, a city which is associated with the Patriarchs (Gen 12:6-7;33:18-20).

B. Inciting moment or Rising Action

Inciting moment is the moment in which the conflict or the problem appears for the first time. It arouses the interest of the reader. The rising action normally begins with an inciting incident, or a moment that sets the story into action. From the initial position of tranquility, the plot usually ascends through an inciting moment that anticipates the

⁷⁷ Bar-Efrat, “Narrative Art in the Bible”, (JSOTS 70; Sheffield) 1989, 93.

⁷⁸ Ska, “Our Fathers Have Told Us”, 17.

conflict or problem yet to be introduced in the story, leading into a new position of complication or conflict once that problem occurs. In our text Jos 24:14-15 is an inciting moment. It is an exhortation to serve Yahweh.

C. Complication

Complication or rising action is that which creates tension and suspense in the plot. One finds different attempts to solve the problem or the conflict. This stage of complication aims to build tension, both in the narrative and the reader, demanding some form of climactic resolution. The Bible often heightens this tension at this stage by employing a “preparatory scene” or a series of “preparatory scenes” that incites hope, fear, or curiosity before leading to a climax. Jos 24:16-18 is a complication. It includes Response by the people -denial that the people will serve other gods (V. 16), acknowledgment of Yahweh’s work (Vv. 17-18a) and promise to serve Yahweh (V. 18b).

D. Climax

The point of climax, in turn, can be identified through the moment of highest tension, appearance of a decisive element or character, or the final stage of a narrative progression. At this stage, the narrative begins to descend, as the climax pivots the plot in a direction that leads to a falling action and a state of resolution. This downward movement is usually initiated by an action or series of actions that indicate a resolution to a plot’s conflict is near, returning to a place of tranquility akin to the start of the narrative. Between this point and the final conclusion, there may be a final delay that will incite a final suspense in the story, giving the impression of a double conclusion. In our text Jos 24:19-20 is the climax. Joshua told that people cannot serve Yahweh (V. 19a), and there is a threat of punishment (Vv. 19b-20).

E. Denouement/Resolution

Denouement is the final situation of a narrative, the final outcome or the final state of affairs of a dramatic action. The denouement (also known as resolution) is a French word that suggests an ‘untying’ or an ‘undoing’ of a plot; there the action or intrigue ends

in success or failure for the protagonist, the mystery is solved, or the misunderstanding cleared away. The denouement brings resolution to the narrative. Whereas prior to this last scene some element of tension remained, now it completely disappears at this stage, even if the narrative remains open ended in preparation for another plot. In summary, this stage of the plot is where the final state of the dramatic action in the narrative concludes. Jos 24:21-28 is the denouncement or resolution. Response by the people, promising to serve Yahweh (v. 21), Joshua's response, making people witnesses (V. 22a), response by the people, acknowledging that they are witnesses (V. 22b) Joshua' exhortation to put away foreign gods (V. 23) response by the people, promising to serve Yahweh (V. 24), summary about making a covenant (V. 25), Joshua writes the words of the covenant in a book of the law of God (V. 26a) and the stone of witness (vv. 26b-27), setting up the stone (V. 26b), Joshua's summary about the role of the stone (V. 27) and Joshua sends the people back to their home (V. 28).

2.5.2 Unified and Episodic Plots

All episodes are relevant to narrative in a unified plot, where every preceding episode prepares for what is following (eg. Ruth, Jonah). Whereas in an episodic plot, every episode is a unit in itself and the knowledge of the preceding episode is not necessary to understand the next (Samson). Jos 24:1-28 is a unified plot. Here every preceding episode prepares for the covenant renewal (v.25).

2.5.3 Plots of Resolution and Plots of Revelation

Plots are divided into two: plots of resolution and plots of revelation. In a plot of resolution, there is a sense of problem solving. In this traditional kind of plot time, evolution, and order of events are of vital importance. In Greek it is called 'peripeteia'. Instead, in a plot of revelation events and occurrences are not given great importance; rather a state of affairs is revealed. There is a passage from an initial ignorance to a final recognition; it is an 'anagnorisis'. The progress in plots of resolution is 'unravelling'

while in the revelatory plots it is ‘displaying’.⁷⁹ In the present text in Jos 24:16-18 we can see both resolution and revelation. The people response that they should serve the God. That is resolution. The following words shows their acknowledgment of God’s divine merciful actions towards them and it is their revelation.

2.5.4 Division into Various Scenes

In the development of the plot, it is of essential importance to track down the different scenes of the narration. These scenes, in fact, constitute the milestones that signal the crucial turns of the development of the action. The main criteria to subdivide an episode into scenes are: change of time, change of place, and change of characters and the development of the action. Division of scenes in Jos 24:1-28 are:

A. The Preamble (v. 24:1)

The setting for this scene is Shechem, a city which is associated with the patriarchs (Gen 12:6-7; 33:18-20) and went on to become an important Israelite and later Samaritan center. The small Samaritan population which has survived to the present still inhabits Shechem (modern Nablus).

B. Discourse of God (24:2-13)

The messenger formula of the preamble ("Thus says the Lord...") identifies this section as the explicit words of God addressed to the tribes although the words are actually spoken by Joshua. This text resembles the confessional statements found in Deut 6:21-24 and 26:5-9 even though these latter do not begin with Abraham. The focus of this speech is clearly on the interventions of the Lord in behalf of Israel. The emphasis is on divine activity not on human accomplishment. The picture painted of Yahweh is that of a merciful Lord who has providentially guided the life of Israel from the beginning with Abraham until the

⁷⁹ OLICKAL, “Narrative Analysis”, 7.

occupation of the land. This land was acquired not by the force of her arms but by the power of God (v. 12b).

C. Joshua's Speech and the People's Response (24:14-24)

The effect of Joshua's speech is to modulate what was a clear emphasis on mercy and divine initiative in the Lord's speech, vv. 2b-13. Now the concern moves away from a focus on God's activity on Israel's behalf to Israel's responsibilities in view of God's beneficence. This section is certainly a Deuteronomistic reinterpretation of an ancient confessional statement which is quoted as the Lord's own words in the previous section. The people show their desire to enter into covenant with Yahweh and thereby complete the good work which God began in the Exodus and conquest (vv. 16-18).

D. The Making of the Covenant (24:25-28)

This scene include summary about making a covenant (V. 25), Joshua writes the words of the covenant in a book of the law of God (V. 26a), the stone of witness (vv. 26b-27), setting up the stone (V. 26b), Joshua's summary about the role of the stone (V. 27) and Joshua sends the people back to their home (V. 28).

2.6 Author, Narrator, Narration and Reader

The "author" of a book is the actual person who wrote or composed the story. The authors of the biblical books are not known to the reader. Usually, we speak of final redactors or composers who gathered the different traditions and put them together into a book as authors. The narrator is the teller of the story within the world of the text, and the reader is the intended audience.⁸⁰ . Narrator is the "mediator" between the world of the narrative and the world of the reader. He can be either a character in the story or an unnamed narrator outside the story being told. A narration is a linguistic communication by a narrator to a reader and in this process the one who communicates is the narrator,

⁸⁰ SKA, "Our Fathers Have Told Us," 40-42. The usual framework for understanding how a narrative text is conveyed is "real author -implied author - narrator - narration -narratee – implied reader – real reader."

what is communicated is the narration, and to whom it is communicated is the narratee or reader. The modern reader has to bridge the temporal, cultural, and social gap between the ancient text and her own context.

2.6.1 Narrator of Joshua 24:1-28

There are two basic types of narrators, overt and covert. Overt (dramatized) narrators are easier to find. They make themselves visible in the telling of a story. They speak directly to the reader. In verse 1 and 25-26 we can see the presence of overt.⁸¹ Narrator, apart from being omniscient, is also a covert (undramatized narrator). The reader feels his presence everywhere but he is not able to see him; because he remains invisible behind the curtain and does not present himself as a character in the dramatic action. There is the presence of covert also except in the above-mentioned verses. In all these verses we feel the presence of narrator but we cannot see him.

A narrator can be inside (Intradiegetic) or outside the story (extradiegetic). An intradiegetic narrator is one that is inside (intra) the narrative (diegetic). In our pericope, verse 15 expose an intradiegetic narrator because he is telling his story from the first-person perspective.⁸² The narrator exists outside (extra) the diegesis (events described by the story) is extradiegetic narrators.⁸³ In Jos 24:1-28 there we can see the extradiegetic narrator in the most of the verses.

There are two possibilities of relationship to the story: A narrator can tell his own story (homodiegetic) or the story of somebody else (heterodiegetic).⁸⁴ Jos 24:15 is homodiegetic because here the character, Joshua speaks his own story and Jos 24:2-14, 16-28 are heterodiegetic. Here the narrator narrates the history of the Israel, discourse between Joshua and the people and making of covenant.

⁸¹ Overt speak directly to the reader, OLICKAL, "Narrative Analysis", 8.

⁸² This narrator may be represented by a character. As long as the narrator exists in the story, he is an intradiegetic narrator, OLICKAL, "Narrative Analysis", 8. Here Joshua, one of the characters, tells his own story.

⁸³ OLICKAL, "Narrative Analysis", 8.

⁸⁴ OLICKAL, "Narrative Analysis", 8.

2.6.2 Metadiegetic narratives

It is a narrative within a narrative. Sometimes a narrative serves as a frame for a series of narratives or one longer narrative.⁸⁵ Josh 24:2b – 13 is the narration about the history of Israel on which God’s miraculous intervention on their life. It has a persuasive function: A metadiegetic narrative gives a new orientation to the narrative. This narration lead people to take decision for serving God.⁸⁶

וַיַּעַן הָעָם וַיֹּאמְרוּ חֲלִילָה לָנוּ מֵעַזְבֹּת אֶת־יְהוָה לַעֲבֹד אֱלֹהִים אֲחֵרִים: ... גַּם־אֲנַחְנוּ נַעֲבֹד אֶת־
יְהוָה כִּי־הוּא אֱלֹהֵינוּ: (Jos. 24:16...18)

2.6.3 Telling and Showing

In Josh 24:1-28 the narrator presents the events in two ways. One is by showing and the other is by telling. In the showing mode, the narrative evokes in readers the impression that they are shown the events of the story or that they somehow witness them. Showing means writing narrative in such a way that the readers feel as though they are there, seeing the sights and hearing the sounds and experiencing the events for themselves.⁸⁷ Our pericope describes events in showing mode. As a reader, the text especially verses 16, 18 and 24 (אֶת יְהוָה אֱלֹהֵינוּ נַעֲבֹד) gives a feel as though we are there by hearing the sounds and experiencing the events. Verse 25-26 also present in a showing mode. Here Joshua made covenant with the people (וַיִּכְרֹת יְהוֹשֻׁעַ בְּרִית לָעָם בַּיּוֹם) and placed a stone as witness (וַיִּשָּׂח אָבֶן גְּדוֹלָה וַיִּקְיַמְהָ שֵׁם תַּחַת הָאֵלֶּה אֲשֶׁר בְּמִקְדָּשׁ יְהוָה:).

2.6.4 Narrator and Narratee

A story is told by a narrator and it is told to a narratee. The implied author has a narrator to tell the story. Narrator is one who narrates or tells stories or the person or the “voice” whose viewpoint is used in telling a story. The “narrator” is the one who tells the

⁸⁵ OLICKAL, “Narrative Analysis”, 9.

⁸⁶ OLICKAL, “Narrative Analysis”, 9.

⁸⁷ OLICKAL, “Narrative Analysis”, 9; SKA, *Our Fathers have told us*, 53, In the telling mode, the narrative evokes in readers the impression that they are told about the events.

story to a fictive, idealized audience—the narratee. In a third-person narrative, the narrator refers to characters by name or by “he”, “she”, or “they”.

A. Omniscient narrator:

Third-person narrators know everything that needs to be known and have privileged access to characters’ thoughts, motivations, and feelings. This narrator is called omniscient. An omniscient narrator is one who knows everything and even is able to know the internal thoughts of the characters; his knowledge is not limited to the external world. In the present text, Joshua 24:1-28, there is omniscient narrator. “Narratee” is a fictive audience—the person or persons to whom the narrator addresses the narrative. The narratee does not exist outside the text and is reconstructed from the text proper. Here in Jos 24:1-28 narratee is the twelve tribes of Israel. The narrator is different from the author and the narratee is different from the reader.

2.6.5 Real and Implied Author

By “real author” we intend the historical author of a particular narrative or book, whereas, by “implied author” (also called a model author, an abstract author, or an inferred author) we mean the version of a writer that a reader constructs based on the text in its entirety or which is inferred by readers from the text, and imagined as a personality standing behind the work. The real author creates a second self or persona called the implied author that is within the narrative. The implied author is not the real author but the author’s second self that builds the narrative structure. The Implied Author is the projection of the real author into the work. The system values, the world-view, the norms and interests we can discern in a narration are signs of the presence of this implied author. The narrator had in his mind, the ancient audience not the 21st century readers. Narrative criticism is primarily interested in the implied author. One of the basic principles of narrative criticism is to interpret texts from the perspective of their implied author rather than from the perspective of their actual author. The implied author leads the reader to feel with some characters and to feel against others, to identify with some and to distance himself from others. It is not easy always to distinguish between the implied author and

the narrator as the invisible speaker. The implied author of Jos 24:1-28 is deeply committed to the Patriarchal History.

2.6.6 Reader

Narrative criticism gives the reader an essential role in the production of textual meaning. A reader is a decoder, decipherer, interpreter of written (narrative) texts. The active participation of the reader is an indispensable element in the act of reading. The text of the narrative remains dead unless and until the reader interprets it. The active participation of the reader in the act of reading, above all, is understood by the various levels of knowledge possessed by the reader and the characters.⁸⁸

A. Real and Implied Reader

Implied Reader is the intrinsic part of a structure of a narration. In the drama of reading, the real reader, who accepts the contract proposed by the implied author, becomes the implied reader.⁸⁹ The meaning of a text is not limited to the author's original intent, to the understanding of its original audience, nor to some objective meaning conveyed through its language. The present reader must read the biblical text within ancient Near Eastern context, because the Old Testament has its own unique cultural and religious setting. Jos 24:1-28 interprets themselves and their religious communities, even as they ostensibly interpret the biblical text. Jos 24:1-28 as part of a set of authoritative and revelatory written texts. Implied Reader knows the values and decisions about the royal and patriarchal families.⁹⁰

2.7 Position of the Reader

There are three basic reading positions in the process of reading: Reader-elevating position where reader knows more than the characters; character-elevating position where characters know more than the reader; evenhanded position where both the reader and the

⁸⁸ SKA, "Our Fathers Have Told Us", 54.

⁸⁹ SKA, "Our Fathers Have Told Us", 42.

⁹⁰ SKA, "Our Fathers Have Told Us", 54.

characters have the same level of knowledge.⁹¹ The position of the reader in our pericope is mixed.

2.7.1 Reader-elevating Position

Josh 24:2b-13 is a historical account of the Israel from Terah to the event of distributing land among the tribes. As we have a point of view that the reader may have read the past history then he knows all this events. But the character Joshua and all the tribes of Israel who present at Shechem do not know. Joshua is speaker of present situation but, he spoke what God had spoken to him ("Thus says the LORD (Jos. 24:2). He also lives in the present generation. So, he does not know his ancestor's history. The people also coming from the new generation. Therefore, they may not be known about their Father's history.

2.7.2 Character – elevating Position

The decision of Joshua וַאֲנָכִי וּבֵיתִי נִעְבְּדוּ אֶת־יְהוָה: (Josh 15b) and the response of the people וַיַּעַן הָעָם וַיֹּאמְרוּ חֲלִילָה לָנוּ מֵעַזְבֹּת אֶת־יְהוָה לַעֲבֹד אֱלֹהִים אֲחֵרִים: (Jos. 24:16), אֱלֹהֵינוּ נִעְבְּדוּ וּבְקוֹלוֹ נִשְׁמָע: (Jos. 24:24) are known by themselves, that means, characters only. They only know what they will express as their decision. Therefore, it is reader-elevated.

2.7.3 Evenhanded position

Here both reader and character know the events at the same time. Verses 24:1, 25-28 are even handed position. Verse 1 says Joshua gathered all tribes of Israel at Scheme. Verses 25-28 depicts Joshua made covenant with the people and wrote the statutes and ordinance on the book of law and placed a stone as witness under the oak in the sanctuary of God.

⁹¹ SKA, "Our Fathers Have Told Us",54-56.

2.8 Reader's Interest

Reader's interest is highly instrumental in inspiring the reader to create an active participation in a narrative. The reader's interest can be divided into three. Intellectual or cognitive interest,⁹² qualitative or aesthetic interest⁹³ and practical interest⁹⁴

A good narrative can combine these three kinds of interest. Jos 24:1-28 is the combination of qualitative or aesthetic interest and practical interest. After the discourse of God (Jos 24:2-13) there is Joshua's speech and people's response (Jos 24:14-24). Until the time of getting positive response from people readers have a qualitative interest to know what will be the further development of their quality. Readers also have a practical interest that the success of the plan of God and His instrument Joshua. It will be fulfilled while people make covenant with God (Jos 24:2-28).

2.9 Characters

Characters play an important role in the development of the plot, especially through their speeches and actions. They transmit the significance and values of the narrative, since they usually constitute the focal point of interest. The protagonist is the one most indispensable to the plot, while the antagonist is their main opponent. Foils are those who bring out the qualities of other characters, while agents are functionaries who move the plot along. A character may serve as a flat foil or agent in one scene yet become round in another scene, or switch between protagonist or antagonist roles.⁹⁵

2.9.1 God

God is a round character because He is the protagonist. The narrator presented God as a character who play behind the scene. We may perceive that it is Joshua who is the

⁹² A strong intellectual curiosity about the facts or true interpretations or truth about the life itself.

⁹³ A strong desire to see any pattern or form completed, or to experience a further development of qualities of any kind.

⁹⁴ A strong desire for the success or failure of those we love or hate, admire or detest, SKA, Our Fathers have told us, 61-62.

⁹⁵ SKA, Our Fathers have told us, 83-85.

main character. Joshua performed what God had commanded him. we can see that He give some surprises during the past historical event. When Egyptians pursued the ancestors with chariots and horsemen to the Red Sea then God give surprising gift that He put darkness between the people of Israel and the Egyptians, and brought the sea upon them and covered them וַיִּשְׂם מְאֹפֶל בֵּינֵיכֶם וּבֵין הַמִּצְרַיִם (Jos. 24:7).⁹⁶

Throughout the whole narration we can see this surprising deeds of God. He is somewhat inconsistent in character also. Jos 24:19-20 show this. He is merciful (אֱלֹהִים קַדְשִׁים (Jos. 24:19))but at the same time He is a jealous God (הוּא אֱלֹהֵי קְנוּזָה הוּא לֹא יִשְׁאָא (Jos. 24:19)); he will not forgive transgressions or sins.⁹⁷ God also has characteristics of flat character also. He supports the people of Israel and Joshua to follow Him by showing His merciful deeds and His divine interferences during their historical crisis.

2.9.2 Joshua

Joshua is a flat character.⁹⁸ Joshua helps the people to follow Yahweh and obey His Words by giving inspirational teaching about their past history (Jos 24: 2-23). He always has one point of view about the serving of God – he and his household serve and obey God. Joshua is the mediator between God and the people. He did what commanded by the God. At a glance we think that he is the main character. But Yahweh is the main acter who pulls the string. Joshua has a role of round character also. While making covenant with people, writing statutes and ordinance and placing stone then he also become a round character. He fearlessly reveals that he and his household serve the God.⁹⁹ Joshua is also

⁹⁶ Round characters have more depth and their personality often contains conflicting, even contradictory tendencies, SKA, *Our Fathers have told us*, 84.

⁹⁷ Round characters are more realistic, their personalities somewhat inconsistent. If people serve the God then He show mercy towards the people, otherwise He destroy them (Josh 24:20).

⁹⁸ Flat characters support the main character (God), help the main character in pursuing his ambitions and goals (making the people of Israel as his own to whom they serve). They do not go through a substantial growth or transformation in the course of the narrative. They have recognizable characteristics that make them appear stereotypical. They usually have one perspective or point of view about life, things, or events.

⁹⁹ Round characters frequently manifested their internal conflicts in dialogue, SKA, *Our Fathers have told us*, 84.

a static character.¹⁰⁰ His way of presenting God's Words and his decision towards God's will are in the same mode. As he repeats regularly the same action or words in similar circumstances, he has a character of habit.¹⁰¹

2.9.3 Twelve Tribes

Twelve tribes or the people of Israel are a dynamic character.¹⁰² There is an internal and subtle development in his characterization throughout the narrative. In the first scene they are passive. They have a historical tradition of serving other gods. (וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים אַבֹּתֵיהֶם (Jos. 24:2)). Then after the hearing God's intervention on their history they have a gradual development. They become ready to reject other gods and serve and obey God only. It can be seen in vv. 16,18 and 24. The readers become surprised of this response. This people of Israel grow from a flat foil and passive object in Scene I to a round character full of surprises in Scenes II and III. In this sense they are also one of the major characters in the pericope, who encounter contradictory situations, and undergo transformation during this phase. Therefore, these characters do not remain the same throughout the narrative. These characters are more realistic, their personalities somewhat inconsistent.

2.9.4 Passive Characters

In the narration of history (vv.2b-13) we can see a lot of persons as characters. מֹשֶׁה וְאַתְא־אֶהְרֹן (Jos. 24:4); יִצְחָק אֶת־יַעֲקֹב וְאַת־עֵשָׂו (Jos. 24:2); תָּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר (Jos. 24:5); מִצְרַיִם (Jos. 24:6); בְּפָרְשִׁים (Jos. 24:6); אֲמָרִי (Jos. 24:8); בָּלַק בֶּן־צִפּוֹר (Jos. 24:9); מִלְכָּה מוֹאָב (Jos. 24:9); בַּלְעָם בֶּן־בְּעֹר (Jos. 24:9); הָאֲמָרִי וְהַפְרָזִי וְהַכְנַעֲנִי וְהַחִתִּי וְהַגְּרִגְשִׁי הַחִתִּי (Jos. 24:11). They all are passive. They have no great role in the present time narration. They mentioned here in our pericope because they did something in the past. But at the present time they are not active.

¹⁰⁰ A static character tends to react always the same way and his or her reactions quickly become predictable, SKA, *Our Fathers have told us*, 83.

¹⁰¹ SKA, *Our Fathers have told us*, 85.

¹⁰² Dynamic character is one who develop internally during the narrative.

2.10 Point of View or Focalization

By the term ‘point of view’ it is meant the way one sees things, how one looks at things, and the way one sees others, himself and the world. In the process of narrating a story, the narrator constantly tries to put us in the sandals of one character or another and persuades us to look at the action in the story and to see through the eyes of one character or another. In short, point of view can be defined as the eyes that are seeing the action in the story. According to J. L. Ska, “the question of ‘point of view’ is a question of perspective..., a question of angle of vision, of focalization”.¹⁰³

2.10.1 Analysis of the ‘Point of View’ of Jos 24:1-28

Generally, the ‘point of view’ can be divided as internal and external: It is internal when the main character presents his or her own story, or an omniscient narrator tells a story; it is external when a minor character tells the story of the main character.¹⁰⁴ Accordingly, our pericope is dominated by an internal point of view or an internal perspective because it is a story told by an omniscient narrator. As we have noted above G. Genette uses the term ‘focalization’, whereas, J. Pouillon employs the term ‘vision’ in the place of ‘point of view’.

Pouillon speaks of three major focalizations or visions,¹⁰⁵ namely, ‘vision from without’ (external point of view or external focalization of G. Genette) which deals with an outside observation of events, ‘vision with’ (internal point of view or internal focalization of G. Genette) where “we accompany a character, see, hear, and feel what he or she perceives”,¹⁰⁶ and a ‘vision from behind’ (G. Genette calls it zero focalization) where the narrator discloses the inner thoughts and inspirations by ‘spying’ on the characters. Our pericope is dominated by an internal point of view or an internal perspective because it is a story told by an omniscient narrator.

¹⁰³ Ska, “Our Fathers Have Told Us”, 65.

¹⁰⁴ Ska, “Our Fathers Have Told Us”, 66.

¹⁰⁵ Ska, “Our Fathers Have Told Us”, 66.

¹⁰⁶ Ska, “Our Fathers Have Told Us”, 66.

2.11 Theological Implications

The Biblical text, Joshua 24 in which Joshua offers farewell to the people of Israel by presenting them with a choice of whether to serve God or idols. Joshua looks back at the history of God and his people and forward to the future. By taking the patriarchs out of Mesopotamia, liberating Israel from Egypt, defying a Moabite king and employing a famous diviner/ seer, defeating the Amorite kings, and giving his people land on which they did not toil and cities they did not build, YHWH has defined who God actually is (Josh 24:2–13). Now, it is time to acknowledge that he alone is Israel’s God and they are his people (Josh 24:14–28). Both the first part of the chapter, looking back to the past, and the second, describing a choice that time and again has to be made, are aimed at the future: only this God of liberation and salvation brings life, while serving strange gods in the land of promise will lead to death.¹⁰⁷

The covenant assumed in Jos 24 is the covenant made at Sinai (Ex 24: 3-8). We can call this the *discipleship covenant*, because those who entered it became a community of disciples out of the “mixed multitude” (Ex 12:38) who had escaped from Egypt. This was the basis of their unity in the wilderness years and all through their history. The effectiveness of this unifying factor was maintained by renewal ceremonies. The first unity was at Moab (Deut 29:1), just before their entry into the Promised Land. A new unity was created by the admission of people from Transjordan following the defeat of the Amorite kings. The second renewal was at Shechem, when newcomers from Canaan were ready to become full members of the covenant community.¹⁰⁸

2.12 Conclusion

Jos 24: 1-28 reveals that obedience to Yahweh cannot be rooted in a utilitarian idea of blessing. A “what’s in it for me” mentality cannot be sustained in a relationship with the LORD. Instead, the inherent worthiness of Yahweh should motivate the Israelite

¹⁰⁷ R. E. HARLOW, *Winning and Losing*, Canada, 1967, 49-50.

¹⁰⁸ HAMLIN, *Inheriting the Land*, 189-190; GEORGE ARTHUR BUTTRICK, *The Interpreter’s Bible A Commentary in Twelve Volumes*, Vol. 2, Nashville, 1981, 666-673.

people to be loyal to him. To embrace Yahweh is not simply to embrace his blessing, but to embrace his being, which while being loving and compassionate, is also just and holy. covenant renewal is a means of maintaining their covenant relationship with Yahweh. Joshua 24 served to reinforce the sovereign faithfulness of the LORD in the fulfillment of his promises.

Chapter 3

Structural and Theological Comparison between Josh 24:1-28 and Acts 2

Part 1

3.1 Introduction

The last chapter of this dissertation work consist of two parts. The first part depicts the analysis of the term covenant, covenant renewal and specifics of some covenant renewal ceremonies in the Bible. The aim of this is to find whether any similar factors consist in these covenants, what is the need of this covenant renewal. For this some of the covenant renewal ceremonies in the Old Testament taken for study especially Josh 24:1-28 in detail. The second part consist of the structural and theological comparison between Josh 24:1-28 and Acts 2.

3.2 Covenant – Etymology and Meaning

The word covenant is a translation of the Hebrew word ברית (Greek word διαθηκη¹⁰⁹) It is a feminine noun from *brh*, “to eat, dine” and refers to the festive meal accompanying the covenantal ceremony. The original meaning of the Heb. ברית is not “agreement or settlement between two parties”. ברית suggests first and foremost the notion of “imposition”, “liability” or “obligation”. The most common expression for concluding a covenant is כרת ברית “cut a covenant”.¹¹⁰ It is informally thought to refer to a mutual agreement often incorporating some form of pledge or promise for the future. A legally binding obligation, especially of God for man’s redemption. From the Etymology it can be noted that the root of the word covenant in Hebrews means mutuality and bond

¹⁰⁹ Bible works Version 10.

¹¹⁰ WEINFELD, ברית, (*TDOT*), JOHN T. WILLIS (tr.) Vol. II, Michigan, 1973, 253-279.

between two people but with the passage of time כְּרִית, oath between kings or agreement.¹¹¹

3.3 Covenants: unconditional/conditional

There are various types of Covenants- covenants made by God which are either universal and general to all humanity or specific and particular to certain individuals or nations (e.g. Israel). There are eight major covenants between God and Man that have a special relationship with the salvific plan of God, viz. “the Edenic (Gn. 2:16); the Adamic (Gn. 3:15); the Noahic (Gn. 9:16); the Abrahamic (Gn. 12:2); the Mosaic (Ex. 19:5); the Palestinian (Deut. 30:3); the Davidic (2 S. 7:16 [and Ps 89:3])” and the New Covenant (Je. 31:31). Out of these Edenic, Adamic and Noahic covenants are described as the Covenants of Creation, Abrahamic, Mosaic, Palestinian, and Davidic are the Covenants of Redemption and (Je. 31:31ff) is the New Covenant.¹¹²

A covenant with God is a commitment instead of a contract that emphasizes God’s promises and laws. The main Old Testament covenant (Ex 19-24) was at Mount Sinai, when Israel committed to obey God’s laws after He had redeemed them from slavery in Egypt. Other covenants such as the one with Abraham (Gen 12:1-3) and his family, and the one with David (2 Samuel 7:1-17) provide a broader context for the Sinai covenant, focusing on God’s promises. Noah also received a covenant from God (Gen 9:8-17) that centers on a promise by God to not destroy the world with a flood again. God also made a “covenant of peace” or an “everlasting covenant” (Ezekiel 34:25) with the people of Israel that the time would come when He would send a perfect shepherd, the Messiah, and would stop rebuking them, would restore their wealth, and would personally teach their children.¹¹³

The biblical covenants form the unifying thread of God’s saving action through Scripture, beginning explicitly with Noah and reaching fulfillment in the new covenant

¹¹¹ <https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Covenant-Old-Testament>.

¹¹² CHARLESWORTH MATTHEW, “The Covenants in the Old Testament”, *JSTOR*, 2-8.

¹¹³ VIOLET JOAN BERRY, “Covenants: unconditional/conditional”, Researchgate, 2019.

ratified through the blood of Jesus Christ. While some theologians argue that there are three covenants prior (the covenant of redemption, covenant of works, and covenant of grace), the first explicit covenant in Scripture is between God and Noah after the flood. The Abrahamic covenant follows soon after in Genesis, laying the groundwork for the nation of Israel and the coming Messiah, through whom God would bless all the nations of the world. The Mosaic covenant continues God's dealings with the nation of Israel, the descendants of Abraham, calling them to reflect the glory of their Lord to the nations around them. The covenant made with King David pointed ahead of Israel to the coming Messiah, the one who would rule perfectly on David's throne forever. It was not until Jesus came as Israel's Messiah, however, that the covenants with man were kept perfectly and fulfilled. Jesus came to ratify the new covenant, promised in the Law and the Prophets, bringing along with it the eschatological blessings promised to God's people.¹¹⁴

3.4 Covenant Renewal

Covenant renewal is a restoration or recommitment of a people to a previously issued or arranged covenant. In a biblical context, it is the restoration or recommitment of God's people to the obligations of God's covenant. Most of the time, this expression of renewal comes in response to situations of either an act of repentance,¹¹⁵ an act of generational commissioning¹¹⁶ or an act of worship.¹¹⁷

Lord has administered His covenant to His children from the very beginning. The scriptures record the restoration, or renewal, of this same covenant at pivotal times in history, through Noah, Abraham, Moses, and in the meridian of time through Jesus Christ, who fulfilled the Mosaic covenant and established the "new covenant" (Hebrews 8–9). In

¹¹⁴ <https://www.thegospelcoalition.org/topics/covenants>. Accessed on 5-2-2023.

¹¹⁵ See Israel's violation of the terms of the covenant in Joshua 7 and the subsequent covenant renewal in Joshua 8.

¹¹⁶ See Joshua's covenant renewal in Joshua 24 that points to passing on of covenantal truth and tradition to the next generation. WALTER C KAISER, *A History of Israel: From the Bronze Age through the Jewish Wars*, Nashville, 1998, 172.

¹¹⁷ ROBIN ROUTLEDGE, *Old Testament Theology: A Thematic Approach* (Downers Grove, IL: IVP Academic, 2008), 191.

this, the last dispensation, the Lord has once again restored the fullness of the gospel and renewed the new and everlasting covenant. Since the basic principles of the covenant are eternal, every time the covenant is revealed to an individual or a community it is in a real sense a “restoration” or “renewal” of this special relationship between God and man. The renewal aspect of covenant may be referred to in the phrase “new and everlasting covenant.” These are the accounts of the periodic covenant-renewal assemblies and ceremonies, when the covenant children—typically following periods of apostasy, or at times of crisis or transition—are assembled by their leader to publicly rededicate themselves to the conditions of the covenant.¹¹⁸

3.4.1 Covenant Renewal – Characteristic Features

Whenever People of God deviate from the path of God then God Himself take initiative to return back them through the chosen leader. This renewal is necessary. It has common structure. It can be mentioned as:

1. Preamble: Introduces God as the author and initiator of the covenant.
2. Historical Prologue: Describes the past relations between the covenanting parties, especially God’s mighty acts in preserving His people.
3. Stipulations: The formal conditions of the covenants.
4. Provisions for Deposit and Public Reading: A clause providing for a safe place of deposit and a requirement for a regular public reading.
5. List of Witnesses: Provisions for witnesses to the covenant.
6. Blessings and Curses: The consequences of obedience or disobedience.
7. Covenant Oath Ceremony: Formal public acceptance of the conditions of the covenant.

This structure and features can be seen in the assemblies recorded in Josh 8:30–35 and chapter 24 when Joshua called the people together at Shechem; 2 Kings 22–23

¹¹⁸ DAVID ROLPH SEELY, “The Restoration as Covenant Renewal”, Brigham Young University, Provo (USA), 2022.

when King Josiah, after the discovery of the book of the law, gathered the people to the temple; and Ezra 9–10 and Nehemiah 9–10 when Ezra recommitted the postexilic community at Jerusalem to the laws of the Mosaic covenant.

A. Josh 8:30–35 – Covenant Renewal in Mount Ebal

Josh 8:30-35 depicts a covenant renewal ceremony in Mount Ebal (8:30-35). The city of Ai is just near to Jericho and Gilgal. It is part of the portion of Ephraim and is situated in the region of Samaria or Schechem. Hence after the conquest of Ai, Joshua comes to Schechem to renew the covenant in view of the above sin committed by Achan. For the sin has affected the life of Israel. The renewal ceremony took place in Mount Ebal with the offering (v. 30-31). Then Joshua wrote the law on the stones and read before the people (v. 34) to remind them of their apostasy. Writing of the law is (Deut 27: 1-4). According to the rule of the king (Deut 17:14-20), the duty of the king is to write, proclaim the law before the people of Israel and to urge them to act according to the law.

B. 2King 21-22 - King Josiah and the Reformation

In the Book of 2 Kings there was a covenant renewal in the account of the reforms of Josiah in 622 B.C. (2 Kings 22–23). During the course of renovation of the temple, Hilkiah, the high priest, found “the book of the law” (סֵפֶר הַתּוֹרָה מִצָּאָתִי בְּבַיִת יְהוָה) in the house of the Lord (2 Kings 22:8), which had apparently been lost or forgotten. King Josiah, upon hearing the contents of the book, was distressed and sent for a representative of the Lord—the prophetess Huldah—to ascertain the validity of the covenant contained in the law. In a sense, Huldah provides the *Preamble* to the covenant ceremony when she declared that in fact the Lord was the author of the *Stipulations* contained therein (2 Kings 22:16). Furthermore, Huldah prophesied the destruction of Israel, declaring that the *Blessings* (2 King 22:18-20) and *Curses* (2 King 22:17) associated with the stipulations “even all the words of the book which the king of Judah hath read” would stand as a *Witness* against Israel’s disobedience and would all be fulfilled (2 Kings 22:16–17). Josiah immediately gathered the people “both small and great” to Jerusalem, where

he *Publicly Read* “the words of the book of the covenant” (2 Kings 23:1–2) to the people. Then the king led the people in covenanting before the Lord to “perform the words of the covenant that were written in the book” (2 Kings 23:3). Israel’s apostasy and the need for covenant renewal are graphically illustrated in the almost incredible description of the abominable objects that were brought out of the temple of the Lord and the idolatrous and immoral practices that were once again outlawed (2 Kings 23:4–20).

As a sign of the people’s recommitment to the covenant, Josiah commanded them to observe the Feast of the Passover (2 Kings 23:21–22), which recounts God’s miraculous deliverance of Israel from Egypt and provides a sort of *Historical Prologue* to the covenant-renewal process. At the end of the event King Josiah conducted the *Covenant Oath Ceremony* when he “stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant” (2 Kings 23:3).¹¹⁹

C. Ezra 9–10 denunciation Mixed Marriage

This text describes the people's developing acquaintance with the Torah, also discerns in this section "the growth of democracy, unity and autonomy" within the community through the successive assemblies that comprise the covenant renewal. When Ezra returned to Jerusalem he acknowledged about the mixed marriage. Then he prayed, made confession, weeping and throwing himself down before the house of the Lord (10:1). The act of commitment signifies the point at which "Israel seizes control of its destiny," vis-à-vis both its unfaithful past and its present subjection to foreign overlords. The decisive act in achieving this moment is the Lévités' penitential psalm (9:6ff), which

¹¹⁹ It is possible that the sacrifice in Exodus 24:5 and the ensuing ritual of sprinkling the blood of the sacrifice on the altar and on the people (see Exodus 24:6–8) was part of the oath-swearing ceremony and had symbolic meaning specifically related to the taking of the oath, but the oath itself is not specifically stated.

includes the earlier confessions of Ezra (Ezra 9:6-15). People gathered to Ezra and become ready to reject foreign wives and their children (10:6-14).

D. Nehemiah 8-10 – Covenant Renewal

There is a covenant-renewal in Neh 8-10. First, Ezra reads out the law, and the people must be told not to grieve at hearing God's word (8:2-11). Later and bitter experience inhibits the joys of the days of Asa and Hezekiah. Then, there is a review of Israel's history with a confessional flavor (9:6-31). The whole is the mixed genre with its covenantal flavor as in Ezra 9:6-15. Then the people, not the leader, "make a covenant written on a sealed document," 10:1. Here the leader never really reassumes the initiative, though Nehemiah does sign first. The objects of the renewed covenant are avoidance of mixed marriages, observance of the sabbath, and support of worship, all points indirectly or directly tied to cult.

E. Josh 24:1-28 Covenant Renewal at Shechem

Joshua gathered the people of Israel at Shechem. The parts of the covenant renewal, like a suzerainty treaty, included a preamble (vv. 1-2a), a historical prologue (vv. 2b-13), the stipulations for the vassals with the consequences of disobedience (vv. 14-24), and the writing of the agreement (vv. 25-28). It will explain later.

3.5 An Exposition - Josh 24: 1-28

The covenant described in Josh 24 is not the first to be mentioned in the Joshua story. Achan's sin was a violation of a covenant already in effect (7:11). The warning in Joshua's address בְּעֵבְרְכֶם אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם (Josh. 23:16) implies a Covenant already in existence rather than the one about to be made. The Covenant Teaching read at the assembly on Mount Ebal was Mosaic. The covenant assumed in all these references is the covenant made at Sinai (Exod. 24:3-8). It may call as the discipleship covenant¹²⁰, because those who entered it became disciples of Yahweh the covenant God. The literary

¹²⁰ HAMLIN, *Inheriting the Land*, 189-190.

form of this discourse is now rather well known that the rulers of the Hittite Empire in this

period (ca. 1450–1200 B.C.) established international agreements with their vassal states obligating them to serve the Hittite kings in faithfulness and obedience. These suzerainty (overlordship) treaties followed a regular pattern and required periodic renewal. Joshua 24 contains, in the standard suzerainty treaty form of that time, a covenant-renewal document in which the people of Israel were called on to confirm their covenant relationship with God. The Mosaic Covenant established at Sinai was not an everlasting covenant; hence it needed to be renewed in every generation. That renewal was now transacted in a formal and impressive ceremony.

3.5.1 Reviewing their blessings (24:1-13)

The first clause *וַיִּאָסֶף יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל שְׂכֵמָה* (Jos. 24:1a) is an initiatory clause syntactically joins closely to the preceding narrative with the use of the imperfect *וַיִּאָסֶף*. Butler states that “the use of (*אסף*) ‘to gather,’ to begin a narrative is unique in the biblical literature. It belongs in midstream after a setting and purpose for the gathering has been established (e.g. Gen 29:22; Ex 3:16; Num 11:16, 24). The narrative appears to be purposely atemporal, setting itself up as an example for repeated use.”¹²¹ Therefore, Joshua 24 is thematically and syntactically related to Joshua 22-23.

The next two clauses (*וַיִּקְרָא לְיוֹנָתָן בֶּן-נִחֲמָשׁ וְלִשְׁפָטַיִם וְלִשְׁפָטַיִם וְלִשְׁפָטַיִם וְלִשְׁפָטַיִם*) (Jos. 24:1bc) are both sequential clauses that detail the actions that follow Joshua’s action of gathering the people and their leaders to Shechem. The phrase, *לְפָנֵי יְהוָה* (Jos. 24:1c) which means “before God.” Boling and Wright suggest that this phrase “implies the presence of the Ark”¹²² at the covenant renewal event. Butler suggests that this expression is “rarely used in the Old Testament” and “perhaps has its ultimate derivation in the language of the court (Job 33:5; 41:2; Prov 22:29; cf. Ex 8:16; 9:13).”¹²³ Woudstra

¹²¹ BUTLER C. TRENT, *Joshua* (WBC, 7), Texas, 1983, 265.

¹²² BOLING G. ROBERT, *Joshua A New Translation with Notes and Commentary*, (AB), 6, Garden City, 1982, 534.

¹²³ BUTLER, *Word Biblical Commentary - Joshua*, 270.

believes the expression does not necessarily require the presence of the Ark, but “is sufficiently accounted for through Shechem’s sacred associations going back to patriarchal times.”¹²⁴ The truth is that God is considered to be present among his people in a significant and special way.

The next phrase, (וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם (Jos. 24:2a)) focuses the event on Joshua speaking as a prophet to the people of Israel. At this point, Joshua 24 employs the messenger formula (כָּה־אָמַר יְהוָה (Jos. 24:2b)) so commonly found in Old Testament prophetic literature. Butler believes the form “is definitely used in a prophetic sense rather than in the literary form of treaty.”¹²⁵ It is most likely, though, that the phrase is used as Boling and Wright suggest to “introduce Joshua as ambassador, representative of the court of Yahweh, delivering the communiqué which serves as ground and motivation for the vassal’s acceptance of the treaty.”¹²⁶ What follows, then, is not just the word of God spoken by his chosen prophet, but the word of God spoken through his prophet to a people with whom he is in relationship.

The next section of phrases from verse 2b till verse 13 deviate from the *wayyiqtol* clauses seen previously to be advancing the action of the event at Shechem. Following the preamble it is the historical prologue (vv 2b-13) in which Yahweh reviewed His past blessings on His subjects. This section introduces a dialogue that will carry on until verse 24. In a ten-verse span, there are 16 occurrences of the first-person, singular, *waw* consecutive construction; all of which highlight Yahweh’s initiative in bringing the Israelites out of the bondage of slavery and idolatry and into the land promised to Abraham.

In v. 2 we see long ago the Ancestors served other Gods. Here the text uses the name of Abraham as ‘Abraham’ not ‘Abram’. The name ‘Abram’ means "Exalted Father", which may have proven to be an embarrassment as he aged without children.

¹²⁴ MARTEN H WOULDSTRA, *The Book of Joshua* (Grand Rapids, MI: Eerdmans, 1981), 342.

¹²⁵ Butler, *Word Biblical Commentary - Joshua*, 270.

¹²⁶ Boling, *Joshua*, 534.

This fits with God's promise, but he didn't receive that name from God but from his father. God gives him the name "Abraham", which means "father of many" (Gen 17:5). Genesis 9-11 is theological description of the world before God's intervention in the life of Abraham. The continuous active presence of God extends to every part of the earth. The blessing of the universal covenant was not cancelled when God called Abraham and has continued to be in effect.¹²⁷

On this point, Nelson notes, "Yahweh the God of Israel is unambiguously the initiator of this election relationship, the subject of almost twenty first-person verbs."¹²⁸ Essentially, these verses fit into what could be considered the historical prologue section of the suzerain-vassal treaty form. The prologue covers events from the time of patriarchs (Vv. 2-4) till the time of the conquest (Vv. 8-13) with a brief mention of the exodus (Vv. 5-7a) and wilderness (V. 7b) periods in between.¹²⁹ Nelson rightly asserts that this "dialogue portion, the indicative of Yahweh's actions (Vv. 2-13, 17-18) serves as the foundation ("and now," V. 14) for Joshua's imperative challenges (Vv.14-15) and the people's commitment (Vv. 16-18)."¹³⁰ As such, Yahweh's speech can be labeled as an example of persuasive-dynamic speech function aimed at "changing hearers personally."¹³¹ The phrase, (וְאֶתְּנֶן לָכֶם אֶרֶץ) (Jos. 24:13) which means "and I granted you the land," in verse 13 culminates these great acts of salvation. Boling and Wright assert that this final act is the "supremely legitimating achievement of the great Savior-King."¹³² While all the other generations anticipated the day they would be "granted the land," this generation before God at Shechem in this event was enjoying the fruit of Yahweh's faithfulness.

He brought them out of Ur of the Chaldees (vv. 2b-4), out of Egypt (vv. 5-7), and into Canaan (vv. 8-13). Vv 2-4 recount the gracious acts of the Lord to Israel's ancestors:

¹²⁷ HAMLIN, *Inheriting the Land*, 200.

¹²⁸ NELSON, *Joshua*, 269.

¹²⁹ NELSON, *Joshua*, 269.

¹³⁰ NELSON, *Joshua* 267.

¹³² BOLING, *Joshua* 537.

a summary of the older narrative of Genesis. Some have said the hornet (v. 12; Ex. 23:28; Deut. 7:20) refers to Egyptian armies that may have attacked Canaan before the Conquest. Others say the hornet refers figuratively to the panic experienced by the people of Canaan on hearing of what God had done for Israel (cf. Deut. 2:25; Josh. 2:10, 24; 5:1). Still others suggest that this referred to literal hornets.

It was God who spoke in this recapitulation of Israel's history; 18 times the personal pronoun "I" is used: "I take" (וְאָקַחְתִּי (Jos. 24:3)); "I lead" (וְאֶלְכֶם (Jos. 24:3)); "I make" (וְאֶרְכֶם (Jos. 24:3)); "I gave" (וְאֶתַּנְּתִי (Jos. 24:3)); etc. Like a Hittite king reviewing the benevolent acts he had performed for his vassal subjects, God reviewed the marvelous deeds He had performed for Israel's benefit. Any greatness Israel achieved was not by her effort but through God's grace and enablement. From first to last Israel's conquests, deliverances, and prosperity were because of God's good mercies and were not of their own making.

3.5.2 Rehearsing their responsibilities (24:14-24)

In verse 14, the indicative nature of verses 2-13 gives way to the imperatives. The obedience that God was attempting to motivate in his people through his speech comes into light. In vs. 14 we can see a change which begins with וְעַתָּה (Jos. 24:14). There is a change in his discourse. As Butler notes, "The text abruptly changes speakers and moods. The prophetic Joshua now assumes the role of an attorney pleading for the proper verdict for his client."¹³³ The move goes from "saving history to its ramifications for the assembled people."¹³⁴ The ramifications take the form of four imperatives, which are as follows: וְעַבְדוּ ; וְהִסִּירוּ אֶת־אֱלֹהֵימֶם ; וְעַבְדוּ אֶת־יְהוָה ; וְרָאוּ אֶת־יְהוָה. All four imperatives essentially point to one supreme imperative - be loyal to Yahweh alone! Yet, there is more going on here than mere command. The gods that the Israelites are told to turn away from are qualified as being those בְּעֵבֶר הַנְּהָר וּבְמִצְרַיִם (Jos. 24:14).

¹³³ BUTLER, Word Biblical Commentary - Joshua, 272.

¹³⁴ NELSON, Joshua, 269.

24:14-15. The stipulations of the covenant renewal were then stated: Israel must fear the LORD and serve Him. In the Hittite treaties all other foreign alliances were to be rejected; so in this covenant Israel was to reject alliances with all foreign gods. Joshua boldly challenged them to choose between the gods of Ur their ancestors worshiped (cf. v. 2) beyond the River (i.e., the Euphrates), the gods of the Amorites in Canaan, and Yahweh. Then, adding example to exhortation, Israel's venerated leader assured them that whatever their choice his mind was made up, his course clear: as for me and my household, we will serve the LORD. The choice which Joshua placed before the Israelites between worshipping Yahweh or the gods "their fathers had served" and the "gods of the Amorites" transcends location and history. It was not enough to simply reject the idolatry of the past. They were to reject the idolatry that was presently among them.

24:16-18. The people affirm that it was in fact the LORD who brought them out of Egypt and drove out the inhabitants of the land, protected them in the wilderness, and brought them into the land of promise. They promised that they too would serve the Lord. Boling and Wright state, "The people indicate that they have already made up their minds. Yahweh is going to continue to be their God."¹³⁵ The essence of their response is to agree with Yahweh's speech through Joshua. In summary, using a "short confessional formula," the author records the people as confessing, "For Yahweh is our God... for he is our God."¹³⁶ The persuasive-dynamic speech act of the LORD has accomplished its purpose in the life of the people by provoking them to reject other gods and affirm their trust in Yahweh.

24:19-21 Joshua told that you are not able to serve the Lord. He is a holy God; He is a jealous God. He will not forgive your rebellion and your sins. Hess notes that Joshua's reasoning here is structured as an A-B-B¹ -A¹ chiasm, which is as follows:

A – He is a holy God; he is a jealous God.

B – He will not forgive your rebellion and your sins.

¹³⁵ BOLING, Joshua, 538.

¹³⁶ NELSON, Joshua, 270.

B1 – If you forsake the LORD and serve foreign gods.

A1 – He will turn and bring disaster on you and make an end of you.¹³⁷

Of course Joshua did not mean that God was not a God of forgiveness. He meant that God was not to be worshiped or served lightly, and that to forsake Him deliberately to serve idols would be a presumptuous, willful, high-handed sin for which there was no forgiveness under the Law (Num.15:30). Such sin would result in disaster. Once more the people responded to Joshua's probing words, earnestly reaffirming their purpose to serve Yahweh.

24:22-24. Joshua spoke a third time, pointedly challenging them to serve as witnesses against themselves if they did turn aside from God. And the people immediately replied Yes, we are witnesses. Joshua then spoke a fourth and final time, coming again to the point he had mentioned at the beginning. Now then throw away the foreign gods that are among you (cf. v. 14). He had heard the pledge on their lips; now he challenged them to prove their sincerity by their works. Knowing that many of them were secretly practicing idolatry Joshua forthrightly demanded that they remove their foreign gods. Without the slightest hesitation the people shouted, we will serve the LORD our God and obey Him. They said they would be obedient servants of God. Having responded rightly to Joshua's initial challenge to commit to serve the LORD, the great leader goes on to reveal to them the "immediate consequence of their unambiguous choice for Yahweh."¹³⁸ Verse 23 records the consequence as Joshua commands the people to "turn aside from the foreign gods that are in your midst and stretch out your heart to the LORD God of Israel".

3.5.3 Making Covenant

24:25 -26a Joshua made covenant with the people. He wrote down their agreement in the Book of the Law of God, which was probably placed beside the ark of the covenant (cf.

¹³⁷ RICHARD S. HESS, *Joshua: An Introduction and Commentary* (Tyndale Old Testament Commentaries v. 6; Downers Grove, IL: IVP Academic, 2008), 337.

¹³⁸ NELSON, *Joshua*, 271; BUTTRICK ARTHUR GEORGE, *The Interpreters Bible*, Vol. II, Nashville, 1984, 671.

Deut.31:24-27). Among the Hittites likewise the suzerainty treaty was placed in the sanctuary of the vassal state. In verse 25, Joshua is found solemnizing the people's promise to serve the LORD by way of a covenant. The author uses the phrase כרת בְּרִית to capture the action of this event. This is the culmination of the structural elements (historical prologue, stipulations, implied blessing and cursings) that have already been mentioned above.

In v. 26 Joshua wrote the words in the Book of Law and placed a stone under the oak in the sanctuary of the Lord. The way that the event of covenant renewal was recorded strongly suggests that the practice was intended to become a paradigm for the people in maintaining their relationship with Yahweh. As the times and contexts changed for the people of Israel, they were obligated to renew their commitment to the Sinaitic covenant by making a covenant that would supplement the original covenant with an expansion of its historical prologue. The result is a contextualized version of the original covenant commitment that helps the people understand the stipulations of the covenant in their respective context and motivates them to turn from idolatry and be loyal to Yahweh.

24:26b-27 As a final reminder Joshua also apparently inscribed the statutes of the covenant on a large stone slab which was set up beneath the oak at this sacred location. Archeologists excavating the site of Shechem have uncovered a great limestone pillar which may be identified with the memorial referred to here. Joshua said this stone was a witness, as if it had heard all the transactions of the covenant.

24:28 Thus leading the people of Israel in a sacred ritual of covenant renewal by which they pledged to fear and follow the Lord God, Joshua completed his last public act. With the memories of this solemn occasion indelibly impressed on their minds the Israelites returned to their homes in possession of their inheritance.

As the ceremony comes to a close, verses 27-28 reveal to the reader that Joshua “continued the tradition of using stones for memorial.”¹³⁹ As such, the “stone served as a lasting memorial that would remind future generations of the covenant made at Shechem”¹⁴⁰ and of its intended function in their life as a paradigm for regularly renewing

¹³⁹ HESS, Joshua, 339.

¹⁴⁰ HESS, Joshua, 339.

their relationship with Yahweh when faced with a time for generational commissioning, an assembly for worship, or a time of repentance.

Part 2

3.6 Comparison of the Present Text with Acts 2

We can find some structural unity between Joshua 24: 1-28 and Acts 2. Both texts narrated in a circumstance of gathering. In Joshua 24 Joshua gathered all the Tribes of Israel at Shechem. In Acts 2 also we can see a gathering on the day of Pentecost in one place. The texts portraits two leaders, Joshua and Peter. They were chosen by God (Num 27:18-22; Mt 4:18-20; Jn 21: 15-19) and God give the assurance of His Presence to both leaders (Jos 1:5, 9). They were filled with the Spirit of God. (Num 27:18; Acts 2:4).

These texts contain narration of historical events which God interfere with their lives (Josh 24:2-13; Acts 2: 22-36). It depicts Prophetic formula (Joshu 24:2; Acts 2:16-21; 25-28). While analyzing these texts we can find there are some discourses between Joshua and the people and Peter and the people. Both leader speech like an exhortation. They inspired the people to repent and surrender themselves to God by reminding them the great mighty actions God had done in their historical past. In both text we can see similar response of people towards these leaders. Becoming repented heart, they asked what will they do or they show their readiness to obey God or accept God as their Lord. Then they took decision together in one heart and fulfilled it. These texts give us revelation that continuity and unity are come under God's plan. In the case of leadership of the people of God He has a plan that Joshua is the successor of Moses and Joshua follows and fulfilled what Moses begins. The people of God stand together and live together and to be faithful to God also come under the plan of God.

3.6.1 (וַיִּאָסְפוּ יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל שְׁכֶמָה) (Jos. 24:1)) ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό. (Acts 2:1)

The two texts Josh 24 and Acts 2 beginning with same circumstance. Both depicts a gathering. While the Book of Joshua portraits a gathering summoned all the twelve

tribes of Israel by the protagonist Joshua at Shechem, the Book of Acts describes a gathering all together at on place.

A. **קסא and όμου**

The verb קסא means “to gather” and the adverb όμου means “together”. In the Book of Joshua, Joshua gathered all the tribes at Scheme and in Acts they all gather at on place (ήσαν πάντες όμου) (Acts 2:1).

B. **כל-שקטי יישראל (Jos. 24:1) and ήσαν πάντες (Acts 2:1)**

All the Tribes of Israel indicate twelve tribes of Israel. In Acts 2:1 there is no specification of number of people gathered there. But there is an indication in v. 1:15. The entire group numbered about 120 people (1:15), a multiple of the suggestive twelve. The topic treated immediately before Acts 2 (1:15-26) is the selection of Matthias to fill out the number of apostles to twelve, and those were the leaders of the band of 120 believers.¹⁴¹

C. **קסא קסא (Jos. 24:1) and ήσαν πάντες όμου επί τὸ αὐτό. (Acts 2:1)**

Shechem is the place where Joshua gathered the twelve tribes of Israel. Shechem is located on a busy trade route, between Mount Ebal and Mount Gerizim, and is associated with previous moments of promise and danger. When he left Haran, Abraham’s first stop was at Shechem (Gen 12:6). Dinah was raped there by the son of Shechem’s king (Gen 34). The burial site of the patriarchs is near Shechem (Gen 23), and the place where Jacob’s remains were taken from Egypt to be buried with his fathers is there (Gen 50). An urban center in the middle of Canaan, Shechem echoes with the worship of Canaan’s gods as well as these historic memories of the patriarchs who journeyed after Israel’s promise-making.¹⁴² God The place where they gathered is not named in Acts 2:1, but it is called a "house" where they are sitting (οἶκον οὗ ήσαν καθήμενο (Acts 2:2)). Vandercam quotes Frederick F. Bruce who thinks that the phrase "where they

¹⁴¹ JAMES C VANDERCAM, “Covenant and Pentecost”, *ctj* 37, (2002) 239-354.

¹⁴² AGNES W. NORFLEET, “Between Text and Sermon Joshua 24:1–2”, *JBT*, 66(2) 2012, 197-199.

were sitting" in v. 2 rules out identification of the place with the temple. The house has often been understood to be the temple, but the word is too vague to secure the point.¹⁴³

3.6.2 **וַיִּתְנַצְּבוּ לְפָנֵי הָאֱלֹהִים** (Jos. 24:1c), ἤχος, διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, πνεύματος ἁγίου (Acts 2:2-4)

The usage of “before God”, “sound from Heaven”, “undivided tongues” and Holy Spirit mentioned the presence of God. There is a similar experience of God’s presence in both text in different manner. As the words “before God (וַיִּתְנַצְּבוּ לְפָנֵי הָאֱלֹהִים)” Shechem was an ancient shrine (Gen 12:6-7; 33:20; 35:4;). The covenant ceremony, religious in character, take place at a Shrine. MT has the definite article לְפָנֵי הָאֱלֹהִים . Boling says that the phrase implies the presence of the Ark.¹⁴⁴ Luke Timothy comments that the loud sound (Acts 2:2) recalls the noise of the Sinai theophany (Ex 19:16-19) and a strong wind is associated with the theophany to Elijah (1King 19:11-12) as well as with Elijah’s ascension (2 King 2:11). He translated διαμεριζόμεναι γλῶσσαι as individual tongues because the tongues are separated from each other rather than divided within. The particle ὡσεὶ marks a comparison to fire. Fire is a regular feature of biblical theophanies (Gen 15:17; Ex 3:2; Deut 4:12). Again we can see “filled with the Holy Spirit”. Here Luke uses the aorist passive of πίμπλημι. It gives reference to the Gospel infancy narrative (Lk 1:15, 41,67) and Acts 4:8; 9:17; 13:9. Here is the fulfillment of the promise made by Jesus (Lk 24:49; Acts 1: 4-5, 8).¹⁴⁵ The presence of God through the phrase וַיִּתְנַצְּבוּ לְפָנֵי הָאֱלֹהִים and through the symbols sound, fire, undivided tongue and the Holy Spirit make some comparison in both texts.

¹⁴³ VANDERCAM, “Covenant and Pentecost”, 247.

¹⁴⁴ ROBERT G. BOLING, *Joshua A New Translation with Notes and Commentary*, Garden City, 1982, 534; LIAS J. J., *Joshua*, SPENCE M. D. H., EXELL S. JOSEPH (eds.), (PC), 3, Michigan, 1962. It was the scene of God’s first covenant with Abraham (Gen 6:7) and of the formal renewal of the covenant related in Gen 35:2-4 and Josh 8:30-35, when the blessings and the curses were inscribed on Mount Gerizim and Ebal and the place where Joseph’s bones (v. 32) were laid, possibly, at this time or if not, at the time when the blessings and curses were inscribed.

¹⁴⁵ LUKE TIMOTHY JOHNSON, *The Acts of the Apostles*, (SPS) Vol. 5, Daniel J. Harrington (ed.) Minnesota, 1992, 42.

3.6.3 Protagonists – Joshua and Peter

The Books of Num 27:18-22; Mt 4:18-20 and Jn 21: 15-19 proved that the protagonists of the present texts were chosen by the God Himself. There is a similarity in this selection. While Joshua chose as a successor of Moses and Peter selected as successor of Jesus the Messiah. Joshua continued the mission of Moses (Josh 1:1-7) and Peter continued the mission of Jesus (Mk 16:15-18). God give the assurance of His presence to both of them:

(כִּי עָמַד יְהוָה אֱלֹהֵיךָ בְּכָל אֲשֶׁר תִּלְדָּה:) (Jos. 1:5); (כִּי עָמַד יְהוָה אֱלֹהֵיךָ בְּכָל אֲשֶׁר תִּלְדָּה:) (Jos. 1:9);

Joshua and Moses filled with the Holy Spirit:

וְיָמַלְאוּ אֶת־רוּחַ יְהוָה בְּיֹשֻׁעַ וּבְמֹשֶׁה (Num. 27:18); καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου (Acts 2:4).

3.6.4 Messenger Formula כִּי־אָמַר יְהוָה (Jos. 24:2); λέγει ὁ θεός (Acts 2:17)

כִּי־אָמַר יְהוָה is the familiar messenger formula best known from usage by the prophets in Israel and Judah. It introduces Joshua as ambassador, representative of the court of Yahweh, delivering the communique which is offered as ground and motivation for the vassal's acceptance of the treaty.¹⁴⁶ Butler remarks in our context the form is definitely used in a prophetic sense rather than in the literary form of a treaty.¹⁴⁷ Acts also shows some similar usage, λέγει ὁ θεός (Acts 2:17). The LXX version of כִּי־אָמַר יְהוָה is also Τάδε λέγει κύριος (Jos. 24:2).

3.6.5 Historical Events Josh 24:2-13; Acts 2: 22-36

In Josh 24 and Acts 2 there is an analogous narration which is about the historical events. While Josh 24:2b-13 consist of amazing intervention of the God of Israel in their history, Acts 2:22-36 comprises the great wonders and signs done by the God through Jesus the Messiah. In the first text the leader, Joshua remembered the people about their past by using messenger formula. According to these words the other gods remained

¹⁴⁶ BOLING, *Joshua*, 534.

¹⁴⁷ BUTLER, *Joshua*, 270.

“beyond the River”. This expression used seven times here. It was not they but the Lord who brought Abraham to the Promised Land, who gave the Land to Abraham’ descendants, who brought the people out of slavery in Egypt, who brought the people to the Promised Land, taking the possession of the pagan nations and it was the Lord who gave the land to this, Yahweh’s people. This is why vv. 2 and 14 which serve to enclose this historical summary speak not only of keeping the other gods “beyond the River” but also of keeping the people away from them: “put away the gods that your ancestors served beyond the River” (14). However fidelity to the Lord does not simply consist in staying away from other gods. It is also a question of trusting the Lord totally. Throughout vv. 2-13 the constant repetition of the pronoun in the first person singular to refer to the Lord.¹⁴⁸

The verb ἀποδειγμένον (Acts 2:22) has a range of meaning from “display” to “appoint”. Jesus was assigned by God to this people as prophet; but he was also demonstrated to them as such by his wonders. “With powerful deeds” Luke connects this proclamation of Jesus to his presentation in the Gospel (Lk 4:14; 5:17; 8:46) and the presentation of apostles in Acts (3:12; 4:7; 6:8). They have received the dynamics from on high (Lk 24:49; Acts 1:8) that enables them to do what Jesus has done (Acts 10:38). God did ...among you: The image of Jesus as prophet is strengthened by having God do the wonders through him (Acts 10:38). The phrase “among you” echoes that concerning Moses in Deut 34:10 “...before Israel”.¹⁴⁹

Both the texts narrates the power of God which demonstrated through wonders and signs and which done through His chosen men. In the book of Joshua it was done through the prophets, Moses, Aaron and Joshua and in the book of Acts it was done through the Messiah who is the prophet who coming for fulfilling God’s will (Heb 10:9). There are lot of wonders and signs mentioned in the historical narration in the Book of Joshua: God plagued Egypt (אֶת־מִצְרָיִם הָאֲרָבָה) (Josh 24:5); He put darkness between the

¹⁴⁸ CETINA SANCHEZ EDESIO, *Joshua*, WILLIAM R. FARMER (ed.) (IBC), Bangalore, 2010, 598-599.

¹⁴⁹ JOHNSON TIMOTHY LUKE, *The Acts of the Apostles*, (SPS), 5, DANIEL J. HARRINGTON (ed.) Minnesota, 1992, 50.

Israel and the Egyptians (וַיִּשְׁמַח מִן הַיָּם וַיִּכְרַס וַיִּבְרַח וַיִּפְּסוּ וַיִּשְׁמַח מִן הַיָּם) (v. 24:7); He made the sea came upon the Egyptians and cover them (וַיִּבְרַח אֶלְיוֹ אֶת־הַיָּם וַיִּכְרַסוּהוּ) (24:7);) When the Amorites came to fight with the Israel then the God destroy them (וַיִּשְׁמַח מִן הַיָּם וַיִּכְרַסוּהוּ) (24:8); When the citizens of Jericho fought against the Israel, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites; and God handed them over to the Israel; וַיִּשְׁמַח מִן הַיָּם וַיִּכְרַסוּהוּ (Jos. 24:11); God sent hornet ahead of the people (וַיִּשְׁמַח מִן הַיָּם וַיִּכְרַסוּהוּ) (24:12).

Acts 2:22-36 also speaks about the powers, wonders and signs. Peter invoke the people of Israel with the words of, Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσιν (power) καὶ τέρασιν (wonder) καὶ σημείοις (signs) οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν (Acts 2:22). It is the fulfillment of Jesus' mission: εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, (Lk. 4:18). Acts 2:24 says God raised Jesus up and having freed from death (ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου) V. 2:33 speaks about the exaltation of Jesus (τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεῖς).

God is the real protagonist who behind the powers, wonders and signs which happened in the history of both old Israel and New Israel. With the historical narration both the leaders, Joshua and Peter tries to make the people aware about the love and merciful deeds of God and make them ready to give up other gods and make them in unity by way of total fidelity to God.

3.6.6 Discourse between the Protagonists and the people

Josh 24:14-24 and Acts 2: 37-39 is a discourse between Joshua and the people, Peter and the people respectively. By hearing leader's speech people became aware about their infidelity towards God. Therefore, they make a conversation with these leaders about what should they do. Then the leaders guide them to reject what all things which against to keep fidelity towards God.

In the book of Joshua, the historical summary is followed by a series of verses (vv. 14-25) that contain four commands: (יָרֵא) revere, (עָבַד) serve, (סָרַר) put away, (בָּחַר) choose. They all put pressure on the people to abandon the other gods (Elohim referring to the other gods, is found seven times) and to cling to and serve the Lord alone (the Lord is mentioned eighteen times and Elohim is used in reference to God nine times.) Of the sixteen times that the verb “serve” is used, eleven refer to serving the Lord and five refer to the other gods. This is clearly the verb that is most repeated in this unit. The challenge consists in abandoning the other gods, no longer serving them, not abandoning the Lord, and serving Yahweh alone.¹⁵⁰

When they declare they will serve the Lord the people express the main reason for their vow of fidelity, namely that the Lord is the God of the Exodus and of the conquest (vv. 17-18). At the beginning and end of these two verses the people declare: "the Lord is our God." Joshua's answer (vv. 19-20) presents the other side of what God was and is for the people in the course of their history. YHWH is not only the God of the Exodus and the giver of the land but a "holy and jealous God." YHWH is a God who does not tolerate rebellion and infidelities; whoever breaks the covenant, will undergo the same fate as the pagan nations, that is, exile and destruction. This is why it is essential to renew or establish the covenant (v. 25). God's people need to live within the parameters of a covenant that keeps them united with their God, YHWH. Keeping the covenant means life; breaking it means destruction and death. Concerning the theme of the covenant, Joshua's words in v. 15, "as for me and my household, we will serve the LORD," verify that the covenant is established with each family rather than with the head of state and through the sovereign with all the nation.¹⁵¹

Acts 2:37 also depicts the movement of hearts of people towards God (πρὸς τὸν Πέτρον). Peter is the mediator or helper to guide people towards God. Luke presents their question as “they cut to the heart and said to Peter”. Then Peter answered that repent and

¹⁵⁰ CETINA, *Joshua*, 599.

¹⁵¹ CETINA, *Joshua*, 599.

be baptized in the name of Jesus and receive the Holy Spirit. (μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος). We can say that this is similar to the commands in the book of Joshua ‘revere, fear, put away and choose’. In order to keep fidelity to God it is required that to revere God, to fear God, to put away other gods and to choose Yahweh. The basic prerequisite for this is the repentance. Then renew the covenant. That is happened in the book of Joshua. In the New Testament it is Baptism.

3.6.8 Response – Covenant

The speech of leaders challenges the people. They became aware about their infidelity. Therefore, they became ready to avoid all disloyalties and took decision to follow the God only. They asked what they will be do. Leaders motivated them to repent and renew the covenant. The responds came in the form of covenant renewal. In the Book of Joshua, we can see Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem. (Jos. 24:25). In the Book of Acts, also we can see those who welcomed Peter’s message were baptized, and that day about three thousand persons were added. (Acts 2:41). Through this covenant the people became one in unity. Both Texts project this unity. The people of Israel says together that they will serve the Yahweh our God in the Book of Joshua. The new Israel in the New Testament responded by receiving Baptism in the Book of Acts. The immediate verse shows this unity: Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς (Acts 2:42). This is the identity of the people of God. It can be keep through the faithful covenant relation with God.

3.7 Covenant and Unity

The covenant created a community of disciples out of the mixed multitude ($\text{וְגֵרִים עִבְרָיִם רַב־רָבָא הָאֵלֶּם}$ (Exod. 12:38)) who had escaped from Egypt. This was the basis of their unity in the wilderness years and all through their history. The effectiveness of this unifying factor was maintained by renewal ceremonies. The first renewal was at Moab (

:הַבְּרִית אֲשֶׁר־כָּרַת אִתָּם בְּחֹרֵב: (Deut. 29:1)), just before their entry into the Promised Land. A new unity was created by the admission of people from Transjordan following the defeat of the Amorite kings (וְקִבְצָה מְכֹל־הָעַמִּים אֲשֶׁר הִפְיָצָה יְהוָה אֱלֹהֶיךָ שָׁמָּה: (Deut. 30:3)). The second renewal was at Shechem, when newcomers from Canaan were ready to become full members of the covenant community (Josh 24:1-28).¹⁵² Then we have a question that whether the events in the Book of Acts chapter is a covenant.

3.8 Acts 2 -Covenant

Luke sees the events of Acts 1 and 2 and thus the gift of the Holy Spirit as fulfilling and transforming the Jewish Feast of Pentecost, and raising it to an eschatological level of significance. It thus marks the establishment of a new and final covenant. There are a number of parallels. Each is linked with the Passover that God had worked through the leading protagonist, first Moses and now Jesus. At the last supper Jesus had said: ‘This cup is the new covenant in my blood poured out for you’ (Lk 22:20). In each case there is an escape from slavery. In our Texts it is escape from slavery of sins. It thus seems clear that Luke sees Jesus as a new Moses. As such his presentation is close to that of John who says in his prologue: ‘Indeed, from his fullness we have, all of us, received – one gift replacing another, for the law was given through Moses, grace and truth have come through Jesus Christ’ (1:16-17). The Holy Spirit is the ‘gift’ of God and the Spirit brings grace and truth.¹⁵³

The Spirit is given to form a people, as in Exodus, and the presence of the 12 apostles is a reminder of the 12 tribes that made up Israel. This new people rapidly expanded, with many others – all Jews at first – joining the Church, recognising in the event of Pentecost the fulfilment of God’s promises and the establishment of the new eschatological covenant. Only later did the Gentiles come in (Acts 10).

¹⁵² HAMLIN, *Inheriting the Land*, 189-190.

¹⁵³ BROOKS ANDREW, “Pentecost – a New and Lasting Covenant in the Holy Spirit”, *DF*, Scotland, 2011.

3.9 Structural Comparison

Josh 24:1-28	Acts 2
A. V 24:1 Foreground of the narration.	v.1-4a Foreground of the narration
<p>B. VV. 24:2 – 24:13 Indirect discourse of Joshua to the people about their history.</p> <p style="padding-left: 40px;">24:2-4 God’s faithfulness to the patriarch.</p> <p style="padding-left: 40px;">24:5-7a God’s faithfulness in the escape from Egypt.</p> <p style="padding-left: 40px;">24:7b- 10 God’s faithfulness in the wilderness</p> <p style="padding-left: 40px;">24:11-13 God’s faithfulness in the land of Canaan.</p>	vv. 22-36 Peter’s speech about historical events
C. 24:14 Joshua boldly called for a <i>deep</i> commitment and a <i>true</i> commitment.	v. 36 Peter boldly speak about the death of Jesus for a deep commitment.
D 24: 15 Discourse of Joshua – Choose God or other gods.	v. 38 Peter told people to repent and be baptize.
E 24:16-18 Israel’s Responds	v. 37 Response of the people
F. 24:19-21 Discourse of Joshua and the People	vv. 37-39 Discourse between Peter and the people
G. 24:22-28 Making Covenant.	v. 41 Receiving Baptism - Covenant

3.10 Conclusion

The final conclusion is that the covenant renewal in the Book of Joshua chapter 24:1-28 and Acts 2 have some comparison. There are some similarities what happened in these two texts. We can assume that covenant renewal is required while we violate from the path of God. Fidelity to covenant is required for the relationship with God. Covenant and unity go each other.

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GENERAL CONCLUSION

The main focus of my study, “בְּרִית וְאַקְדוּתָהּ – Comparative Study between Josh 24:1-28 and Acts 2” are an exegetical examination of Josh 24:1-28 and comparative study between these two texts. The objective of this dissertation was to find the real meaning of covenant renewal and what is the need of this renewal in the life of the people Israel, whether it has any relevance in the life of New Israel through the analysis of the book of Acts chapter 2. I will conclude my thesis by raising the great role of keeping covenant faithfully by the people of Israel. Fidelity to God by way of keeping covenant is the central reality which control, and empower the unity amid the People of God. It is the core of our life. So, we should keep unity according to the will of God. We should become the symbol and manifestation of unity through the covenant life.

The study is divided in to three chapters. The first chapter split in to two sections. The first section discusses the previous study on covenant renewal at Shechem and Pentecost event in the Book of Acts. The second section is devoted to the text (Josh 24:1-28) itself and its analysis. It discusses how to delimit a text using various criteria such as change of place, change of scene, change of characters, change of theme etc. Then goes to analyse variant reading of the text and specify which I prefer on the basis of the rules of textual criticism. Source critique alludes it is a Deuteronomistic history. Its form is a historiography in the sense of historical events narrates vv 2b-13. As it is covenant ceremony, it has a ceremonial form. It depicts in the form of an exhortation and dialogue. Then I made syntactical analysis and through it I reached its structure and translation. Finally, this chapter conduct a comparison in between MT, LXX and Peshitta on the present text.

The narrative analysis proper is found in chapter 2. In Josh 24:1-28, the narrator is omniscient. He is aware of everything that’s going on. He is also an undramatized narrator. The reader feels his presence everywhere but can’t see him because he is hidden behind the curtain. The position of the reader is mixed in out pericope: reader elevating, character elevating and even-handed position. A good narrative can combine three kinds

of reader's interest. Jos 24:1-28 is the combination of qualitative or aesthetic interest and practical interest. With regard to characters, God is round character, Joshua is a flat character and twelve tribes are dynamic character. There are also some passive characters in the narration.

In the case of 'point of view' our pericope is dominated by an internal point of view or an internal perspective because it is a story told by an omniscient narrator. Therefore, in the second chapter I tried to show the narrative analysis of the text. It concluded by the theological implication of the text.

The third and the main chapter of this dissertation mainly focus on the comparative study between Josh 24:1-28 and Acts 2. It divided in to two parts. First part depicts covenant, covenant renewal, the common factors found in this covenant renewal in the Old Testament and theological exposition of the Josh 24:1-28. The second part is about the comparison. We can find some comparison between these two texts. Both event carried out in a gathering. In Josh 24 the people gathered together at Shechem under the leadership of Joshua. In Acts also we can see that they gathered in one place. In both event the leaders Joshua and Peter give an exhortation. They reminded the people about their past and make them aware about God's love and about them. They also awaken them to keep faithfulness towards God. In this way they make them ready to reject other gods and to serve and follow God only.

The covenant and unity are the main theme of this work. Covenant renewal is required whenever the people violate from their relationship with God. Covenant relationship help to sustain in unity. When the people of God coming together according to the will of God then there is a covenant ceremony. When studying the present text, we can see that when all the scattered tribes coming together then there is covenant renewal at Shechem. Likewise, the Book of Act also depicts a covenant in the form of Baptism

when the new Israel coming together. Covenant and unity go together. Whenever there is unity there is covenant fidelity and whenever there is covenant relationship there is unity.