

Joshua 13:26

Authorized King James Version (KJV)

And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

Analysis

And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir—This verse delineates Gad's northern boundaries. Ramath-mizpeh (רָמַת הַמִּזְבֵּחַ, "height of the watchtower") served as a military observation point. Betonim (בְּתוּנִים) was a town of uncertain location. Mahanaim (מַחְנֵה, "two camps") holds rich biblical history: where Jacob encountered God's angels (Genesis 32:1-2), later Ish-bosheth's capital (2 Samuel 2:8), and David's refuge during Absalom's rebellion (2 Samuel 17:24).

Debir (דְּבִיר) here refers not to the southern Judahite city but a northern location, possibly Lo-debar. The recurrence of places bearing names like "watchtower" and "two camps" emphasizes the military-defensive character of Transjordan territory. Yet Mahanaim's association with angelic encounter reminds us that those stationed in dangerous frontiers experience unique divine visitations. Jacob saw God's armies at Mahanaim; frontier believers often see spiritual realities more clearly than those in comfortable security.

Historical Context

The territory described extends northward from Heshbon through the highlands of Gilead. Mahanaim's strategic location near the Jabbok River made it a natural administrative center and military stronghold. The site controlled routes between Gilead and the Jordan Valley, explaining its importance in Israelite history as a royal refuge and temporary capital during political turmoil.

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How does Mahanaim's meaning ('two camps'—human and angelic) encourage believers that spiritual realities surround our physical circumstances?
2. What does the prominence of defensive place-names teach about the Christian life as spiritual warfare?
3. How might those in 'frontier' ministry positions today (missionaries, church planters, etc.) relate to the exposed yet privileged position of the Transjordan tribes?

Interlinear Text

וּבְטֻן יָם	וּמִצְפָּה הַ	צָמַת עַד	וּמִקְשָׁב וְ	וּמִקְשָׁב הַ	צָמַת עַד	וּמִצְפָּה הַ	צָמַת עַד	וּמִקְשָׁב וְ	וּמִקְשָׁב יָם
And from Heshbon	H5704	H0	unto Ramathmizpeh	H7434	and Betonim	H993			
H2809									

וּמִקְשָׁב יָם	וּמִקְשָׁב עַד	וּמִקְשָׁב וְ	לְדִבְרֵי						
and from Mahanaim	H5704	unto the border	of Debir						
H4266		H1366	H1688						

Additional Cross-References

2 Samuel 17:27 (Parallel theme): And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

2 Samuel 2:8 (Parallel theme): But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

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