

Joshua 5:11

Authorized King James Version (KJV)

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

Analysis

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

This verse marks a crucial transition: eating Canaan's produce for the first time. The phrase "old corn of the land" (me'avur ha'aretz, מֶעָבוֹר הָאֶרֶץ) refers to stored grain from previous harvests, now available to Israel. The timing "on the morrow after the passover" emphasizes immediate transition from miraculous provision (manna) to natural provision (agricultural produce). "Unleavened cakes and parched corn" connects to Passover observance (Exodus 12:39, 13:6-7) and provided practical sustenance.

The phrase "in the selfsame day" (be'etsem hayom hazeh, בְּעֵצֶם הַיּוֹם הַזֶּה) emphasizes the precise timing—exactly when they began eating Canaan's produce, supernatural provision ceased (verse 12). God's provision is always precisely timed: manna began when needed in the wilderness (Exodus 16), continued exactly forty years, and ceased precisely when no longer necessary. This demonstrates divine economy—God provides what's needed, when needed, for as long as needed, then transitions to new provision methods.

Theologically, this transition from miraculous to ordinary provision illustrates an important spiritual principle: God uses different provision methods in different seasons. Wilderness required daily miracles; Canaan required agricultural labor.

Neither provision method is superior—both are God's gifts. Mature faith trusts God whether provision comes miraculously or through ordinary means. The wilderness generation needed miraculous manna to learn daily dependence; the conquest generation needed agricultural produce to learn faithful stewardship. Both provisions testify to God's care.

Historical Context

The timing coincides with barley harvest season (March-April in the ancient Near Eastern calendar), when the previous year's stored grain would still be available while new crops ripened. The Canaanites fleeing before Israel left behind stored grain that Israel now utilized—a providential provision and down payment on the coming full inheritance of the land.

"Parched corn" (qalui, קָלִי) refers to roasted grain, a common food in ancient Israel. Grain was roasted in the field and eaten as a quick, portable food (Leviticus 23:14; Ruth 2:14; 1 Samuel 17:17; 25:18). This simple fare contrasted with the miraculous manna, which had appeared daily regardless of agricultural cycles. Now Israel would work, plant, harvest, and store—participating in creation's rhythms as God ordained for human life (Genesis 3:17-19).

The transition from manna to agriculture parallels Israel's transition from wandering to settled life, from miraculously-fed nomads to self-sustaining farmers. This required different skills, different work patterns, and different faith expressions. God was preparing them not merely for military conquest but for sustained inhabitation—farming, building, establishing towns, developing trade. The cessation of manna marked maturation from dependent children to responsible adults, from wilderness wanderers to land possessors.

Related Passages

Psalms 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. How does God's transition from miraculous to ordinary provision challenge expectations that dramatic miracles are superior to faithful stewardship of natural blessings?
2. What 'manna seasons' in your life have ended, requiring you to trust God through ordinary work rather than supernatural intervention?
3. How can you cultivate gratitude for God's provision whether it comes through dramatic miracles or through your daily labor?
4. What does this passage teach about spiritual maturity involving transition from dependence on constant miraculous intervention to faithful stewardship?
5. How does understanding that both manna and agricultural produce are equally God's gifts challenge false dichotomies between 'spiritual' and 'secular' provision?

Interlinear Text

וַיֹּאכְלוּ	מִן־הַקֹּמֶחַ	הָאֶרֶץ	מָחָר	הַפֶּסַח
And they did eat	of the old corn	of the land	on the morrow	after the passover
H398	H5669	H776	H4283	H6453
מִצַּת	וְקָלִי	בֶּעָצָם	הַיּוֹם	הַזֶּה:
unleavened cakes	and parched	corn in the selfsame	day	
H4682	H7033	H6106	H3117	H2088

Additional Cross-References

Leviticus 23:14 (Parallel theme): And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.