Judges 1

index this!!!!!

Judges 1:1–36   **Twelve Tribe Update**

Outline of Chapter 1:

Charts, Maps and Short Doctrines:

Doctrines Covered		Doctrines Alluded To	
		Hebron Part I	Bethel

Introduction: In the book of Joshua, Joshua led Israel into the Land of Promise and essentially conquered it. This does not mean that Joshua conquered each and every city; however, Israel conquered enough major cities and killed enough heathen in order to have a solid foothold in the land. Whereas, they could not simply erect cities and settle down; they would be able to erect cities and continue to conquer those around them.

What we have in this first chapter of the Judges is, Israel has begun to settle into the cities given them (Joshua 15–19); and they have begun, in some cases, to conquer the individual cities belonging to them which Joshua had not. However, in many cases, the people were simply settling in and learning to live with their neighbors.

In today's thinking, many would assume that what Israel has done thus far is barbaric; and that learning to live with the indigenous people of this land is the prudent and moral thing to do. Wrong! God did not just arbitrarily give Israel a chunk of land; God gave Israel a chunk of land inhabited by people whose degeneracy was so great as to require—dare I say it?—genocide. Some of these people worshiped Molech. They would construct a statue of Molech and put fire to this statue to heat it with fire; then they would take their own babies and place these babies in the glowing hot arms of Molech as their *reasonable sacrifice* to this god. These are people whose degeneracy had become complete, and God was ready to destroy them.

Furthermore, there were groups of people who absolutely and irrationally hated Israel. Well, their hatred is irrational from a human perspective; however, very rational from the divine perspective. The Jews are God's people—not some localized god whom they build statues to—but the God of the Universe, the God Who created man; the God Who created the universe. Those in the land hated the True God with every fibre of their being; and therefore, hated Israel with the same intense passion. Their negative volition toward God would be revealed in their absolute hatred of Israel. The other evening, I was watching a news-magazine program; and a young Palestinian man, who had been arrested, was being interviewed.[1] He was around 21 and had been arrested at age 17 for attempting a suicide bombing mission. He found a place where there were dozens of Jewish civilians and he walked toward them with the intention of setting off the bomb in his backpack. His bomb did not go off, he was arrested, and now he was being interviewed, several years later. His mother had raised him with the idea that he would die killing as many Jews as possible with his death. He believed that God would create for him 72 virgins whom he would live with after this death. This was his mindset—he had no thought of going to school; no thought of marrying the woman of his dreams and having a family; no thought of finding a job—he wanted to end his own life killing as many Jews as he possibly could, and then get rewarded by his god for doing so. Now, don't misunderstand me—not all Palestinians think in this way. However, there are thousands of them which do. They are raised from their youth to think this way; the hatred of their parents for the Jew is so great, that they would be happy and proud to see their young son die killing Jews.

Israel is a tiny postage stamp of a country in the Middle East. Israel takes up less than one-tenth of 1% of the Middle East. Hawaii is about twice that percentage of the size of the United States. We often have the impression that Israel is a much larger nation in the Middle East, but it is not. It is simply the hatred of many Arabs which makes it seem as though the Jews have taken over some huge piece of land. Their hatred will not even be satisfied if they

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[1] If memory serves, this was the Barbara Walter's *Heaven Special,* broadcast on ABC in December of 2005.

could completely wipe out the Jew in the Middle East, because their hatred is actually toward God, and manifested toward the Jews. This is not new. This goes back to the book of the Judges and before. Man has an old sin nature and some men despise God so much, that they will lash out at anything associated with God. Let me give you a minor example—when a court or school district or a state makes a ruling with regards to evolution being taught in the classroom, try to discuss this from a Christian perspective anywhere on the internet. Although you might have a few who will argue the point with you, a large number of people will verbally lash out against you, calling you names, even disparaging your heritage. They will make a number of assumptions about you: you are brainwashed, you are not very intelligent, you have never thought your position through, and you will go along with whatever someone else tells you. I've been accused of brainwashing my students and of being a lousy teacher with extremely stupid students. Their extreme emotion is palpable.

This is what we had in the Middle East circa 1400–1100 B.C., the time of the judges, but amplified many times. We had groups of people whose hatred for God was all-consuming. Therefore, God was going to wipe some of these tribes out. Now, don't get all flipped-out over this. Israel was a theocracy at that time and God communicated with Israel at that time. This is not the case today; there are no theocracies in this world today in this dispensation. God is not calling upon any nation to commit genocide or to become involved in ethnic cleansing or anything like this. That was something confined to that era, and God was very specific.

As we have studied in the Law, God recognized the rights and dignity of slaves and of foreigners, and Israel was to deal with these sub-groups fairly. How should I explain this? If some person wanders into your church, regardless of their political affiliations and regardless of what they felt about God in the past, you receive them with graciousness. You don't jump all over them for holding this or that incorrect view; you do not castigate them for whatever sins that they have committed which shock you. Their coming into your church indicates some sort of positive volition; and you treat them with the same graciousness as God treated you when you turned to Him. The nation Israel represented God on earth. Therefore, even though this nation was called upon to destroy this or that people; they were also a refuge for those who sought God. A person who came to Israel was a person often in search of God and in search of a relationship with God, just as we find with a person who comes into a church. Therefore, as we examine the book of the Judges, we have to bear these things in mind, and be able to strike a balance in Israel's role. Now, this should not be difficult to do—our God is perfect justice and perfect righteousness; He is also gracious toward us. Anyone who comes to God through Jesus Christ will be saved eternally; anyone who believes in Jesus Christ will spend eternity with God, despite what he or she has done in their life. Just as we can face God as our Savior or as our Judge, so was Israel to her neighbors. As we examine this chapter, and Israel's conquering of this or that city; bear in mind that we are only seeing one side of the picture.

Let me add that, Israel is made up of a variety of believers, and that God dealt with them and their walk as well. Therefore, what happens in the Land of Promise is going to be a reflection of God's relationship to Israel; and some people will be left in the midst of Israel as thorns in their side, to test Israel—but, that is Judges 2, which we will get to in due time.

> Keller: *Immediately after the conquest an astonishing thing happened: the tribes of Israel dug their toes into the ground they had won. They can therefore no longer have been a typical nomadic people. Canaan had experienced invasions of nomads from time immemorial but they had always been merely episodes. The tribes would graze their flocks and then one day they would disappear as suddenly as they had come. Israel, on the other hand, became static, cultivating fields and clearing forests...they gave up their tents and built themselves huts; they settled down among the ruins of the houses in the towns they had conquered. In Debir, Bethshemesh and Bethel remains of their primitive and poverty-stricken furnishings were found on top of the strata which were deposited when the towns were burned down. This break with the past is clearly recognisable from the excavations. Where previously patrician houses and palaces of the long established feudal barons had been standing, there now arose peasants' huts and fences. The massive defence walls show signs of having had necessary repairs done to them.*[2]

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[2] Werner Keller, *The Bible as History* (second revised edition), p. 169.

Joshua has essentially retired after distributing the land. Some commentators never were able to grasp that. They feel as though Joshua had done something wrong because he did not train a man to follow him. Moses appeared to train Joshua; however, Joshua did not appear to train anyone in particular. However, God gave no guidance whatsoever to Joshua in this regard. If he was able to get a man to take his place, fine; and if he wasn't fine. There was no indication anywhere that there needed to be someone to rule over Israel. Israel is a theocracy where God rules Israel. God will inspire judges to rule over disputes and to iron out problems. However, what God does not set up was a man to rule over all of Israel.

With this first chapter of Judges, we begin part I of the three parts of the book of Judges—the introduction and overview. This part I can be broken down into two sections. Chapter 1 just gives us an overall view as to what progress the various tribes made with regards to the divine mandate—*capture and subdue the land*. This first chapter will give us an update as to what each of nine tribes did individually to take the remainder of the land which was their inheritance.

> ZPEB: *[Israel failed] to complete the Conquest, particularly in such strategic areas as the Esdraelon valley (Judg. 1:27, 28), Gezer, the Aijalon valley, Jerusalem (1:21, 29, 35), and the northern coastal plain (1:31). Israelite control was limited to three separate areas—Judah, the central highlands, and a portion of Galilee. Only Ephraim appears to have completed the occupation of its designated area, which accounts for its preeminence during the period (8:1–3; 12:1). The remainder of the tribes were hard pressed to maintain their positions and after were involved in conflict with neighboring countries.*[3]

Levi is not mentioned, as it was not their responsibility to secure their possession. Gad and Reuben are not mentioned, as they controlled the land on the other side of the Jordan. However, for some reason, Issachar is not mentioned either in this chapter.[4] Joshua had taken these tribes through and had conquered enough of the land and enough cities that the individual tribes could settle their area without fear of attack and/or removal. However, in each inheritance, there were additional cities to subdue and groups of peoples to eradicate. Actually, the entire book of Judges deals with the interaction between the Israelites and the Canaanites in the land. In general, vv. 1–26 the most successful that Israel will be, although the success is primarily confined to Judah and to Ephraim. It is downhill from there. The remainder of the chapter will deal with the failure of the other tribes.

Interestingly enough, the chapter will move from the south to the north when naming the tribes of Israel. It almost appears as if we go from the tribes which do the most with what God gives them to those who do the worst. However, between the very successful aggressions of Judah (Judges 1:1–20) and moderately successful aggressions of Ephraim and West Manasseh (Judges 1:22–26), we find the tribe of Benjamin unable to secure Jerusalem (Judges 1:21). However, after that, we appear to generally go in the order of disobedient to more disobedient.

In general, Judah will take the hill country, but will be unable to secure the coastal plain between the mountains and the Mediterranean Sea (vv. 1–12). Joseph will conquer the city of Bethel (vv. 22–26), but will not be able to expel the Canaanites from the rest of their inheritance. In fact, Ephraim, Manasseh, and Zebulun were all unable to conquer the Canaanites living in their inheritance, although they were strong enough to collect tribute from them (or, to make slaves of them) (vv. 27–30). Asher, Naphtali, and Dan actually suffered setbacks or were held to an uneasy co-existence with the Canaanites in their area (vv. 31–34). My guess is that Issachar is not mentioned because this tribe did nothing to secure its inheritance.

Matthew Henry[5] gives us a brief rundown of this first chapter:

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[3] *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 3, p. 156.
[4] In case you are counting thirteen tribes, bear in mind that Ephraim and Manasseh, the two tribes of Joseph, are often dealt with separately as a part of his double inheritance portion. Also, recall that there are *two* Manasseh settlements.
[5] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, Judges 1 introduction. I have added a few things here and there and made a few minor changes as well.

Matthew Henry on Judges 1

This chapter gives us a particular account what sort of progress the several tribes of Israel made in the reducing of Canaan after the death of Joshua. He initiated this great work, and put it into such a posture that they might easily have perfected it in due time, if they had not been wanting in themselves. What they did in order and wherein they came short, we are told in this chapter.

I. The united tribes of Judah and Simeon did bravely (Judges 1:1–20):
    1. God appointed Judah to begin (**Judges 1:1–2**).
    2. Judah took Simeon to act in conjunction with him (**Judges 1:3**).
    3. They succeeded in their enterprises against Bezek (**Judges 1:4–7**), Jerusalem (**Judges 1:8**). Hebron and Debir (**Judges 1:9–15**), Hormah, Gaza, and other places (**Judges 1:17–19**).
    4. Yet where there were chariots of iron their hearts failed them (**Judges 1:19**). Mention is made of the Kenites settling among them (**Judges 1:16**).

II. The other tribes, in comparison with these, acted a cowardly part (Judges 1:21–36):
    1. Benjamin failed (**Judges 1:21**).
    2. The house of Joseph did well against Beth–el (**Judges 1:22–26**), but in other places did not improve their advantages, nor Manasseh (**Judges 1:27–28**), nor Ephraim (**Judges 1:29**).
    3. Zebulun spared the Canaanites (**Judges 1:30**).
    4. Asher truckled worse than any of them to the Canaanites (**Judges 1:31–32**).
    5. Naphtali was kept out of the full possession of several of his cities (**Judges 1:33**).
    6. Dan was straitened by the Amorites (**Judges 1:34**). No account is given of Issachar, nor of the two tribes and a half on the other side Jordan.

At the conclusion of this chapter, Keil and Delitzsch tell us: *The angel of the Lord therefore appeared at Bochim, and declared to the Israelites, that because they had not obeyed the command of the Lord, to make no covenant with the Canaanites, the Lord would no more drive out these nations, but would cause them and their gods to become a snare to them (Judges 2:1–5). From this divine revelation it is evident, on the one hand, that the failure to exterminate the Canaanites had its roots in the negligence of the tribes of Israel; and on the other hand, that the accounts of the wars of the different tribes, and the enumeration of the towns in the different possessions out of which the Canaanites were not expelled, were designed to show clearly the attitude of the Israelites to the Canaanites in the age immediately following the death of Joshua, or to depict the historical basis on which the development of Israel rested in the era of the judges.*[6]

Authorship throughout the book of Judges is difficult to determine. We will operate on two principles: (1) given the previous Scripture written, who is the likely author; and, (2) given what is written in any given passage, who is the likely author. In the book of Genesis, we saw authorship handed off continually, and the likely author was often quite obvious (for instance, who else but Jacob would write Gen. 29?). Because Phinehas led Israel in Joshua 22, and the death of his father is mentioned at the end of the book of Joshua, he would be the most likely candidate to write the end of Joshua (he or his father, Eleazar), and therefore, the beginning of the book of Judges. He ends one book because he is beginning another. It makes less sense for Bob to finish the book of Joshua, and then for Ray to decide he is going to write the book of Judges. It is more likely that this would be accomplished at one fell swoop. Therefore, Phinehas is the person who probably at least began writing the book of Judges.

There is a problem with this theory, and it is that the vocabulary and sentence structure of the end of Joshua is moderately complex; whereas, the vocabulary and sentence structure of Judges 1 is quite simple, if not repetitive.

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[6] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Judges 1 introduction.

One possibility is, Eleazar wrote the final couple chapters of Joshua; and Phinehas wrote the first couple chapters of Judges. This could account for the different style and vocabulary.

At this point, it might be helpful to get a few points on the life of Eleazar, as well as a few points about Phinehas, his son.

Eleazar, the 2nd High Priest

1. Eleazar is the son of Aaron.
2. Therefore, since Aaron is the brother of Moses and his contemporary, so Eleazar would be the contemporary of Joshua.
3. Eleazar would take over as High Priest after the death of his father Aaron (Num. 20:25–28 Deut. 10:6).
4. This means that, Eleazar would act as the High Priest during the time that Joshua was leading Israel into the Land of Promise (Joshua 27:19–21).
5. Eleazar played a prominent role in the division of the land and cities to the various tribes of Israel (Joshua 14:1 17:4).
6. Eventually, Eleazar passed along his spiritual authority to his son Phinehas (Joshua 23:13 Judges 20:28).

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Therefore, we should know a few things about Phinehas:

Phinehas, the 3rd High Priest

1. Phinehas is the son of Eleazar, and the grandson of Aaron.
2. Therefore, since his father was the spiritual authority during the time of Joshua, it follows that Phinehas would assume this spiritual authority around the time of Joshua's death.
3. Phinehas is never associated with a political or military leader, as his father Eleazar was associated with Joshua (and as his grandfather Aaron was associated with Moses).
4. Although the authority of Phinehas as High Priest is never questioned, there are relatively few incidents where Phinehas is mentioned in association with this authority.
5. In Joshua 22, the eastern tribes of Israel build an altar-memorial, which causes some concern for the western tribes. Phinehas was a part of the delegation that went to speak to the eastern tribes, and he apparently did most or all of the speaking.
6. In Judges 20, Phinehas was consulted concerning the success of the attack against the tribe of Benjamin for their evil in Judges 19. Phinehas assures the other tribes of Israel that they will be successful for this particular attack.
7. Apart from these two incidents, we are told nothing about Phinehas and his tenure as High Priest. In fact, we are not even told about his death.

Interestingly enough, we know very little about Phinehas as High Priest, or about the elders of the tribes of Israel who would have been had some power at this time. From his era, Phinehas is the only man who stands out.

That either of these men had a hand in writing Scripture is pure conjecture on my part; however, there are no other likely candidates.

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

Almost every commentator around assumes that Joshua dies, and then the events of Judges 1 take place. This is but one narrow option. The first couple verses can be an introduction to the entire book, the author now aware that what is recorded will result in a book, and possibly aware that this book will become a part of the cannon of Scripture (something which Joshua seemed to grasp immediately and something that Moses was not hip to until the last month or so of his life).[7] I want for you to consider the possibility that this author has picked up the pen

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[7] The rationale for this has already been covered in the book of Deuteronomy and the book of Joshua.

following the death of Joshua and is now recording events which Joshua did not, although some of these events took place during Joshua's life. The first two verses of this book would act as (1) an introduction to the book of Judges; and, (2) indicate why this is being recorded by someone else. Joshua's death will be mentioned again in Judges 2. Why would an author do that unless it was to orient his readers to time? Therefore, for awhile, we will assume that Phinehas is writing this (or, whoever wrote the final chapters of Joshua), and we will entertain the possibility that Judges 1 took place during the lifetime of Joshua. Another point to consider when placing this in time: does it make sense for Israel to have gone to war against the Canaanites and the Amorites in the land, and then to take 15–30 years off before mounting an attack against enemies that they are living next to? Recall that this is the generation of promise, not the gen X'ers. Also recall that Caleb is alive and strong, as healthy as ever. Is there any reason to think that Caleb would wait for his friend to die before he did anything in his land? You must read the Bible with some concept of logic and continuity. Given Caleb's disposition and faith, it would seem likely that two months into the land, he would be looking to take the cities and areas not already dominated by Israel. The other tribes have a momentum going. It would be most likely that they would immediately launch an attack on the unconquered cities.

You will note that there is some actual arrangement with regards to the birth and the mothers of the tribes covered. Gad and Reuben are not mentioned, as they are on the other side of the Jordan and they had moved into land which was essentially conquered. Levi is not mentioned because Levi does not have a particular area, but occupies several cities and is responsible for the spiritual aspects of Israel. Judah and Simeon were born of Leah, of the first four of Jacob's sons which were born. Caleb was a part of this tribe. Benjamin and Joseph were the last two sons born, both to Rachel, whom Jacob loved. Zebulun was born to Leah (along with Issachar who is not mentioned in this chapter); Asher was born to Leah's maid Zilpah; and Naphtali and Dan were both born to Bilhah, Rachel's maid. It is important to recognize that what this chapter deals with is organized by tribe, not by time.

Judah and Simeon Move Against the Canaanites and the Perizzites in Bezek

In this first section, we begin with our focus on the tribes of Judah and Simeon. In fact, in vv. 1–8, we will follow one particular campaign against the city of Bezek, with the result that the king of Bezek will be evangelized. If you will recall from the introduction, you must be able to balance out God's judgment of these heathen people with His offer to take them to Himself. All unbelievers will spend eternity in hell, eternity separated from God; however, anyone who wants a relationship with God can attain that status by simply believing in Jesus Christ, an act which can take as little as a few seconds. This option to face God's judgment or God's grace is before all men, which option will be emphasized in the first 7 verses of this chapter.

Slavishly literal: Relatively literal:

And so he was after a death of Joshua: **And so it was after the death of Joshua:**
And so inquired sons of Israel by Y°howah, to   **And so the sons of Israel inquired by Y°howah,**
say, "Who will go up for us against the Judges **saying, "Who will go up for us against the**
Canaanite the first to fight against him?" 1:1 **Canaanite; the first to fight against him?"**

And so it came to pass after the death of Joshua:
And the sons of Israel inquired of Jehovah, "Who will first go up for us against the Canaanites and fight against them?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	After the death of Josue, the children of Israel consulted the Lord, saying: "Who shall go up before us against the Chanaanite, and shall be the leader of the war?"
Masoretic Text	And so he was after a death of Joshua: And so inquired sons of Israel by Y^ehowah, to say, "Who will go up for us against the Canaanite the first to fight against him?"
Septuagint	And it came to pass after the death of Joshua, that the children of Israel inquired of the Lord, saying, "Who shall go up for us first against the Chananites, to fight against them?"

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	After the death of Joshua, the Israelites asked the LORD, "Which of our tribes should attack the Canaanites first?".
The Message	A time came after the death of Joshua when the People of Israel asked GOD, "Who will take the lead in going up against the Canaanites to fight them?".

Mostly literal renderings (with some occasional paraphrasing):

HCSB	After the death of Joshua, the Israelites inquired of the LORD, "Who will be the first to fight for us against the Canaanites?"

Literal, almost word-for-word, renderings:

ESV	After the death of Joshua, the people of Israel inquired of the LORD, "Who shall go up first for us against the Canaanites, to fight against them?"
Young's Updated LT	And it comes to pass, after the death of Joshua, that the sons of Israel ask at Jehovah, saying, "Who goes up for us unto the Canaanite, at the commencement, to fight against it?"

What is the gist of this verse? After the death of Joshua, Israel had to determine what to do next. They inquire of Jehovah God who will fight against the heathen in the land.

Judges 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
ʾachărêy (אַחֲרֵי) [pronounced *ah-kuh-RAY*]	*hinder parts; behind, after; following; after that, afterwards*	preposition; plural form	Strong's #310 BDB #29

Judges 1:1a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
mâveth (מָוֶת) [pronounced *MAW-veth*]	*death, death [as opposed to life], death by violence, a state of death, a place of death*	masculine singular construct	Strong's #4194 BDB #560
Yᵉhôwshûaʿ (יְהוֹשֻׁעַ) [pronounced *yᵉhoh-SHOO-ahǵ*]	*whose salvation is Yᵉhowah or Yᵉhowah is salvation;* transliterated *Joshua* or *Yeshuah*	masculine proper noun	Strong's #3091 BDB #221

Translation: And so it was after the death of Joshua:... We begin with the phrase, *And it came about after the death of Joshua*. It would seem clear enough on the first read that first Joshua dies, and then this chapter takes place, which is the position that many exegetes take.[8] However, as I mentioned before, I don't necessarily see it that way. I see this more as a title to the book.[9] This is a general introductory phrase to the entire book—not necessarily to this chapter. To be honest with you, I had no idea if anyone agreed with me that these events took place during the lifetime of Joshua. However, this is how I read the passage.

> Barnes comments: *From i. 1 to ii. 9 is a consecutive narrative, ending with the death of Joshua. Hence the events in this chapter and in ii. 1–6 are to be taken as belonging to the lifetime of Joshua*.[10] Keil and Delitzsch comment: *the book of Judges takes up the thread of the history where the book of Joshua had dropped it*.[11]

What we have at the beginning of this book is somewhat of a title for the entire book. It was fitting that it began where the book of Joshua left off, topic-wise. A small portion of Judges occurred during Joshua's lifetime (up to Judges 2:9), but the majority of the book occurred after. The author of the book of Judges (or, at least of this first portion) **begins writing after** the death of Joshua; however, his subject matter is not completely confined to what took place after the death of Joshua. My thinking is, this is Phinehas, who wrote the final chapter of Joshua (more or less), and has begun to give an overview. "Joshua has died, and now I am going to continue with the history of Israel and her relationship to God." Phinehas is not going to necessarily pick up the narrative at Joshua's death, because there would be a period of time when Joshua was old and not leading his troops into battle. There would be a period of time when Joshua would be in a state of retirement—albeit, not necessarily as long as the retirements which we enjoy at this time. Things would take place during this retirement and continue beyond Joshua's death. That is the book of Judges. Judges 1 is going to give us an overall view of what took place while Joshua was in retirement, and there would be some overlap with his death. Now, the reason that we can reasonably postulate this is, Joshua's death will be mentioned specifically in Judges 2:6–9. A reasonable hypothesis is, his death is covered by way of giving us a point in time for Judges 2. So, Judges 1 occurs during Joshua's retirement and after his death; and the remainder of Judges takes place after Joshua's death.

Bear in mind, the incidents recorded in this book, apart from his death, do not involve Joshua at all, so, topically, they fit in better with this book than they would have with the book of Joshua, even though a short portion of this book did take place during his lifetime.

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[8] E.g., Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:1; Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:1; Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, Judges 1:1.

[9] I've since found out that ZPEB takes the same position: *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 3, p. 741.

[10] *Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 415.

[11] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 183.

Judges 1:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute*	3rd person masculine plural, Qal imperfect	Strong's #7592 BDB #981
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217

Translation: ...And so the sons of Israel inquired by Yᵉhowah,... My thinking is that this would be by the use of Urim and Thumim, the method given by God to Israel to ask God's direction in any matter.

> Zodhiates explains: *the phrase "asked the LORD" is found only in the books of Judges and Samuel. The civil ruler of Israel had the right to ask the high priest to consult the Urim and the Thummim for him (Num. 27:21). This was the means which God set up for the judges, and later the kings, to know His judgment on any particular matter.*[12]

Num. 27:21 reads, incidentally: "Furthermore, he [this was a reference to Joshua] will stand before Eleazar the priest, who will inquire for him by the judgment of the Urim before Jehovah. At his command they will go out and at his command, they will come in, he and the sons of Israel with him, even all the congregation." However, despite the context of Num. 27:21, this also gives us a general understanding of how Israel could inquire of God. Since Joshua is not in the picture at this time, it would be reasonable that elders from the various tribes have gone to Phinehas, the current High Priest, in order to determine what they should do. Eleazar (the father of Phinehas) has died by the time this is written; and these events either take place during his retirement or after his death. Phinehas, at this time, would be an old man, but still in a position of leadership. He is the most likely person to have recorded these events and to have been approached to determine the will of God.[13]

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[12] *The Complete Word Study Old Testament;* Dr. S. Zodhiates; ©1994 AMG Publishers; p. 642.

[13] Barnes believes that Eleazar is the go-to guy in this verse. Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Judges 1:1. Gill, on the other hand, believe this to be Phinehas in Shiloh: Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:1. Josephus also reported that Phinehas was the person through whom God spoke. Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, Judges 1:1.

Judges 1:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	Qal infinitive construct	Strong's #559 BDB #55
Literally, this means *to say,* but this does not necessarily mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression *to wit* or *meaning, namely, by interpretation, to explain, that is, in other words.*[14]			
mîy (מִי) [pronounced *mee*]	*who, whom;* occasionally rendered *how, in what way*	pronominal interrogative; the verb *to be* may be implied	Strong's #4310 BDB #566
ʿâlâh (עָלָה) [pronounced *ĝaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	3rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person plural suffix	No Strong's # BDB #510
ʾel (אֶל) [pronounced *el*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ĝuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	Adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

Translation: ...saying, "Who will go up for us against the Canaanite;... This is an interesting general question, as there are Canaanites all over the Land of Promise—in nearly every territory of every tribe. What will be apparent is, only Judah and Simeon will move against the Canaanites; so that God, through Phinehas, will direct Judah to take the cities in its territory from the Canaanite. Apparently, the other tribes will sit back while this is going on.

Despite the fact that this might seem to be an unusual question, realize that there is no set military leader who stands out after Joshua. Joshua is either retired or dead at the time that these events take place; and is not going to be leading any tribe of Israel anywhere. Therefore, the tribes of Israel must get some kind of direction for their lives.

Gill suggests that the Israelites needed more land to farm and more space to live in[15], but that is not the case here at all. They have just conquered the Land of Promise and are about to move into their territories distributed to them by Joshua. They realize that God has guided them and has been with them throughout the past 40+ years, and it seems reasonable to them to determine what should be done next. They seem to be aware that rooting out the Canaanite population is still a part of God's plan for them.

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[14] When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

[15] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:1.

Judges 1:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tᵉchillâh (תְּחִלָּה) [pronounced *tᵉ-khil-LAW*]	*beginning, first, in the beginning; previously, prior to; at the commencement of*	feminine singular noun with the definite article	Strong's #8462 BDB #321
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1ˢᵗ person plural suffix	No Strong's # BDB #510
lâcham (לָחַם) [pronounced *law-KHAHM*]	*to engage in battle, to engage in war, to wage war; to fight, to battle*	Niphal infinitive construct	Strong's #3898 BDB #535
bᵉ (בּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity with the 3ʳᵈ person masculine singular suffix	No Strong's # BDB #88

Translation: ...[who will be] the first to fight against him?" After the word *Canaanite* we have the definite article and feminine singular of tᵉchillâh (תְּחִלָּה) [pronounced *tᵉ-khil-LAW*], which means *beginning, first; previously*. What this might imply is that what follows occurred previously—that is, prior to the death of Joshua. The only problem with that is that this falls within a quotation. However, it would make more sense for this question to have been asked soon after settling into the inheritance of the land, rather than several decades later. Young renders this *at the commencement*.

Keil and Delitzsch explain that this refers to which tribe would initiate the attack upon the Canaanites, as opposed to which tribe would take the lead in the attack upon the Canaanites. In other words, Judah (v. 2) would be the first of the tribes to initiate the campaign against the Canaanites or to take the lead, but that they would not be considered to be the tribe over the other tribes; this does not imply that they are the foremost of the other tribes or that they had somehow assumed a position of commander-in-chief of the other tribes.

There are two basic viewpoints with respect to time. (1) Joshua died and now Israel has decided to take the remainder of the land which God has given them; or, (2) Joshua hasn't died, but this is written after he died; at the time of the writing, Joshua is in semi-retirement. Israel is on a roll; they just conquered enough of the land to be able to settle in it without fear for their lives. They are fully aware of God's help and guidance. They are pumped militarily. Furthermore, God has ordered them to take the land and cities which remain. They were not to co-exist with the peoples of the land. So, which is most logical: (1) within a year or two, they move against those who remain in the land, or, (2) they cool their hills for a few decades, see fewer and fewer signs from God, and suddenly decide, en masse, to attack their enemies separately? In this chapter, we have a progress report[16] on all of the tribes of Israel. Since Joshua's death is mentioned again in the second chapter, my thinking, obviously, is that all of this took place prior to his death, but while he was in semi-retirement.

The last verb is the Qal imperfect of *to go up, to ascend, to rise*. Given all the times we have seen this verb, it seems that it is used figuratively as well. That is, not for people physically going *up,* but that this is often used for going into battle against someone, or to aggressive movements made by an army (here, the Israelite army). Although the NIV Study Bible says that Israel has been camped in Gilgal (800 ft. Below sea level), and that they are

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[16] You can tell I've been a teacher too long.

going up against Canaanites who live in the hills and on tells (2500–3500 ft. high), this is an incorrect interpretation of this verse. First of all, Israel has been camped in Shiloh during the final portion of Joshua (Joshua 18:1) and the priest and the tabernacle appear to be in Shiloh as well and this is where they would go to ask of the Lord (Num. 27:21 Joshua 18:1 22:12–13). Now, all of that aside, most of the time, it would make sense for Israel to *go up* against the Canaanites, as they are generally parked upon a tell in a fortified city.

Now, there is an important implication here. I want to place this in a time-line of sorts. If the tribes are in their separate areas at the time of this verse, why on earth would the tribe of Judah, with Simeon living in his midst, travel to Shiloh, and ask *who* will go up against the Canaanite? The answer will be *the tribe of Judah* (v. 2), and then Judah will ask the tribe of Simeon to go with them (v. 3). Do you see the logical problem? Is Judah, in his own area, living side-by-side with Simeon, going to go to Shiloh and ask which tribe should go against their enemies? It makes no sense.

Wesley equates this attack with the first judge, Othniel, in Judges 3:9–13.[17] However, in this chapter, Israel appears to be the aggressor; and, in Judges 3, Israel appears to be responding to servitude. In our chapter, it is very clear as to who goes up from Israel and whom they capture. In Judges 3, it appears to be a different enemy altogether, and the fighting does not appear to be confined to Judah and Simeon only.

What is a distinct possibility is that this takes place immediately after Joshua's farewell address in Joshua 23 (Joshua 24 is *not* his final words to Israel). The land has been conquered, more or less; the cities and areas distributed to the various tribes; and Joshua, old and advanced in years, calls the elders of Israel to hear him. Interestingly enough, Joshua warns Israel to remain separate from the peoples still in the land and adds, "Know with certainty that Jehovah your God will not continue to drive these nations out from before you, but they will become a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which Jehovah your God has given you." (Joshua 23:15). It would be reasonable that, at the conclusion of this message, the elders go before Phinehas and ask for direction ("Who will go up against the Canaanite?"). This is also in agreement with early occurrences of the book of the Judges (Judges 20:18, 28; where the tribes ask who should take the lead against the tribe of Benjamin).[18]

Now, since Bezek (v. 4) is not mentioned in the book of Joshua, then this would not make sense for this to take place during the initial southern campaign. Therefore, the only logical time frame for this to have occurred would have been between the time of the southern campaign and prior to the moving into the land. Therefore, when it said that the tribes went to inquire about *who* should go up, this means that they would have been gathered together in one place. Nothing is said about the gathering of Israel to any particular place. This gives us two possibilities: (1) this occurred immediately after the distribution of land; or, (2) the incidents in vv. 1–8 took place immediately after the funeral and mourning for Joshua (which no doubt would have involved the gathering of the tribes). Although the first option is the most likely, as the tribes had just returned from a very successful 7 year campaign throughout Palestine, were pumped, and knew where there were pockets of resistance, I do allow that the latter option is a reasonable possibility. In the latter case, the incidents recorded in these first twenty verses are not necessarily a chronological progression of this particular attack, as v. 8 could have occurred at any time before or after v. 7 (which takes with it the incidents which follow).

Application: Let me give you some personal background here and make an application. God gives us spiritual gifts which may or may not be related to where we are in our lives. I have spent over 20 years, at this point in time, teaching Geometry, and, in that course, the logical progression of thought (proofs). Although the trend in education was to move away from that emphasis, I have always seen it as the most important aspect of the geometry course. Because of that, I have trained myself to think fairly logically and linearly. When I read some commentaries and systematic theologies (and I am not referring to those which I make frequent reference to), I often see a distinct lack of logic. Or, statements which give important clues as to time and place are ignored, or passed over without a single thought. Most of you and most commentators read this, see the *death of Joshua,* and just assume that vv. 1–8 or 1–20 took place after his death. When I see *theologians* (and I use this term very loosely in this context)

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[17] John Wesley; *Explanatory Notes on the Whole Bible;* courtesy of e-sword, Judges 1:1.
[18] Judges 17–21 actually take place early on in the time period of the Judges.

speak of the tongues spoken by men in this century as *the tongues of angels,* citing I Cor. 13:1, I think to myself, *do you have even the slightest contextual clue?* What I am saying is that God has prepared me to do what I am doing. Bob Thieme Jr.'s military background prepared him for what he was going to do. God has a plan for our lives and the spiritual gift that he gives us and the road that He has for us is often intertwined with who are what we are and what we have gone through. Having no formal theological training (apart from being spiritually raised in Bob's church), and having no formal training in the original languages, I approach exegesis differently than do most people. When I examine a particular word's meaning, I am not trapped by what I have memorized in a vocabulary test; I look at it a fresh, in several contexts, and often put a fresh spin on the word, or catch a nuance that may have been lost (don't get me wrong; I don't do this with each and every word; I am thinking here on the lines of one out of ever 100–200). Furthermore, when I read a verse like this, it often sets my logical gears in motion, and I begin thinking about things that most people don't. None of the commentaries which I have (and they are excellent) discuss time and place based upon the simple sentence *who will go up first for us against the Canaanites?* This is a sentence which cries out for immediacy. This is not some event that, twenty, thirty or forty years after the distribution of land, the Israelites decide to get together and take the land.

God has given you a spiritual gift, if not several; and He has given you some sort of life, vocation, environment. God has also made His Word available for you to study (and, 99% of the time, this is going to be under a pastor-teacher). God mixes the ingredients and has set things up so that your life with have meaning and direction.

Yesterday afternoon, I spent some time with a very intelligent young man who felt his life was in shambles and that he had no idea what to do with it, and he blamed someone else for the result. He had goals, he had not come anywhere close to attaining these goals. Now, if you are a believer, and you stay in fellowship for long periods of time, and you ingest God's Word (again, via a pastor-teacher), indecision, ennui, confusion, complete and total frustration, and directionless wandering are not a part of your life. Now, certainly in my life, there are situations which I wish were different, things which I would have preferred to zig, but they zagged instead; and frustrations. However, on a day-to-day basis, I am not the least confused when it comes to what I need to do that day. I know that I must take in God's Word (and I need to emphasize and re-emphasize, that this was after a period of 20+ years under the ministry of a pastor-teacher, studying an hour each and every day), and then pretty much everything seems to take care of itself. What I am saying, is that, given your background and your spiritual gift, you don't have to spend your life in confusion and frustration. God has made it possible for you to begin right where you are right now and to deal with the problems in your life. This is done simply by remaining in His Spirit (regular confession of your sins to God) and by taking in His Word on a daily basis.

I dated a gal who once gave verbally me a list of the important things in her life, and God, of course, was #1. However, she didn't believe she needed to study His Word on a daily basis. Putting God first is not making a list and placing His name at the top; it is not answering *God* when asked what is most important in your life. It is not even asking yourself *what would Jesus do in a situation like this?* God has given us a textbook for our life. He has given us the means to grow spiritually and to orient to this life. We live in the Devil's world—you are blind if you can't look around you and see how evil and awful things are. If you can't see the degeneracy of man everywhere you look, you are walking around clueless. If you don't see the pain and the suffering and the complete confusion which makes up this life, then you are in some sort of dream world. We are in a battle; we are in a war; it is serious business. If God's Word and rebound[19] are not a part of your daily walk, then you are not getting any of the direction that God has for you for your life. You are instead carrying around a sign that says, *I want to learn the hard way*. You might as well carry an upright metal pole out to a hill in the middle of an electric storm.

Let's return to exegesis:

And so said Y^ehowah, "Judah will go up. Behold, I have given the land into his hand."	Judges 1:2	**And Y^ehowah said, "Judah will go up. Behold, I have given the land into his hand."**
So Jehovah answered, "The tribe of Judah will go up. hand."		**Observe that I have given the land into their hand.**

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[19] The personal confession of your sins to God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text   And so said Y^ehowah, "Judah will go up. Behold, I have given the land into his hand."

Septuagint   And the Lord said, "Judas shall go up: behold, I have delivered the land into his hand."

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV   "Judah!" the LORD answered. "I'll help them take the land."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   The LORD answered, "Judah's troops will go first. I am about to hand the Canaanites over to you."

Literal, almost word-for-word, renderings:

WEB   Yahweh said, Judah shall go up: behold, I have delivered the land into his hand.
Young's Updated LT   And Jehovah says , "Judah will go up; lo, I have given the land into his hand."

What is the gist of this verse? Jehovah God tells Israel that Judah will be the first to go up against the Canaanites; and that He has given the land belonging to them into their hands.

Judges 1:2a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217

Translation: And so Y^ehowah said,... More than likely, God was asked through Urim and Thummim. There was a breastplate with twelve stones, each one representing a different tribe. Whether what is said here was audible to, say, Phinehas, or whether it was the result of the response of Urim and Thummim, along with Scripture being quoted, it is hard to tell. However, we do not have a particular person mentioned, which would indicate to me that it is a matter of using Urim and Thummim. Also, the time frame, as mentioned previously, is probably immediately after the distribution of land, prior to the tribes leaving Shiloh. Barnes suggests that the high priest involved here is Eleazar and not Phinehas, his son; given that we find Phinehas in Joshua 22:30 and Judges 20:28, it is my opinion that this would be Phinehas. This would agree with the time frame which I have proposed.

Judges 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y^{e}hûwdâh (יְהוּדָה) [pronounced *y^{e}hoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
ʿâlâh (עָלָה) [pronounced *ġaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	3rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748

Translation:...“Judah will go up. Judah was the first tribe to be assigned territory and is the first tribe to go off on its own to begin the mop up operations in Palestine. Essentially, Judah is assuming a leadership role, as Jacob predicted in Gen. 49:8–10: “Judah, your brothers will praise you. Your hand will be on the neck of your enemies and your father's sons will bow down to you. Judah is a lion's whelp; from the prey, my son, you have gone up. He crouches, he lies down as a lion and, as a lion, who dares to rouse him up? The scepter will not depart from Judah nor the ruler's staff from between his feet until Shiloh comes.” Let's take a look at these brothers in the order that they were born: Reuben is somewhat isolated on the other side of the Jordan, and has never really assumed a clear, older brother, leadership role with regards to the other tribes. Simeon appears to have no backbone or leadership potential, and Levi's leadership is spiritual. That takes us to the fourth son of Leah and Jacob, Judah.

Judah, in many ways, has become the preeminent tribe.	
The Preeminence of Judah	
Scripture	**Incident**
By Prophecy	Reuben was bypassed as preeminent, even though he is the firstborn. He did not show any leadership with regard to Joseph (Gen. 37). He was the kind of man who attempted to be all things to all people, and, as a result, would not take a true moral stand (see Gen. 49:3–4). Simeon and Levi acted on revenge motivation fueled by mental attitude sins, and a leader cannot be led by his old sin nature (Gen. 34 49:5–7). Judah was the 4th born, yet became the leader of the 12 tribes—prophesied by Jacob (Gen. 49:8–10).
Population	Judah was the tribe with the largest population—even larger than the combined tribes of Manasseh and Ephraim in the first census (Num. 1:20–43 26:7–51).
Land Size	Judah receive the largest land area and the most cities (Joshua 15).
In War	After taking the land, Judah is the first to move against the heathen population within his land (Judges 1:1–10).
Dynasty	Although the tribe of Benjamin will have the first nationally recognized king in Saul, his dynasty will be ended and a dynasty from the tribe of Judah permanently established (1Sam. 9:19–21 12:13–25 15:22–23). The Judæan dynasty will begin with David and continue until the 5th Cycle of Discipline[20] is applied to Judah, as the southern kingdom.
In the Psalms	The Psalmist Asaph also sees the tribe of Judah is preeminent: And He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion which He loved. And He built His holy place like high palaces, like the earth which He has founded forever (Psalm 78:67–69).

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[20] This is some of Bob Thieme Jr.'s technical vocabulary. It refers to the maximum discipline being given to a nation by God, which is being militarily conquered and then dispersed as slaves into other lands. See Lev. 26:27–39.

The Preeminence of Judah	
Scripture	**Incident**
Prophesied as the tribe of the Messiah	The Messiah is called a shoot from the stump of Jesse (David's father) in Isa. 11:1:1–5. God would raise up a righteous Branch for David, and He will be called *The Lord our Righteousness* (Jer. 23:5–6).
The Confirmed Tribe of the Messiah	Jesus Christ was born into the royal line of Judah and His adoptive father was in the royal line of Judah as well. Matt. 1:1–17 Luke 3:23–38 Heb. 7:14
From the deathbed prophecy of Jacob to the birth of Jesus Christ, the tribe of Judah has been seen as the preeminent tribe of Israel.	

Also, let me mention the obvious—*Judah* refers to a tribe, even though we will find masculine singular verbs throughout in association with Judah. Judah does not refer to Abraham's son Judah, who had died approximately a half a millennium ago.

Judges 1:2c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
hinnêh (תֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, note, take note; pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	1st person singular, Qal perfect	Strong's #5414 BDB #678
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, ground, soil*	feminine singular noun with the definite article	Strong's #776 BDB #75
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: Behold, I have given the land into his hand." God assure victory. We do not know exactly what questions were asked or if God spoke directly, in some way, to Phinehas. It is an interesting phenomenon for God to speak to this matter, and yet for there to be no record as to the mechanics, something which holds true throughout most of the Bible (some notable exceptions being, God speaking directly to Moses as a man speaks

to a man; or speaking in dreams to Samuel). It is reasonable that this could be ascertained via *yes or no* questions employing Urim and Thummim (which still does not give us much by way of mechanics).

I should also point out that it is interesting that this piecemeal approach is taken. The tribes do not altogether take the land which was given them—moving as individual military units against the Canaanites in the land; but it is decided that Judah will move first to unseat the remaining heathen in her land.

And so said Judah to Simeon his brother, "Come up [together] with me into my allocation and we will fight against the Canaanite and I will go [together] with you into your allocation." And so went [together] with him Simeon.	Judges 1:3	**Judah said to Simeon, his brother, "Come up together with me into my allocation and we will fight against the Canaanite, then I will go together with you into your allocation." So Simeon went together with him.**

So Judah said to Simeon, his brother, "Come and join me in my allocation and together, we will fight against the Canaanites who are there. Afterward, I will go with you into your allocation to do the same." Simeon, therefore, went with Judah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so said Judah to Simeon his brother, "Come up [together] with me into my allocation and we will fight against the Canaanite and I will go [together] with you into your allocation." And so went [together] with him Simeon.
Septuagint	And Judas said to his brother Symeon, "Come up with me into my lot, and let us array ourselves against the Chananites, and I also will go with you into your lot." And Symeon went with him.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	The people of Judah went to their relatives, the Simeon tribe, and said, "Canaanites live in the land God gave us. Help us fight them, and we will help you." Troops from Simeon came to help Judah.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	Judah said to his brother Simeon, "Come with me to my territory, and let us fight against the Canaanites. I will also go with you to your territory." So Simeon went with him.

Literal, almost word-for-word, renderings:

HNV	Yehudah said to Shim`on his brother, Come up with me into my lot, that we may fight against the Kena`anim; and I likewise will go with you into your lot. So Shim`on went with him.
WEB	Judah said to Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with you into your lot. So Simeon went with him.

And Judah says to Simeon his brother, "Go up with me into my lot, and we fight against the Canaanite—and I have gone, even I, with you into your lot." And Simeon goes with him.

What is the gist of this verse? The tribe of Judah asks the tribe of Simeon to join in the fight against the Canaanites. Recall that the tribe of Simeon is within the territory of Judah. The alliance Judah offers is, "You go with us to help us right the Canaanites in our territory, and we will go with you to fight the Canaanites in your territory."

Judges 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yᵉhûwdâh (יְהוּדָה) [pronounced *yᵉhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person plural suffix	No Strong's # BDB #510
Shimᵉʿôwn (שִׁמְעוֹן) [pronounced *shimᵉ-ǴOHN*]	*hearing, one who hears* and is transliterated *Simeon*	masculine proper noun	Strong's #8095 BDB #1035
ʾâch (אָח) [pronounced *awhk*]	*brother, kinsman* or *close relative*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #251 BDB #26

Translation: Judah said to Simeon his brother,... Recall that first, Judah was given a huge portion of land from the land of Canaan; then a portion of their land in the central southern area of Judah, was given to Simeon (Joshua 19:1–9). Therefore, since Simeon lives in the center of Judah, it makes sense for them to act in concert.

Judges 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עָלָה) [pronounced *ǵaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	2nd person masculine singular, Qal imperative	Strong's #5927 BDB #748

Judges 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 1st person singular suffix	Strong's #854 BDB #85
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
gôrâl (גוֹרָל) [pronounced *goh-RAWL*]	*allocation, lot (or, lots), [land] allotment, portion, recompense, retribution*	masculine singular noun with the 1st person singular suffix	Strong's #1486 BDB #174

Translation:..."Come up [together] with me into my allocation... The twelve tribes had fought together side-by-side for seven years. It makes logical sense for them to join forces in one way or another in order to take out the remaining Canaanites in their respective properties. Simeon's portion of land came from the midst of Judah (Joshua 19:1).

Judges 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
lâcham (לָחַם) [pronounced *law-KHAHM*]	*to engage in battle, to engage in war, to wage war; to fight, to battle*	1st person singular, Niphal imperfect with the voluntative hê	Strong's #3898 BDB #535
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	Adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

Translation: ...and we will fight against the Canaanite... There are two things in the beginning of this chapter which are encouraging: first, Judah is immediately getting down to taking care of business. There was no implication that Israel, once having taken the land, would be able to take a long and leisurely vacation. The tribes were still to go into their individual parcels and to eradicate the Canaanites which were there. Judah got right to this responsibility. The second encouraging act here is that Judah does not seem to acknowledge any sort of problem with Simeon having taken a portion of their land in the allotment, and there seems to be no bitterness on the part of Simeon that somehow they got shortchanged because they were given a few cities within the inheritance of Judah. We don't have any evidence of a marring of this relationship, as we did, for instance, with the tribe of Manasseh, which complained about their inheritance (Joshua 17:14–18).

Now, I realize that what we find in the Old Testament rubs some people the wrong way. How could God condone the wholesale destruction of this or that people, as we find in Ex. 33:2 or Deut. 20:17? Therefore, please allow me to repeat some remarks from Joshua 6:

The Wholesale Destruction of the Indigenous Heathen in Palestine

At this point, many people object to Joshua's wholesale slaughter of the people of Jericho, including the children, as needlessly harsh. First of all, your problem is not with Joshua but with God. Joshua was following the orders which God delivered to him. What Joshua had done thus far in response to God's orders would have seemed to be pretty unusual. He has two million people who he rouses one day and they stand on the shore of the Jordan River during the torrent season and he sends his priests carrying an ark out to the water to stand as a prelude to crossing the Jordan. Then, in order to conquer the well-fortified city of Jericho, Joshua sends his troops marching around the walls again with the ark of God for seven days. These are not tactics that I would have chosen in order to enter the Land of Canaan and then to conquer its most fortified city. However, Joshua simply did what God told him to do. Our lives are quite simple. There are a great many mandates in God's Word that if we followed them, we would eliminate about 90% of the problems that we have. A very small example: if we as a society obeyed God's laws in the realm of our sexual behavior—that is, if we had sex only within the confines of marriage, if we did not divorce and if we did not engage in homosexual behavior—we would virtually wipe out sexually transmitted diseases in a generation; we would raise a generation of well-adjusted children (which we have not had for decades), we would almost completely eliminate the AIDS virus. Our marriages would be much stronger and more stable as they would be based upon friendship rather than upon lust.

God's mandate to destroy all of the people in Jericho was based upon God knowing all of the facts and being able to examine every single possible result which could occur. Not one single person was killed who was not given full opportunity to believe in Jesus Christ. Had any of those people been allowed to live and given another two hundred years with the opportunity to believe in Christ, they would not have done so (assuming that they did not during that last few moments of their lives). What was guaranteed was that had any of them been allowed to live, their absolute degeneracy would have infected a significant portion of Israel to the grave detriment of God's people. *This severe measure of killing every living thing was taken to prevent alien elements of Canaanite culture and worship, on the basis of their total corruption before God, from infecting Israel.* Perhaps this would be easier understood if given some specifics: the Canaanites and Amorites were involved in child sacrifice (Lev. 18:21, 24, 26). God gave them 400 years to change their minds about their evil behavior; and it was obvious that they all knew about the Israelites and God working on their behalf (Joshua 2). We have no idea as to how many sexually transmitted diseases would have been found in its inhabitants. Some of these are genetically transmitted, meaning that many of the children could have been infected. Such an outbreak could have decimated the population of Israel.

Let me add to this that the most difficult part for anyone to get is the killing of the children. God is the Lord of Life and gives life and He may mandate that it be taken as well. The children who were old enough had already been completely corrupted by their parents and culture. There was no saving these children. There would be certain ages of children whose bitterness would have become rampant, had their parents been executed and they allowed to live. I have mentioned that it is highly likely that many of the children had been infected with genetically transmitted diseases, which were originally sexually transmitted. Those children who were below the age of accountability (too young to have a notion about God), were automatically saved and taken immediately at death into Abraham's bosom; they will spend eternity in heaven. One could even see this as merciful to remove these children from an unholy environment and take them into the presence of God (I hesitate to say such a thing, due to the psycho element out there who do not have a clue as to how to apply God's Word). Of course, I realize that this explanation provides little by way of rationale for the unbeliever.

There will be times in Israel's history where these specific instructions will be given but not followed, much to the detriment of Israel (see 1Sam. 15:3, 13–22).[1] It should also be noted that the destruction of the inhabitants of Jericho was actually rather small potatoes compared to what had been carried out in the past. God destroyed Sodom, Gomorrah and several other cities in this same area due to their severe degeneracy during the time of Abraham (Gen. 19:24–25). Prior to that, God wiped out the entire population of earth, save a handful of people, during the Noaic flood. For the wrath of God is revealed from heaven against all ungodliness and

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unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them (for God made it evident to them). For since the creation of the world, His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks when they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore, God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, Who is blessed forever, Amen. For this reason, God gave them over to degrading passions, for their women exchanged the natural function for that which is unnatural and in the same way also the men abandoned the natural function of the woman and burned in their desire towards one another, men with men, committing indecent acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, malice, full of envy and murder and strife, deceit, malice; gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful, and, although they know the ordinance of God, that those who practice such things are worth of death, they not only do the same, but also give hearty approval to those who practice them (Rom. 1:18–32).[2]

Throughout the book of Joshua we will examine case after case of a degenerate population being wasted by Joshua and company as per the directives of God, Who knows all of the facts. *In every case the baneful infection of degenerate idolatry and moral depravity had to be removed before Israel could safely settle down in these regions and set up a monotheistic, law-governed commonwealth as a testimony for the one true God. Much as we regret the terrible loss of life, we must remember that far greater mischief would have resulted if they had been permitted to live on in the midst of the Hebrew nation. These incorrigible degenerates of the Canaanite civilization were a sinister threat to the spiritual survival of Abraham's race.*[3] We will later examine case histories of situations when a heathen population was allowed to live and how deeply the infected the moral and religious life of the Israelite in the land (see Judges 2 as an example).

Now, perhaps I should touch on some application. God is not speaking to you or to me and there is no one out there whom God is telling us to destroy. There are no races, no populations, and no groups that God has called us to wipe out. There are times, in defense of our own country, that we may be called upon to serve in the military, and, as such, we should be the best soldiers in our outfit, as we know that our lives and our fate are in the hands of Jesus Christ, regardless of the circumstances. We have authorities over us in these circumstances and only in very rare instances should we question their authority.

The true nature of our war on earth is spiritual. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenlies. Therefore, take up the full armor of God that you may be able to hold your ground in the evil day, and having done everything, to stand firm. Stand firm, therefore, having girded your loins with truth and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace. In addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. Furthermore, take the helmet of salvation and the sword of the Spirit, which is the Word of God (Eph. 6:11–17 Isa. 11:5 Isa. 52:7). *We are able to lead our lives in the midst of a corrupt and degenerate non-Christian culture (whether in the Roman empire or in modern secularized Europe of America) and still keep true to God. We have the example of the Cross and the victory of the Resurrection of Christ our Lord, and he goes with s everywhere and at all times as we carry out the Great Commission.*[4]

Judges 1:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	1st person singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
ʾânîy (אֲנִי) [pronounced *aw-NEE*]	*I, me;* in answer to a question, it means *I am, it is I*	1st person singular, personal pronoun	Strong's #589 BDB #58
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 2nd person masculine singular suffix	Strong's #854 BDB #85
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
gôrâl (גוֹרָל) [pronounced *goh-RAWL*]	*allocation, lot (or, lots), [land] allotment, portion, recompense, retribution*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #1486 BDB #174

Translation: ...then I will go [together] with you into your allocation." This is a standard war-time treaty: "You join me in my war against the Canaanites in my cities, and I will join you in your fight against the Canaanites in your cities."

Judges 1:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

Judges 1:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
`êth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 3rd person masculine singular suffix	Strong's #854 BDB #85
Shim^e´ôwn (שִׁמְעוֹן) [pronounced *shim^e-ĢOHN*]	*hearing, one who hears* and is transliterated *Simeon*	masculine proper noun	Strong's #8095 BDB #1035

Translation: So went [together] with him Simeon. Judah and Simeon are probably more closely related than any two other tribes, as Simeon's land is within Judah's. It makes sense for them to function together.

> This verse does introduce a slight, almost imperceptible problem, which McGee points out: *At first this looks like a fine sign of cooperation between Judah and Simeon, and it was, but it was also a sign of weakness. The tribe of Judah had no business asking for help to drive the Canaanites out of their particular portion of land. With God's help they should have been able to do it. As a result, the Canaanites were never completely driven out of the land.*[21] On the one hand, it is possible that McGee is being a bit too hard on the Judahites, as the tribe of Simeon lived within Judah; however, on the other, the direction from God was for Judah to *go up*. Although I recognize McGee's point and respect his opinion, I really don't see any problem with Judah and Simeon establishing this sort of alliance. There was nothing to indicate the God would forbid such a wartime alliance (as God does when Israel desires to ally herself to Egypt).

Now, just in case you are new to exegesis, this is not the literal person Judah nor is it the literal person Simeon. This is not a conversation between the literal Judah or the literal Simeon, but between the heads of those two tribes at that time. This is what is known as a personification. That is, these tribes are named by their forefathers. For those who have studied a little Scripture, this seems like a pretty obvious point; however, I make it, because such personification is made throughout the Bible.

What we will find in the next dozen or so verses is the obedience of the tribes of Judah and Simeon—the people and cities which they conquer are briefly covered, as well as one previous incident recalled (Judges 1:11–15). Although some of these verses are in a chronogical order (e.g., v. 9 appears to follow the events of vv. 5–8); overall, this appears to simply be a list of the cities and territories conquered by Judah and Simeon. This list is summed up in v. 1:4a (So Judah went up and Jehovah gave the Canaanite and the Perizzite in their hand); and specific highlights are noted. Since v. 8 seems to be parenthetical and probably occurs before vv. 5–7; and since vv. 11–15 have already been covered in Joshua 15:13–19, this would indicate that the list of victories here are, in general, not in any sort of chronological order (which is typical of Semitic writings).

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[21] J. Vernon McGee, *Joshua Judges,* ©1976 by Thru the Bible Books; pp. 117–118.

And so went up Judah and gave Yᵉhowah the Canaanite and the Perizzite into their hand. And so they struck them [down] in Bezek, ten of a thousand men.	Judges 1:4	And so Judah went up and Yᵉhowah gave the Canaanite and the Perizzite into their hand. They struck them [down] in Bezek—ten thousand men.

So Judah went up into battle and Jehovah gave the Canaanites and the Perizzites into their hand and they killed ten thousand men at Bezek.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so went up Judah and gave Yᵉhowah the Canaanite and the Perizzite into their hand. And so they struck them [down] in Bezek, ten of a thousand men.
Septuagint	And Judas went up; and the Lord delivered the Chananite and the Pherezite into their hands, and they smote them in Bezek to ten thousand men.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	Together they attacked an army of ten thousand Canaanites and Perizzites at Bezek, and the LORD helped Judah defeat them.
The Message	So Judah went up. GOD gave them the Canaanites and the Perizzites. They defeated them at Bezek—ten military units!

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Judah's troops went into battle, and the LORD handed the Canaanites and Perizzites over to them. They defeated 10,000 men at Bezek.
HCSB	When Judah attacked, the LORD handed the Canaanites and Perizzites over to them. They struck down 10,000 men in Bezek.

Literal, almost word-for-word, renderings:

LTHB	And Judah went up, and Jehovah delivered the Canaanites and the Perizzites into their hand. And they struck them in Bezek, ten thousand men.
Young's Updated LT	And Judah goes up, and Jehovah gives the Canaanite and the Perizzite into their hand, and they strike them in Bezek—ten thousand men.

What is the gist of this verse? Judah (and Simeon) defeat the Canaanites the Perizzites. They kill 10,000 men in Bezek.

Judges 1:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

Judges 1:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
´âlâh (עָלָה) [pronounced *ğaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	3[rd] person masculine singular, Qal imperfect	Strong's #5927 BDB #748
Y[e]hûwdâh (יְהוּדָה) [pronounced *y[e]hoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y[e]howah*	proper noun	Strong's #3068 BDB #217
´êth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
K[e]na´ănîy (כְּנַעֲנִי) [pronounced *k[e]-nah-ğuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
w[e] (or v[e]) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
P[e]rizzîy (פְּרִזִּי) [pronounced *p[e]r-ihz-ZEE*]	which possibly means *belonging to a village; rural population, rustics;* and is transliterated *Perizzite*	gentilic adjective	Strong's #6522 BDB #827

I realize that these appear to be almost contradictory definitions: BDB tells us that *Perizzite* means *belonging to a village* and Strong says it means *inhabitants of the open country*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b[e] (בְּ) [pronounced *b[eh]*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 3rd person masculine plural suffix	Strong's #3027 BDB #388

Translation: And so Judah went up and Yᵉhowah gave the Canaanite and the Perizzite into their hand. The Canaanite and the Perizzite have been in this land for a long time. They date back as a people to the time of Abram in Gen. 13:7. In fact, at that time, they were the beginning of what could have been a great people at the time that Abraham was nothing but one man with one barren wife. However, who has despised the day of small things? (Zech. 4:10).

The Bible seems to use the term Canaanite in a general way—to refer to the tribes in the land in general (sometimes, it is the *Canaanites and the Amorites* together). Since we generally find 6 or so names strung together, maybe the idea is, this is a list of them. That is, *Canaanites and Perizzites* (or, *Canaanites and Amorites*) is a shorthand way of referring to all of the heathen tribes in the land. However, slightly more specifically, the Canaanites occupied the Jordan valley and the coastal plain between the mountains of Judah and the coast of the Mediterranean (Num. 13:29 Joshua 11:3). The Perizzites, generally speaking, occupied the mountains—specifically the mountain range which ran parallel to the Dead Sea and the Jordan River (Joshua 17:15). In this map, the Perizzites are shown to be in a different area. It is reasonable to assume that these groups moved around to different places. According to the book of Joshua, the Perizzites would be found where you see the Jebusites, Hittites and Amorites. We are twice given a rundown of where these various heathen peoples live. During the initial spying out of the land, we are told: "Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan." (Num. 13:29). Later, while Joshua was moving into the land and taking it from these people, we read: The Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon, in the land of Mizpeh (Joshua 11:3).

From **http://www.bible-history.com/map-israel-joshua/index.html** The Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon, in the land of Mizpeh (Joshua 11:3).

We covered the doctrine of the Perizzites back in Deut. 7:1; this is a summary of that doctrine.

Brief Summary of the Perizzites

1. We can conclude that the Perizzites were indeed an actual, specific people who lived in the Land of Promise for many generations, from the time of Abram (Gen. 13:7) even to the time of Ezra and Nehemiah (Ezra 9:1–2). However, the time during which they were mostly at odds with Israel seems to be the time of Joshua into the early period of the Judges. It appears as though a peace between Israel and the Perizzites eventually came to pass, with intermarriage as well as religious conversion to idolatry as being part of the peace (Judges 3:5-6 Ezra 9:1-2).
2. The Perizzites primarily lived in the hills of Judah and Ephraim (Joshua 11:3 17:14-15).
3. Their racial background and origins are unknown to us.
4. It is possible that their *name* had a generalized application: that is, it either referred to those who lived in villages (as opposed to being nomadic); or it referred to those whose origins were unknown; or Perizzite may refer to an amalgamation of several peoples.

These points are expanded, discussed in much more detail, and substantiated in the actual Doctrine of the Perizzites (Deut. 7:1).

It is mostly likely that Israel was facing here a coalition of Canaanites and Perizzites. However, it is not out of the question that using these two names stands in for a coalition of several indigenous peoples of Palestine. If we do not take these names at face value, it is possible that this is a coalition of nomads and villagers.

Judges 1:4b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine plural, Hiphil imperfect; with the 3rd person masculine plural suffix	Strong #5221 BDB #645
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Bezeq (בֶּזֶק) [pronounced *BĔH-zehk*]	*lightning, lightning flash;* and is transliterated *Bezek*	proper noun; location	Strong's #966 BDB #103
ʿasârâh (עֲשָׂרָה) [pronounced *ğah-saw-RAW*]	*ten*	feminine singular numeral construct	Strong's #6235 BDB #796
ʾălâphîym (אֲלָפִים) pronounced *uh-law-FEEM*]	*thousands, families, [military] units*	masculine plural noun	Strong's #505 (and #504) BDB #48
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: They struck them [down] in Bezek—ten thousand men. Bezek has never been mentioned before. In those seemingly millions of cities named in the latter half of Joshua, there was no mention of a Bezek. Therefore, the theories run rampant here, placing it anywhere from the modern Bezqa near Jerusalem (which makes the most sense, by the way) to the mountains of Gilboa.[22] On my MacMillan map and in the back of my NASB, Bezek is shown to be way up between Beth-Shean and Shechem (which is in Manasseh; and below Manasseh is Ephraim; and below Ephraim is Benjamin; and below Benjamin is Judah). This just seems too far north for Judah to be. Although I could come up with a scenario to place Judah that far north (perhaps they were pursuing Adoni-Bezek and his troops and they retreated northward); it just makes more sense for this city to be found within Judah's territory.

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[22] See Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 185.

It would make sense that, unless stated otherwise, that the tribes mentioned here are going to be rooting out enemy forces from their own immediate territory first.   However, keep in mind that the original question was *who* (of the various tribes of Israel) *would go up first*. This tells us that there were left some strongholds of enemy forces that the Israelites were aware of that needed to be taken care of. This does not require the first act of aggression from Judah to be against such a concentration in its own land, as any tribe could have been chosen *to go up*. Bezek may have been a hasty campsite, a district or even quasi-city put together from bands of refugees who escaped the pummeling that Israel gave to the various southern cities. At least six years have passed since Israel had been in southern Palestine, which is enough time to regroup and to even establish another city. Still, given that we are speaking of Judah and Simeon, there is no reason to think that Bezek is anywhere else but in Judah. The title of the city's leader comes from the name of the city.

Given the movement of Judah and Simeon in this chapter, and assuming that the incidents are generally in chronological order, these two tribes might be beginning in the northern-central portion of the hill country and then just worked their way south through the mountains.

And so they found Adoni-bezek in Bezek and so they fought against him and so they struck [down] the Canaanite and the Perizzite.	Judges 1:5	They found Adoni-bezek in Bezek and they fought against him. They struck [down] the Canaanite and the Perizzite.

They also found Adoni-bezek [or, lord of Bezek] in Bezek and fought against him and struck [down] the Canaanites and the Perizzites.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so they found Adoni-bezek in Bezek and so they fought against him and so they struck [down] the Canaanite and the Perizzite.
Septuagint	And they overtook Adonibezek in Bezek, and fought against him; and they smote the Chananite and the Pherezite.

Significant differences:	Apart from the first verb, which may simply be a matter of translation, there are no significant differences.

Thought-for-thought translations; paraphrases:

CEV	During the battle, Judah's army found out where the king of Bezek was, and they attacked there.
The Message	They caught up with My-Master-Bezek there and fought him. They smashed the Canaanites and the Perizzites.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	At Bezek they also caught up with Adoni Bezek. They fought him and defeated the Canaanites and Perizzites.

Literal, almost word-for-word, renderings:

HNV	They found Adoni-Bezek in Bezek; and they fought against him, and they struck the Kena`anim and the Perizzi.
Young's Updated LT	And they find Adoni-Bezek in Bezek, and fight against him, and smite the Canaanite and the Perizzite.

What is the gist of this verse? Judah and Simeon found the *lord of Bezek* (who was probably the military commander of the Canaanite-Perizzite army) in Bezek and attacked his forces in Bezek.

Judges 1:5a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*	3rd person masculine plural, Qal imperfect	Strong's #4672 BDB #592
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾădônîy (אֲדֹנִי) [pronounced *uh-doh-NEE*]	*lord, master, owner, superior, sovereign*	masculine singular noun with the 1st person plural suffix	Strong's #113 BDB #10
Bezeq (בֶּזֶק) [pronounced *BEH-zehk*]	*lightning, lightning flash;* and is transliterated *Bezek*	proper noun; location	Strong's #966 BDB #103
Together, these are treated as a proper noun: *Adoni-Bezek*.			
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Bezeq (בֶּזֶק) [pronounced *BEH-zehk*]	*lightning, lightning flash;* and is transliterated *Bezek*	proper noun; location	Strong's #966 BDB #103

Translation: They found Adoni-bezek in Bezek... The name of the sovereign is hyphenated. The first word is ʾâdôwn (אָדוֹן) [pronounced *aw-DOHN*], the word we often know as *adonai;* and this word means *lord, master, owner, superior, sovereign*. There are actually some slight differences; the pointing under Aleph is ă rather than â and the wâw is missing, which is not uncommon for words with the long *o*. These minor changes are found most of the time when this word is hyphenated to a proper noun. This does not carry with it any necessary connotation of deity; simply one of sovereignty. I would think that this is actually a title, like pharaoh, which we would translate *lord of Bezek*.

Treasury of Scriptural Knowledge: *Eusebius and Jerome mention two villages of this name [Bezek], near each other, about seventeen miles from Shechem, towards Scythopolis.*[23]

Keil and Delitzsch comment: *It appears strange, too, that the king of Bezek is not mentioned in connection with the conquest of Canaan under Joshua. Bezek was probably situated more on the side towards the valley of the Jordan, where the Israelites under Joshua did not go. Possibly, too, the*

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[23] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Judges 1:4.

> *culminating point of Adoni-bezek's power, when he conquered so many kings, was before the arrival of the Israelites in Canaan, and it may at that time have begun to decline; so that he did not venture to undertake anything against the combined forces of Israel under Joshua, and it was not till the Israelitish tribes separated to go to their own possessions, that he once more tried the fortunes of war and was defeated. The children of Judah took him with them to Jerusalem, where he died.*[24] I don't find this to be a problem that Bezel is not mentioned among the captured cities; if this is where Adoni-Bezek retreats to, it obviously was not captured by the Israelites.

We know very little about this *Adoni-Bezek;* he was likely the military leader of Israel's opposition, but we do not know if he was a Canaanite or a Perizzite; or if he was an acknowledged leader of both groups. Because of our limited knowledge of the Perizzites in general, it is even possible that this Canaanite-Perizzite union is really more of a union of several groups of people (that is, *Canaanite and Perizzite* could be shorthand for an alliance of several of these antagonistic peoples). So, all we know is, this is the military and possibly political leader of this Canaanite-Perizzite alliance. However, although we will learn very little about this man's past, we are going to find out a great many details about his future.

Judges 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
lâcham (לָחַם) [pronounced *law-KHAHM*]	*to engage in battle, to engage in war, to wage war; to fight, to battle*	3rd person masculine plural, Niphal imperfect	Strong's #3898 BDB #535
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity with the 3rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...and they fought against him... Some translations, like the Contemporary English Version, seem to treat this as if thought the tribes of Judah and Simeon run down this one man and fight against him. However, that is the way the Hebrew is written. Sometimes a nation or an army is personalized by one person.

This could indicate two possible things: the army of Bezek retreated and Judah and Simeon caught up with them in Bezek; or, the king of Bezek and a smaller army escaped and ran off when the fighting became too much; and this smaller army was tracked down in Bezek.

Judges 1:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

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[24] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Judges 1:4–7.

Judges 1:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine plural, Hiphil imperfect	Strong #5221 BDB #645
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
wᵉ (or vᵉ) (וׅ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Pᵉrizzîy (פְּרׅזּׅי) [pronounced *pᵉr-ihz-ZEE*]	which possibly means *belonging to a village; rural population, rustics;* and is transliterated *Perizzite*	gentilic adjective with the definite article	Strong's #6522 BDB #827

Translation: They struck [down] the Canaanite and the Perizzite. We are given almost no details about this war—who was the aggressor, how long it took, what strategy and tactics were employed. We know where this took place and that they eventually captured Adoni-Bezek alive, who would have been their president-general. We simply know that Judah was aware of his responsibility to take control of the land given him; and he began to do so.

The Hebrew in this book has been fairly easy and straightforward. Recall that Moses was raised in the palace of the pharaoh of Egypt, and was very well-educated, and spoke at least two languages. Joshua was raised as a slave, and Phinehas was a slave in his youth, and therefore lacked the strong educational background of Moses. The structure of these Hebrew sentences has been fairly simple, as has been the vocabulary. The passages likely penned by Phinehas (Joshua 22), are a little more wordy and complex in their Hebrew structure. So far in this book, the Hebrew has been quite simple; even simpler than Joshua's. Personally, I would, prior to this study, like to see this as a continuation of the hand of Phinehas from the end of the book of Joshua, the vocabulary and sentence structure is too simple thus far, indicating that whoever wrote this had possibly less education than even Joshua.

Application: That last statement should lead me to a tangent. When I make statements like that, I am not looking down my nose at Joshua or at the writer of this chapter of Joshua. Although the lack of education is sometimes a person's own fault, that is not always the case, as we have here. We could not expect Joshua, a great man of war, a very humble man, and a great man of faith, to have the same educational background as his predecessor Moses. He was born different genetically and he had an entirely different upbringing. My point is, the difference between Moses and Joshua was not some conscious choice which either one made. One of the most deceptively simple-sounding man in contemporary Christianity was J. Vernon McGee. I had a friend who heard him for less than two minutes and wanted me to turn him off because he sounded like such a hick. But, as a personal statement of fact, one of the most enjoyable parts of exegeting any chapter in God's Word is opening up J. Vernon McGee's book and reading what he had to say on the matter. He is refreshing, understandable, enjoyable, and

generally right on target. For whatever reason—even if it is your own damn fault as an unbeliever—your education may be lacking. This does not mean that God does not have a place for you in his plan. Throughout Scripture, we have men of completely different backgrounds who both take an active role in God's plan and often write Scripture. Furthermore, this world is filled with men who are brilliant, well-educated, and take absolutely no part in the plan of God; and will spend eternity in the lake of fire, as they desire no contact with God. They key is that you now find yourself at this juncture—what are you going to do with your life? Or, more importantly, are you going to allow God to use you?

And so fled Adoni-bezek and so they pursued after him and so they seized him and so they cut off thumbs of his hands and [the big toes of] his feet.	Judges 1:6	**And Adoni-bezek fled, but they pursued after him, seized him and cut off the thumbs of his hands and his big toes.**

However, Adoni-bezek escaped, but they pursued him, and finally seized him and cut off his thumbs and his big toes.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so fled Adoni-bezek and so they pursued after him and so they seized him and so they cut off thumbs of his hands and [the big toes of] his feet.
Septuagint	And Adonibezek fled, and they pursued after him, and took him, and cut off his thumbs and his great toes.

Significant differences: The Greek does some minor interpretation at the end, which is what most English translations do.

Thought-for-thought translations; paraphrases:

The Message	My-Master-Bezek ran, but they gave chase and caught him. They cut off his thumbs and big toes.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	When Adoni-bezek fled, they pursued him, seized him, and cut off his thumbs and big toes.

Literal, almost word-for-word, renderings:

MKJV	And Adoni-bezek fled. And they ran after him and caught him, and cut off his thumbs and his big toes.
Young's Updated LT	And Adoni-Bezek flees, and they pursue after him, and seize him, and cut off his thumbs and his great toes.

What is the gist of this verse? The Jews capture the Lord of Bezek, grab him, and cut off his thumbs and big toes. This effectively neutralizes him as a warrior.

Judges 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nûwç (נוּס) [pronounced *noose*]	*to flee, to flee from, to escape, to depart, to hasten quickly [away]*	3rd person masculine singular, Qal imperfect	Strong's #5127 BDB #630
ʾădônîy (אֲדֹנִי) [pronounced *uh-doh-NEE*]	*lord, master, owner, superior, sovereign*	masculine singular noun with the 1st person plural suffix	Strong's #113 BDB #10
Bezeq (בֶּזֶק) [pronounced *BĔH-zehk*]	*lightning, lightning flash;* and is transliterated *Bezek*	proper noun; location	Strong's #966 BDB #103
Together, these are treated as a proper noun: *Adoni-Bezek*.			
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
râdaph (רָדַף) [pronounced *raw-DAHF*]	*to pursue, to follow after; to chase with hostile intent, to persecute*	3rd person masculine plural, Qal imperfect	Strong's #7291 BDB #922
ʾachar (אַחַר) [pronounced *ah-KHAHR*]	*after, following, behind*	preposition with the 3rd person masculine singular suffix	Strong's #310 BDB #29

Translation: And Adoni-bezek fled, but they pursued after him,... It is not clear whether Adoni-Bezek is retreating with a small force, or whether it has come down to just him and his armorbearer. However, the writer of this portion of Scripture is only concerned with him. The rest of the army, his personal force, etc. are not issues here.

Judges 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*]	*to grasp, to take hold of, to take possession of*	3rd person masculine plural, Qal imperfect	Strong's #270 BDB #28
ʾêth (אֵת) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to a 3rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...seized him... This group of Jewish soldiers lay their hands on this man. Which Jews are involved is not the issue; the issue is, they capture this particular man, who is leading the opposition force.

Judges 1:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
qâtsats (קָצַץ) [pronounced *kaw-TSAHTS*]	*to cut off, to amputate; to divide; to cut away, to cut loose*	3rd person masculine plural, Piel imperfect	Strong's #7112 (& #7113) BDB #893
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bôhen (בֹּהֶן) [pronounced *BOH-hen*]	*thumb, big toe*	feminine plural construct	Strong's #931 BDB #97
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #3027 BDB #388
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
regel (רֶגֶל) [pronounced *REH-gel*]	*foot, feet*	feminine plural noun with the 3rd person masculine singular suffix	Strong's #7272 BDB #919

Translation: ...and cut off the thumbs of his hands and his big toes. You will notice the classic Hebrew style: the overall picture was given in v. 4, with details that follow. What occurs here strikes me as rather barbaric (the book of Judges is not for the squeamish). NIV notes: *Physically mutilating prisoners of war was a common practice in the ancient Near East...It rendered them unfit for military service.*[25] He obviously could not escape nor could he bear arms with his thumbs and big toes removed. As one author put it, *he could neither fight nor flee.*[26] Although we do not read about this sort of barbaric behavior among the Israelites too often,[27] we do find this to be a common practice of ancient peoples. The Assyrian king, Asshur-izirpal, who began his reign in 833 B.C., records the following when speaking of a city which had been recently captured: *Their men, young and old, I took prisoners. Of some I cut off the feet and hands; of others I cut off the noses, ears and lips; of the young men's ears I made a heap; of the old men's heads I built a minaret.*[28] So the Athenians cut off the thumbs of the right hand of the Aeginetae, the inhabitants of the island of Aegina, to disable them from holding a spear, as various writers relate.[29]

Jamieson, Fausset and Brown: *[The] severity [here is] unusual among the Israelites, for they "cut off his thumbs and great toes." Barbarities of various kinds were commonly practised on prisoners of war in ancient times, and the object of this particular mutilation of the hands and feet was to disable them for military service ever after. The infliction of such a horrid cruelty on this Canaanite chief would have been a foul stain on the character of the Israelites if there were not reason for believing it was done by*

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[25] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 326.

[26] Paraphrased from Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:6.

[27] With the exception of this passage as well as 1Sam. 11:2 18:27.

[28] Taken from *Manners and Customs of the Bible;* James M. Freeman; reprinted in 1972 by Logos International; p. 119–121. Keller apparently took this from Rawlinson's *Five Great Monarchies,* vol. ii, p. 85. A *minaret* is a very tall, often slender tower.

[29] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:6. Gill cites Valerius Maximus, l. 9. c. 2. Aelian, Var. Hist. l. 2. c. 9. Cicero de Officiis, l. 3. c. 11.

them as an act of retributive justice, and as such it was regarded by Adoni-bezek himself, whose conscience read his atrocious crimes in their punishment.[30]

Application: Luckily for us, there are only the most severely insane among us who would ever think to select such a passage and imitate what is found here. Now, we have believers who, rather than learn the realm of doctrine, pick a few verses of historic narrative and imitate what is found in those few verses. Please, **do not imitate this particular passage**; in fact, do not select *any* passage which is an historical narrative and copy the behavior of the people in that passage. This includes the book of Acts. The New Testament is filled with imperatives—however, we *never* find the imperative, *Be ye baptized by the Holy Ghost*. However, there are some religious denominations who have taken up this made-up imperative and attempt to apply it to every single convert that they come across; and they do not stop until they see some sort of evidence that someone has been *baptized by the Holy Ghost* or *slain in the Spirit*. We do not chase afer our enemies and cut off their big toes and thumbs (although, I must admit, now and again, this sounds like a winning idea); nor do we imitate anything else which we find in an historic narrative. And the absolute worst thing that a believer can do is to select an historical passage and to make up his own imperative from this passage. There are hundreds of imperatives in Scripture; you don't have to make up your own!

Let me add a little more historical background from Clarke:

The Historical Perspective of Cutting off the Thumbs and Big Toes
That this was an ancient mode of treating enemies we learn from Aelian, who tells us, Var. Hist. I. ii., c. 9, that "the Athenians, at the instigation of Cleon, son of Cleaenetus, made a decree that all the inhabitants of the island of Aegina should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear, yet might handle an oar." This is considered by Aelian an act of great cruelty; and he wishes to Minerva, the guardian of the city, to Jupiter Eleutherius, and all the gods of Greece, that the Athenians had never done such things.
It was a custom among those Romans who did not like a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to Suetonius, in Vit. August., c. 24, a Roman knight, who had cut off the thumbs of his two sons to prevent them from being called to a military life was, by the order of Augustus, publicly sold, both he and his property. Calmet remarks that the Italian language has preserved a term, poltrone, which signifies one whose thumb is cut off, to designate a soldier destitute of courage and valor. We use poltroon to signify a dastardly fellow, without considering the import of the original. There have been found frequent instances of persons maiming themselves, that they might be incapacitated for military duty. I have heard an instance in which a knavish soldier discharged his gun through his hand, that he might be discharged from his regiment.
The cutting off of the thumbs therefore was probably designed for a double purpose: 1.   To incapacitate them for war; and,   2.   To brand them as cowards.
Quoted from Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:7.

An explanation for the behavior of the Israelites is given next.

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[30] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, Judges 1:6.

And so said Adoni-bezek, "Seventy kings— thumbs of their hands and [the big toes of] their feet [received] cutting off—they were picking up under my table. As which I have done, so recompensed to me God." And so they brought him to Jerusalem and so he died there.

Judges 1:7

Adoni-bezek said, "Seventy kings—thumbs of their hands and big toes received cutting off—they were picking up under my table. As I have done, so God has repaid me." Then they brought him to Jerusalem and he died there.

Then Adoni-bezek confessed, "At my command, seven kings had their thumbs and big toes cut off. Then they were assigned to pick up after me. As I have done, so has God repaid me." Then they brought him to Jerusalem and he died there.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so said Adoni-bezek, "Seventy kings— thumbs of their hands and [the big toes of] their feet [received] cutting off—they were picking up under my table. As which I have done, so recompensed to me God." And so they brought him to Jerusalem and so he died there.
Septuagint	And Adonibezek said, "Seventy kings, having their thumbs and their great toes cut off, gathered their food under my table: as I therefore have done, so God has recompensed me." And they bring him to Jerusalem, and he dies there."

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	...and he said, "I've cut off the thumbs and big toes of seventy kings and made those kings crawl around under my table for scraps of food. Now God is paying me back." The army of Judah took the king of Bezek along with them to Jerusalem, where he died.
The Message	My-Master-Bezek said, "Seventy kings with their thumbs and big toes cut off used to crawl under my table, scavenging. Now God has done to me what I did to them." They brought him to Jerusalem and he died there.
NLT	Adoni-bezel said, "I once had seventy kings with thumbs and big toes cut off, eating scraps from under my table. Now God has paid me back for what I did to them." They took him to Jerusalem, and he died there.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	Adoni-bezek said, "Seventy kings with their thumbs and big toes cut off used to pick up scraps under my table. God has repaid me for what I have done." They brought him to Jerusalem, and he died there.

Literal, almost word-for-word, renderings:

WEB	Adoni-bezek said, "Seventy kings, having their thumbs and their great toes cut off, gathered *their food* under my table: as I have done, so God has requited me." They brought him to Jerusalem, and he died there.
Young's Updated LT	And Adoni-Bezek says, "Seventy kings—their thumbs and their great toes cut off—have been gathering under my table; as I have done so has God repaid to me;" and they bring him in to Jerusalem, and he dies there.

What is the gist of this verse? Adoni-Bezel acknowledges that he is receiving just recompense for what he has done to other kings; he even recognizes that this justice is from God. He is taken to Jerusalem, and he lives out the rest of his life there.

Judges 1:7a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾădônîy (אֲדֹנִי) [pronounced *uh-doh-NEE*]	*lord, master, owner, superior, sovereign*	masculine singular noun with the 1st person plural suffix	Strong's #113 BDB #10
Bezeq (בֶּזֶק) [pronounced *BEH-zehk*]	*lightning, lightning flash;* and is transliterated *Bezek*	proper noun; location	Strong's #966 BDB #103
Together, these are treated as a proper noun: *Adoni-Bezek,* and listed as Strong's #137 BDB #11.			
shibᵉʿîym (שִׁבְעִים) [pronounced *shiᵇv-ĢEEM*]	*seventy*	numeral	Strong's #7657 BDB #988
melekᵉ (מֶלֶךְ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine plural noun	Strong's #4428 BDB #572
bôhen (בֹּהֶן) [pronounced *BOH-hen*]	*thumb, big toe*	feminine plural construct	Strong's #931 BDB #97
In Scripture, we always find the concept of the thumb and big toe together when using this word.			
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #3027 BDB #388
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
regel (רֶגֶל) [pronounced *REH-gel*]	*foot, feet*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #7272 BDB #919
qâtsats (קָצַץ) [pronounced *kaw-TSAHTS*]	*to be cut off, to have something amputated*	masculine plural, Pual participle	Strong's #7112 (& #7113) BDB #893

Translation: Adoni-bezek said, "Seventy kings—thumbs of their hands and big toes received cutting off—... The vocabulary that we find here is fairly simple, but by and large different from the vocabulary found in the book of

Joshua. In this verse we have the Pual participle of qâtsats (קָצַץ) [pronounced *kaw-TSAHTS*], which means *to cut off*. Prior to this, this particular word has only been found in Ex. 39:3 and Deut. 25:12; it is only found a dozen times in Scripture. The Pual is the passive of the Piel (or intensive) stem. The simple implication is that this was done under his orders. I have inserted the word *received* to indicate the passive nature of this.

It is what Adoni-bezek says which makes us wonder about who he is. The city of Bezek has not been mentioned before. Here Adoni-bezek claims to have cut off the thumbs and big toes of 70 kings. These do not have to be enemy kings, but it is possible that, in order to take power, the 70 men could have been high-ranking men in his own city. This, in fact, is a more likely explanation, as there would not have been even 70 kings in all of Canaan, as we understand the term *kings* (recall that after seven years of war, Joshua had only taken out 31 kings).

Another option is that, since this is a direct quote of Adoni-bezek, that he is simply exaggerating. The third option is that Adoni-bezek had been a king for a long time prior to Israel entering into Canaan and that the seventy kings mentioned had been defeated and mutilated over a period a several decades. The first option seems to be the most logical.

It appears as though Adoni-Bezek seems to admit to somewhat of a disturbed conscience over what he has done. What an horrific yet effective way to deal with those who would stand against you. Removing their big toes removed their balance and speed; removing the thumbs makes it impossible for them to actually attack you, as they cannot firmly grasp a weapon or you. And even if any of his enemies had decided to somehow take him out in his sleep, they still could not lead their own people and the next ruler might not be as benevolent to them in their condition (i.e., the next person to rule over Bezek may just have them executed as worthless or send them out to fend for themselves). So Adoni-bezek was a shrewd man. Not only did he disable his enemies, but he essentially captured their souls as well.

Judges 1:7b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
I should quickly add that, this is not the case here.			
lâqaṭ (לָקַט) [pronounced *law-BAHT*	*to gather, to gather up, to pick up*	masculine plural, Piel participle	Strong's #3950 BDB #544
tachath (תַּחַת) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands] [when found in accusative position]; on the basis of*	preposition of location or foundation	Strong's #8478 BDB #1065
shûlᵉchân (שֻׁלְחָן) [pronounced *shool-KHAWN*]	*a table; a skin or leather mat laid on the ground*	masculine singular noun with the 1st person singular suffix	Strong's #7979 BDB #1020

Translation: ...they were picking up under my table. ...   The verb used of his victims is the absolute status quo verb *to be* followed by the masculine plural, Piel participle of *to gather, to gather up, to pick up*. This was used of the Israelites gathering up the manna in the desert (Ex. 16). As a participle, this is used more to designate their responsibilities. They didn't wait on the king, as they had no thumbs or toes, they cleaned up after him, possibly subsisting on the table scraps which he left, like dogs (see Matt. 15:27 Luke 16:21). When Adoni-bezek consolidated his power, he was ruthless and cruel, which even he recognized.

Clarke remarks: *I think this was a proverbial mode of expression, to signify reduction to the meanest servitude; for it is not at all likely that seventy kings, many of whom must have been contemporaries, were placed under the table of the king of Bezek, and there fed; as in the houses of poor persons the dogs are fed with crumbs and offal, under the table of their owners.*[31]

Judges 1:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k^e (כְּ) [pronounced *k^e*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, just as; because; according to what manner*. Back in 1Sam. 12:8, I rendered this *for example*.			
ʿâsâh (עָשָׂה) [pronounced *ǵaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare*	1st person singular, Qal perfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced *kane*]	*so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
shâlêm (שָׁלַם) [pronounced *shaw-LAHM*	*to make secure, to keep safe, to complete, to finish, to restore, to requite, to recompense*	1st person singular, Piel perfect	Strong's #7999 BDB #1022
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person singular suffix	No Strong's # BDB #510
ʾĚlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun	Strong's #430 BDB #43

Translation: ...As I have done, so God has repaid me." The verb applied to God is the Piel perfect *to recompense, to repay, to restore, to complete, to make perfect, to requite.* People are recompensed or rewarded for evil as well as for good. This verb cuts both ways. God rewards those who have done evil to their faces; and He rewards those who have participated in divine good to their faces. Adoni-bezek has received exactly what he has given out. "And if a man injures his neighbor, just as he has done, so it will be done to him: a fracture for a fracture, an eye for an eye, a tooth for a tooth; just as he has injured a man, so it will be inflected on him." (Lev. 24:19–20). Not only is this statement quoted in several places, but we have illustrations of it. And Samuel said, "As your sword has

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[31] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:7.

made women childless, so shall your mother be childless among women." And Samuel hewed Agag to pieces before Jehovah at Gilgal (1Sam. 15:33). James summed this up with: For judgment is merciless to one who has shown no mercy; mercy triumphs over judgment (James 2:13).

What is interesting is, Adoni-Bezek recognizes this—he knows why this has happened to him. He does not appear bitter, but reflective. He grasps the concept of justice and how it relates to God. Do you see what I am telling you here? It is possible that Adoni-Bezek—this inhumane, vicious human being—appears to either have believed in Jesus Christ or he is on the verge of believing. Note that there must be a reason for his reflections here. God the Holy Spirit did not record this simply to pass along a little historical narration. Recall what is left out? There are many details about this battle which we are not told—however, we are told the thinking of Adoni-Bezek, which I am certain that he expressed verbally to his captors. "Just as I have done to others, so God has now done to me."

Judges 1:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ִו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
bôwʾ (בּוֹא) [pronounced *boh*]	*to take in, to bring, to come in with, to carry*	3rd person masculine plural, Hiphil imperfect; with the 3rd person masculine singular suffix	Strong's #935 BDB #97
Yᵉrûwshâlayim (יְרוּשָׁלַיִם) [pronounced *yʾroo-shaw-LAH-yim*]	possibly means *founded upon peace* or *city of the Jebusites* (or both); it is transliterated *Jerusalem*	Proper singular noun, location	Strong's #3389 BDB #436

Translation: Then they brought him to Jerusalem... Now, that Adoni-bezek was brought to Jerusalem is an interesting statement. Jerusalem was on the border between Judah and Benjamin and it had not been completely conquered yet. Properly, it belonged to Benjamin (Joshua 18:28) even though it is on the border between Judah and Benjamin (Joshua 15:8). It was inhabited by Jebusites and it is unclear whether Benjamin actually occupied this city yet (Joshua 15:63). If I was to make a semi-educated guess, I would say that Bezek is very close to Jerusalem; that Judah cannot take Adoni-Bezek everywhere they go, so Jerusalem, a city belonging to the Jews, would be a logical next stop to deposit Adoni-Bezek. What will later be discussed in great detail is, *did Judah then recapture Jerusalem at that time or had they done so before?*

Note that Adoni-Bezek is not executed; he is taken to Jerusalem. It is interesting that he would be taken there, as he admits God has recompensed him for what he has done—the verb there being shâlêm (שָׁלֵם) [pronounced *shaw-LAHM*], which is also, essentially, the end portion of the name of the city Jerusalem. The SH-L-M is also the basis for the word *peace,* as in *peace with God*. My feeling is, although this man was disabled for what he has done, his response to this indicates that he accepts God's justice and this judgment. For this reason, it appears as though the Jews of Judah and Simeon will allow him to live.

Matthew Henry makes several observations here:

Matthew Henry Comments on Judges 1:7

(1.) What a great man this Adoni-bezek had been, how great in the field, where armies fled before him, how great at home, where kings were set with the dogs of his flock; and yet now himself a prisoner, and reduced to the extremity of meanness and disgrace. See how changeable this world is, and how slippery its high places are. Let not the highest be proud, nor the strongest secure, for they know not how low they may be brought before

Matthew Henry Comments on Judges 1:7

they die.

(2.) What desolations he had made among his neighbours: he had wholly subdued seventy kings, to such a degree as to have them his prisoners; he that was the chief person in a city was then called a king, and the greatness of their title did but aggravate their disgrace, and fired the pride of him that insulted over them. We cannot suppose that Adoni-bezek had seventy of these petty princes at once his slaves; but first and last, in the course of his reign, he had thus deposed and abused so many, who perhaps were many of them kings of the same cities that successively opposed him, and whom he thus treated to please his own imperious barbarous fancy, and for a terror to others. It seems the Canaanites had been wasted by civil wars, and those bloody ones, among themselves, which would very much facilitate the conquest of them by Israel. "Judah," says Dr. Lightfoot, "in conquering Adoni-bezek, did, in effect, conquer seventy kings."

(3.) How justly he was treated as he had treated others. Thus the righteous God sometimes, in his providence, makes the punishment to answer the sin, and observes an equality in his judgments; the spoiler shall be spoiled, and the treacherous dealer dealt treacherously with (Isa. 33:1). And those that showed no mercy shall have no mercy shown them (James 2:13; also see Rev. 13:10 18:6).

From Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, Judges 1:7.

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Judges 1:7e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
mûwth (מוּת) [pronounced *mooth*]	*to die; to perish, to be destroyed*	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027

Translation: ...and he died there. The Qal of this verb is used, which is the normal stem. There is no indication that Adoni-Bezek died some difficult death; there is no indication that he was executed. The inference of this passage is, Adoni-Bezek was allowed to live out the remainder of his natural life in Jerusalem as a believer in Jesus Christ.

I think what just happened here is, Adoni-Bezek believed in Jesus Christ and his captors, the men of Judah and Simeon, recognized that, and they allowed him to live. We do not know his living conditions whether he was under house arrest to someone there, fuctioning as a slave—however, we do know that he lives out his life there. We have no indication that he was executed—why bring this man to Jerusalem to execute him? That makes no sense. We have no vocabulary to indicate that he is executed. This indicates that God pardoned this man and forgave him, despite his evil past. Furthermore, God the Holy Spirit records this here for us.

Application: No one is too evil, too vicious, or too repugnant to be saved.

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Interestingly enough, I don't find other exegetes agreeing with me here.

Exegetes Who Do not Think that Adoni-Bezek is Redeemed	
Exegete	**Opinion**
Clarke[32]	So God has requited me - The king of Bezek seems to have had the knowledge of the true God, and a proper notion of a Divine providence. He now feels himself reduced to that state to which he had cruelly reduced others. Those acts in him were acts of tyrannous cruelty; the act towards him was an act of retributive justice. And there he died - Adoni-Bezek continued at Jerusalem in a servile and degraded condition till the day of his death. How long he lived after his disgrace we know not.
Gill[33]	as I have done, so God has requited me: whether he had any knowledge of the true God, and of his justice in dealing with him according to his deserts, and had a real sense of his sin, and true repentance for it, is not certain; since the word for God is in the plural number [the term *Elohim* is used in Scripture for both heathen deities and for the True God], and sometimes used of Heathen deities, as it may be here by him; however, the righteous judgment of God clearly appears in this instance: and they brought him to Jerusalem: to that part of Jerusalem which belonged to the tribe of Judah (see Joshua 15:8); here they brought him alive, and dying, buried him, as Josephus[34] says; which might be their view in carrying him there, perceiving he was a dying man; or they had him thither to expose him as a trophy of victory, and as an example of divine justice: and there he died: whether through grief and vexation, or of the wounds he had received, or by the immediate hand of God, or by the hands of the Israelites, is not said; neither are improbable.
Henry[35]	As I have done, so God has requited me - See the power of conscience, when God by his judgments awakens it, how it brings sin to remembrance, and subscribes to the justice of God. He that in his pride had set God at defiance now yields to him, and reflects with as much regret upon the kings under his table as ever he had looked upon them with pleasure when he had them there. He seems to own that he was better dealt with than he had dealt with his prisoners; for though the Israelites maimed him (according to the law of retaliation, an eye for an eye, so a thumb for a thumb), yet they did not put him under the table to be fed with the crumbs there, because, though the other might well be looked upon as an act of justice, this would have savoured more of pride and haughtiness than did become an Israelite.

You must bear in mind how the *Christian* mind functions at times. Because we are positionally righteous, we sometimes fall into self-righteousness. We understand that we are saved, but can't quite grant the same to child molesters and murderers. You need to understand that you are every bit as repugnant to God as any person whose sins are repugnant to you. It is only Christ Jesus that we are made righteous. God's salvation is available to even the most vile people on this earth.

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[32] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:7.

[33] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:7.

[34] Josephus, *Antiquities* l. 5. c. 2. sect. 2.

[35] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, Judges 1:7.

Judah Moves Against Jerusalem and the Canaanites

And so fought sons of Judah against Jerusalem and so they took her and so they struck her to a mouth of a sword and the city they gave over in the fire.

Judges 1:8

And the sons of Judah fought against Jerusalem and took her and struck her by the mouth of the sword and the city they gave [it] over into the fire.

Also, the sons of Judah made war against Jerusalem and took it and struck it by the edge of the sword, and set fire to the city.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so fought sons of Judah against Jerusalem and so they took her and so they struck her to a mouth of a sword and the city they gave over in the fire.
Septuagint	And the children of Judas fought against Jerusalem, and took it, and smote with the edge of the sword, and they burnt the city with fire.

Significant differences: There appears to be a minor discrepancy in one verb which is probably a matter of translation.

Thought-for-thought translations; paraphrases:

CEV	They attacked Jerusalem, captured it, killed everyone who lived there, and then burned it to the ground.
The Message	The people of Judah attacked and captured Jerusalem, subduing the city by sword and then sending it up in flames.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The men of Judah attacked Jerusalem and captured it. They killed everyone there and set the city on fire.

Literal, almost word-for-word, renderings:

Owen's Translation	And the sons of Judah had fought against Jerusalem, and had taken it, and had struck it with the edge of the sword, and had set the city on fire.
Young's Updated LT	And the sons of Judah fight against Jerusalem, and capture it, and strike it by the edge [lit., *mouth*] of the sword, and the city they have sent into fire.

What is the gist of this verse? The Judæans also fought against Jerusalem (this would have been prior to putting Adoni-Bezel there) and they captured it, striking it with a sword and setting it on fire.

The time frame of this is still unknown. Vv. 7–8 could be connected by time (as Judah pursued Adoni-bezek, they continued into Jerusalem and took it); and they might be connected by subject. Jerusalem was mentioned in the previous verse, it triggers the memory of the writer to indicate that Judah also took Jerusalem (although the events could be separated by decades). The most likely scenario, to my thinking, is that this is the natural thing for Judah to do: the pursued Adoni-bezek to Jerusalem and took him; Jerusalem is still under the rule of hostile forces; this would be the time to attack and take Jerusalem. However, as I reread this, it seems even more reasonable that the Jews had conquered Jerusalem earlier, and this is added by way of explanation as to why Judah and Simeon were able to place Adoni-Bezek in Jerusalem.

Judges 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
lâcham (לָחַם) [pronounced *law-KHAHM*]	*to engage in battle, to engage in war, to wage war; to fight, to battle*	3rd person masculine plural, Niphal imperfect	Strong's #3898 BDB #535
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yᵉhûwdâh (יְהוּדָה) [pronounced *yᵉhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Yᵉrûwshâlayim (יְרוּשָׁלַיִם) [pronounced *yʾroo-shaw-LAH-yim*]	possibly means *founded upon peace* or *city of the Jebusites* (or both); it is transliterated *Jerusalem*	proper singular noun, location	Strong's #3389 BDB #436

Translation: And the sons of Judah fought against Jerusalem... We do not know when this took place. The Jewish mind thinks more topically than chronologically. If you or I wrote this, and we talked about Adoni-Bezek and then talked about the conquering of Jerusalem, that would generally indicate the order in which these two things took place. However, Jerusalem is mentioned at the end of v. 7, so it is logical for the author to tie Adoni-Bezek's last years in Jerusalem together with the conquering of Jerusalem, which could have taken place either before or after the capture of Adoni-Bezek. It makes the most sense to me for Israel to place Adoni-Bezek in Jerusalem *after* it has been conquered.

Judges 1:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
lâkad (לָכַד) [pronounced *law-KAHD*]	*to capture, to seize, to take, to choose [by lot]*	3rd person masculine plural, Qal imperfect	Strong's #3920 BDB #539
ʾêth (אֵת) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to a 3rd person feminine singular suffix	Strong's #853 BDB #84

Translation: ...and took her... Regardless of the time that Israel conquered Jerusalem, you might protest, "But Jerusalem is under the control of the Jebusites—look at verse 21." So, let me offer you a contemporary illustration: our army went into Bagdad and took Bagdad and deposed Sadam Hussein, the dictator of Iraq. However, there continues to this day (which is 2–3 years later) opposition to our presence in Iraq, and there are a few who remain in Iraq who are able to militarily oppose us. We've captured their primary cities; and yet, within these same cities,

we still have a military presence of those who oppose us. Despite the fact that the war in Iraq is unique to history; nevertheless, the general principle holds: an army can take over this or that city; that does not mean that all opposition to that army is completely wiped out. That appears to be the case in Jerusalem.

Let's look at this from a different viewpoint. The Jews come into the land with at most 2,000,000 people, 600,000 of which are adult males (because of the problem with some of the numbers in Scripture, I don't know that these are even accurate). The Jews have gone on perhaps a decade-long attack against the people in the land, taking the land which God has given them. Israel does not physically have enough men to conquer all of this land and then to put a large enough detachment of Jewish soldiers in each city in order to maintain control of each and every city. The only way that the Jews could assume absolute and complete control over the land is to completely destroy their opposition in each and every city that they conquer. However, it is clear that they only do this in a few cities (like Jericho). For this reason, they may conquer a city, and there may still remain a people in that city who are in opposition to the Jews. Furthermore, there may be enough of an opposition so that, now and again, a city is taken back from the Jews (which appears to be the case with Jerusalem). Just in the time that I have lived, I have seen various portions of the *holy land* change hands a couple of times; so it makes perfect sense that this would occur in the past as well.

Judges 1:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine plural, Hiphil imperfect; with the 3rd person feminine singular suffix	Strong #5221 BDB #645
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

| peh (פֶּה) [pronounced *peh*] | *mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end* | masculine singular construct | Strong's #6310 BDB #804 |

Judges 1:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chereb (חֶרֶב) [pronounced *khe-RE^{B}V*]	*sword*	feminine singular noun	Strong's #2719 BDB #352

Translation: ...and struck her by the mouth of the sword... It is clear that Judah launched a military attack against Jerusalem. This is also interesting, as Jerusalem is properly in the territory of Benjamin (Joshua 18:28); albeit, on the border of Judah and Benjamin (Joshua 15:8, 63).

Judges 1:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿîyr (עִיר) [pronounced *ǧeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746
shâlach (שָׁלַח) [pronounced *shaw-LAKH*]	*to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]*	3rd person masculine plural, Piel perfect	Strong's #7971 BDB #1018
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾesh (אֵשׁ) [pronounced *aysh*]	*fire, lightening, supernatural fire; presence of Y^{e}howah, the attendance of a theophany*	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...and the city they gave [it] over into the fire.   The last verb is the Piel perfect of *to send off, to send away, to divorce, to give over, to case out, to let go, to set free*.   Interestingly enough, we only find this phrasing in Judges 20:48 2Kings 8:12 Psalm 74:7.

Jerusalem has a rich history with the Israelites. Back as far as Gen. 14, we read about the priest-king Melchizedek blessing Abraham in Salem, which appears to be the original name for Jerusalem (see Psalm 76:2). Jerusalem was apparently a difficult city to lay hold of. We read in Joshua 15:63: Now as for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out, so the Jebusites live with the sons of Judah at Jerusalem until this day.

In studying the book of Joshua, we noted that he likely wrote this book while being in semi-retirement. My guess is within five years, Joshua finished writing this (as well as the ending to the book of Deuteronomy). My thinking

is that Judah went immediately into Jerusalem, within the first year of being given her inheritance, and attacked. Although the attack seems to be successful, we do not know how much of the city was burned, and the quotation in Joshua does not require that this was a full and entire victory. You will notice back in v. 5, God gave the Canaanite and the Perizzite into the hand of Judah, but we don't have the exact same language here. My thinking is that during the intervening time between this verse and when Joshua completed his book (or, when that gloss was added to the book of Joshua), that the Jebusites took back a portion of the city to where Judah and the Jebusites lived there side-by-side. It was not until David conquered the Jebusites, that Israel held this city exclusively (2Sam. 5:6–10). Now, just in case you think that I am playing fast and loose here, notice what we will read in Judges 1:21: But the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem, so the Jebusites have lived with the sons of Benjamin to this day. My point is that we have to rectify this in such a way that there is no contradiction between this verse and v. 21, just as well as with Joshua 15:63. One simple explanation is that the victory indicated here was not complete. Although they did burn some of the city, they apparently did not burn it all. More than likely, the Jebusites took the city back years later. The NIV Study Bible suggests that Israel did not occupy the city, which would have left it open to being repossessed by the Jebusites who escaped the attack. This does not seem to square with Adoni-Bezek being placed in Jerusalem. It makes no sense to put this man into a city which is not held by the Jews. In any case, the city did not become the complete and total possession of Israel.

We had just better take this in points:

The Jebusites in Jerusalem

1. Israel had previously captured Jerusalem and defeated the Jebusites, taking out their king (Joshua 12:8, 10).
2. The time of this particular attack and victory is unclear. My guess is quite soon after the distribution of land.[1] That Judah was victorious is certain here. However, we are not told that Judah left troops behind or that all the Jebusites were killed or even expelled. That Judah did leave troops behind or came back and partially settled is implied not here but back in Joshua 15:63, where it reads: So the Jebusites live with the sons of Judah at Jerusalem until this day. This would also be implied by the fact that Adoni-Bezek was kept at Jerusalem.
3. At the time of the writing of Joshua (or at the time of a margin gloss), the Jebusites occupied Jerusalem (Joshua 15:63).
4. At the time that Phinehas was alive, the Jebusites lived in Jerusalem (Judges 19:10–12 20:28).
5. At the time of the writing of this chapter of Judges, the Jebusites still lived in Jerusalem (Judges 1:21).
6. Even up until the time of David, not only did the Jebusites occupy Jerusalem, but they appear to have taken back control of the city (2Sam. 5:6–9 1Chron. 11:4–8).
7. That cities are captured, taken back and then recaptured throughout history is commonplace.
8. That cities were burned and then rebuilt is commonplace in ancient history.
9. Therefore, regardless of the explanation given, there is no reason for us to assume there is some kind of error or contradiction here.
10. Therefore, Joshua did capture Jerusalem, although Jebusites continued to live there.
11. Because what we find in the book of Joshua appears to involve all Israel; and what we find in our passage appears to involve just Judah and Simeon, we may reasonably suppose that the Jebusites took back Jerusalem shortly after Joshua's victory.
12. Then, Judah moved into Jerusalem and took it, burning some or all of it, is clearly stated here. In v. 21 and in Joshua 15:63, the overall disposition of the matter is that the Jebusites lived in the land in Jerusalem with Israel *until this day;* indicating that despite this temporary victory, the Jebusites were never eradicated and they, at some point in time, probably soon thereafter, rebuilt and re-occupied the city. It is possible that they remained in this city, even after the city was conquered twice (first by Israel under Joshua and then by the tribe of Judah).
13. This victory allowed that Benjamin and Judah could again occupy the city.
14. This general idea that Judah did not completely eradicate the Jebusites is confirmed in 2Sam. 5:6–10, where David is victorious over the Jerusalem Jebusites circa 1000 B.C. What appears to be the case is, the Jebusites continued to live in Jerusalem, occupying a specific area known as the *stronghold of Zion*.

The Jebusites in Jerusalem

	This would be their fortress on Mount Zion, which David took for his own fortress. This is in agreement with Josephus, who tells us, *the lower part was taken, and all the inhabitants killed, but the upper part was hard to be taken, because of the strength of the walls, and the nature of the place.*[2]
15.	Conclusion: Israel captured Jerusalem, but it apparently was taken back. In our context, Judah wins this battle decisively to take Jerusalem back, but they still did not completely eradicate the Jebusites. The Jebusites apparently maintained a strong foothold in the fortress of Zion for as long as 300 years. Or, if driven out, then they returned to Jerusalem and took all or a portion of Jerusalem back sometime later.
16.	David will finally recapture Jerusalem permanently early on in his reign over Israel.

This is the scenario which came to my mind; it is my opinion that I am correct in this assessment; however, there could be other things which happened. Barnes is quite insistent that Jerusalem was taken only one time prior to David's capture of the city—the one time being mentioned twice in Joshua 12 and Judges 1.[36] My problem with this interpretation is, the victory in Joshua 12 appears to be a victory assigned to Israel as a whole; and the victory in our passage appears to be a victory of the tribe of Judah specifically. Furthermore, I see the setting of this city on fire as a strong measure which would be taken because Judah had to go back into the city and reconquer it.

Clarke also sees this as a parenthetical reference back to Joshua taking this city in Joshua 12.[37] I do agree with him that this is a parenthetical reference, but one that goes back a few years to Judah retaking the city. Clarke does reasonably suggest that, when David took the city of Jerusalem, it had not necessarily been taken back by the Jebusites, but that they had dominated a portion of Jerusalem—the Zion stronghold specifically. This is reasonable, given the text of 1Sam. 5 and 1Chron. 11, both of which emphasize David taken the *stronghold of Zion*.

Matthew Henry suggests that Adoni-Bezek had captured Jerusalem, and that Judah's capturing of Jerusalem occurred after their capture of Adoni-Bezek.[38] This seems unlikely to me, simply for the reason that Adoni-Bezek is allowed to live his final days out in Jerusalem. Why allow him to remain in a city which he recently captured? However, Henry does reason that the capture of Jerusalem in Joshua and in this chapter are different events, for the same reasons that I came to that conclusion.

[1] It is even possible that this is a lengthy explanation of what took place n Joshua 12:8, 10, but I doubt it. However, one reason to take that stance is: (1) the actual attack and capture of Jerusalem is not delineated in the book of Joshua; and, (2) this was a dual effort of Judah and Simeon, as Judah, of the twelve tribes, was chosen in this passage to attack Jerusalem. Although I opt for this occurring after the distribution of land, it could have occurred in Israel's southern campaign. Barnes appears to be of the opinion that there was but one attack on Jerusalem, and that being here (*Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 415).
[2] Josephus, *Antiquities* l. 5. c. 2. sect. 2. I took this quote from Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:8.

The next problem to deal with is Joshua 18:28. Jerusalem was first named as a city of Judah, and then given over to the tribe of Benjamin. Recall that the idea was to begin to distribute the land by the casting of lots, and then to later make adjustments as necessary. Also, this is a border city, on the border of Judah and Benjamin. And, I should add, around this time, the tribe of Benjamin is decimated to almost nothing (Judges 19–21, which events take place early in the time of the Judges). Therefore, we should expect that Judah will deal with Jerusalem rather than Benjamin.

What is going on here is that the tribe of Judah had the chance to pursue this Adoni-bezek into Jerusalem, and then decided, even though the city was not officially theirs, to just go ahead and attack it (this possibly should have been

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[36] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Judges 1:8.
[37] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:8.
[38] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, Judges 1:8.

Benjamin's responsibility; however, the tribe of Benjamin was either in deep degeneracy or decimated at this time). Since they were attacking it, they might as well leave a few troops there. I don't know if you get this, but it appears as though they are surreptitiously attempting to take Jerusalem back. They made certain that their actions couldn't be faulted, but the result was leaving some men of Judah in the city of Jerusalem, which belonged to Benjamin.

Whether Judah is wrong to take this city is a tough call. It is obvious that Benjamin is not going to take this city, as we study further.

The other possibility, is that Jerusalem had been taken by Judah previously; and so it is reasonable to place one of their captives in Jerusalem. This makes the most sense to me. The comments which I made about Judah and Benjamin are equally applicable here.

Since we tend to think in a chronological fashion, let me present a...

A Chronology of Events

1.   Joshua leads the Jews throughout the Land of Promise and they conquer enough cities in order to inhabit the land (Joshua 1–14).
2.   This included the city of Jerusalem, which was conquered, although there remained Jebusites in the city (Joshua 12:10 15:63).
3.   Joshua distributes the land to the various tribes (Joshua 15–19). Jerusalem is on the border between Judah and Benjamin, but belongs to Benjamin (Joshua 15:8 18:28).
4.   Joshua encourages the tribes to continue to root out the Canaanites and other heathen groups from the land which they have conquered (Joshua 23:13).
5.   However, it is clear to Joshua that these heathen groups will remain in the land and that the Jews needed to keep themselves free of their heathen gods (Joshua 23:12, 16 24:14, 20, 23).
6.   Judah and Simeon decide to begin from the tribes of Israel to take the land given them by God through Joshua. As we will see in the second half of this chapter, Judah and Simeon are the only tribes which do that which God requires of them. Although it is possible that the other tribes began military campaigns in their own lands—apart from Ephraim and Manasseh, there is no record of that taking place—and there is a record of the cities which they did not capture (Judges 1:21–36)
7.   Jerusalem has been conquered at some point in time prior to their attack which culminates in Bezek. It appears as though Jerusalem is conquered, in part, on two occasions: once by Joshua and then later by the tribes of Judah and Simeon. In both cases, there are still Jebusites which remain in Jerusalem.
8.   Judah kills 10,000 enemy troops in Bezek and captures their leader, Adoni-Bezek, cutting off his thumbs and big toes.
9.   Then they bring Adoni-Bezek to Jerusalem. This gives us two possible scenarios:
    a.   Judah had recaptured Jerusalem, and, because it was their possession, they could take a prisoner there to remain under house arrest of some sort (exactly what Adoni-Bezek did after being captured is not told to us; but a servant's position is not out of the question, given what he had done to other kings and princes).
    b.   There is also the possibility that, after conquering Bezek, that Jerusalem was next on Judah's list of cities to take. Therefore, Adoni-Bezek is taken to Jerusalem as a prisoner, Jerusalem is taken a second time, and then some sort of occupying population is left there along with Adoni-Bezek.
    c.   In either case, we are not told *why* Judah went into Jerusalem or why they took Jerusalem. It makes a great deal of sense for Judah to take Adoni-Bezek to the nearest conquered city, find that it has been taken back by the Jebusites, and re-conquer it.
10.   After their stop in Jerusalem, Judah goes down (descending from Jerusalem) to continue their campaign against the Canaanites scattered throughout the territory of Judah.
11.   The specific cites and areas which Judah conquers are given in Judges 1:10–20.

The only difficulty is, placing the taking or retaking of Jerusalem. There is no contradiction or serious problem which I am attempting to clear up—I just tend to get caught up in some of the minutia.

Do not become confused by this discussion. I am simply mulling over which was done first: the capture of Adoni Bezek or the attack against Jerusalem. I don't believe there is enough information to indicate one way or the other.

There is no contradiction involved, no matter which occurred first; however, it would make sense that *if* Jerusalem was taken after Adoni-Bezek was captured, then it would have been taken immediately afterwards. If Jerusalem was taken first, then these events could be separated by as much as 10 years or so.

And afterward went down sons of Judah to fight against the Canaanite inhabiting the hill country and in the Negev and in the lowland [or, *the Shephelah*].

Judges 1:9

And afterward the sons of Judah went down to fight against the Canaanite inhabiting the hill country and in the Negev and in the lowland [or, *the Shephelah*].

And then the sons of Judah went south to fight against the population of Canaanites who lived in the hill country, in the Negev and in the lowland.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And afterward went down sons of Judah to fight against the Canaanite inhabiting the hill country and in the Negev and in the lowland.
Septuagint	And afterwards the children of Judas went down to fight with the Chananite dwelling in the hill country, and the south, and the plain country.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	Judah's army fought the Canaanites who lived in the hill country, the Southern Desert, and the foothills to the west.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	After that, the men of Judah went to fight the Canaanites who lived in the mountains, the Negev, and the foothills.
HCSB	Afterwards, the men of Judah marched down to fight against the Canaanites who were living in the hill country, the Negev, and the Judean foothills.

Literal, almost word-for-word, renderings:

LTHB	And afterward the sons of Judah went down to fight against the Canaanites who lived in the mountains, and the Negeb, and the lowlands.
MKJV	And afterward the sons of Judah went down to fight against the Canaanites who lived in the mountain, and in the south, and in the valley.
Young's Updated LT	And afterwards have the sons of Judah gone down to fight against the Canaanite, inhabiting the hill-country, and the south, and the low country.

What is the gist of this verse? Judah moved against the Canaanites who were spread out throughout Judæan territory.

Judges 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾachar (אַחַר) [pronounced *ah-KHAHR*]	*after, following, behind*	preposition	Strong's #310 BDB #29
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	3ʳᵈ person plural, Qal perfect	Strong's #3381 BDB #432
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yᵉhûwdâh (יְהוּדָה) [pronounced *yᵉhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
lâcham (לָחַם) [pronounced *law-KHAHM*]	*to engage in battle, to engage in war, to wage war; to fight, to battle*	Niphal infinitive construct	Strong's #3898 BDB #535
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ġuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

Translation: And afterward the sons of Judah went down to fight against the Canaanite... The use of the adverb *afterward* seems to indicate that this is one of the few verses in this passage (Judges 1:4–20) which is in any sort of chronological order—that is, this verse chronologically follows vv. 4b–8). Furthermore, the verb here, *to descend, to go down,* would apply to the army of Judah leaving Jerusalem, which is on high ground, to go out from there to root out the other Canaanite groups. Therefore, even though we may have some difficulty putting each and every event into a chronological sequence, we can reasonably be assured that the capture of Adoni-Bezek took place, and then Judah made a general sweep of their land: the mountains, the Negeb and the Shephelah. However, the capture of the city of Jerusalem (except for possibly the fortress area of Mount Zion) *appears* to be parenthetical.

Judges 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced *yaw-SHAHᴮV*]	*inhabiting, staying, remaining, dwelling, sitting*	Qal active participle	Strong's #3427 BDB #442

Judges 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced *har*]	*hill; mountain, mount; hill-country*	masculine singular noun with the definite article	Strong's #2042 (and #2022) BDB #249

Translation: ...inhabiting the hill country... Recall that the general understanding of this passage is, God gives the Canaanite and the Perizzite into the hands of Judah (v. 4a); this verse is simply a continuation and expansion of that overall assessment. The hill country extends all the way down from Ephraim down into Judah, parallel to the Jordan River and the Dead Sea, obviously west of the Jordan. This indicates that Canaanites occupied the mountains. Recall that there are several groups who are descended from the Canaanites (the Hittites, the Jebusites, the Amorites, the Girgashites, the Hivites, etc.), so that this passage could refer to any one or any combination of these groups.

Judges 1:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
negeb (נֶגֶב) [pronounced *ne-GHEᴮV*]	*south, south-country;* often transliterated *Negev* or *Negeb*	masculine singular noun with the definite article	Strong's #5045 BDB #616

Translation: ...and in the Negev... This appears to be an overall verse as well, referring to the Canaanites who lived in the mountains along the Jordan and the Dead Sea, as well as those who live in the southern portion (the Negev) of Judah. Therefore, we are not necessarily looking at one battle, but at another summary verse (as v. 4a summarized vv. 4b–20).

Judges 1:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88

Judges 1:9d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
shᵉphêlâh (שְׁפֵלָה) [pronounced *shᵉ-fay-LAW*]	*lowland, valley, plain; a strip of land west of the Judæan mountains; a strip of land near the coast of Carmel;* transliterated Shephelah	feminine singular noun with the definite article	Strong's #8219 BDB #1050

Translation: ...and in the lowland [or, *the Shephelah*]. This should probably be understood as a specific area, which is west of the Judæan mountains. This simply tells us that the Canaanites virtually permeated the Land of Promise. The mountains, the Negev and the Shephelah pretty much describe most of Judah—we have left off the coast, which will be covered in Judges 1:18.

This is exactly what God had told the tribes to do. They gained a foothold in the Land of Promise, and now they were to remove their enemies from within their territories. This is what we would expect from each of the tribes. We would not expect all of them to sit on their hands for 10 or 20 years while Joshua is still alive; nor would we expect them to sit on their hands after his death. Israel had gone through southern Canaan seven years ago and made it safe enough to inhabit; the tribes of Judah and Simeon were given southern Canaan as their inheritance. There were still pockets of enemies throughout which needed to be eradicated, as so ordered by God. "And Jehovah your God will clear away these nations before you little by little; you will not be able to put an end to them quickly, so that the wild animals do not grow too numerous for you." (Deut. 7:22).

Clarke suggests[39] that this is simply a recapitulation of the conquering which took place in Joshua 10:36 11:21 15:13—and portions of this chapter are found in Joshua (Judges 1:11–15)—but the key is, throughout most of the book of Joshua, all tribes of Israel worked as a team (if you will recall, it was made very clear that those tribes east of the Jordan must participate in clearing out this land); and throughout our context, the narrative speaks of Judah or Judah and Simeon (Judges 1:1–4, 8–11). So, this does not make sense to equate what we have in Judges 1 to the fighting which Joshua did as leader of all the troops of Israel. Israel made one sweep of the land as a people from outside the land under Joshua. Then the land was divided up between the various tribes; now these individual tribes have the responsibility of further taking the land which was distributed to them under Joshua. That appears to be the plain reading of Scripture, and I see no reason to understand this in any other way (an exception to this will be Judges 1:11–15, which we will discuss in more detail when we come to this passage).

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

Judah Moves Against Hebron
Joshua 15:13–14

What may help to orient you to this passage (Judges 1:10–15), is that it took place immediately after Joshua had completed the conquering of the Land of Promise and has been covered previously in Joshua 15:13–19. This will be carefully and thoroughly justified as we examine this passage; however, knowing this may help you get the big picture. It would be difficult to determine if this precedes or follows the incident with Adoni-Bezek.

And so went Judah unto the Canaanite, the dwellers in Hebron—and a name of Hebron formerly Kiriath-arba—and so they struck down Sheshai and Ahiman and Talmai.	Judges 1:10	**And then Judah went to the Canaanite, the dwellers in Hebron—and the name of Hebron [was] formerly Kiriath-arba—and they struck down Sheshai, Ahiman and Talmai.**

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[39] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:9.

Then Judah went to the Canaanite inhabitants of Hebron (formerly known as Kiriath-arba), and defeated Sheshai, Ahiman and Talmai.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Juda going forward against the Chanaanite, that dwelt in Hebron, (the name whereof was in former times Cariath-Arbe) slew Sesai, and Ahiman, and Tholmai.
Masoretic Text	And so went Judah unto the Canaanite, the dwellers in Hebron formerly Kiriath-arba and so they struck down Sheshai and Ahiman and Talmai.
Peshitta	And Judah went against the Canaanites who lived in Hebron (now the name of Hebron before was Kiriath-arba); and they struck down Sheshai and Ahiman and Talmai, the sons of the giants.
Septuagint	And Judas went to the Chananite who dwelt in Chebron; and Chebron came out against him; [and the name of Chebron before was Cariatharbocsepher] and they smote Sessi, and Achiman, and Tholmi, children of Enac.

Significant differences: The Latin and Hebrew texts are identical; the Syriac is as well, except they add the phrase *the sons of the giants*. The Greek adds that they are *children of Enac* (probably a transliteration). Although these are the first major differences which I have seen in the book of Judges, as is so often the case, the differences have no doctrinal significance.

Thought-for-thought translations; paraphrases:

CEV	After that, they attacked the Canaanites who lived at Hebron, defeating the three clans called Sheshai, Ahiman, and Talmai. At that time, Hebron was called Kiriath-Arba.
The Message	Judah had gone on to the Canaanites who lived in Hebron (Hebron used to be called Kiriath Arba) and brought Sheshai, Ahiman, and Talmai to their knees.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Then they went to fight the Canaanites who lived at Hebron. (In the past Hebron was called Kiriath Arba.) There they killed Sheshai, Ahiman, and Talmai.
HCSB	Judah also marched against the Canaanites who were living in Hebron (Hebron was formerly named Kiriath-arba). They struck down Sheshai, Ahiman, and Talmai.

Literal, almost word-for-word, renderings:

HNV	Yehudah went against the Kena\`anim who lived in Chevron (now the name of Chevron before was Kiryat-Arba); and they struck Sheshai, and Achiman, and Talmai.
MKJV	And Judah went against the Canaanites who lived in Hebron (and the name of Hebron before was Kirjath-arba). And they killed Sheshai, and Ahiman, and Talmai.
Young's Updated LT	And Judah goes unto the Canaanite who is dwelling in Hebron (and the name of Hebron formerly is Kirjath-Arba), and they strike Sheshai, and Ahiman, and Talmai.

What is the gist of this verse? Judah (and, presumably, Simeon) attack the Canaanites who are living in Hebron, which was previously known as Kiriath-Arba. The Judæans also strike down three particularly prominent men, Sheshai, Ahiman and Talmai.

Judges 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Y^ehûwdâh (יְהוּדָה) [pronounced *y^ehoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
ʾel (אֶל) [pronounced *el*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
K^ena´ănîy (כְּנַעֲנִי) [pronounced *k^e-nah-ğuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
yâshab (יָשַׁב) [pronounced *yaw-SHAH^BV*]	*inhabiting, staying, remaining, dwelling, sitting*	Qal active participle with the definite article	Strong's #3427 BDB #442
b^e (בְּ) [pronounced *b^eh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Cheb^erôwn (חֶברוֹן) [pronounced *khe^bv-ROHN*]	*association, league, joined;* transliterated *Hebron*	proper noun; location	Strong's #2275 BDB #289

Translation: And then Judah went to the Canaanite, the dwellers in Hebron... We had the **Doctrine of Hebron** back in Joshua 14:15, but let me give you a thumbnail sketch: Hebron is found about 20 miles west from the midpoint of the Dead Sea in the hill country of Judah, 25 miles south-southwest of Jerusalem. Mamre is traditionally located 2 miles north of Hebron, making them so close as to be interchangeable (Gen. 23:19). This area has had a rich spiritual tradition being mentioned in Gen. 13:18 23:2, 19 35:27 37:14. In Gen. 13:18, Abram had just separated himself from Lot, and built an altar there to God. Sarah died in Hebron and was buried there (Gen. 23:2, 19). Jacob reunited with his father Isaac there for the last time prior to the death of Isaac (Gen. 35:27–29). Jacob sent his son, Joseph, to check on the other sons by way of Hebron (Gen. 37:14).

When Joshua went through Hebron originally, he killed all the inhabitants of that town which he found—he left no survivors. That does not mean that there weren't survivors or that some of them did not escape (Joshua 10:36–39). Caleb requested to have this area in Joshua 14. He probably led the original raid on Hebron and liked the city and the general area.

This is what we would expect—Judah is attacking Canaanite positions within Judah's own territory. It should not be a surprise that Judah has to recapture some cities. The Jews moved fairly quickly throughout the land, taking city after city—and then continuing on to the next city.

Judges 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular construct	Strong's #8034 BDB #1027
Chebᵉrôwn (חֶברוֹן) [pronounced khebʰ-ROHN]	*association, league, joined;* transliterated *Hebron*	proper noun; location	Strong's #2275 BDB #289
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִם) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (לִפָנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

qirᵉyâth (קִרְיַת) [pronounced *kir-YAWTH*]	*city, town*	feminine singular construct	Strong's #7151 BDB #900
ʾArᵉbbaʿ (אַרבַּע) [pronounced *ahrᵉ-BAHG*]	related to the Hebrew word *to lie in wait, to ambush* (Strong's #693 BDB #70); or to the numeral *four* (Strong's #702 BDB #916)	Proper noun; location	Strong's #none BDB #916

Together, these are transliterated *Kiriath-arba* and the word probably means *city of the four (giants?); the four-fold city*. Strong's #7153 BDB #900.

Translation: ... —and the name of Hebron [was] formerly Kiriath-arba—... We will follow this story out, and then compare it to similar passages from Joshua. Forty-five years previous to this, the original twelve spies discovered these same three tribes: When they had gone up to the Negev, they came to Hebron, where Ahiman, Sheshai and Talmai, the sons of the Anak were (Num. 13:22a).

Kiriath-arba probably means *The city of Arba,* who was a great man of the Anakim. Although it may mean *City of the Four, the four-fold city;* Joshua 14:15a reads: Now the name of Hebron before was Kiriath Arba; [which Arba was] the greatest man among the Anakim.

Hebron was in southern Palestine, so that Joshua conquered the city, using Caleb as his lead man, six years previous to the distribution of property in Joshua 13–21. During those intervening years, it is likely that some places were re-inhabited in that short period of time. The tribe of Judah just went back in and recaptured Hebron. Now, it is also possible that Hebron was captured one time and one time only, and that incident is referred to several times. You know what, I had just better cover this in points:

There are actually three possibilities: either Hebron was captured thrice, twice or once; the three passages may all be talking about the same incident or about multiple incidents.

It might be good to compare the passages first:

Joshua 10:36–39: Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it: and they took it, and struck it with the edge of the sword, and the king of it, and all the cities of it, and all the souls who were therein; he left none remaining, according to all that he had done to Eglon; but he utterly destroyed it, and all the souls who were therein. Joshua returned, and all Israel with him, to Debir, and fought against it: and he took it, and the king of it, and all the cities of it; and they struck them with the edge of the sword, and utterly destroyed all the souls who were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king of it; as he had done also to Libnah, and to the king of it.

Joshua 15:13–14: To Caleb the son of Jephunneh he [Joshua] gave a portion among the children of Judah, according to the commandment of Yahweh to Joshua, even Kiriath Arba, which Arba was the father of Anak (the same is Hebron). Caleb drove out there the three sons of Anak: Sheshai, and Ahiman, and Talmai, the children of Anak.

Judges 1:10: And then Judah went to the Canaanite, the dwellers in Hebron—and the name of Hebron [was] formerly Kiriath-arba—and they struck down Sheshai, Ahiman and Talmai.

The Sequence of Events Concerning the Capture of Hebron

First scenario:

1. Hebron was occupied by the three tribes of the Anakim for at least forty years (Num. 13:22).
2. When Moses sent out spies, only Joshua and Caleb were willing to return to the land and take it. Therefore, Moses promised them whatever land that they walked across. "Not one of these men, this evil generation, will see the good land which I swore to give to your fathers except Caleb ben Jephunneh; he will see it and to him and to his sons I will give the land on which he has set foot, because he has followed Jehovah fully." (Deut. 1:36–37). Caleb took this as meaning that he could choose where he and his family would put down their roots and Joshua accepted that interpretation of what Moses said.
3. Joshua and company, once Gen X had died in the desert, went through and captured Hebron, killing all of the inhabitants that they found in Joshua 10:36–39. The destruction was complete in that area, but this does not mean that no one escaped. When we read that Joshua cut off the Anakim from the hill country of Judah (Joshua 11:21), it means not that they were all destroyed, but that they used to inhabit and hill country, including Debir, and they no longer do so.
4. It is obvious that some of these inhabitants escaped and then returned over the next several years. After occupying a land for that long a time, it is unlikely that they are going to completely abandon it. Furthermore, since the Israelites had taken all of Palestine, moving to one area was no better or no worse than moving to another. Therefore, why not just move back into Hebron? This is apparently what happened (assuming that the Jews captured Hebron twice).[1]
5. While the previous tenants moved back into Hebron, Joshua gave Hebron over to Caleb (Joshua 14:15 15:13).
6. Caleb, after the distribution of land, led his people, Judah, throughout the land, conquering the unconquered areas as well as the re-inhabited areas. Joshua 15:14–19 Judges 1:9–20.

The Sequence of Events Concerning the Capture of Hebron

Second scenario:

1. The second possible scenario is that the conquering of Hebron mentioned in Joshua 15 and Judges 1 took place when Israel in general was going through and conquering southern Palestine. We are just given some more details in these two passages to help us to understand what Caleb chose these areas. Given that Judges 1:11–15 is a reiteration of Joshua 15:13–19, it is not out of the question that the taking of Hebron is mentioned twice as well.

The Sequence of Events Concerning the Capture of Hebron

Second scenario:

2. This second scenario is a bit harder to grasp, but a reasonable explanation. The conquering of Hebron is mentioned back in Joshua 10:36–37: Then Joshua and all Israel with him went up from Eglon to Hebron, and they fought against it. And they captured it and struck it and its king and all its cities and all the persons who were in it with the edge of the sword. He left no survivor, according to all that he had done to Eglon. And he completely destroyed it and every person who was in it. This gives us the general picture and this verse is found in a series of verses were pretty much only the order of battles and the result of the battles are given. Joshua is the lieutenant commander-in-chief of Israel's armies, under God, so that he is spoken of as the one who conquered Hebron.

3. It is important to note that Joshua 10:36 reads: Then Joshua and all Israel with him went up from Eglon to Hebron, and they fought against it. This does not mean that each and every male Israelite moved against Hebron at that time. Given the population of the army of Israel (600,000 strong), this would be unlikely, which would allow for them to move in tandem, but not every man would be used in every operation. Sending in the tribe of Judah here would have been reasonable.

4. We have an additional bit of information about this in Joshua 11:21: And then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities. As mentioned in an earlier point, this could simply mean that Joshua separated what remained of the Anakim from the hill country; however, in the scenario presented here, we will take it to mean that Joshua totally annihilated all of the inhabitants of Debir.

5. Caleb asks for this Hebron because he was the general who led the command of soldiers who took Debir (Joshua 14:15 15:13–14). Mentioning the battle would have been out of place in Joshua 14 and mentioning any details of the battle would have been out of place in both Joshua 10 and 11. In other words, Joshua, as lieutenant commander-in-chief, ordered Caleb to take Hebron; Caleb did (Joshua 10:36–37 11:21 15:13–14 Judges 1:10), and Joshua gave Debir to Caleb (Joshua 14:13–14)

6. When we get to Judges 1:10, since so many details have already been given, that Caleb had taken Hebron is mentioned as an aside, referring to what occurred previously in the book of Joshua. A minor problem with this explanation is that Judges 1:10 tells us specifically that the tribe of Judah took Debir. This is not a serious problem. There is no reason why every single tribe would have moved on every single city. This would indicate that Joshua had commanded Caleb to take Debir and Caleb, as the top representative of the people of Judah (Num. 13:6), he took a detachment of men from Judah and took Debir. This is implied here; and not mentioned at all back in Joshua.

7. However, there is a major problem with this interpretation that we are speaking of just one attack, and that is with the words of Caleb in Joshua 14:11–13: "I am still as strong today as I was in the day Moses sent me; as my strength was then, so my strength is now, for war and for going out and coming in. Now then, give me this hill country about, which Jehovah spoke of on that day, for you heard on that day that Anakim were there with great fortified cities. Perhaps Jehovah will be with me, and I will drive them out as Jehovah has spoken." So Joshua blessed him, and gave Hebron to Caleb ben Jephunneh for an inheritance. This almost demands that Hebron be attacked and captured in two waves. We could split the quote up, saying that v. 11 is chronologically placed and that v. 12 occurred before Joshua's aggression on Hebron (through Caleb), but that is too much of a stretch.

The Sequence of Events Concerning the Capture of Hebron

Conclusion:

We probably have but two different skirmishes here. Since the wording is almost exactly the same in Joshua 15 and Judges 1, it makes sense that these are two reports of the same incident; and that Joshua 10 speaks of Israel's first attack and complete destruction of all those who remained in Hebron (obviously, some would have to escape and then come back to repopulate it soon thereafter).

Having two different possible views as to how a series of events could have taken place does not constitute a

The Sequence of Events Concerning the Capture of Hebron

contradiction in the Bible. It merely helps to explain and to put into perspective several mentions of the same thing. That we cannot lay out with certainty the exact sequence of events is also not a contradiction.

[1] And, although I worked up this explanation independently from Keil and Delitzsch, this is also their view of things: Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 113–114.

Judges 1:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine plural, Hiphil imperfect	Strong #5221 BDB #645
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shêshay (שֵׁשַׁי) [pronounced *shay-SHAH-ee*]	transliterated *Sheshai*	masculine singular proper noun	Strong's #8344 BDB #1058
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾĂchîyman (אֲחִימַן) [pronounced *ukh-ee-MAHN*]	*my brother is a gift?* and is transliterated *Achiman*	masculine singular proper noun	Strong's #289 BDB #27

It is very unusual for an enemy of Israel to have a Jewish name which means *my brother is a gift*. Probably, the pronunciation of this person's name is very similar to this particular Jewish word.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Talᵉmay (לְמַי) [pronounced *tahlʰMAH-ee*]	transliterated *Talmai*	masculine singular proper noun	Strong's #8526 BDB #1068

Translation: ...and they struck down Sheshai, Ahiman and Talmai. As mentioned before, this is very similar to Joshua 15:13–14, which reads: To Caleb the son of Jephunneh he [Joshua] gave a portion among the children of Judah, according to the commandment of Yahweh to Joshua, even Kiriath Arba, which Arba was the father of Anak (the same is Hebron). Caleb drove out there the three sons of Anak: Sheshai, and Ahiman, and Talmai, the children of Anak.

Okay, there were two attacks on Hebron; what are the key differences?

The Key Differences Between the Attacks on Hebron	
First Attack (Joshua 10:16–28)	**Second Attack (Joshua 1513–14 Judges 1:10)**
Joshua led the first attack.	Caleb led the second attack.
The first attack involved all Israel.	The second attack involved Judah and Simeon only.
Israel was just entering the land and taking city after city.	Here, Caleb had been given this city and he takes it from the inhabitants.
The king of Hebron plays a prominent roll in the first attack (he escapes with several other kings).	The king of Hebron is not mentioned in the second attack. However, the 3 sons of Anak are named (this would be a reference to 3 tribes, probably of giants—that is, giants, compared to Israel).
Joshua completely destroys all people remaining in Hebron.	Caleb drives out the sons of Anak.

Again, there is no contradiction that Joshua destroys all in this city the first time through; and that Caleb has to reconquer it several years later. Some people obviously escaped Joshua's attack and returned to the city (given that these people are specifically named as far back as Num. 13:22), we know that they have lived there for a long time.

It is even possible that these sons of Anak had been drive out of Hebron by the king and people who populated this city when Joshua attacked. When the sons of Anak saw that there enemy had been completely destroyed and that the Jews did not stick around (they went off to conquer more cities), the sons of Anak simply moved back into their area. This may or may not be the missing piece of puzzle; but it clearly explains the three different passages before us and easily reconciles them.

Quite obviously, I have delved into this in much greater depth than was really necessary. I simply want to offer the logical alternatives and make certain that there is at least one reasonable explanation which ties these passages together.

Now, if that weren't a difficult set of points to go through, we now have a similar situation with the attack upon Debir and the same sequence of events given above for Hebron probably were duplicated for Debir.

You know, it is fitting that Caleb was given this particular territory. Do you recall what the first Israeli spies said, upon returned from the new land? Recall Num. 13:26: The spies went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them, and to all the congregation, and shown them the fruit of the land. They told him, and said, "We came to the land where you sent us; and surely it flows with milk and honey; and this is the fruit of it. However the people who dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there. Amalek dwells in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwells by the sea, and along by the side of the Jordan." Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it." But the men who went up with

him said, "We aren't able to go up against the people; for they are stronger than we." They brought up an evil report of the land which they had spied out to the children of Israel, saying, "The land, through which we have gone to spy it out, is a land that eats up the inhabitants of it; and all the people who we saw in it are men of great stature. There we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight." So you see what these crybabies kept whining about? The giants! "The sons of Anak. They are just too big. We are grasshoppers in their sight." So what does Joshua do? He gives this area to Caleb, the only one (beside Joshua) who said, "Of course we can defeat them—we represent the army of the Living God." Who better than Caleb to be given the land that the giants (the sons of Anak) live in?

Now, you may be concerned with how we beat v. 10 to death, examining all these various possibilities; however, that sets us up for v. 11, which should be easy by comparison.

Debir is Taken/Caleb, His Daughter and His Son-in-law
Joshua 15:15–19

We have gone into, if anything, excessive detail on the previous verse. It might be much simpler to point out that what we find in Judges 1:10–15 is almost identical to Joshua 15:13–19; therefore, these are parallel verses reporting on the same set of incidents. The writer of the latter half of Joshua (the distribution of the cities) or a later editor apparently inserted information about certain cities Judah conquered and inhabited *after* they had been given the land.

And so he went from there unto inhabitants of Debir (and a name of Debir formerly Kiriath-sepher).	Judges 1:11	**And so he went from there to the inhabitants of Debir (and the name of Debir [was] formerly Kiriath-sepher).**

And Judah had gone from there to the inhabitants of Debir (the name of Debir was also Kiriath-sepher).

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And departing from thence, he went to the inhabitants of Dabir, the ancient name of which was Cariath-Sepher, that is, the city of letters.
Masoretic Text	And so he went from there unto inhabitants of Debir (and a name of Debir formerly Kiriath-sepher).
Septuagint	And they went up thence to the inhabitants of Dabir; but the name of Dabir was before Cariathsepher, the city of Letters.

Significant differences:	Interestingly enough, the Latin and Greek both translate what the previous name of Debir means. This is not found in the Hebrew or in the Syriac.

Thought-for-thought translations; paraphrases:

CEV	From Hebron, Judah's army went to attack Debir, which at that time was called Kiriath-Sepher.
The Message	From there they had marched against the population of Debir (Debir used to be called Kiriath Sepher).

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	From there Judah's troops went to fight the people living at Debir. (In the past Debir was called Kiriath Sepher.) .
HCSB	From there they marched against the residents of Debir (Debir was formerly named Kiriath-sepher).

Literal, almost word-for-word, renderings:

LTHB	And from there he went against the *ones* living in Debir, and the name of Debir formerly *was* City of Sepher.
Young's Updated LT	And he goes from there unto the inhabitants of Debir (and the name of Debir formerly is Kirjath-Sepher).

What is the gist of this verse? Judah also retakes Debir, previously known as the *City of Sepher* (i.e., *the City of Letters* or *the City of Books*).

Judges 1:11a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâlakᵉ (הָלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027
ʾel (אֶל) [pronounced *el*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Dᵉbîyr (דְּבִיר) [pronounced *dᵉebVEER*]	*to speak, speaking, word;* transliterated *Debir*	masculine singular, proper noun	Strong's #1688 BDB #184

Translation: And so he went from there to the inhabitants of Debir...   Just as we saw in the previous verse, it is a question as to how many times did the Jews take this city. The passages in question are Joshua 10:38–39: Joshua returned, and all Israel with him, to Debir, and fought against it. He took it, and the king of it, and all the cities of it; and they struck them with the edge of the sword, and utterly destroyed all the souls who were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king of it; as he had done also to Libnah, and to the king of it. Also, Joshua 15:15: He [Caleb] went up there against the inhabitants of Debir (now the name of Debir before was Kiriath sepher). And out own passage, Judges 1:11.

The wording of the passage we are studying (Judges 1:10–15) is almost identical to Joshua 15:13–19. It is apparent that these came from either the same source material or one was copied from the other. In other words, this would suggest, as we found with Hebron in the previous verse, that Joshua conquered the army in this city when Israel first marched through Israel; and then Caleb went back and had to retake the city (he would have fought against a decimated army). Joshua gave the Jews a foothold in the land, and now the tribes were to go into their various territories and take those cities which had been conquered, along with those which had not been conquered. The tribes of Judah and Simeon followed this mandate given by Joshua (Joshua 23:9–10; where it is pretty much an implied mandate). The tenor of Judges 1:1 makes it clear that the individual tribes knew that they still had to take cities which God had given them.

Judges 1:11b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular construct	Strong's #8034 BDB #1027
Dᵉbîyr (דְּבִיר) [pronounced *dᵉᵇVEER*]	*to speak, speaking, word;* transliterated *Debir*	masculine singular, proper noun	Strong's #1688 BDB #184
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִם) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (לְפָנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

Qirᵉyâth (קִרְיַת) [pronounced *kir-YAWTH*]	*city, town*	feminine singular construct	Strong's #7151 BDB #900
Çêpher (סֵפֶר) [pronounced *SAY-fur*]	*missive, book, document, writing, scroll, tablet*	masculine singular noun	Strong's #5612 BDB #706

Together, these words are transliterated as *Kiriath-Sepher,* and it means *the City of Scribes; the City of Scrolls; the City of Writing; the City of Books* (Strong's #7158 BDB #900).

Translation:...(and the name of Debir [was] formerly Kiriath-sepher). Kiriath is transliterated from the Hebrew word Qirᵉyâth (קִרְיַת) [pronounced kir-YAWTH], which simply means *city, town*. Sepher is also transliterated from the Hebrew Çêpher (סֵפֶר) [pronounced *SAY-fur*] and it means *book, document, writing, scroll*. Therefore, it means *book town*. Debir is the Hebrew word dᵉbîyr (דְּבִיר) pronounced [*dᵉᵇVEER*], which is related to the word for *speaking* or *word*. Therefore, the names given to this city are very similar in meaning.

This city was also given the name *Kiriath-sannah* in Joshua 15:49, which probably means *city of palm branches* or *city of law* or *sacred learning*. The second possibility is, there are two *Debir's*.

Now, Debir is a tough place because, first off, we don't know where it was. ZPEB gives three possible locations, one slightly south of Jericho, west of Jerusalem (which I reject for this particular Debir)[40] and two which are between the midpoint of the Dead Sea and the Mediterranean Sea. Debir is placed nearer Hebron, due to this passage, and closer to Eglon (nearer the Mediterranean) because of Joshua 10:34–36. K. Galling has *proposed that the site might be modern Hirbet Rabūd, especially since this site is near a set of naturally occurring springs of various altitudes which accords well with the description in Judges 1:15...Excavation of this site by Moshe Kokhavy and other in the seasons 1968, 1969 have turned up much material from the period of the Conquest.*[41] That there are three cities named *booktown* makes sense, given that there was a reasonable amount of writing which took place during this time. The whole concept of the *oral tradition* seems to be foolish nonsense which totally ignores the several times in Scripture that the author of a book was instructed to write something down.

As is often the case, this verse gives us the thumbnail sketch and the following verses will give us the details. A person who reads only this verse and the passage back in Joshua could cry, *contradiction,* but we will see, as this story unfolds, that there is no contradiction. We have essentially the same options as we did above with the city of Hebron. It was attacked and captured one, two or three times; and probably in tandem with Hebron. The two most reasonable options is that (1) it was captured but once, and this is referred to several times; and (2) it was captured and defeated when Joshua took the troops through, and then re-inhabited by the enemy during the intervening seven years, and then recaptured by the tribe of Judah.

One point of interest is that, back in Joshua 10:36–38, they attack and defeat Hebron and then Debir. Also, we read: Then Joshua and all Israel with him returned to Debir, and they fought against it (Joshua 10:38). The use of the term *returned* indicates that this was not a natural progression of side-by-side cities, although in these two verses, Judah takes these cities in the same order. As you might recall from that chapter, the movement was somewhat of a zig-zag movement, moving generally south, but going east, then west, then east then west. I think this zig-zagging explains what is meant by the verb *returned*. I *don't* think the explanation is, Joshua and Israel took these cities when they invaded the land; and then Caleb and the tribe of Judah returned to take it, as Joshua and all Israel are those who return to Debir (Joshua 10:38).

And so said Caleb, "Who strikes down Kiriath-sepher and takes her and I give to him Achsah my daughter to wife."	Judges 1:12	And Caleb said, "Whoever strikes down Kiriath-sepher and captures it, I will given to him Achsah, my daughter, to wife."

Caleb said, "Whoever attacks Kiriath-sepher and captures it, I will give to him Achsah, my daughter, as his wife."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so said Caleb, "Who strikes down Kiriath-sepher and takes her and I give to him Achsah my daughter to wife."
Septuagint	And Chaleb said, "Whoever strikes down the city of Letters, and shall first take it, I will give to him Ascha my daughter to wife.

Significant differences: None; the LXX translates *Kiriath-sepher*.

Thought-for-thought translations; paraphrases:

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[40] There is also little geographical evidence to support it as well as per *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 2, p. 77. However, there does appear to be a city named Debir in this area , as per Joshua 15:7, where it is part of the northern border of Judah. There will be another, different Debir named in 2Sam. 9:4–13.

[41] *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 2, pp. 77–78, their source being K. Galling, "Zur Lokalisierung von Debir," *Zeitschrift des deutschen Palästina-Vereins,* 70 (1954), pp. 135–141.

CEV	Caleb told his troops, "The man who captures Kiriath-Sepher can marry my daughter Achsah."
The Message	Caleb had said, "Whoever attacks Kiriath Sepher and takes it, I'll give my daughter Acsah to him as his wife."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Caleb said, "I will give my daughter Achsah as a wife to whoever defeats Kiriath Sepher and captures it."

Literal, almost word-for-word, renderings:

WEB	Caleb said, He who strikes Kiriath Sepher, and takes it, to him will I give Achsah my daughter as wife.
Young's Updated LT	And Caleb says, "He who strikes Kirjath-Sepher—and has captured it—then I have given to him Achsah my daughter for a wife."

What is the gist of this verse? Caleb offers his daughter (granddaughter?) to whomever takes the city Kirjath-Sepher.

The vocabulary in this chapter is somewhat limited. In this chapter alone, seven times we have the Hiphil imperfect of nâkâh (נָכָה) [pronounced *naw-KAWH*] which means *smite, assault, hit, strike*. Another verb which occurs several times[42] throughout this chapter is the Qal perfect of lâkad (לָכַד) [pronounced *law-KAHD*], which means *to capture, to seize, to take*. A verb which occurs eight times in this chapter is found here as the Qal perfect of nâthan (נָתַן) [pronounced *naw-THAHN*], which means *give, grant, place, put, set*. At the end of this verse we have what appears to be a verb, but it is the lâmed preposition and the feminine singular noun ʾîshshâh (אִשָּׁה) [pronounced *eesh-SHAWH*], which means *woman, wife*.

Judges 1:12a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Keleb (כֶּלֶב) [pronounced *KEH-le^{b}v*]	*dog*; transliterated *Caleb*	masculine proper noun	Strong's #3612 BDB #476

Translation: And Caleb said,... You may recall that Moses sent 12 spies into the Land of Promise approximately 40–45 years previous, and two of them came back saying that we should go into the land and take it: Joshua and Caleb. The other 10 spies were not only against such action, but they vigorously lobbied against it, causing Israel to remain 38½ years in the desert while God wiped out Generation X. Only a handful from that generation were kept alive: Moses, Aaron, Eleazar, Joshua and Caleb. We know that Caleb was about 40 when sent to spy out the land, so he is therefore in his 80's when he goes to conquer specific cities in his land allotment.

I suspect that Caleb was younger than Joshua, but perhaps not by more than 10 years or so. By this time, Joshua would have retired from public life; and is possibly even unable to keep up with a military schedule.

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[42] Four, actually.

Judges 1:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Qirᵉyâth (קִרְיַת) [pronounced *kir-YAWTH*]	*city, town*	feminine singular construct	Strong's #7151 BDB #900
Çêpher (סֵפֶר) [pronounced *SAY-fur*]	*missive, book, document, writing, scroll, tablet*	masculine singular noun	Strong's #5612 BDB #706

Together, these words are transliterated as *Kiriath-Sepher,* and it means *the City of Scribes; the City of Scrolls; the City of Writing; the City of Books* (Strong's #7158 BDB #900).

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
lâkad (לָכַד) [pronounced *law-KAHD*]	*to capture, to seize, to take, to choose [by lot]*	3rd person masculine singular, Qal perfect; with the 3rd person feminine singular suffix	Strong's #3920 BDB #539

Translation:...“Whoever strikes down Kiriath-sepher and captures it,... Caleb makes a valid offer. There is a specific region which was given over to him, and there was this city, Kiriath-Sepher which needed to be conquered. Caleb is going to make the taking of this city a condition for royal advancement. No doubt, he is speaking to his top 3 or 4 generals (or, who knows, 6 or 7).

Judges 1:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Judges 1:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿAkᵉçâh (עַכְסָה) [pronounced *ǵahkᵉ-SAW*]	*anklet, bangle; rattle;* and is transliterated *Achsah*	feminine singular, proper noun	Strong's #5915 BDB #747
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine singular noun with the 1st person singular suffix	Strong's #1323 BDB #123
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾîshshâh (אִשָּה) [pronounced *eesh-SHAWH*]	*woman, wife*	feminine singular noun	Strong's #802 BDB #61

Translation: ...I will given to him Achsah, my daughter, to wife."   Some commentators are concerned about the age of his daughter. They claim that this woman would be too old to really offer as a reward to the man who takes Kiriath-Sepher. However, as most of you realize, a man can sire a child in his 50's (or 60's or 70's); so there is nothing which requires Achsah to be an old maid at this time. It would not be unreasonable or impossible for her to be in her teens or early 20's. Being Caleb's daughter almost makes her royalty.

As you no doubt recall, we examined this passage back in Joshua 15:13–19; in fact, it is just about taken word-for-word from Joshua 15:16–19. The fact that this occurs here, with a completely different vocabulary and sentence structure than the rest of this chapter, and the fact that the entire story is found in Joshua 15, leads us to a couple of conclusions:

The Authorship of the Book of Judges and Narrative Inserts

1. The author of at least the first chapter of the Judges is not the author of this passage.
2. This author inserted these few verses as they fit contextually with the previous verses.
3. If you ever write and you want to quote an idea or a concept which someone else has observed, and you can't do anything else but actually quote this statement, because you can't say it any better, then you understand the dichotomy in the vocabulary and sentence structure. I run into this all of the time. I constantly find authors who state something much better than I do, which is why I often include a lot of quotations. That is what this author has done. This was said better back in Joshua 15 than he could, so he quotes a few verses from that passage (or, both authors had the same source material—another possibility).
4. Most importantly, this indicates that the incidents mentioned herein are probably all related and all occurred within a relatively short time frame, making me lean toward one capture of Hebron, Debir and Kiriath-sepher by Joshua, and a later one by the tribe of Judah.

Now, not only is it difficult to determine when these various and sundry events take place, but we also have to figure out who the heck Othniel is and how exactly is he related to Caleb. However, let us begin with that which is easy: Caleb is in a leadership position, but he is not going into battle. At the youngest, he was in his late 30's when going into the land (he is said to be 40, which is a round number, in Joshua 14:7). Now, it is at least 40 yeas later, maybe 45. Given the commonly accepted date of the exodus as being about 1440 B.C., we are now at about 1400 B.C.

And so took her Othniel ben Kenaz, brother of Caleb, the younger from him. And so he gave to him Achsah his daughter to wife.

Judges 1:13

So Othniel ben Kenaz, the brother of Caleb, the younger from him, took it. Therefore, he gave to him Achsah, his daughter, to wife.

So Othniel, son of Kenaz, the younger brother of Caleb, took it. Therefore, Caleb gave him Achsah, his daughter, to wife.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so took her Othniel ben Kenaz, brother of Caleb, the younger from him. And so he gave to him Achsah his daughter to wife.
Septuagint	And Gothoniel the younger son of Kenez the brother of Chaleb took it; and Chaleb gave him his daughter Ascha to wife.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	Caleb's nephew Othniel captured Kiriath-Sepher, so Caleb let him marry Achsah. Othniel was the son of Caleb's younger brother Kenaz.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	So Othniel son of Kenaz, Caleb's youngest brother, captured it, and Caleb gave his daughter Achsah to him as his wife.

Literal, almost word-for-word, renderings:

MKJV	And Othniel, the son of Caleb's younger brother Kenaz, took it. And he gave him Achsah his daughter for a wife.
Young's Updated LT	And Othniel son of Kenaz, younger brother of Caleb, captures it, and he gives to him Achsah his daughter for a wife.

What is the gist of this verse? Caleb's nephew Othniel captures the city, and is given Achsah as his wife.

Judges 1:13a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
lâkad (לָכַד) [pronounced *law-KAHD*]	*to capture, to seize, to take, to choose [by lot]*	3rd person masculine singular, Qal imperfect; with the 3rd person feminine singular suffix	Strong's #3920 BDB #539
ʿÂthᵉnîyʾêl (עָתְנִיאֵל) [pronounced *ǵoth-nee-ALE*]	possibly *lion of God; God is might;* and is transliterated *Othniel*	masculine singular, proper noun	Strong's #6274 BDB #801

Judges 1:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בֶּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Qᵉnaz (קְנַז) [pronounced *kᵉNAHZ*],	possibly *side, flank;* is transliterated *Kenaz*	masculine singular, proper noun	Strong's #7073 BDB #889
ʾâch (אָח) [pronounced *awhk*]	*brother, kinsman* or *close relative*	masculine singular construct	Strong's #251 BDB #26
Keleb (כֶּלֶב) [pronounced *KEH-leᵇv*]	*dog;* transliterated *Caleb*	masculine proper noun	Strong's #3612 BDB #477
qâṭôn (קָטוֹן or קָטֹן) [pronounced *kaw-TOHN*]	*small, insignificant;* a word particularly used for *youth, younger*	masculine singular adjective with the definite article	Strong's #6995 & #6996 BDB #882
min (מִ) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation; with the 3ʳᵈ person masculine singular suffix	Strong's #4480 BDB #577

Owen seems to indicate that this is nothing more than the min preposition with the 3ʳᵈ person masculine singular suffix; however, this appears to be one of the several alternative forms of min. This would mean very little to the average person, unless you are following along in the Hebrew text.

Translation: So Othniel ben Kenaz, the brother of Caleb, the younger from him, took it. The first thing we should look at is, just exactly who is Othniel and how is he related to Caleb? There are two options: Otherniel is Caleb's nephew; the other option is, he is Caleb's younger brother (and, by younger, I would assume perhaps by several decades?).

Now, let's examine, side-by-side, the arguments on both sides—is Othniel Caleb's younger brother or his nephew?

Othniel's Relationship to Caleb

Option #1: Othniel is Caleb's younger brother:	Option #2: Othniel is Caleb's nephew and Kenaz is Caleb's younger brother:
1. Othniel would be Caleb's younger brother (possibly step-brother) and Kenaz would be his father or grandfather or ancestor. 2. Caleb is occasionally called a Kenizzite (Num. 32:12 Joshua 14:6, 14). There would be good reason to call Othniel by an ancestor's name. His parents would have died in the desert and possibly been unable to raise him, so he would not be seen as a son of Jephunneh but as a son of a more ancient ancestor, Kenaz. 3. Caleb was raised by Jephunneh to adulthood, as he was an adult in the desert, so he would be properly seen as son of Jephunneh.	1. Othniel would be Caleb's nephew and Kenaz would be Caleb's younger brother. 2. Kenaz is at least 20 years younger than Caleb (see the explanation in point #2 under option #1); and Othniel would be at least twenty years younger than his father. In any case, Kenaz being referred to as Caleb's would have nothing to do with the relative age of Othniel and Achsah, but this designation is used because he is way younger than Caleb. 3. Othniel and Achsah, Caleb's daughter, would be cousins. 4. There would be no incest involved. Although you

Othniel's Relationship to Caleb	
Option #1: Othniel is Caleb's younger brother:	**Option #2: Othniel is Caleb's nephew and Kenaz is Caleb's younger brother:**
4. There is also the possibility that Kenaz was the father of Caleb, which some hold to (not me). 5. Othniel would have to be way younger—recall that Caleb was 40 at the exodus (Joshua 14:7), and the generation 20 and older were wiped out (with the exception of Moses, Caleb, Joshua, and possibly Eleazar). That would make Othniel at least 20 years younger than Caleb. It is possible that he was even born while in the desert, prior to his parents being killed In other words, he could possibly be even 60 years younger than Caleb. Caleb has to be at least 86 at the time of this assault, therefore, Othniel would have been between 26 and 66. In any case, Othniel being called Caleb's younger brother has nothing to do with the age of Achsah, but with the fact that he is way younger than Caleb. 6. Problem: regardless of the age difference, Othniel would still be the uncle of Caleb's daughter, making this an incestuous marriage. 7. Another problem is that Caleb is called the son of Jephunneh in several places (Num. 13:6 Joshua 14:6 1Chron. 4:15). Although we can get around Kenaz being called the father of Othniel, it is still a moderate stretch. 8. One of the most important factors to consider is that the sons of Kenaz are named in 1Chron. 4:13; Othniel is mentioned and Caleb is not. Under option #2, this is what we would expect. Under option #1, how could they possibly leave out Caleb's name?	may not been keen on a marriage between cousins, there is nothing in the Bible which forbids it. In fact, I have recent heard a show which mentioned the birth defects between cousins who marry is reasonably low.[1] 5. You may be concerned about Caleb being called a Kenizzite. It is not abnormal to name a child after an ancestor. Therefore, Caleb's parents simply named Kenaz after their family ancestor. Caleb's grandson was also named Kenaz (1Chron. 4:15). 6. Caleb is called the son of Jephunneh in several places, so if Othniel is his nephew, there is no awkward explanation about who Othniel's father is. 7. One of the most important factors to consider is that the sons of Kenaz are named in 1Chron. 4:13; Othniel is mentioned and Caleb is not. Under option #2, this is what we would expect. Under option #1, how could they possibly leave out Caleb's name? 8. I think that we can conclude that the fewest problems result when we consider Kenaz to be the younger brother of Caleb and for Othniel to be his young nephew. 9. Obviously, what we would like to see is a better delineation of Caleb's ancestry, but we don't have that. Once and awhile, I even speculate that Caleb was adopted; a slave of the Egyptians who was not Jewish but was taken in by the Jews, but that's another story.

[1] Sorry to not have the exact stats at my fingertips; I did not write them down, as my desire to marry my cousin was over by age 11 or 12, if I recall correctly; therefore, the information was no longer as important to me as it would have been then. However, I think the idea is, the percentage of birth defects was much lower than who smoke, use drugs or have VD.

A reasonable question, at this point is, *why is Othniel mentioned here? Didn't we already study this in Joshua 15?* We did. I think that the book of Joshua was a completed book. It took us from east of the Jordan into the land, which Joshua conquered, and up through Joshua's death. Part and parcel of this book is the distribution of land, which included some specific incidents, such as Othniel and the land given him. However, in the book of Judges, we have a new book, even though it is more or less continued from the book of Joshua. This new book has its own beginning, its own rhythm, its own vocabulary. We see Judges as being the book after Joshua, and figure, if you've studied Judges, then you must have studied Joshua first. However, the writer of the book of Judges did not see it that way. He presents the book as a contiguous whole, which, therefore, will reference certain incidents from the book of Joshua, including Joshua's death and Othniel's bravery. Therefore, when Othniel leads Israel in Judges 3, he does not just pop up out of nowhere. Othniel has a history and he has a spiritual heritage, critical to his

leadership in Judges 3. The writer of Judges, whom I believe to be Samuel, who essentially edits the book of Judges from historical documents in his possession, puts in Joshua's death and puts in Othniel's history, as both are pertinent to the history of this time period. In other words, the writer/editor of this book sees it as a literary unit, separate from what has come before; however, tied historically to what has come before.

Judges 1:13b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition; with the 3rd person masculine singular suffix	No Strong's # BDB #510
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿAkᵉçâh (עַכְסָה) [pronounced *ǵahkᵉ-SAW*]	*anklet, bangle; rattle;* and is transliterated *Achsah*	feminine singular, proper noun	Strong's #5915 BDB #747
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #1323 BDB #123
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾîshshâh (אִשָּׁה) [pronounced *eesh-SHAWH*]	*woman, wife*	feminine singular noun	Strong's #802 BDB #61

Translation: Therefore he gave to him Achsah, his daughter, to wife. Before you cry out *incest,* let's see how Achsah and Othniel would be related.

It might be helpful to have a chart at this time:

How Are Othniel and Achsah Related?		
Achsah is Caleb's...	**Othniel is Caleb's...**	**Therefore...**
Daughter	Younger brother	Achsah is Othniel's niece.
Granddaughter	Younger brother	Otherniel is Achsah's great uncle.
Daughter	Nephew	Othniel and Achsah are first cousins.

How Are Othniel and Achsah Related?		
Achsah is Caleb's...	**Othniel is Caleb's...**	**Therefore...**
Granddaughter	Nephew	Othniel and Achsah are second cousins.

This should cover every reasonable familial relationship. Hope I got these correct.

The translation is fairly easy, but one of the pain in the butt things about the Hebrew language is what follows the name *Othniel ben Kenaz;* we have the younger brother of Caleb—however, from this verse, we do not know if Kenaz is the younger brother of Caleb or if Othniel is. Two things are going to concern you—the difference in their ages and whether or not incest is involved here.

Let's deal with...

Incest

1. You don't have sex with your father or mother (Lev. 18:7). Since this is reciprocal, you obviously don't have sex with your children.
2. If your father remarries, you don't have sex with your step-mother (Lev. 18:8).
3. You don't have sex with your sister (or brother) or step-sister (or step-brother) (Lev. 18:9, 11).
4. You don't have sex with your grandchildren (Lev. 18:10).
5. You don't have sex with your aunt (or uncle), whether they are direct blood relatives or not (Lev. 18:12–14). This would mean that the first option above of how Othniel is related to Achsah would probably be incorrect.
6. You do not have sex with your daughter-in-law (and, by implication, son-in-law) (Lev. 18:15).
7. You do not have sex with your sister-in-law (Lev. 18:16). However, there was an exception to this. When the brother died without children, you married your sister-in-law to raise up children for your brother.
8. You cannot marry a woman and her sister at the same time (Lev. 18:18)

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Secondly, with regards to age, the Bible does not say anything. We know little or nothing about Caleb's daughter, apart from that fact that she is headstrong and knows what she wants. Given Caleb as being in his 80's, we know she could be anywhere from 10 to 50. Since Achsah is being offered as a reward, we would assume that she must be in her teens or 20's.

We are told very little about Caleb's sons and daughters. They are mentioned in 1Chron. 4:15: And the sons of Caleb ben Jephunneh: Iru, Elah, and Naam; and the son of Elah was Kenaz. There is a bit more information given there, and we will get to that when we examine the book of Chronicles.

McGee is a bit less obsessive about who Othniel was prior to marriage. He makes a different point: *Whoever took this city was promised a reward, and in this case it was Caleb's daughter, Achsah. Grammatically, Othniel can be either Caleb's nephew or younger brother, but his marriage to Achsah would also classify him as a son-in-law. He undoubtedly was chosen as a judge because of his relationship to Caleb. Nepotism was prevalent even in that day. If he had been the son-in-law of Joe Doakes, he probably would never have become a judge. Many men today occupy positions of prominence, not because of their ability, but because of a certain relationship or circumstance. Napoleon called himself a man of destiny. He became prominent because of the times in which he*

was born. If he had lived in our generation, probably he would have been unknown.   So it was with Othniel[43].

<table>
<tr>
<td>And so he was in her coming and so she persuaded him to ask from her father the field. And so she alighted from off the ass and so said to her Caleb, "What to you?"</td>
<td>Judges
1:14</td>
<td>And it was when she was coming that she persuaded him to ask from her father the field. She got off from the donkey and Caleb said to her, "What to you?"</td>
</tr>
</table>

And it came to pass when she came to Joshua, that she had persuaded Othniel to ask for a particular field from her father. As soon as she got off her donkey, Caleb said to her, "What can I do for you?"

As you might recall, we struggled a little with this verse in the book of Joshua. It was not that it was difficult to understand, but that it was moderately difficult to translate. Therefore, let's see what some other translators have done:

Ancient texts:

Latin Vulgate	And as she was going on her way, her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, Caleb said to her: What ails you?
Masoretic Text	And so he was in her coming and so she persuaded him to ask from her father the field. And so she alighted from off the ass and so said to her Caleb, "What to you?"
Peshitta	And it came to pass, when she entered the city, she desired to ask of her father a field. And she descended from her donkey and Caleb said to her, "What troubles you, my daughter?"
Septuagint	And it was in her going in, that Gothoniel urged her to ask a field of her father; and she murmured and cried from off her ass, "You have sent me forth into a south land." And Caleb said to her, "What is your request?"

Significant differences: In the Greek and Latin, it is Othniel who urges her to ask for a particular piece of land; in the Hebrew and Syriac, Achsah makes this request from her own volition. In the Latin, she is sighing while on her donkey; in the Greek, she is crying; and in the Hebrew and Syriac, she simple comes down from her donkey.

Furthermore, there is a bonus quote in the Greek which is not attributed to anyone (apparently it is assumed that she said it—however, it is unusual for a quote not to be attributed to anyone). In the Syriac, Caleb calls her *my daughter*.

As usual, even though these differences are significant, and determining which is accurate is difficult if not impossible; still, there is no doctrinal issue involved, no matter which version is preferred.

Thought-for-thought translations; paraphrases:

CEV	Right after the wedding, Achsah started telling Othniel that he ought to ask her father for a field. She went to see her father, and while she was getting down from her donkey, Caleb asked, "What's bothering you?"
The MesSage	When she arrived she got him to ask for farm land from her father. As she dismounted from her donkey Caleb asked her, "What would you like?"

Mostly literal renderings (with some occasional paraphrasing):

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[43] J. Vernon McGee, *Joshua Judges,* ©1976 by Thru the Bible Books; pp. 118–119.

God's Word™	When she came to Othniel, she persuaded him to ask her father for a field. When she got down from her donkey, Caleb asked her, "What do you want?"

Literal, almost word-for-word, renderings:

The Emphasized Bible	And it came to pass when she came that she moved him to ask of her father a field, and when she alighted from off the ass, Caleb said unto her— What aileth thee?
NASB	Then it came about when she came *to him,* that she persuaded him to ask her father for a field. Then she alighted from her donkey and Caleb said to her, "What do you want?"
Young's Updated LT	And it comes to pass in her coming in, that she persuades him to ask from her father the field, and she jumps down from off the ass, and Caleb says to her, "What—to you?"

What is the gist of this verse? Caleb's daughter comes to him and asks him for a particular piece of land.

Judges 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal infinitive construct; with the 3rd person feminine singular suffix	Strong's #935 BDB #97

Translation: And it was when she was coming... Interestingly enough, nothing is really said about the battle. The previous verse tells us the whole story—Othniel captures Kiriath-sepher. From that, we go immediately to Caleb's daughter, who has a request.

Judges 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

Judges 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çûth (סות) [pronounced *sooth*]	*to persuade, to stimulate, to instigate, to incite*	3rd person feminine singular, Hiphil imperfect; with the 3rd person masculine singular suffix	Strong's #5496 BDB #694

In the Greek and Latin, it is Othniel who persuades Achsah to make this request for a particular plot of land.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute*	Qal infinitive construct	Strong's #7592 BDB #981
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's #4480* BDB #577
ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Together, min ʾêth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*.

Instead, Owen lists this as the min preposition plus the direct object (ʾêth can be a preposition or the mark of a direct object).

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâb (אָב,) [pronounced *awᵇv*]	*father,* both as the head of a household or clan	masculine singular noun with the 3rd person feminine singular suffix	Strong's #1 BDB #3

Translation: ...that she persuaded him to ask from her father the field. The first thing which stands out is the difference of the Greek. In the Greek, Othniel is urging Achsah to speak to her father (which she does); in the Hebrew, she persuades him to ask for the field (which, half of the asking is getting on their asses and riding to talk to Caleb). She still does the asking in either case; the Greek seems to fit the immediate context better. Othniel is given the girl, the plot of land, and the horse (er, donkey); he just feels uncomfortable about asking for more. Knowing that Achsah could get whatever she wanted, Othniel appeals to her to ask for the springs of water. The only problem with the Greek is that it is often a very free-form and uneven translation. There are occasionally liberties taken where it is not a difference of manuscripts but some very free-form rendering of the original Hebrew. Unfortunately, here, it does not clarify any issues, it just adds to the confusion. Since our Hebrew manuscripts are necessarily much more recent, we have no way of comparing the oldest Hebrew manuscripts with the oldest Greek manuscripts (if I recall correctly, our earliest Hebrew manuscripts are roughly a Millennium old, and the earliest pieces of the Greek Old Testament dates to about 100 B.C. (bits and pieces of Isaiah).

As noted with the ancient versions, there are some differences here. However, it makes sense that she would ask her father directly for this specific piece of land (however, it is not out of the question that Othniel makes this request either). Even though we will never know for sure in our lifetime as to which way this went, there are no doctrinal issues at stake here.

The next verb is the Hiphil imperfect of çûth (ס ו ת) [pronounced *sooth*], which means, in the Hiphil, *to stimulate, to instigate, to incite*. When followed by a gerund, it is used to incite someone to do something, and that is how it is used here. BDB gives its meanings as *incite, allure, instigate*. *Persuaded, urged, moved;* however, I am not having any luck with finding a catch-all word which works in all instances. This verb is always found in the Hiphil; however, it's very meaning appears to be causal. With the first sentence, she has convinced Othniel to take her to her father's and to ask for a field. *Field* is preceded by a definite article. Although some expositors are divided on this, believing that it could mean *a field,* it will be obvious in the next verse that she has a particular plot of land in mind.

Judges 1:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
tsânach (צָנַח) [pronounced *tsaw-NAHKH*]	*to descend, to let oneself down, to go down [into]*	3rd person feminine singular, Qal imperfect	Strong's #6795 BDB #856
In the Latin, she is *sighing* from her donkey; and in the Greek, she is *crying* from her donkey. This verb only occurs 3 times in Scripture (here and in the parallel passage in Joshua; and again in Judges 4:21; and perhaps the meaning was unknown or perhaps the manuscript used in the Greek and Latin translation was difficult to read at this point. We can only speculate.			
min (מִ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to*			
chǎmôwr (חֲמוֹר) [pronounced *khuh-MOHR*]	*ass, male donkey, he-ass*	masculine singular noun with the 3rd person feminine singular suffix	Strong's #2543 BDB #331

Translation: She got off from the donkey... It sounds like here, that Achsah is going to do the asking, which is in keeping with the Greek, but not the Hebrew. She rides to Caleb and she gets down off her donkey.

JudgeS 1:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

JudgeS 1:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person feminine singular suffix	No Strong's # BDB #510
Keleb (כֶּלֶב) [pronounced *KEH-leᵇv*]	*dog;* transliterated *Caleb*	masculine proper noun	Strong's #3612 BDB #477
mâh (מָה) [pronounced *maw*]	*what, how, why; what [thing]; anything, something, whatever*	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person feminine singular suffix	No Strong's # BDB #510

Translation: ...and Caleb said to her, "What to you?" In the second sentence, she gets off her ass and Caleb meets her. Caleb sounds as if he pretty much expects this. It might be the sparse phrasing of the author and it might reflect their relationship, but the implication is that she shows up and Caleb immediately asks her what she wants. You may wonder about the convincing that she had to do to Othniel. Othniel was prepared to asked Caleb directly, but Caleb knew what was up, and went right to Achsah. What Caleb says is rather short, which would not be unusual for him.

And so she said to him, "Give to me a blessing because a land of the Negev you have given me. And give to me springs of waters." And so, gave to her Caleb springs of the upper and springs of the lower.	Judges 1:15	**And she said to him, "Give to me a blessing because you have given me a land of the Negev. Also [lit., *and*] give to me springs of waters." So Caleb gave to her springs of the upper and springs of the lower.**

Then she answered him, "Give me a blessing, because you have given me land which might as well be a desert.   Therefore, give to me springs of waters." And, so, Caleb gave to her the upper springs and the lower springs.

There are a few nuances in this verse which, like the previous one, are easy to understand, but more difficult to translate, so we'll look at a couple of other translations:

Ancient texts:

Latin Vulgate   But she answered: "Give me a blessing, for you have given me a dry land. Give me also a watery land." So Caleb gave her the upper and the nether watery ground.

Masoretic Text   And so she said to him, "Give to me a blessing because a land of the Negev you have given me. And give to me springs of waters." And so, gave to her Caleb springs of the upper and springs of the lower.

Septuagint	And Ascha said to him, "Give me, I pray you, a blessing, for you have sent me forth into a south land, and you will give me the ransom of water." And Chaleb gave her according to her heart the ransom of the upper [springs] and the ransom of the low [springs].

Significant differences: There are several additional words found in the Greek. She asks more politely in the Greek. The Latin tells us that the problem was, she had been given land without water and she wanted water on her land. As usual, no doctrinal problems result, regardless of the version which one chooses.

Thought-for-thought translations; paraphrases:

CEV	She answered, "I need your help. The land you gave me is in the Southern Desert, so please give me some spring-fed ponds for a water supply." Caleb gave her a couple of small ponds named Higher Pond and Lower Pond.
The Message	She said, "Give me a marriage gift. You've given me desert land; Now give me pools of water!" And he gave her the upper and the lower pools.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	She answered him, "Give me a blessing. Since you have given me land in the Negev, give me springs of water also." So Caleb gave her both the upper and lower springs.

Literal, almost word-for-word, renderings:

The Emphasized Bible	And she said unto him— Give me a present; for south land hast thou given me, give me therefore pools of water. So Caleb gave her Upper-pools and Power-pools.
NASB	Then she said to him, "Give me a blessing, since you have given me the land of the Negev, give me also springs of water." So Caleb gave her the upper springs and the lower springs.
Young's Lit. Translation	And she says to him, "Give to me a blessing; when the south land you have given me—then you have given to me springs of water; and Caleb gives to her the upper springs and the lower springs.

What is the gist of this verse? Caleb's daughter sensibly asks for land with water, as opposed to just dry land.

Judges 1:15a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510

Judges 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâha^{b}v (יְהַב) [pronounced *yaw-HAWB^V*]	*to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe*	2nd person masculine singular, Qal imperative with a voluntative hê	Strong's #3051 BDB #396
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person singular suffix	No Strong's # BDB #510
b^{e}râkâh (בְּרָכָה) [pronounced *b^{e}raw-KAW*]	*blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity*	feminine singular noun	Strong's #1293 BDB #139
kîy (פִּ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, ground, soil*	feminine singular construct	Strong's #776 BDB #75
negeb (נֶגֶב) [pronounced *ne-GHE^{B}V*]	*south, south-country; often transliterated Negev or Negeb*	masculine singular noun with the definite article	Strong's #5045 BDB #616
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	2nd person masculine singular, Qal perfect; with the 1st person singular suffix	Strong's #5414 BDB #678

Translation: And she said to him, "Give to me a blessing because you have given me a land of the Negev. What she asks of her father is the feminine singular of b^{e}râkâh (בְּרָכָה) [pronounced *b^{e}raw-KAW*], which means *blessing, prosperity*. The land that she had been given was not in the south, per se, but it was desert land like the south. Now, she certainly was playing a little fast and loose with the language, but the meaning here was that the land had no water on it, so it might as well be desert land.

Judges 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	2nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person singular suffix	No Strong's # BDB #510

Judges 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gûllâh (גֻּלָּ֫ה) [pronounced *gool-LAW*],which	*fountain, spring; basin, bowl; a ball, a small globe*	feminine plural construct	Strong's #1543 BDB #165
The key to its meaning is the quality of roundness.			
mayim (מַ֫יִם) [pronounced *MAH-yim*]	*water, waters*	masculine plural noun	Strong's #4325 BDB #565

Translation: Also [lit., *and*] give to me springs of waters." The *upper pools* and the *lower pools* could refer to proper names, and better rendered as Gulloth ʿilliyth and Gulloth tachᵉtiyth. We find the proper names given in the NRSV.

Judges 1:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition; with the 3rd person feminine singular suffix	No Strong's # BDB #510
Keleb (כָּלֵב) [pronounced *KĖH-leᵇv*]	*dog;* transliterated *Caleb*	masculine proper noun	Strong's #3612 BDB #477
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gûllâh (גֻּלָּ֫ה) [pronounced *gool-LAW*],which	*fountain, spring; basin, bowl; a ball, a small globe*	feminine plural construct	Strong's #1543 BDB #165
The key to its meaning is the quality of roundness.			
ʿillîy (עִלִּי) [pronounced *ģihl-LEE*]	*higher, upper*	feminine singular adjective	Strong's #5942 BDB #751
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Judges 1:15c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
gûllâh (גֻּלָּ֑ה) [pronounced *gool-LAW*], which	*fountain, spring; basin, bowl; a ball, a small globe*	feminine plural construct	Strong's #1543 BDB #165
tach^etîy (תַּחְתִּֽי) [pronounced *tahkh^e-TEE*]	*lower, lowest [places], deepest; hidden*	feminine singular adjective	Strong's #8482 BDB #1066

Translation: So Caleb gave to her springs of the upper and springs of the lower. Now that we finished this, we will have to try to determine when did this occur. Two things should stand out: (1) the vocabulary of the previous few verses was much more difficult than the vocabulary of the first portion of this chapter; and, this was almost a word-for-word copy of what we have in the book of Joshua (where the verbiage was also a bit more difficult that what we usually find in Joshua).

As you will recall, we covered this back in Joshua 15:15–19; almost word-for-word. Placing this particular incident in time is rather difficult. We have three choices: (1) Othniel captured this city as a part of Joshua's attack on southern Palestine (details are not given until a couple chapters later); (2) Othniel captured this city soon after the distribution of land, roughly during the time period in which this is found in the book of Judges; or, (3) Othniel captured this city many years later. The third possibility is ridiculous; some hold that all of the book of Judges took place after Joshua's death, but it is highly unlikely that Caleb is going to be involved in attacks upon cities at age 110 or so. Although this is possible, this is the least likely scenario. The discussions that we have had about Hebron, suggest that this occurs soon after Joshua had conquered the Land of Promise and had distributed the land to the various tribes.

As we have noticed with the vocabulary and the sentence structure, this is very different from the person who wrote the first ten verses of this chapter. The passage is so like the passage in Joshua, that it is hard to determine who wrote it, which makes it difficult to determine when it was written and therefore, when the events took place. My personal feelings are that this did occur after the distribution of the land; and, during the intervening six years spent in the conquering northern Palestine, that former inhabitants of Debir who had escaped returned to Debir, making it necessary to take that city once again, but, quite frankly, I flip-flop on this issue almost every time I examine this passage.

Further Movements of Judah and Simeon

And sons of the Kenite, father-in-law of Moses went up from a city of the palms with sons of Judah a wilderness of Judah which [is] in [the] Negev, Arad. And so they went and so they lived with the people.	Judges 1:16	**And sons of the Kenite, the father-in-law of Moses went up from a city of the palms with sons of Judah to the wilderness of Judah which [is] in [the] Negev, in Arad. They went and they lived with the people.**

And the descendants of the Kenite, the father-in-law of Moses went up from a city of the palms with sons of Judah to the wilderness of Judah which is in the Negev, in Arad [or, south of Arad]. They went and they lived with the people.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And sons of the Kenite, father-in-law of Moses went up from a city of the palms with sons of Judah a wilderness of Judah which [is] in [the] Negev, Arad. And so they went and so they lived with the people.
Septuagint	And the children of Jothor the Kenite the father–in–law of Moses went up from the city of palm–trees with the children of Judas, to the wilderness that is in the south of Juda, which is at the descent of Arad, and they dwelt with the people.

Significant differences: The LXX names Moses' father-in-law.

Thought-for-thought translations; paraphrases:

CEV	The people who belonged to the Kenite clan were the descendants of the father-in-law of Moses. They left Jericho with the people of Judah and settled near Arad in the Southern Desert of Judah not far from the Amalekites.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The descendants of Moses' father-in-law, the Kenite, went with the people of Judah from the City of Palms into the desert of Judah. There they lived with the people of Judah in the Negev near Arad.

Literal, almost word-for-word, renderings:

WEB	The children of the Kenite, Moses' brother-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which is in the south of Arad; and they went and lived with the people.
Young's Literal Translation	And the sons of the Kenite, father-in-law of Moses, have gone up out of the city of palms with the sons of Judah to the wilderness of Judah, which is in the south of Arad, and they go and dwell with the people.

What is the gist of this verse? The relatives of the father-in-law of Moses lived with the people of Judah south of Arad.

Judges 1:16a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
qêynîy (קֵינִי) [pronounced *kay-NEE*]	*to acquire* and is transliterated *Kenite*	gentilic adjective	Strong's #7017 BDB #884
chôthên (חֹתֵן) [pronounced *khoh-THAIN*]	*father-in-law*	masculine singular construct	Strong's #2859 BDB #368

Judges 1:16a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Mosheh (מֹשֶׁה) [pronounced *moh-SHEH*]	*to draw out [of the water]* and is transliterated *Moses*	masculine proper noun	Strong's #4872 BDB #602

Translation: And sons of the Kenite, the father-in-law of Moses... At the beginning of this verse, the Greek Septuagint inserts the proper name *Iothar* (Ἰοθόρ); it reads: And sons of Iothar the Kenite, the father-in-law of Moses... We knew him as Jethro, which is, in the Hebrew, yith^erow (יִתְרוֹ) [pronounced *yithê-ROW*], which is darned close. Early English translators often took words which begin with *I* in the Greek and with *y* in the Hebrew, and begin the word with a *j;* since there is no *j* in the Greek or the Hebrew[44].

We are never told who the mixed multitude was that went up with the Israelites out of Egypt, but they were joined by Moses' father-in-law (and probably by other family members) in Ex. 18. There is very little discussion about the first marriage of Moses, other than the implications that it was a poor marriage. As you might recalled from Ex. 3, Moses left Egypt and went to Midian (he had killed an Egyptian task master). He married Zipporah, and she bore him two sons (Ex. 18:3–4), but his strongest relationship seemed to be with her father, Jethro. When he went to deliver Israel, after circumcising her two sons, Zipporah apparently returned to her father in Midian, taking the two sons with her. Once Moses had led the children of Israel out of Egypt, his father-in-law came to him, bringing with him, Moses' wife and two children. We do not know if a reconciliation was effected, but Moses and Jethro continued to be on good terms, Moses taking sound advice from Jethro at the end of Ex. 18. Jethro returned to his homeland at the end of that chapter, and we do not know whether Zipporah remained (she is not mentioned again after Ex. 18:2). However, apparently the sons did remain, as their blood line is followed for a couple generations in 1Chron. 23:15–17.

Now, we know that the people referred to here were not simply Midianites (Midian is where Moses' father-in-law lived), as there was a great slaughter of Midianites in Num. 31 (with the exception of some of the women). All we know is that, somewhere along the line, some Kenites hooked up with the Israelites and became a part of them. Therefore, what we need to do is to examine the **Doctrine of the Kenites**.

A Summary of the Doctrine of the Kenites

1. When studying groups of ancient peoples, it would be nice to state a few principles about them, and then move on. Unfortunately, exactly who the Kenites were is not all that simple.
2. In the Hebrew, Kenite in the Adjective-gentilic is qêynîy (קֵינִי) [pronounced *kay-NEE*] (Strong's #7017 BDB #884) and, as a proper noun is qayin (קַיִן) [pronounced *KAH-yin*] (Strong's #7014 BDB #884), which you may or may not recognize as being the Hebrew for *Cain*. The latter word is transliterated *Cain* in Gen. 4, *Kain* in Joshua 15:57 (referring to a city), and Kenite in Num. 24:22 and Judges 4:11. The gentilic adjective is found everywhere else (Gen. 15:19 Num. 24:21 Judges 1:16 4:11, 14 5:24 1Sam. 15:6 27:10 30:29 1Chron. 2:55). Whereas, we could probably separate the *Cain* from the *Kenites* in Num. 24:22 and Joshua 15:57, Judges 4:11 seems to tie these words together (in other words, the proper noun and the gentilic adjective cannot be legitimately separated linguistically or Scripturally). This does not mean that we are speaking of the descendants of the *Cain* of Gen. 4, as he was pre-deluvian and we are dealing with post-deluvian times. That is, Cain lived quite a long time before the great flood; however, his lineage was not carried on past the flood; only the line of Seth through Noah. Therefore, there is no relationship between pre-deluvian Cain and the post-deluvian Kenite.
3. The root of this word, qyn (קין), is related to metal and metal work in the Aramaic and the Arabic, implying that this group of people were metal workers. In the Hebrew, the word *lance* has the root קין. Since the

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[44] The NRSV renders his name *Hobab*.

Philistines seemed to have cornered the metal market with regards to iron (1Sam. 13:19–23), the Kenites probably worked in bronze and copper.

4.   The Kenites are mentioned only once in the book of Genesis as one of the ten nations which God would give into the hand of the descendants of Abram (Gen. 15:18–19). In the land of Palestine, there were actually seven nations (Gen. 15:20–21 Joshua 24:11 Acts 13:19), which did not include the Kenites, Kenizzites and the Kadmonites, meaning possibly that they resided outside of the land. Gen. 15:19 also serves to distinguish the Kenites, Kenizzites and Kadmonites from one another.

5.   Since Moses' father-in-law was a priest living in the land of Midian (Ex. 2:16–21) and since he was a Kenite (Judges 1:16), it would follow that some or most of the Kenites lived in Midian. Although they do not have to be of Midianite extraction, they possibly are. This would make them descendants of Abraham through Keturah, who is the wife he took following the death of Sarah (Gen. 25:1–2—Midian is descended from Abraham and Keturah). These are our options:

    a.   The Kenites were strictly descendants of Abraham through Midian, meaning the Kenites mentioned in Gen. 15:19 are a different people.

    b.   The Kenites simply lived among the Midianites for a time, but are not be related to Abraham.

    c.   The Kenites were a separate family of people from the Midianites who intermingled somewhat with the Midianites, which is the likely scenario, given that they also appear to intermingle with the Jews as well.

6.   Other than the connection of Jethro, Moses' father-in-law, we never see the Kenites and the Midianites associated together. My hypothesis is that the Kenites lived in Midian, but, for the most part, moved to Palestine when it was taken by the Jews. There is not a shortage of theories when it comes to the Kenites.[45] ZPEB suggests that these people occupied an area south of Hebron, quickly pointing out that they are not a tightly, well-defined people.[46] Douglas states simply that they were a Midianite tribe that worked with metals, and cite the heavy concentration of copper in the gulf of Aqaba area, where the Kenites and Midianites lived. Josephus refers to them as Kenetides and refers to them as a race of the Shechemites.[47]

7.   The warm relationship between Moses and Jethro, as witnessed in Ex. 2–3, 18, implies either that (1) Moses and Jethro worshipped the same God, Jehovah of the Israelites; or, that (2) Jethro was an easy convert, a man who was searching for the One and True God (Ex. 18:10–11). That the Kenites in part migrated to Palestine once the Israelites had captured the land also supports this hypothesis.[48]

8.   The next place we should look is 1Chron. 2:55: And the families of scribes who lived at Jabez were the Tirathites, the Shemeathites, and the Sucathites. Those are the Kenites who came from Hammath, the father of the house of Rechab. So, what we get from this is that Hammath was the father of several clans which are all properly Kenites. Also, that some of the Kenites changed their occupation to the very honorable one of being a scribe. Furthermore, this passage, in context, comes under the heading of the sons of Caleb. This does not mean that these were related to Caleb, but that they were found mixed in with the tribe of Judah (David also mentions the Kenites and Judah in the same breath in 1Sam. 15:6).

    a.   Hammath is found only in 1Chron. 2:55; Hamath is mentioned in Num. 13:21 34:8 Joshua 13:5 Judges 3:3 2Sam. 8:9 1Chron. 18:3 etc. The difference between the two, besides in pronunciation, is a small dot found in the middle of the *m* (mem).

9.   And, then again, we don't hear from the Kenites for some time. In Judges 1:16 and 4:11, Moses' father-in-law is called a Kenite. The mention in Judges 1:16 is quite important, as it establishes their living side-by-side with the Israelites, so that their mention in subsequent portions of Scripture is not a complete mystery to us.

10.   Interestingly enough, the Kenites, even having a good relationship with Israel, also appear to live side-by-side the Amalekites, the earliest enemies of Israel (Judges 1:16 1Sam. 15:6).

11.   At some point in time, some Kenites moved into the land with Israel (Judges 1:16 4:11). However, as we have noted, the Kenites do not appear to be carefully confined to any particular area. This is born out by Judges 4:11, where one family migrates northward to Galilee.

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[45] See *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 3, p. 782, under the heading "Relations with Moses.".

[46] *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 3, p. 782.

[47] Josephus in *Antiquities, IV, vii, 3.*

[48] ZPEB takes the opposite view here. *Despite the fact that many scholars espoused such a position at one time or another, no evidence within Scripture or without can be adduced to show that the Kenites were Yahwists before Moses.* This is taken from *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 3, p. 782.

12. The Kenites appeared to have a generally good relationship with Israel. When Saul was about to set an ambush for an Amalekite city, he told the Kenites to depart from the Amalekites, so that they were not destroyed in the ambush. Doing so potentially compromised the ambush, but their bond with Israel was apparently more important. Recall that at some point in time, some of the Kenites became scribes (1Chron. 2:55).

13. In 1Sam. 27:10, it sounds as though David had gathered spoil from his attacks against his own people in Judah, including the Jerahmeelites and the Kenites; however, he is lying to Achish, the Philistine king of Gath, to make himself appear as though he had become an enemy of his own people. In fact, David will send some of his spoil to the cities of the Kenites (1Sam. 30:26–31).

14. In conclusion, the Kenites were a loose group of nomadic peoples who probably worked with metals and were originally associated with and possibly related to the Midianites. Although they first settled in Midian (insofar as we know), some of them moved into Judah and then later into the Galilee area; and many of them became scribes. Their relations with Israel appear to have always been peaceful and congenial. Therefore, when God gives the Kenites into the hands of the descendants of Abraham, we should understand that Abraham's descendants would become predominant, but not necessarily that they militarily conquer the Kenites, as we have no indication of that in Scripture.

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

Gill comments: *The posterity of Jethro, the father-in-law of Moses; for though Jethro returned to his own country, after he had paid a visit to Moses in the wilderness, yet Hobab, his son, at the persuasion of Moses, traveled with him and Israel through the wilderness, and went with them into Canaan, at least some of his descendants, and settled there, some in one part of the land, and some in another, of whom we read in several places of Scripture; they continued to the days of Jeremiah, and then went by the name of Rechabites, so called from Rechab, a descendant of Jethro.*[49] Hobab, by the way, is mentioned in Num. 10:29 and Judges 4:11.

	Judges 1:16b		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʿâlâh (עָלָה) [pronounced *ğaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	3rd person plural, Qal perfect	Strong's #5927 BDB #748
min (מֶ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
ʿîyr (עִיר) [pronounced *ğeer*]	*encampment, city, town*	feminine singular construct	Strong's #5892 BDB #746
tâmâr (תָּמָר) [pronounced *taw-MAWR*]	*palm-tree, date-palm, Phoenix dactylifera*	masculine singular noun	Strong's #8558 BDB #1071
ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

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[49] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:16.

Judges 1:16b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yᵉhûwdâh (יְהוּדָה) [pronounced *yᵉhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ...went up from a city of the palms with sons of Judah... I normally do not like to separate a sentence, but we have a lot of difficult references to deal with here. The easy part is *with the sons of Judah;* the Kenites have had a good history with the Jews, Moses' father-in-law being a Kenite. Their moving up from the city of palms with the sons of Judah would not be the result of any aggression or difficulties between the Jews and the Kenites (at least, not between the sons of Judah and the sons of the Kenites).

However, we must make some attempt to figure out just exactly, what is this city of palms? Tradition has long held that Jericho is equivalent to the city of palms. Jericho is in the Jordan valley, a city completely destroyed by the Jews when they entered into the land. It lies within the borders of Benjamin, at its most eastern point.

You may ask, *why not call it Jericho? Why call it the "city of palms?"* Joshua burned this city to the ground, devoting it completely to God (Joshua 6:24). He also pronounced a curse over whoever built the city walls again (actually, it was a curse to whoever erected the city gate, which would imply walls—Joshua 6:26). Because of Joshua's curse, it is possible that Jericho was not referred to by its own name for a long time (after the book of Joshua, we do not find the name *Jericho* until 2Sam. 10:5, which is over 400 years later).

> Gill suggests: *This is to be understood not of the city itself, that was utterly destroyed by Joshua, and the rebuilding of it was forbidden under a curse, but the country adjacent, the valley in which it stood, which was set with palm trees; here was a grove of palm trees, and the garden of balsam, which grew nowhere else, as Strabo says; and who also observes, that here was a royal palace in his time; this belonged to Herod king of Judea in the times of Augustus Cæsar, to whose palm tree groves there Horace refers.*[50]

The first half of our sentence reads: And sons of the Kenite, the father-in-law of Moses went up from a city of the palms with sons of Judah... We are not certain as to what *city of palms* this refers to. Jericho is called the *city of palms;* in Deut. 34:3 and 2Chron. 28:15; however, it is not a short distance to go from Jericho into the Negev. In the house of my youth, prior to the putting in of paved streets, several streets in my neighborhood were called Palm Ave. Therefore, it is possible that there could have been several cities whose palm trees stood out, allowing for such a name. This could possibly be an area in Midian or near Midian—however, the only reason to take this position is, these areas are closer to where the Kenites will move to. That this city of palms is in Midian or near Midian would not be in agreement with Rabbinic traditions here; they see Jericho as being given over to Jethro and his family. Although there are no palm trees in Jericho today, there were in ancient times, as Josephus mentions them repeatedly. If Jericho is this *city of palms* that we find here, then this was no small move for the Kenites. They were not moving to a neighboring city, but quite a distance away (40–50 miles).

We are not given a reason for the move. If this is Jericho, then these Kenites are moving quite a distance, but without an explanation. In Judges 3:13, the King of Moab will take the city of palms (again, it is not called Jericho); and this will apparently occur after the death of Othniel (Judges 3:11). Whether this aggression on the part of the

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[50] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:16. That this valley was filled with palm trees, he references Justin. e Trogo, l. 36. c. 3. . His reference from Strabo is Geography l. 16. p. 525. His reference from Horace is Praeferat Herodis. Palmetis Pinguibus----De Arte Poet. ver. 184.

King of Moab is related to the Kenites moving is unknown to us. Clarke[51] suggests that either they were unhappy with their portion or nearby or indigenous peoples were causing problems of some sort. He also suggests that they went with Judah to conquer Arad, although this verse tells us that they went to the south of Arad and nothing about conquering Arad is mentioned in this context.

In any case, note that the sons of the Kenites and the sons of Judah are functioning here as allies. They are pictured here as *leaving* the city of palms—wherever that may be—and going up to the desert wilderness of Judah, which is south of Arad. We'll discuss the geography in the next section.

I have essentially broken up one entire thought (one sentence) into three parts, as there is so much to deal with. Let's look at this entire sentence: And sons of the Kenite, the father-in-law of Moses went up from a city of the palms with sons of Judah to the wilderness of Judah which [is] in [the] Negev, in Arad. I still have to cover this final phrase. Is this sentence related to the previous portion of Scripture, where Othniel captures *the city of books* and receives Achsah as a reward? This particular verse is *not* paralleled in the book of Joshua, which means we do not have to understand this as closely connected to what has gone before.

It is unclear whether v. 16 is closely related to the previous set of verses or not. If it is, that leads us to understand v. 16 in one way (option #1); if it is, we would understand v. 16 in a slightly different way (option #2).	
Possible Reasons Why the Kenites Leave the City of Palms	
Option #1	If v. 16 is connected closely to what has come before, then the idea seems to be that Othniel captures Kiriath-sepher, also known as the city of palms, wherein many of the Kenites have become associated with scribal work. However, after Debir is captured, the Kenites leave this city, but move to an area in Judah and settle in with the sons of Judah. We are making the assumption that Kiriath-sepher is also known as the *city of palms,* which is not something we can substantiate in Scripture (that Jericho is called the city of palms, is easily substantiated in Scripture). Furthermore, closely associating this verse with the previous verse is also an assumption without any basis in fact.
Option #2	If v. 16 begins a new thought, then, for some reason, the Kenites leave the *city of palms*—which city is often seen as equivalent to Jericho—and go up out of the valley of the Jordan River, and move southward some considerable distance to live south of Arad. We are not given a reason for this, however, there are two possibilities: (1) the Benjamites become extremely degenerate and are wiped out. Jericho is a part of Benjamin and the Kenites are moved out of there so that they are not caught up in this civil war. (2) The king of Moab will capture this area, including the city of palm tree (Judges 3:12–13), and the Kenites are moved out of harm's way. These two incidents occur early on in the period of the Judges; however, which came first is uncertain, and how they are related is uncertain. Also, whether they are related or not to the Kenites move is uncertain as well. Because we do not find this verse paralleled back in Joshua 15 and because Jericho is called the city of palms twice, and Kiriath-sepher is never called the city of palms, option #2 seems to be the most reasonable option. However, the reasons given for the Kenites moving are speculative. These things did occur; however, we do not know how close in time these events are to the Kenites leaving the city of palms.

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[51] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:16.

Possible Reasons Why the Kenites Leave the City of Palms

Option #3	This is actually the simplest and most logical option of all. In Num. 10:29, 32, Moses makes a promise to Hobab, his brother-in-law: Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, "We are journeying to the place of which Yahweh said, I will give it you: come you with us, and we will do you good; for Yahweh has spoken good concerning Israel...It shall be, if you go with us, yes, it shall be, that whatever good Yahweh shall do to us, the same will we do to you" God was giving this land to Israel; Moses is essentially promising a portion of this land to Hobab—his descendants being the Kenites. So what is occurring here is simply a fulfillment of that promise. We would expect Judah would be the tribe with enough integrity to immediately offer the Kenites a place with them.

I am doing nothing more here than offering a few options, none of which has to be completely true. All that we know for certain is, the Kenites left the city of palms (probably Jericho) and moved into an area inside of Judah. The 3rd option seems by far to be the most logical, and was suggested by Gill.[52]

Not every single Kenite moved to Judah; we will find at least one family of them living up in northern Israel, near Zebulun in Naphtali (Judges 4:6–17).

You may feel that I put too much time into exploring these options, and there are times that I would have to agree with you. Essentially, I am exploring the options out loud, so that you can see my thought process. Sometimes, I can reach what seems to be a reasonable conclusion, and sometimes I cannot. Sometimes, these examinations may appear to have no spiritual value, and I would not argue with that. It is also possible that I am not unearthing any spiritual value from a passage like this, where there is something to be found and expounded upon.

Interestingly enough, these Kenites will later become entangled with Amalekites, so that Saul warns them to separate after he is told to wipe out the Amalekites (1Sam. 15:1–7).

Judges 1:16c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
mid^ebâr (מִדְבַּר) [pronounced *mid^e-BAWR*]	*wilderness, unpopulated wilderness, desert wilderness; mouth*	masculine singular construct	Strong's #4057 BDB #184
Y^ehûwdâh (יְהוּדָה) [pronounced *y^ehoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88

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[52] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:16.

Judges 1:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
negeb (נֶגֶב) [pronounced *ne-GHE^{B}V*]	*south, south-country;* often transliterated *Negev* or *Negeb*	masculine singular noun	Strong's #5045 BDB #616
ʿărâd (עֲרָד) [pronounced *ğur-AWD*]	transliterated *Arad*	proper noun; location	Strong's #6166 BDB #788

Translation: ...to the wilderness of Judah which [is] in [the] Negev, in Arad. This is the 3rd portion of one complete thought which I have broken up. The Kenites are moving up (out of the valley) of the city of palms (which is probably Jericho) with the sons of Judah for an unspecified reason (I have given two suggestions). This tells us where they are moving to. They are going to move 40–50 miles south-southwest from the Jordan valley down to Arad, which is going to be in the southern Judæan mountains. Arad is 17 miles south of Hebron (mentioned back in v. 10) in an excellent strategic position, *in the middle of a wide, gently rolling plain,* according to ZPEB.[53] Archeological evidence tells us that Arad was occupied as early as the 4th millennium B.C.; again in Abrahamic times, and that it was a very well-fortified city in the 10th century B.C. with walls of stone and brick.[54] Obviously, this tells us nothing about this period of time, which is about 1400 B.C.

Arad is only found 4 times in the Bible. When Israel was ready to move into the land after their 40 years of being in the desert, they moved north by Arad, and the Canaanite king there took some of them captive. Israel made a vow to God to completely destroy this city, which they apparently did (Num. 21:1–3 33:40[55]). The conquering of Arad is mentioned again in Joshua 12:14, which probably refers back to this incident in Num. 21. In case you look this up and are wondering about the relationship between the king of Arad and the king of Hormah (which means *devoted to destruction*), I offer 3 possible theories in the exegesis of Joshua 12:14.

Our passage is the final time that we hear about Arad in Scripture. The Kenites move here, into Arad, into the land of Judah; and, from archeology, we know that this city was well-fortified about 400 years later. I could not tell you how much longer the Kenites remained there, or what happened with this city in the next several hundred years. We do know that the Kenites are living in southern Judah during the time of David, as David lies to the king of Gath and tells he has attacked and plundered the Kenites. David did not plunder the Kenites; however, this lie would not make sense unless the Kenites lived in this general area.

Judges 1:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
wa (or va) (וּ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

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[53] *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 245.
[54] Ibid.
[55] The first 2/3^{rds} of Num. 33 is simply the names of the places where Israel stopped at in going from Egypt into the Land of Promise.

Judges 1:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced *yaw-SHAH^BV*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʿam (עַם) [pronounced *ǵahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: They went and they lived with the people. The very last word in this verse in the Hebrew is the masculine singular of ʿam (עַם) [pronounced *ahm*], which means *people*. In some of the Greek manuscripts (in the alpha manuscripts), we have the specific proper noun, the Amalekites. In the beta manuscripts of the Septuagint, it is simply *people*. Because of one of the passages which we studied in the Doctrine of the Kenites, the Kenites are associated once with the Amalekites, which is why this may have been changed. However, when it says that they went up *with* Judah, the preposition is the word ʾêth (אֵת) [pronounced *ayth*] and it simply means *with, among*. The key to this word is *close association with, close proximity to* beyond simple geographical proximity. So, if they are going up with Judah and in close association with Judah, it makes more sense for them to live with the *people* rather than to live with the Amalekites. I should point out that the term *people* generally refers to the *people* of the writer; so if an Assyrian uses this term, he is speaking of other Assyrians; if a Jew uses this term, then he is speaking of other Jews. Given that the subject of the previous sentence is *the sons of the Kenite;* and given that this is likely written by a Jew; we may reasonably assume that the sons of the Kenites moved to Arad and lived among the Jews. Apart from some problems in a few Greek manuscripts, there is no reason to interpret this phrase in any other way.

ZPEB suggests that the change from *the people* the *Amalekites* was simply done in order to square this text with 1Sam. 15:6, where it is apparent that the Amalekites and the Kenites live in the same general area. There is no contradiction and the change (if it was done purposely) is unnecessary. Comparing this text with 1Sam. 15 makes this possible change reasonable.

With this verse, we move to an entirely different topic, which appears to be par for the course for this book. The common thread is that we are staying with the sons of Judah. Now, recall what they are supposed to be doing: they are supposed to be eradicating their land of the Canaanites, and the sons of Judah appear to be doing more in that respect than all the other tribes put together (as we will see later in this chapter).

When you read quickly through this passage, you will miss a lot. First of all, just exactly where were they? The NASB, Rotherham and Young give the rendering *in the south of Arad;* this literally reads *in south Arad* or *in Negev, Arad*. The NRSV translates this as *in the Negev near Arad*. For right now, we will assume that this is in an area south of Arad or in Arad, which is in the Negev. Now, what appears to be the case (and I wouldn't stake my theological life on this), is that there is Arad and Zephath and several small cities in that area. Arad is in the northeastern portion of the Negev about 17 miles south of Hebron. In other words, there appear to be two threads holding this narrative together: we are examining what Judah is doing (along with Simeon) about securing their cities and we appear to being moving in a southerly direction rather than in a chronological order.

And so went Judah with Simeon his brother, and so they struck down the Canaanite inhabiting Zephath and so they completely destroyed her and so he called a name of the city Hormah [i.e., destruction].	Judges 1:17	And so Judah and his brother Simeon went and struck down the Canaanite inhabiting Zephath and they completely destroyed it; therefore, one called the name of the city Hormah.

Then Judah and Simeon went and defeated the Canaanites which lived in Zephath, completely destroying the city; they therefore called the city *Hormah.*

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so went Judah with Simeon his brother, and so they struck down the Canaanite inhabiting Zephath and so they completely destroyed her and so he called a name of the city Hormah [i.e., *destruction*].
Septuagint	And Judas went with Symeon his brother, and smote the Chananite that inhabited Sepheth, and they utterly destroyed them; and they called the name of the city Anathema.

Significant differences: Apart from a minor change of pronouns (which is simple a matter of making this sound better in the Greek), there are no significant differences.

Thought-for-thought translations; paraphrases:

CEV	Judah's army helped Simeon's army attack the Canaanites who lived at Zephath. They completely destroyed the town and renamed it Hormah.
The Message	The people of Judah went with their kin the Simeonites and struck the Canaanites who lived in Zephath. They carried out the holy curse and named the city Curse-town.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The tribe of Judah went to fight along with the tribe of Simeon, their close relatives. They defeated the Canaanites who lived in Zephath and claimed it for the LORD by destroying it. So the city was called Hormah [Claimed for Destruction].

Literal, almost word-for-word, renderings:

ESV	And Judah went with Simeon his brother, and they defeated the Canaanites who inhabited Zephath and devoted it to destruction. So the name of the city was called Hormah.
MKJV	And Judah went with Simeon his brother, and they killed the Canaanites who lived in Zephath and destroyed it. And the name of the city *was called* Hormah.
Young's Updated LT	And Judah goes with Simeon his brother, and they strike the Canaanite inhabiting Zephath, and devote it; and one calleth the name of the city Hormah.

What is the gist of this verse? Judah and Simeon strike the Canaanites who live in Zephath and they devote it to God, meaning that they completely wipe the city out, taking nothing to themselves. When they call the city *Hormah,* that means they are devoting it entirely to God.

Judges 1:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Y^ehûwdâh (יְהוּדָה) [pronounced *y^ehoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Shim^eʿôwn (שִׁמְעוֹן) [pronounced *shim^e-ĢOHN*]	*hearing, one who hears* and is transliterated *Simeon*	masculine proper noun	Strong's #8095 BDB #1035
ʾâch (אָח) [pronounced *awhk*]	*brother, kinsman* or *close relative*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #251 BDB #26

Translation: And so Judah and his brother Simeon went... Throughout this book, there are slight differences in phrasing, which, to the casual reader, are completely missed. Up until this point, Simeon had joined the tribe of Judah in the conquests previously named. However, here, Judah goes up with Simeon, fulfilling his promise of Judges 1:3. The reason that Simeon is seen as the principal tribe here is that Zephath belongs to Simeon, as per Joshua 19:4 (it was originally assigned to Judah and then given to Simeon; Joshua 15:30).

Judges 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine plural, Hiphil imperfect	Strong #5221 BDB #645
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
K^enaʿănîy (כְּנַעֲנִי) [pronounced *k^e-nah-ğuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

Judges 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced *yaw-SHAH^BV*]	*inhabiting, staying, remaining, dwelling, sitting*	Qal active participle	Strong's #3427 BDB #442
Ts^ephâth (צְפַת) [pronounced *ts^ef-AWTH*]	*watchtower;* transliterated *Zephath*	proper noun; location	Strong's #6857 BDB #862

Translation: ...and struck down the Canaanite inhabiting Zephath... The name *Zephath* is found only here. In the latter portion of this verse, Zephath is said to be equivalent to *Hormah,* because it was completely given over to God. There were several cities which were given over completely to God; interestingly enough, only this city seems to have been given the name *Hormah,* as all references to Hormah are in this general area (southern Judah).

Judges 1:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
châram (חָרַם) [pronounced *khaw-RAHM*]	*to completely devote to, to devote to, to devote to God via complete and total annihilation, to utterly destroy, to dedicate to destruction*	3rd person masculine plural, Hiphil imperfect	Strong's #2763 BDB #355

Translation: ...and they completely destroyed it;... We are used to taxing and then giving a portion of that to those who serve in our military. Our taxes pay for their equipment, their food, their supplies and their salary. This was not the case in the ancient world. Most of the time, when the Israelites (or any other people) conquered the Canaanites (or any other people), they were paid by the things which used to belong to the Canaanites. They might move into the city; they might scoop up all the iPods, beamers and laptops which remain. The food and possessions of the conquered people became the salary for the soldier. It seemed to be a part of the culture to simply attack others, kill them and take what they have (we will see David do this with his small army in 1Sam. 27). Don't misunderstand me—I am not saying that this is right or good—but this appears to be much more acceptable during this time period than we would find it today. Given that cultural tidbit, what we find here is quite unusual—the army of Judah and Simeon completely destroy this people and their city. It is quite surprising for a people to do this. It is not quite the same as finding a bag of money and turning it in to the *lost and found;* but it is almost the ancient world equivalent of that.

Because completely devoting a city or a people over to God by completely destroying it is rare in history, it might be helpful to see just how often Israel did this. The word which is often used here is the Hiphil imperfect of châram (חָרַם) [pronounced *khaw-RAHM*], which has a number of meanings. However, in the Hiphil, this primarily means *to completely and utterly destroy; to completely devote to God*. There are times when this word is used when a complete destruction does not occur.

The Cities and Peoples Devoted to God by Israel

People/Cities and Scripture	Incident	End Result
Arad; certain Canaanites in southern Judah (Num. 21:1–3)	Once Gen X had died out, the Israelites were ready to move into the Land of Promise. However, as they began to move north, they ran into several problems with various antagonistic peoples. The King of Arad, a Canaanite, heard that Israel was moving north, and he came out against them, capturing some of them. Israel made a vow to God to completely destroy the Canaanites and their cities.	God let the Israelites destroy the Canaanites and their cities in southern Judah, and the name given to this place (which I imagine was a territory of several cities) was *Hormah*. References made to the city of Hormah in the books of the Law are probably glosses (i.e., the city's original name is replaced by the more modern name, *Hormah*).
Jericho (Joshua 6)	Jericho was the first city west of the Jordan taken by Israel. It was to be devoted to God.	All of people and their cattle and flocks were destroyed; and the city as well. Rahab and her house were kept alive and valuable metals were kept out for the priesthood of the Jews (Joshua 6:16–25).
Hazor (Joshua 11:10–13)	Joshua killed all of the people and burned the city.	Hazor was a capital city of sorts in the northern portion of the Land of Promise; therefore, Joshua destroyed it completely.
Zephath (Hormah) Judges 1:17)	Actually, we are given very little information here, apart from this one verse. *And Judah went with Simeon his brother, and they killed the Canaanites who lived in Zephath and destroyed it. And the name of the city was called Hormah* (Judges 1:17).	We are told that Israel utterly destroy Zephath, and renamed it Hormah, which means *completely devoted [to God], utterly destroyed*.
Amalekites (in southern Judah) 1Sam. 15	Saul was given a clear order to destroy the Amalekites and all that they owned (1Sam. 15:1–3).	Instead, he had his men pick through the things of the Amalekites and preserved much of their cattle and flocks (1Sam. 15:8–9). This act of disobedience marked the end of Saul's dynasty (1Sam. 15:17–29).
The Northern Kingdom Jer. 50–51	Israel became so degenerate that God gave them over to complete destruction.	It is their army which was completely wiped out; the remaining Jews were scattered into the lands of the Babylonians. The disposition of their homes and possessions are secondary and not covered.

Let me add to this that God told Israel to destroy certain groups of people in the land: When Yahweh your God shall bring you into the land where you go to possess it, and shall cast out many nations before you, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than you; and when Yahweh your God shall deliver them up before you, and you shall strike them; then you shall utterly destroy them: you shall make no covenant with them, nor show mercy to them (Deut. 7:1–2). The verb châram is used here, but this is not used in such a way as to require Israel to destroy everything belonging to these seven *nations*. Moses also said the following: "**When you draw near to a city to fight against it, then proclaim peace to it**. It shall be, if it make you answer of peace, and open to you, then it shall be, that all the people who are found therein shall become tributary to you, and shall serve you. If it will make no peace with you, but will make war against you, then you shall besiege it: and when Yahweh your God delivers it into your hand, you shall strike every male of it with the edge of the sword: but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil of it, shall you take for a prey to yourself; and you shall eat the spoil of your enemies, which Yahweh your God has given you. Thus shall you do to all the cities which are very far off from you, which are not of the cities of these nations. But of the cities of these peoples, that Yahweh your God gives you for an inheritance, you shall save alive nothing that breathes; but you shall utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as Yahweh your God has commanded you; that they not teach you to do after all their abominations, which they have done to their gods; so would you sin against Yahweh your God." (Deut. 20:10–18).   Moses reminded the people that they took over cities that they did not build and wells that they had not dug. However, God did tell the Israelites to completely destroy these people, whether you like that or not.

By the way, in case you were wondering, no city or people apart from the Hivites who lived in Gibeon took Israel up on their offer of peace (Joshua 11:19). Also, the Kenites, as we have mentioned, were at peace with Israel from the beginning.

This sort of devotion was not directed solely at Israel's enemies. If an Israelite city was ever seduced into worshiping another God, apart from Jehovah-Elohim, that city was to be burned to the ground, all of its people destroyed, and all of their possessions burned (Deut. 13:12–17).

Because châram is used several times when a complete and total destruction does not take place, we will examine these instances as well. In general, when châram is used in these cases, all of the people and possibly their city are destroyed; but their cattle and things are usually kept aside for those in Israel's army.

The Cities and Peoples *not* Completely Devoted to God by Israel		
People/Cities and Scripture	**Incident**	**End Result**
Sihon and his cities east of the Jordan (Num. 21:21–31 Deut. 2:32–35 3:6–8 Joshua 2:10)	Israel was primarily concerned with taking the land west of the Jordan. However, they approach this land from the east. Sihon, a king of the Amorites in that area, was petitioned to enter into a non-aggression pact with Israel.	Sihon, instead, attacked Israel. Israel wiped out every single man, woman and child; however, they captured and lived in the cities east of the Jordan, and kept their animals as well as their possessions.
Ai (Joshua 8)	Israel suffered a defeat against Ai because Aghan had kept out some gold from the destruction of Jericho.	All of the people of Ai were killed and the city was burnt to the ground. However, the Jews were allowed to take of their cattle and possessions (Joshua 8:27).

The Cities and Peoples *not* Completely Devoted to God by Israel		
People/Cities and Scripture	**Incident**	**End Result**
Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir (Joshua 10:28–39)	Joshua is said to have destroyed everyone in these cities; nothing is said about the city itself or their possessions.	Since taking the possessions of a defeated people is standard, that is what we would assume took place with these cities. See Joshua 11:14
Jabesh Gilead	Because of the incredible degeneracy of the tribe of Benjamin, Israel united and almost wiped them out. However, one city did not join in this attack against Benjamin, so this city was attacked and almost completely wiped out.	All the men of Jabesh Gilead and women who were not virgins were killed by the other tribes of Israel. The 400 virgins who remained were paired up with the 600 men of Benjamin who were still alive.

Obviously, it is difficult to really separate the cities and areas on these two lists, as, in some cases, there were things of the city which were kept out for this or that reason (e.g., Jericho).

There were some cities where Joshua destroyed every person in the city, but we are not told one way or the other about their possessions: Hebron, Debit and Anab. Joshua destroyed all the Anakim in the land (which a few noted exceptions) with their cites, as per Joshua 11:21—the destruction of their cities is implied, but nothing is said of their things.

Interestingly enough, Rahab the harlot heard about the destruction of Sihon and his people, and this was part of what motivated her to ally herself and her family with the Jews (Joshua 2:9–11).

Judges 1:17d

Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
qârâʾ (קָרָא) [pronounced *kaw-RAW*]	*to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed]	3rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
This is a homonym; the other qârâʾ means *to encounter, to befall, to meet, to assemble*.			
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular construct	Strong's #8034 BDB #1027

Judges 1:17d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʽîyr (עִיר) [pronounced ġeer]	*encampment, city, town*	feminine singular noun	Strong's #5892 BDB #746
Chorᵉmâh (חָרְמָה) [pronounced *khorᵉ-MAW*]	*devoted [to God]; dedicated to destruction; cursed thing;* and it is transliterated *Hormah*	proper noun; location	Strong's #2767 BDB #356

Translation: ...therefore, one called the name of the city Hormah. We first encountered Zephath in Num. 14:45—at least, we will assume this is Zephath, as that name is found only here. This is where Israel (principally gen X) has charged up against the Amalekites and Canaanites, against God's will, and are beaten down as far as Hormah (which appears to be a gloss in Numbers; that is, this was a change made—possibly by a scribe or an editor—after this book had been written; Moses would have used the name Zephath and not Hormah). This is prior to their 38 years in the desert. There are several nearby settlements, Hormah was the southernmost. So, Israel cools its heels for the next 38 years in the desert. When Israel was ready to move into the land of Canaan, these southern cities knew that Israel was living south of them in the desert and they were waiting for the Israelites to advance. They knew all about Israel—the tales of their exodus from Egypt and the destruction of pharaoh; they knew about these things when gen X attacked them; and they remained militarily ready for Israel for all those years. At the first sign of aggression, the people of Zephath, Arad and the surrounding areas attacked. When the Canaanite, the king of Arad, who lived in the Negev, heard that Israel was coming by way of Atharim, he fought against Israel and took some of them captive. Therefore, Israel made a vow to Jehovah, and said, "If You will indeed deliver this people into my hand, then I will utterly destroy their cities." And Jehovah heard the voice of Israel and delivered up the Canaanites. Then they utterly destroyed them and their cities. Thus the name of the place was called Hormah (Num. 21:1–3). This general area was given the name *Hormah,* which is the Hebrew word chorᵉmâh (חָרְמָה) [pronounced *khorᵉ-MAW*], which is the proper noun, transliterated *Hormah*. It is taken from the Hebrew word for *devoted* or *devoted to destruction,* which is chêrem. Zephath may have been renamed by the heathen which occupied it.

Gill draws out attention to the *Valley of Zephathah,* which is found in 2Chron. 14:10, and located in Judah near Mareshah, which appears to have a tie to Hebron in 1Chron. 2:42 and is one of the cities given on over to Judah in Joshua 15:44. This would suggest that Mareshah is perhaps on the Judæan side of the Valley of Zephathah; and that Zephath (Hormah) is on the Simeon side.

Now, this clearly gives us the possibility that Israel defeated the people in this area 2–3 times: (1) in Num.21, when the generation of promise was moving first north and then around the other side of the Dead Sea to enter Palestine from the east; (2) in Joshua 12:14 (which is simply a list of the kings defeated by Israel; there are no details of an attack in that portion of Joshua, so this probably refers back to Num. 21); and (3) in our passage. My thinking is that Israel moved against the cities in this area twice: they defeated these cities in Num. 21:1–3, this defeat being noted in Numbers and later in Joshua 12, where Israel's victories are summarized. Then seven years passed, and the cities had become re-inhabited. What we have now is, Judah and Simeon going back into these various cities and performing mop-up operations. The third possibility is that this refers to only one attack made upon the area, probably back in Num. 21. It is included, of course, with the summary of cities taken and kings defeated in Joshua 12, and referred back to again in this passage. Hormah eventually became the possession of Simeon (Joshua 19:4)[56].

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[56] The only reason that I don't look upon the entirety of the attack of Hormah (Zephath and surrounding cities) in Num. 21 as a gloss (a passage added later to show that this had been fulfilled) is because Joshua lists Hormah as one of the defeated kings in Joshua 12. If the only defeat of Hormah occurred in the book of Judges, then that portion of Joshua 12 would also have to be a gloss.

There are some exegetes who see this passage as a reiteration of Num. 21[57]; however, the same general points which I made about the differences between the attacks on Hebron apply here as well.

In any case, we should not be bothered by the fact that some of the cities are actually captured and conquered twice (or even three times). The fact that dominance over a particular geographical area changes hands several times over a two-decade period of time should not cause us to furrow our eyebrows. Such things occur today and such things occurred in the ancient world. Given the testimony of Adoni-bezek earlier in this chapter, we may assume that there were some portions of Canaan which were extremely unstable. My point is that just because Israel conquers a particular city two or three times, there is no reason to suppose that this is some kind of a contradiction or problem with the narrative; and if we find the conquering of a particular city is recorded twice in Scripture, there is no reason to infer any sort of problem because of that either.

And so did [not] take Judah Gaza and her boundaries and Ashkelon and her territory and Ekron and her boundaries [and Azotus and her boundaries].	Judges 1:18	And so Judah did [not] take Gaza and her boundaries, Ashkelon and her boundaries, and Ekron and her boundaries, [and Azotus and her boundaries].

However, Judah did [not] capture Gaza, Ashkelon and Ekron [and Azotus] as well as their surrounding territories.

Here is what others have done:

Ancient texts:

Masoretic Text — And so did take Judah Gaza and her territory and Ashkelon and her territory and Ekron and her territory;...

Septuagint — But Judah did not inherit Gaza nor her coasts, nor Ascalon nor her coasts, nor Accaron nor her coasts, nor Azotus nor the lands around it.

Significant differences: The Hebrew lacks the negative at the beginning of this verse, as well as the final phrase. As is most often the case, the Latin and Syriac are in agreement with the Hebrew.

Clarke comments: *"But Judah Did Not possess Gaza, Nor the coast thereof; neither Askelon, nor the coasts thereof, neither Ekron, nor the coasts thereof; neither Azotus, nor its adjacent places: and the Lord was with Judah."* is the reading of the Vatican and other copies of the Septuagint: but the Alexandrian manuscript, and the text of the Complutensian and Antwerp Polyglots, agree more nearly with the Hebrew text. St. Augustine and Procopius read the same as, the Vatican manuscript; and Josephus expressly says that the Israelites took only Askelon and Azotus, but did not take Gaza nor Ekron; and the whole history shows that these cities were not in the possession of the Israelites, but of the Philistines; and if the Israelites did take them at this time, as the Hebrew text states, they certainly lost them in a very short time after.[58] So, not every Greek manuscript of the LXX is in agreement with the alternate LXX reading.

Thought-for-thought translations; paraphrases:

NAB — Judah, however, did not occupy Gaza with its territory, Ashkelon with its territory, or Ekron with its territory.

NIV — The men of Judah also took Gaza, Ashkelon and Ekron—each city with its territory.

TEV — The LORD helped the people of Judah, and they took possession of the hill country.

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[57] Clarke, for instance, in Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:17.

[58] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:18.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   Judah also captured Gaza, Ashkelon, and Ekron with their territories.

Literal, almost word-for-word, renderings:

WEB   Also Judah took Gaza with the border of it, and Ashkelon with the border of it, and Ekron with the border of it.

Young's Updated LT   And Judah captures Gaza and its border, and Askelon and its border, and Ekron and its border.

What is the gist of this verse? Judah was able to capture the cities of Gaza, Askelon, Ekron and Azotus, along with the lands around them.

Judges 1:18a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
lâkad (לָכַד) [pronounced *law-KAHD*]	*to capture, to seize, to take, to choose [by lot]*	3rd person masculine singular, Qal imperfect	Strong's #3920 BDB #539
The Septuagint includes a negative with this verb, which makes more sense, given this and the following verse.			
Yᵉhûwdâh (יְהוּדָה) [pronounced *yᵉhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿazzâh (עַזָּה) [pronounced *ǵahz-ZAW*]	transliterated *Gaza*	proper noun; location	Strong's #5804 BDB #738
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gᵉbûl (גְּבוּל) [pronounced *gᵉb-VOOL*]	*border, boundary, territory*	masculine singular noun with the 3rd person feminine singular suffix	Strong's #1366 BDB #147

Translation: However, [lit., *and so*] Judah did [not] take Gaza and her boundaries,... This verse is given with very little fanfare. The reason for that is that the Hebrew leaves out the negative which is found in the Greek Septuagint.[59] In other words, the Septuagint says quite the opposite. The negative found in the Septuagint seems to be more in accord with v. 19, where Judah pretty much took the hill country, but was unable to secure the coastal plain, which is where these cities were located. Even if the Septuagint reading is incorrect, Judah lost control of

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[59] You may want to refer my comparison of the various English translations on this point.

these cities by the time of Sampson, as we will see in Judges 14:19 16:1–31 1Sam. 5:1–12. Also, I should mention 1Sam. 7:14, which reads: The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and the border of it did Israel deliver out of the hand of the Philistines. There was peace between Israel and the Amorites. This tells us that at one time, these cities were in Israel's possession and that Israel took them back. This is in agreement with the Hebrew.

You may wonder, *how do we choose in a situation like this?* First of all, you must recognize that sometimes we cannot pick the best text. For a translator of the LXX, the negative seems to be more in line with the immediate context, which might cause a translator to insert it, thinking that it may have somehow been left out (or, he could have worked from a manuscript where there was a negative, *inserted* for the same reason). However, 1Sam. 7:14 would make very little sense if Israel did *not* ever capture some of those cities.

> Concerning Gaza, Smith's Dictionary tells us: *One of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. The secret of this unbroken history is to be found in the situation of Gaza. It is the last town in the southwest of Palestine, on the frontier towards Egypt. The same peculiarity of situation has made Gaza important in a military sense. Its name means "the strong"; and this was well elucidated in its siege by Alexander the Great, which lasted five months.*[60]

We will cover Gaza in more detail in Judges 15. However, this passage is the first that we hear of the Jews taking any of the Philistine cities: There were none of the giants left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod there remained some (Joshua 11:22). Up until this point in time, Israel had not moved toward the coast and against the Philistine cities located there.   Joshua 13:2–3: This is the land that still remains: all the borders of the Philistines, and all Geshuri from Shihor, which is before Egypt, even to the borders of Ekron northward, which is counted to the Canaanite, five lords of the Philistines: of Gaza, of Ashdod, of Ashkelon, of Gath, and of Ekron. The idea was, Joshua would conquer enough of Palestine so that all 12 tribes could settle into their inheritance and then take the remaining cities which are a part of their inheritance. As we will find out, only Judah and Simeon went ahead with this plan.

Judges 1:18b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ashᵉqᵉlôwn (אַשְׁקְלוֹן) [pronounced *ashᵉ-kᵉl-OHN*]	*weighing place [market];* and is transliterated *Ashkelon*	proper noun; location	Strong's #831 BDB #80
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

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[60] Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Gaza.

Judges 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gᵉbûl (גְּבוּל) [pronounced *gᵉb-VOOL*]	*border, boundary, territory*	masculine singular noun with the 3ʳᵈ person feminine singular suffix	Strong's #1366 BDB #147

Translation: ...Ashkelon and her boundaries,... Ashkelon is another Philistine city.

> Smith: *[Ashkelon is] a seaport on the Mediterranean, 10 miles north of Gaza. In the post-biblical times, Ashkelon rose to considerable importance. Near the town were the temple and sacred lake of Derceto, the Syrian Venus. The soil around was remarkable for its fertility. Ashkelon played a memorable part in the struggles of the Crusades.*[61]

We also covered Ashkelon back in Joshua 13:3.

Judges 1:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
Eqᵉrôwn (עֶקְרוֹן) [pronounced *ǵekᵉ-ROHN*]	transliterated *Ekron*	masculine proper noun	Strong's #6138 BDB #785
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
`êth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gᵉbûl (גְּבוּל) [pronounced *gᵉb-VOOL*]	*border, boundary, territory*	masculine singular noun with the 3ʳᵈ person feminine singular suffix	Strong's #1366 BDB #147

The Greek adds: ...and Azotus and its territory.

Translation: ...and Ekron and her boundaries, [and Azotus and her boundaries]. There were still 5 Philistine kings of 5 Philistine cities to be defeated: Gaza, Ashkelon, Ashdod, Ekron and Gath (Joshua 11:22 and 13:2–3).

> Smith: *One of the five towns belonging to the lords of the Philistines, and the most northerly of the five. Like the other Philistine cities, its situation was in the Shefelah, or lowlands. It [originally] fell to the lot of Judah (Joshua 15:45–46 Judges 1:18). Afterwards, we find it mentioned among the cities of Dan (Joshua 19:43). Before the monarchy, it was again in full possession of the Philistines (1Sam. 5:10).*[62]

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[61] Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Ashkelon (edited).
[62] Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Ekron.

We covered Ekron back in Joshua 13:3a. Ekron would be right on the border of Judah and Dan. As we will find out later, the Amorites will corner Dan in the hill country and Dan will soon move far north, taking over a small piece of land belonging to one of the few peaceful groups of peoples in Palestine (Judges 18).

Judah is doing what God expected of him, although, we have some question about their actions concerning Jerusalem. However, to orient yourself, along the Mediterranean coast we find, from north to south, Ashdod, Ashkelon and Gaza. Ashdod is about even with the top of the Dead Sea and Gaza with the middle of the Dead Sea. Ekron and Gath are about ten miles inland, between Ashdod and Ashkelon. You will note that Ashdod and Gath are not mentioned. This would suggest to me that these particular cities were not taken by Judah, in accordance with our next verse.

The order in which this conquest is made is interesting—we move from south (where Simeon is located) to the north. This may or may not be the order in which these cities were taken (it probably is); but one might make a case for the order of the cities listed between vv. 8–18 to be a geographical listing (the cities are, more or less, covered in a clockwise direction). It would make sense to conquer these cities in this same general order. It would be very similar to the order and direction of Joshua's army several years prior to this chapter.

One thing that should be pointed out here is, we find an almost complete destruction of the peoples in Zephah (Hormah) in this passage. Significantly, we do not find the same verbiage used with regards to Jerusalem or any of these 3 Philistine cities. The implication is, Judah and Simeon were not quite ready to take their conquests to the level suggested by God ("But of the cities of these people, which Jehovah your God gives you for an inheritance, you shall save alive nothing that breathes. But you shall utterly destroy them: the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites and the Jebusites; as Jehovah your God has commanded you" —Deut. 20:16–17). Judah and Simeon, for the most part, cannot quite destroy all of those who oppose them. We find in ancient history and in modern history that wars are won by stacking up the bodies of the enemy as high as possible. The use of atomic weapons in Japan brought WW II to a sudden end. Had Judah and Simeon wiped out these peoples (except for the Hivites, who were willing to make peace with Israel), this would have saved Israel a great many problems over the next several hundred years.

Application: There is Christian service, and there is Christian service. I have no intention whatsoever of judging what you do and what God places before you. However, I can see what God has placed before me in my own life with respect to service to Him and sometimes, quite frankly, I do a half-assed job, and I am aware of it. There are other times when I do what is placed before me, and I am comfortable that I did all that God required. Now, I have no idea what is going on in your life, nor do I particular want to come on over to your house and shadow you. However, so that there is no misunderstanding, you have a couple of basic requirements: to grow in grace and the knowledge of our Lord Jesus Christ. This means, you need ot be in fellowship as often as possible (and if you do not know how to get out of fellowship and how to get back in, then you are attending the wrong church); and you need doctrine regularly—daily, in fact. If your church does not provide you with the means of learning every day—and I mean more than telling you to go home and read you Bible—then you are in the wrong church. Once you begin to grow spiritually, then you won't need anyone to shadow you when it comes to performing your reasonable service—you will *know* when you have hit the mark and when you have not.

In the Greek (but not in the Hebrew, Latin or Syriac; and not in every Greek manuscript, by the way) we have one additional city, Azotas, which is equivalent to Ashdod. Ashdod is the most northern coastal city of the Philistines, still in Judah, and it is not as northerly as Ekron, an inland Philistine city.

> Smith on Ashdod: *One of the five confederate cities of the Philistines situated about 30 miles from the southern frontier of Palestine, three from the Mediterranean Sea, and nearly midway between Gaza and Joppa. It was assigned to the tribe of Judah (Joshua 15:47) but was never subdued by the Israelites. Its chief importance arose from its position on the high road from Palestine to Egypt. It is now an insignificant village, with no memorials of its ancient importance, but is still called Esdud.*[63]

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[63] Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Ashdod.

The NIV Bible has some weaknesses (as does any translation); it is not so much a translation as it is an interpretation. Therefore, what we do not find in this book is consistency of translation. However, the interpretation is generally very accurate, making the translation acceptable. Furthermore, there is the NIV edition called the Study Bible, which is particularly good and appropriate for new believers (if a believer is to have but one Bible, this should be the one; however, it is my opinion that every moderate student of the Word should have the NIV Study Bible, Scofield's Reference Bible and a copy of the NASB or the NKJV). One of the features in the NIV Study Bible is that there are several maps scattered throughout the book (as well as at the end), and their notes, although not always accurate, are a great quick source of material for any new believer.

The notes from the NIV Study Bible on the Philistine cities found in this area are excellent:

Five cities of the Philistines

Like a string of opulent pearls along the Mediterranean coast, the five cites of the Philistines comprise a litany of familiar Biblical names: Gaza, Ashkelon, Ashdod, Ekron and Gath.

Each was a commercial emporium with important connections reaching as far as Egypt along the coastal route, the "interstate highway" of the ancient world. The ships of Phœnicia, Cyprus, Crete and the Aegean called at Philistia's seaports, which included a site today called Tell Qasile, where a Philistine temple has bee found, on the Yarkon River just north of modern Tel Aviv.

The Philistine plain itself was an arid, loess-covered lowland bordering on the desert to the south—a stretch of undulating sand dunes adjacent to the sea—and the foothills of the Judahite plateau on the east. No area in Biblical history was more frequently contested than the western foothills (the Shephelah region), lying on the border between Judea and Philistia. Beth Shemesh, Timnah, Azekah and Ziklag were among the towns coveted by both Israelites and philistines, and they figure in the stories of Samson, Goliath and David.

The area to the north of Philistia, the plain of Sharon, was also contested at various periods: During Saul's reign the Philistines even held Beth Shan and the Esdraelon valley. Later, from about the time of Baasha on, a long border was conducted by the Israelites at Gibbethon. Originally a part of Judah's tribal allotment, the coastal area was never totally wrested away from the Philistines who may have begun their occupation as early as the time of Abraham[1].

[1] Quoted verbatim from *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 327. There are notes and references like this throughout the NIV Study Bible which make it an invaluable reference for the new (or old) believer.

Barnes remarks on this passage: *It is remarkable that Ashdod is not here mentioned, as it is in Josh. xv. 46, 47, in conjunction with Gaza and Ekron; but that Askelon, which is not in the list of the cities of Judah at all, is named in its stead...It is a curious fact that when Rameses III took Askelon it was occupied, not by Philistines, but apparently by Hebrews. Rameses began to reign B.C. 1269, and reigned 25 years. At any time between 1269 and 1244 such occupation of Askelon by Hebrews agrees with the Book of Judges.*[64]   Apparently someone else thought that not mentioning Ashdod was remarkable as well, as it is found in the LXX.

And so was Y^ehowah with Judah and so he possessed the hill country, but not to dispossess inhabitants of the plain because chariots of iron to them.	Judges 1:19	**So Y^ehowah was with Judah, so he [or, *He*] possessed the hill country, but he did not dispossess the inhabitants of the plain because [of] their chariots of iron.**

[64] *Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 416. I should note that Barnes spells it *Askelon* and NIV *Ashkelon.*

So Jehovah was with Judah, who was therefore able to possess the hill country; however, Judah was unable to dispossess the inhabitants of the plain because they had iron chariots.

Here is how others have rendered this verse:

Ancient texts:

Masoretic Text	And so was Yᵉhowah with Judah and so he possessed the hill country, but not to dispossess inhabitants of the plain because chariots of iron to them.
Septuagint	And the Lord was with Judah and he inherited the mountain; for they were not able to destroy the inhabitants of the valley, for Rechab prevented them.

Significant differences: In the LXX, *chariots of iron* is transliterated instead of being translated.

Thought-for-thought translations; paraphrases:

NAB	Since the LORD was with Judah, he gained possession of the mountain region. Yet he could not dislodge those who lived on the plain, because they had iron chariots.
NIV	The LORD was with the men of Judah. They took possession of the hill country, but they were unable to drive the people from the plains, because they had iron chariots.
TEV	These people living along the coast had iron chariots, and so the people of Judah were not able to drive them out.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The LORD was with the men of Judah so that they were able to take possession of the mountains. But they could not force out the people living in the valley who had chariots made of iron.

Literal, almost word-for-word, renderings:

ESV	And the LORD was with Judah, and he took possession of the hill country, but he could not drive out the inhabitants of the plain because they had chariots of iron.
Young's Updated LT	And Jehovah is with Judah and he occupies the hill-country, but not to dispossess the inhabitants of the valley, for they have chariots of iron.

What is the gist of this verse? This is a summary verse: God was with Judah in his conquests—he took the hill country (the mountainous area along the Dead Sea), but he could not force out those in the valley (primarily the Philistines) because they had iron chariots.

Judges 1:19a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3ʳᵈ person masculine plural, Qal perfect	Strong's #1961 BDB #224

Judges 1:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217
`êth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Y^ehûwdâh (יְהוּדָה) [pronounced *y^ehoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397

Translation: So Y^ehowah was with Judah,... Judah did exactly what he was supposed to—he attacked city after city within Judah, defeating those in Bezek, Hebron, Jerusalem, Debir (Kiriath-sepher), Zephath (which they renamed Hormah), Gaza, Ashkelon and Ekron. God was with Judah against these cities and their inhabitants.

Judges 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
yârash (יָרַש) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3rd person masculine singular, Hiphil imperfect	Strong's #3423 BDB #439
`êth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
har (הַר) [pronounced *har*]	*hill; mountain, mount; hill-country*	masculine singular noun with the definite article	Strong's #2042 (and #2022) BDB #249

Translation: ...so he [or, *He*] possessed the hill country,... The second verb is the Hiphil imperfect of *to cause to possess, to cause to inherit, to cause to dispossess*. The use of the Hiphil even suggests the God is the subject of this verb, and God causes Judah to possess the hill country. However, the Hiphil is generally causal, but not exclusively used in this way. This verb can also mean *to occupy, to expel [someone from their possession], to blot out, to destroy*. Since the same general subject appears to continue in the next phrase, *he* would reasonably be applied to Judah.

There is a mountain range several miles west of the Dead Sea running parallel to the Dead Sea. Judah was generally successful in this area. Not only did they defeat the people who remained or went back into these cities, but Judah also took steps to secure these cities for themselves (the example of Kiriath-sepher is given; and one could argue that Judah inhabited Hormah as well, else, why rename the city?). At least one city was burned to the

ground—Zephath. So, for one section of Judah, primarily that mountainous and hilly area along the Dead Sea, Judah took the cities and, probably in most cases, inhabited them.

Judges 1:19c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô` (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
After a negative, kîy is often rendered *but;* however, here, it proceeds a negative. NASB, Owen, ESV, God's Word™ and the KJV render this *but [he, they] could not;* Rotherham and LITV: *but [he] did not;* Young: *but not;* HNV: *for he could not*.			
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	Hiphil infinitive construct	Strong's #3423 BDB #439
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
ʿemeq (עֶמֶק) [pronounced *ĢEH-mek*]	*valley, vale, lowland, deepening, depth*	masculine singular noun with the definite article	Strong's #6010 BDB #770

Translation: ...but he did not dispossess the inhabitants of the plain... In this phrase, we have the preposition/conjunction kîy (כִּי) [pronounced *kee*], which usually means *when, that, for, because*. When followed by a negative (as we have here), it can mean *but,* although there appears to be some disagreement here.[65] Young renders this as *but not,* Rotherham as *but did not,* and the NASB as *but they could not;* the latter two translations throwing in helping verbs for the main verb. If you read through the Hebrew word by word, you will find it to be rather stilted in the English.

Between the mountains and the Mediterranean Sea, there is the coastal plain, dominated primarily by the Philistines in their five cities. Judah was unable to dislodge them. Judah did defeat them in 3 of their cities, but were unable to drive them out or completely destroy them. From the time of the Judges into the reign of King David, the Philistines would be a thorn in the side of the Judæans. The reason is given in the next phrase.

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[65] H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 394.

Judges 1:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (פ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
recheb (רֶכֶב) [pronounced *REH-khe^bv*]	*chariot, mill-stone, rider*	masculine singular construct	Strong's #7393 BDB #939
These may seem like very divergent concepts, however, they are all related to the wheel. Context makes it easy to distinguish the two divergent meanings.			
bar^ezel (בַּרְזֶל) [pronounced *bår^e-ZEL*]	*iron*	masculine singular noun	Strong's #1270 BDB #137
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition; with the 3rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...because [of] their chariots of iron. The last statement is quite interesting, as God is not threatened by iron chariots. However, this does indicate that there was a sudden halt to the expansion of Judah. We will see more of the use of chariots when we get to Judges 4. However, not the entire chariot was made out of iron. In fact, most of the chariot was made out of wood and there were often ropes to stand on. The only iron would be found in the axle of the chariots, along with some of the fittings perhaps. In any case, there was enough iron in these chariots to make them formidable weapons against the Jews.

The tribe of Ephraim and Manasseh were due north of Judah, with the mountain range running parallel to the Jordan and their complaint, if you will recall, was: "The hill country is not enough for us, and all the Canaanites who live in the valley land have chariots of iron, both those who are in Bethshean and its towns, and those who are in the valley of Jezreel." (Joshua 17:16b).

The Judæans were stopped by the chariots of the Philistines; God was not. However, for reasons which will be stated in Judges 2:21–23, God would leave some Canaanites and Philistines in the Palestine to act as control over Israel's idolatry. It is an interesting thing—the people who remained in the land were both a temptation to Israel as well as what God used to discipline them with. God was the source of Judah's victories, as well as One Who limited them. The heathen remaining in the land were like heroin to a drug addict, or alcohol to an alcoholic—both a source of temptation as well as the cause for most of their problems when giving into the temptation.

Clarke's interpretation of this passage goes too far. He wants to end v. 18 with, And God was with Judah. Then he wants what remains, most of v. 19, to be a new paragraph. However, God was involved in Judah's victories and Judah's limited victories. God was not God for vv. 1–18, and then stepped out for a burger when Judah moved into the plains and into Philistine territory. God was still there, and God chose to limit Judah. The *chariots of iron* mentioned here give the human viewpoint. This is significant because the Judæans, at some point, succumbed to human viewpoint, which meant less reliance on Jesus Christ. So God was not limited by the chariots of iron; but the Judæans were limited by their own mental attitude.

> Jamieson, Fausset and Brown express roughly the same idea: *The war was of the Lord, whose omnipotent aid would have ensured their success in every encounter, whether on the mountains or the*

plains, with foot soldiers or cavalry. It was distrust, the want of a simple and firm reliance on the promise of God, that made them afraid of the iron chariots (see on Joshua 11:4–9).[66]

God being with specific people, as well as the fact that He is with us, is testified to throughout Scripture.

God With Us	
Scripture	**Incident**
Gen. 39:2	And Jehovah was with Joseph, and he was a prosperous man. And he was in the house of his master the Egyptian. Joseph had been sold into slavery by his brothers; however, God was with him and he prospered in Egypt. See also Gen. 39:21.
Joshua 1:5	God spoke to Joshua early on and said to him, "No man shall be able to stand before you all the days of your life. As I was with Moses, so I will be with you. I will not fail you nor forsake you." See also Joshua 1:9.
Joshua 14:12	Caleb's testimony: "And now give me this mountain of which Jehovah spoke on that day. For you heard in that day how the giants were there, and that the cities were great and fortified. If Jehovah will be with me, then I will be able to drive them out, as Jehovah said."
2Sam. 5:10	And David went on and became great, and Jehovah, the God of Hosts was with him.
2Kings 18:17	Of Hezekiah, the Scripture declares: And Jehovah was with him. He was blessed wherever he went. And he rebelled against the king of Assyria, and did not serve him.
Isa. 41:10	God's promise to us: "Do not fear; for I am with you; be not dismayed; for I am your God. I will make you strong; yes, I will help you; yes, I will uphold you with the right hand of My righteousness."
Matt. 1:23	God's promise to all mankind: "Behold, the virgin shall conceive in her womb, and will bear a son. And they will call His name Emmanuel," which being interpreted is, God with us. Isa. 7:14 is quoted.
Paul's conclusion: What then shall we say to these things? If God is for us, who can be against us? (Rom. 8:31).	

It is appropriate to place this here, as, from v. 21 to the end of the chapter, we will have a list of the tribes of Israel who failed to appropriate God's promises and who failed to exploit God being with them.

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

The placement of the next verse is a little weird. We would have expected Judges 1:20 to immediately follow Judges 1:10: And Judah went against the Canaanites who lived in Hebron (and the name of Hebron before was Kirjath-arba). And they killed Sheshai, and Ahiman, and Talmai. So they gave Hebron to Caleb, as which Moses said; and he dispossessed three sons of Anak from there. However, what intervenes is Caleb offering Kiriath-sepher to whoever would take it, and his daughter's input concerning this situation (vv. 11–15); then we go to Hormah and then to the cities on the western coastal plain region. So the writer is seemingly side-tracked, and he comes back and finishes what he started here. It is possible that this verse would neatly fit between vv. 10 and 11.

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[66] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, Judges 1:19.

And so they gave to Caleb Hebron as which spoke Moses and so he dispossessed from there three sons of Anak.

Judges 1:20

Furthermore [lit., *and so*], they gave Hebron to Caleb, as which Moses said; because [lit., *and so*] he dispossessed three sons of Anak from there.

Furthermore, Hebron was given to Caleb, as per the instructions of Moses, as Caleb dispossessed the three tribes of Anak from there.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And they gave Hebron to Caleb, as Moses had said, who destroyed out of it the three sons of Enac.
Masoretic Text	And so they gave to Caleb Hebron as which spoke Moses and so he dispossessed from there three sons of Anak.
Peshitta	And they gave Hebron to Caleb, as Moses had said; and he destroyed from there the three sons of giants.
Septuagint	And they gave Chebron to Chaleb, as Moses said; and thence he inherited the three cities of the children of Enac.

Significant differences: In the Hebrew, Caleb dispossessed the 3 sons of Anak, as their territory was given to him. In the Latin and Syriac, Caleb destroys the 3 sons living in Hebron. In the Greek, it merely says that he inherited the 3 cities of the sons of Anak.

Thought-for-thought translations; paraphrases:

CEV	The tribe of Judah gave the town of Hebron to Caleb, as Moses had told them to do. Caleb defeated the three Anakim clans and took over the town.
The Message	They gave Hebron to Caleb, as Moses had directed. Caleb drove out the three sons of Anak.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	As Moses had promised, Hebron was given to Caleb, who forced out the three sons of Anak.

Literal, almost word-for-word, renderings:

MKJV	And they gave Hebron to Caleb, as Moses said. And he expelled the three sons of Anak from there.
Young's Updated LT	And they give to Caleb Hebron, as Moses has spoken, and he dispossesses thence the three sons of Anak.

What is the gist of this verse? Caleb was given Hebron, and he went in and took it from the sons of Anak who possessed it at the time.

Judges 1:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Keleb (כֶּלֶב) [pronounced *KĔH-leᵇv*]	*dog;* transliterated *Caleb*	masculine proper noun	Strong's #3612 BDB #477
ʾêth (אֶת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Chebᵉrôwn (חֶברוֹן) [pronounced kheᵇv-ROHN]	*association, league, joined;* transliterated *Hebron*	proper noun; location	Strong's #2275 BDB #289

Translation: Furthermore [lit., *and so*], they gave Hebron to Caleb,... Hebron was formerly known as Kiriath-arba, and was covered in great detail back in **Judges 1:10**. At this point, we more or less pick up from v. 10, as well as conclude Judah's taking of his land. The parallel passage is Joshua 15:13–15: And he gave a part among the sons of Judah to Caleb the son of Jephunneh, according to the command of Jehovah to Joshua, even the city of Arba the father of Anak; it is Hebron. And Caleb drove out from there the three sons of Anak, Sheshai, and Ahiman, and Talmai, the sons of Anak. And he went up from there to those who lived in Debir. And the name of Debir before was Kirjath-sepher.

I should add that this became a priest-city as well. That is, the Levites were allowed to dwell in this city along with Caleb, as per Joshua 21:11–13: And they gave them the city of Arba, the father of Anak (it is Hebron) in the hills of Judah, with its open lands around it. But the fields of the city of Arba and its villages they gave to Caleb the son of Jephunneh for his own. And to the sons of Aaron the priest they gave Hebron and its open lands as a city of refuge for the manslayer. This also became one of the few places where a man who accidentally kills another man could go for refuge.

Judges 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*as, like, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453

Judges 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw^b-VAHR]	*to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce*	3rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	*to draw out [of the water]* and is transliterated *Moses*	masculine proper noun	Strong's #4872 BDB #602

Translation: ...as which Moses said;... As you will recall, what Moses promised Caleb a stake in the land that he spied out, as he was one of two spies who knew that Israel could take the land. Moses actually passed along what God had said, "But My servant Caleb, because he had another spirit with him, and has followed Me fully, I will bring him into the land into which he went. And his seed shall possess it." (Num. 14:24). Moses mentions this again in Deut. 1:34–36: "And Jehovah heard the voice of your words [those Jews of Gen X who were afraid to take the land], and was angry and swore, saying, 'Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your fathers, except Caleb the son of Jephunneh; he shall see it, and to him I will give the land that he has trodden upon, and to his sons, because he has fully followed Jehovah.' "

The general topic of this chapter is what was done in these lands by the individual tribes. It's interesting that Caleb, a man of Judah, is mentioned again here, even thought this particular incident probably occurred when Caleb was a member of Joshua's brigade when he took Hebron, driving out the three tribes.   Our parallel passage is Joshua 14:6–15: Then the sons of Judah came to Joshua in Gilgal. And Caleb, the son of Jephunneh the Kenizzite, said to him, "You know the thing that Jehovah said to Moses the man of God in Kadesh-barnea regarding you and me. I was forty years old when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land. And I brought him word again as it was in my heart. But my brothers [not Caleb's literal brothers but 10 of the 12 spies] that went up with me made the heart of the people melt; yet I fully followed Jehovah my God. And Moses swore on that day, saying, 'Surely the land on which your feet have trodden shall be your inheritance, and your sons' forever because you have fully followed Jehovah my God.' And now, behold, Jehovah has kept me alive these forty-five years as He said, even since Jehovah spoke this word to Moses, while Israel wandered in the wilderness. And now, lo, I am eighty-five years old today. As yet I am as strong today as I was in the day that Moses sent me. As my strength was then, even so is my strength now, for war, both to go out and to come in. And now give me this mountain of which Jehovah spoke on that day. For you heard in that day how the giants were there, and that the cities were great and fortified. If Jehovah will be with me, then I will be able to drive them out, as Jehovah said." And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh for an inheritance. And Hebron became the inheritance of Caleb, the son of Jephunneh the Kenizzite, to this day, because he fully followed Jehovah, the God of Israel. And the name of Hebron before was Kirjath-arba; that one was a great man among the giants. And the land had rest from war. We obviously got the super-summarized version in vv. 10 and 20 (which we know speaks of the same set of events, as we have the same three tribes mentioned which Caleb defeated in both passages).

Judges 1:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3rd person masculine singular, Hiphil imperfect	Strong's #3423 BDB #439
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally* to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shᵉlôshâh (שְׁלֹשָׁה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral	Strong's #7969 BDB #1025
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿĂnâq (עֲנָק) [pronounced *ģuh-NAWK*]	*long neck (s);* and is transliterated *Anak;* and most Bibles render this same word as a proper noun throughout, which BDB indicates is a mistake	masculine singular noun	Strong's #6061 BDB #778

Most Bibles render this as a proper noun throughout. However, BDB indicates that this is a descriptive noun which attributes height to the people occupying the Land of promise and that ănâq does not refer to a particular people.

Translation: ...because [lit., *and so*] he dispossessed three sons of Anak from there. There is a supposed contradiction between this verse and v. 10, which I did not even catch because I work with the original Hebrew. In the original Hebrew in v. 10, Caleb *struck down* the three sons of Anak (see Joshua 15:13–19). First of all, it is not just possible, but likely that these three sons were no longer alive, but we are speaking of three families of Anak (just as, when we speak of *Dan* or *Joseph* in the books of Joshua or Judges, that we are not speaking of those individuals but of their descendants. And, although the verb generally means *to strike down [the result being death],* it does not necessarily refer to complete and total annihilation of a people. In this verse, Caleb is said to dispossess these sons of Anak of the land; this does not mean that they moved from point A to point B, but that Caleb took the land from them by wiping all or most of them out. In other words, there is not even an apparent discrepancy in the Hebrew between these two verses.

It is this verse which clearly teaches us that not everything mentioned in this chapter is in chronological order, nor is everything mentioned here occur after the distribution of the land or after the death of Joshua. Caleb was given

this land at the beginning of the distribution and, since he was Joshua's age, we can assume that he either took out these sons of Anak under Joshua (Joshua 10:36–37 12:9), or else, after receiving his inheritance, immediately went to taking care of the mop up operations. We have already gone into great detail concerning this in v. 10 of this chapter. What we do not have is three or four major takings of Hebron during the life of Caleb.

Although I can see the reason why the author would go off on a tangent at v. 10, cover Caleb's taking of Debir through Othniel, and then covering other victories of Judah in general; however, it still seems to be inserted. This would lead me to believe that someone, either this author, or an editor, inserted vv. 11–19 (we already know that vv. 11–15 closely parallel Joshua 15:13–19, indicating that the author [or editor] of Judges lifted this passage from Joshua or that they had the same source material).

We end this particular passage on a high note. Caleb was completely successful and Judah was mostly successful. This, unfortunately will not be the case for the remaining tribes.

<p style="text-align:center">**Return to Chapter Outline**　　　　　　　**Return to the Chart Index**</p>

Early History of Benjamin and the House of Joseph (the Sons of Rachel)

And the Jebusite inhabiting Jerusalem did not dispossess sons of Benjamin; and so inhabited the Jebusite with sons of Benjamin in Jerusalem unto the day the this.　Judges 1:21　**And the sons of Benjamin did not dispossess the Jebusite living in Jerusalem; so the Jebusite lives with the sons of Benjamin in Jerusalem to this day.**

And the sons of Benjamin did not dispossess the Jebusites from Jerusalem; so the Jebusites lived among the Benjamites in Jerusalem to this day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And the Jebusite inhabiting Jerusalem did not dispossess sons of Benjamin; and so inhabited the Jebusite with sons of Benjamin in Jerusalem unto the day the this.
Septuagint	But the children of Benjamin did not inherit of the Jebusite who dwelt in Jerusalem; and the Jebusite dwelt with the children of Benjamin in Jerusalem until this day.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	The Jebusites were living in Jerusalem, and the Benjamin tribe did not defeat them or capture the town. That's why Jebusites still live in Jerusalem along with the people of Benjamin.
The Message	But the people of Benjamin couldn't get rid of the Jebusites living in Jerusalem. Benjaminites and Jebusites live side by side in Jerusalem to this day.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The men of Benjamin did not force out the Jebusites who lived in Jerusalem. The Jebusites still live with the tribe of Benjamin in Jerusalem today.

Literal, almost word-for-word, renderings:

MKJV   And the sons of Benjamin did not expel the Jebusites who lived in Jerusalem. But the Jebusites live with the sons of Benjamin in Jerusalem to this day.

Young's Updated LT   And the Jebusite, inhabiting Jerusalem, the sons of Benjamin have not dispossessed; and the Jebusite dwells with the sons of Benjamin, in Jerusalem, until this day.

What is the gist of this verse? Jerusalem was never completely conquered by the Benjamites, so they Jebusites and Benjamites live side by side there.

	Judges 1:21a		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yᵉbûçîy (יְבֻסִי) [pronounced *yᵉvoo-SEE*]	transliterated *Jebusite*	adjective gentilis with the definite article	Strong's #2983 BDB #101
yâshab (יָשַׁב) [pronounced *yaw-SHAHᴮV*]	*inhabiting, staying, remaining, dwelling, sitting*	Qal active participle	Strong's #3427 BDB #442
Yᵉrûwshâlayim (יְרוּשָׁלַיִם) [pronounced *yᵉroo-shaw-LAH-yim*]	possibly means *founded upon peace* or *city of the Jebusites* (or both); it is transliterated *Jerusalem*	proper singular noun, location	Strong's #3389 BDB #436
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3ʳᵈ person plural, Hiphil perfect	Strong's #3423 BDB #439
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Binᵉyâmîyn (בְּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122
Spelled here Binᵉyâmîn (בְּנְיָמִן) [pronounced *bin-yaw-MIN*].			

Translation: And the sons of Benjamin did not dispossess the Jebusite living in Jerusalem;... As usual, there are untranslated signs in the Hebrew which distinguish the subject from the object of the verb, so we know that the sons of Benjamin are the subject of this sentence. Jerusalem was already mentioned above as having been placed into the fire. However, apparently, when Judah attacked, they did not completely destroy the city, nor did they take

out the entire population, as evidenced by this verse. Furthermore, Jerusalem is a Benjamite city, although it is on the border and the Benjamites had problems early on in the period of the judges—they became embroiled in a civil war with the rest of Israel and would be decimated as a tribe.

There is nothing in the phrasing of this verse to indicate whether the tribe of Benjamin made an attempt to take Jerusalem or whether simply moved into Jerusalem—perhaps after Judah struck it—and put down roots. It is possible that there was no armed conflict between the Jebusites and the Benjamites. Obviously, they could determine, "We've seen enough war; enough killing and bloodshed; I think we can make this work, living side-by-side." In fact, it is even possible that the tribe of Benjamin never even moved into Jerusalem.

> Gill comments: *That is, that part of it which belonged to them, for it lay between Judah and Benjamin; and neither of them separately, nor both conjunctly, could drive out the Jebusites from it, particularly the strong hold on the top of Mount Sion, which they held to the times of David. Abarbinel is of opinion, that Jerusalem in those times was not a city enclosed about, but was a large province, part of which belonged to the tribe of Judah, and another to the tribe of Benjamin, and another was possessed by the Jebusites; and so Jarchi says it was a province, the name of which was Jebusi.*[67] Allow me to comment that, the remainder of this verse will not tell us that the sons of Benjamin *could not* expel the Jebusites; it tells us that they *did not*. Now, whether Jerusalem was more of a province than a city—I really don't know, so I include this for your benefit.

You might be thinking to yourself, *is Jerusalem the only city which the tribe of Benjamin did not completely conquer?* There were probably a number of cities in the territory of Benjamin which were not conquered. However, Jerusalem is the biggie—this is the great city of the south (and, as we will note, Bethel is the great city of the north); therefore, both of these cities and their disposition will be alluded to. It is what we would expect.

Judges 1:21b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced *yaw-SHAH^BV*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
Yᵉbûçîy (יְבֻסִי) [pronounced *yᵉvoo-SEE*]	transliterated *Jebusite*	adjective gentilis with the definite article	Strong's #2983 BDB #101
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Binᵉyâmîyn (בְּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Spelled here Binᵉyâmîn (בְּנְיָמִן) [pronounced *bin-yaw-MIN*].

Judges 1:21b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Yᵉrûwshâlayim (יְרוּשָׁלַיִם) [pronounced *yʾroo-shaw-LAH-yim*]	possibly means *founded upon peace* or *city of the Jebusites* (or both); it is transliterated *Jerusalem*	proper singular noun, location	Strong's #3389 BDB #436
ʿad (עַד) [pronounced *ĝahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article); possibly *immediately*	masculine singular noun with a definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...so the Jebusite lives with the sons of Benjamin in Jerusalem to this day. It is possible that the sons of Judah and the sons of Benjamin all occupied portions of Jerusalem along with the Jebusites; however, when it says that the Jebusites lives in Jerusalem among the sons of Benjamin (or, among the sons of Judah, as Joshua 15:63 reads), this can simply mean that the Jebusites occupied Jerusalem which was in the midst of the sons of Benjamin and Judah. In other words, this verse does not demand that they all physically live in Jerusalem. Therefore, where this verse says that the Jebusites lived in the midst of the Benjamites to this day and Joshua 15:63 tells us that they lived in the midst of the Judahites unto this day, this fits in neatly with the fact that Jerusalem is on the border between Benjamin and Judah, belonging to Benjamin.[68] Don't misunderstand me—I think that the implication here is, Jerusalem was inhabited by Jebusites and Benjamites; and possibly by men from Judea; but this 3-fold occupation is not absolutely required.

Don't forget v. 8, which reads: And so sons of Judah fought against Jerusalem and took her and struck her by the mouth of the sword and the city they gave [it] over into the fire. Judah had a campaign which appeared initially to be successful. However, the Jebusites apparently escaped in large numbers and returned to occupy the city once Judah had moved on. Although it is possible that Judah left some soldiers behind, it is possible that they did not, and it is even possible that the Benjamites came to them and said, "This city is our inheritance; we can take things from here." In any case, the Jebusites were not completely wiped out and they continued to live in Jerusalem (or returned to Jerusalem to build it up again in the absence of an armed Judæan force). Benjamin, apparently, did little or nothing to secure their own inheritance.

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[68] And therefore, this requires no convoluted explanation that someone exchanged *Benjamin* for *Judah* in this verse or in Joshua 15:63, as Barnes suggests in *Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 416.

Barnes remarks as to the similarities of Joshua 15:63 and Judges 1:21, even suggesting they are equivalent and that one of them has the incorrect name (i.e., Joshua 15:63 should read *Benjamin* instead of *Judah*). To be fair, Barnes does not actually state this; what he says is, *Probably the original reading Judah was altered in later times to Benjamin, because Jebus was within the border of Benjamin.*[69] It is actually Clarke who suggests that *there must be an interchange of the names in one or other of these places.*[70] The implication, at least by Clarke, is that there may be a textual error in one of the two passages. Barnes does not actually state this (although one could not determine his actual position here with regards to textual accuracy).

Before delving into this short study, be aware the Jerusalem was on the border of Judah and Benjamin (Joshua 15:8), but it properly belonged to Benjamin (Joshua 18:28). Also, keep in mind that, at some point early on in the period of the Judges, the tribe of Benjamin was almost wiped out in a civil war with the rest of Israel. It is not clear exactly when this took place—however, much of Judges 1 is summary and that the specific incidents recorded in this chapter may be separated by several decades or more.

Comparing Joshua 15:63 to Judges 1:21		
Scripture	**Joshua 15:63**	**Judges 1:21**
Literal rendering	And the sons of Judah were not able to drive out the Jebusite living in Jerusalem, so the Jebusite lives with the sons of Judah in Jerusalem to this day.	And the sons of Benjamin did not dispossess the Jebusite living in Jerusalem; so the Jebusite lives with the sons of Benjamin in Jerusalem to this day.
Differences	One additional verb and preposition, which requires *drive out* to be a Hiphil infinitive construct.	We find *Benjamin* instead of *Judah*.
Comments in favor of Barnes' view	These two passages are more alike than Judges 1:21 and similar verses in Judges 1 (e.g., Judges 1:29–34). What is suggested is, we have more than a formulaic verse; i.e., what we do not find is the continual repetition of "And the sons of ___ did not dispossess the heathen-ite living in Jerusalem; so the heathen-ite lives with the sons of ___ in Jerusalem to this day." Since this is not a formula, we may reasonably assume that these verses should be identical, and that the name of the Israeli tribe somehow got mixed up.	
Comments in opposition to Barnes' view	The writer of Judges is obviously aware of the book of Joshua; at the very least, the writer of Judges has access to the same source material as the book of Joshua. This is clear by Judges 1:12–15, which is almost identical to the same incident recorded in Joshua 15. Therefore, it is not out of the question for the writer of Judges, knowing that this city was properly to be taken by the tribe of Benjamin, to write word-for-word what we find in Joshua 15:63, but to remove one verb and to change the names of the tribes. This is almost tongue-in-cheek; we are not told that the sons of Benjamin were *unable* to drive out the Jebusites; we are simply told that they *did not* drive out the Jebusites. The implication is, the tribe of Benjamin *could have* completely taken over the city of Jerusalem; however, they chose not to.	

Even though Barnes' observation is apt—that the similarity of these verses is probably more than coincidence; that same theory can lead to different conclusions, including the reasonable conclusion that the verses are accurate in both Joshua and Judges.

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[69] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Judges 1:21.

[70] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:21.

You may think that such a discussion of this passage is unwarranted; however, my point is, you can begin with the same information and sometimes reach radically different conclusions. Barnes took two passages which were unusually similar, and assumed that Judges 1:21 had been altered, as the tribe of Benjamin owned Jerusalem. I agree with Barnes and Clarke to this point; however, that does not indicate that there is anything wrong with the text in either case.

Furthermore, I don't want you to think that I am always going to take the position, *this is what our manuscripts say; and there can be no error.* I fully acknowledge that there are times when there are problems with our manuscripts, and that there are many instances where the correct reading is in question (however, only a minuscule number of passages have any doctrinal impact—and *this* is my default position).

Since Judah actually invaded the city of Jerusalem and burned it with fire (Judges 1:8), we may reasonably assume that occurred first, and that Benjamites probably entered into the city to live afterwards, being that it was their city. That they did nothing to remove the remaining Jebusites (who may have even returned to Jerusalem while Benjamin occupied it) would be well within the character of the tribe of Benjamin. The tribe of Benjamin typified the mantra of the book of Judges: Every man did what was right in his own eyes.

The Jebusites persisted in Jerusalem until the time of David, when he conquered Jerusalem and made it the capital city of Israel-Judah.

The author (and editor, if one existed) of the book of the Judges (as well as the book of Joshua) had to have recorded these incidents prior to the time of David—this is evidenced by the statement so the Jebusites lived with the sons of Benjamin [and Judah] to this day. Kimchi and Ben Gersom tell us that Samuel wrote the book of Judges, which is entirely possible.[71] This does not mean that Samuel would have just made stuff up, or simply wrote down what he had been told; it is reasonable to assume that, if Samuel wrote the book of Judges, that he relied on various source materials which were available to him, including the book of Joshua. Samuel, by the way, is the last judge, the first prophet of note, and the man who anointed both Saul and David as kings over Israel.

I have alluded the end portion of Judges on several occasions already, so it might be important to summarize it, and to try to place it in some sort of chronological order. The summaries below come from the chapters themselves.

A Summary of Judges 17–21

Judges 17–18: Micah and the Danites

Judges 17 is about Micah of Ephraim, and we get a glimpse of the confused religious leanings of the people of Israel. Micah's mother was relatively wealthy and Micah stole her savings from her. He feels guilty, so he returns it to her. She is thrilled that he was so honest and gives it back to him, dedicated, as it were, to Jehovah, in order to construct a silver idol out of a portion of it. Micah's mother has this image cast, making the entire family aware of their idolatry. It does not matter if this idol is designed to represent Jehovah God. Then Micah sets aside one of his sons as a priest, meaning that the rest of his family is pretty much involved. Finally, a Levite is traveling through, and Micah hires him as his private Levite priest. The commandment of God was clear: "You will not make for yourself an idol—any likeness of what is in heaven above or on the earth below or in the water under the earth. You will not worship them or serve them, for I, Jehovah your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and fourth generations of those who hate Me." (Deut. 5:10).

Judges 18: The tribe of Dan sends spies out to the north to see if there is any area where they might conquer

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[71] As per Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:21.

A Summary of Judges 17–21

Judges 17–18: Micah and the Danites

and settle and they find an small patch of land at the northernmost border of Israel, which is occupied by a peaceful people that surrounding nations have let alone. It's as though they discovered the mid-Eastern equivalent of Costa Rica. Costa Rice is a little Paradise in Central America with no standing army, sandwiched between less than stable nations with strong military forces. They are reasonably prosperous, whereas some of the nearby nations are not. This little portion of land in the northern part of Israel is just like that. Israel has done most of the conquering that it is going to do for awhile, and did not go that far north. The other nations, primarily Sidon, have also let this land alone. These people apparently are living in a beautiful country with no standing army, at peace with those around them. Essentially, they are a helpless nation, so the tribe of Dan chooses to attack them.

During the time that the tribe of Dan heads north to attack these people, they come across the home of Micah, who we met in the previous chapter. They steal his idols, offer his priest a better position, and go on their way. Micah is furious, and gives chase, and bitches them out. The leaders of the tribe of Dan lay out the basic statistics to Micah and tell him that he is lucky just to be alive at this moment. Micah realizes the truth of this and backs off. You would think that Dan may practically be in the right about this matter; however, once they conquer this peaceful land to the north, they set up Micah's idols to worship.

In Judges 1:34, the Amorites have forced Dan into the hill country, indicating that, even though Dan occupied the land given them by God, they were unable to take any part of it, other than what the Amorites allowed. Eventually, Dan simply moved northward and took some land belonging to a more peaceful tribe, one that they felt confident that they could overpower. By 1Sam. 3:20, we find the saying *from Dan to Beersheba,* which was the most northern part of Israel to the most southern portion (more or less). The idea is, by the time of Samuel, Dan had completely settled in the far north, and this was their established geographical location. For that reason, I would place this story at least a century prior to the time of Samuel.

In Judges 1:34, Dan's move to more northern territory is not mentioned; so, my guess is, Judges 17–18 took place at least a few decades after the summarizations found in Judges 1. Recall, the author probably recorded Judges 1 even as late as the time of Samuel; however, it is more reasonable that he took his information from existing records at that time. What we find in Judges 1 is a general summary of what each tribe in Israel did with respect to the land given them by God. One might reasonably confine this to the time between Joshua's retirement and a decade or three after Joshua dies.

A Summary of Judges 17–21

Judges 19–21: The Degeneracy of the Tribe of Benjamin

Judges 19: At Judges 19, we begin a three-chapter story about an early civil war in Israel. This would have occurred right after the death of Joshua and the distribution of the land. Phinehas, who was likely the writer of the final two or three chapters of the book of Joshua, is alive and ministering from the Tent of Jehovah (Judges 20:28).

What happens in this story is a concubine (i.e., a mistress) of a man is unfaithful to him and then she goes and stays at her father's house. He pursues her to bring her back home. He and his father-in-law get along famously and get tanked for several nights in a row. Finally, he and his mistress and his servants leave and they keep riding past the cities of the heathen until they come to an Israelite settlement in the territory of Benjamin. They stop there. The idea is that they are all Jewish and that someone will put them up for the night. Surprisingly to them, they hang out in the town square as strangers and no one even offers. Finally, this old man takes them in. However, that night, they are accosted by some of the degenerate men of Israel who want to have sexual relations with the young man. Not certain what to do, they offer up his mistress instead. She is raped throughout

A Summary of Judges 17–21

Judges 19–21: The Degeneracy of the Tribe of Benjamin

the night until she dies. Then her man, horrified, cuts her up into twelve pieces and mails these pieces to the twelve tribes of Israel with a note of explanation. Israel is shocked and they rise up against the men of Benjamin, which takes us into the next chapter.

Judges 20: It is in this chapter that Israel breaks out into a civil war. The other eleven tribes of Israel are horrified at what had occurred in Gibeah and they went to the tribe of Benjamin to have the perpetrators of this crime handed over to them for punishment. Surprisingly enough, the tribe of Benjamin would not hand over these men, nor did they offer to prosecute them internally. The other tribes have no choice but to go to war against Benjamin.

Judges 21: What Israel does in this chapter is pretty weird. On the one hand, they realize that they have almost wiped out the tribe of Benjamin (although they had good reason to do so). All that remained were 600 males and no females. The men of Israel had already sworn that their daughters would never marry a man from the tribe of Benjamin. Therefore, there is no way, at least at first, for the tribe of Benjamin to perpetuate itself. Then they Israelites take a family count and it turns out that one extended family did not participate at all in the punishment for the transgression of the Benjamites. Therefore, they wipe out that family, but preserve 400 of their virginal daughters and give them to the tribe of Benjamin. However, that is not enough, so they suggest for the remaining Benjamites set up in the vineyards during a festival to Jehovah, which featured the dancing of some of the local young ladies; and allow the Benjamites to spirit away 200 of the women who show up. At the conclusion of this chapter, we have the familiar line: In those days there was no king in Israel; everyone did what was right in his own eyes (Judges 21:25). That line gives the divine viewpoint.

The Levite and his mistress choose not to stay in Jerusalem, as it appears to be occupied primarily by Jebusites rather than Israelites. The indicates that these events took place prior to Judah's attack on Jerusalem or several decades later (so that the Jebusites could gain a foothold in that area again). Given that the cities of Benjamin had to be built up to a reasonable population when Saul is chosen from that tribe, we would place this narrative probably within the first 50 years of the book of Judges.

And so they went up house of Joseph—even they—Beth-el and Yᵉhowah with them.	Judges 1:22	**The house of Joseph went up—even they—[to] Bethel, and Yᵉhowah was with them.**

The house of Joseph went up against Bethel, and Jehovah was also with them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text   And so they went up house of Joseph—even they—Beth-el and Yᵉhowah with them.
Septuagint   And the sons of Joseph, they also went up to Baethel; and the Lord was with them.

Significant differences: In the Hebrew, it is the *house of Joseph;* in the Greek, *the sons of Joseph*. As is most often the case, the Syriac and Latin are in agreement with the Hebrew text. And, as is most often the case, the differences in text make very little difference in the meaning of the verse.

Thought-for-thought translations; paraphrases:

CEV	The Ephraim and Manasseh tribes were getting ready to attack Bethel, which at that time was called Luz. And the LORD helped them when they sent spies to find out as much as they could about Bethel. [The CEV combined vv. 22–23].
The Message	The house of Joseph went up to attack Bethel. GOD was with them.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The descendants of Joseph also went into battle against Bethel, and the LORD was with them.
NIV	Now the house of Joseph attacked Bethel, and the LORD was with them.

Literal, almost word-for-word, renderings:

WEB	The house of Joseph, they also went up against Bethel; and Yahweh was with them.
Young's Updated LT	And the house of Joseph go up—even they—to Beth-El; and Jehovah is with them.

What is the gist of this verse? Ephraim and western Manasseh go up against Beth-El, and God is with them in this aggressive move.

Judges 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
´âlâh (עָלָה) [pronounced *ǵaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	3rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, household, habitation* as well as *inward*	masculine singular construct	Strong's #1004 BDB #108
Instead of *beith Yoseph* (*the house of Joseph*), ten of Dr. Kennicott's manuscripts and six of De Rossi's have *beney Yoseph* (*the children of Joseph*); and this is the reading of both the Septuagint and Arabic, as well as of two copies in the Hexapla of Origen.[72]			
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
hêm (הֵם) [pronounced *haym*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241
The translation of this verse is pretty standard fair, with the exception of the center of it, which has the adverb gam (גַּם) [pronounced *gahm*] which means *also, in addition to, moreover, furthermore*. Here, it is probably used as an emphatic. With the 3rd person plural pronoun, Young translates this *even they,* Rotherham as *they also;* Owen as *also they;* NIV simply renders the two words as *also;* and the NASB gives it possibly the most up-to-date rendering *likewise,* placed at the beginning of the sentence.			

[72] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:22.

Judges 1:22a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Bêyth-ʾêl (בֵּית־אֵל) [pronounced *bayth-AYHL*]	*house of God;* transliterated *Bethel*	masculine proper noun	Strong's #1008 BDB #110

Translation: So the house of Joseph went up—even they— [to] Bethel,... The gist of the NASB (Likewise the house of Joseph went up against Bethel, and the LORD was with them), is that, just as these other tribes had gone up against various cities, so did the house of Joseph. The gist of the NIV (Now the house of Joseph attacked Bethel, and the LORD was with them) is that, like the other tribes, God was with the house of Joseph.

You may wonder why we have the *house* of Joseph, as opposed to the *sons* of Joseph—Joseph received the double portion, which should have rightfully belonged to ten other brothers before him; however, because of their failures, the double portion belonged to him. Therefore, there were two tribes under him, one for each son. Therefore, we would properly refer to the tribe or sons of Manasseh and the tribe, or the sons of Ephraim, but then to the *house* of Joseph, which takes in the two tribes.[73] On the other hand, perhaps there is little significance in this phrase, as we find Manasseh and Ephraim called the *sons of Joseph* in Joshua 16:4 1Chron. 7:28.

Something else you might wonder about is, *wasn't Bethel conquered in Joshua 8 and 12:16?* Yes (however, more about this in the next verse), but given the fluid nature of boundaries in the middle east, and the struggle for power, this possession had obviously been lost by this time in the period of the Judges. As we have seen, this has been the situation with several cities. Furthermore, the text of those passages is in question; that is, *Bethel* is found in the Hebrew, but not in the Greek Septuagint.

Back in Gen. 28:19, we examined the city of Bethel. Let's summarize that information:

A Summary of the City of Bethel

1. Bethel is a city located in central Israel, on the border of Benjamin and Ephraim. The name, *Bethel*, means *City of God.* Only the city of Jerusalem is mentioned more often in Scripture than Bethel. One might even see Bethel is being representative of all Israel.
2. Bethel, known as Luz around the time of the patriarchs, began as a city of great spiritual import. This appears to be the first city in the land of Canaan where Abraham stopped after separating from his family in Haran. He moved westward with his nephew Lot and wife Sarai, and Jehovah appeared to Abram in this general vicinity. Abram built an altar to Jehovah with Bethel to the west and Ai to the east. Gen. 12:4–8
3. After traveling down to Egypt, Abram returned to the land of Canaan and Bethel, where he and Lot separated. Jehovah again appears to Abram and promises him and his descendants all the land that he could see in all directions. Gen. 13
4. Jacob, Abraham's grandson, has a dream about the ladder or staircase which extends from earth to heaven; and God promises that the land in all directions would be his and that by his descendants will all the earth be blessed. Jacob builds a pillar here and he calls this place Bethel, although it had been named Luz previously. Jacob says, "This is the *House of Elohim* and this is the gate of heaven." Gen. 28:10–22
5. Jacob moves eastward, where his relatives are, and marries Rachel and her sister Leah, and works for her father Laban. When God appears to Jacob again in a dream, He says, "I am the God of Bethel." And God tells Jacob to return to the land of Canaan. Gen. 31:13
6. Jacob leaves this area but he returns on at least two occasions. It is God Who tells Jacob to return to Bethel. Jacob moves there and calls the place El-bethel (it is still known as Luz to the locals). God again speaks to Jacob in Bethel and renames him *Israel* and God confirms His promises which He had made

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[73] The western Septuagint (the beta version), has *sons* of Joseph.

A Summary of the City of Bethel

to Abraham. Gen. 35

7.   For the patriarchs Abraham and Jacob, the city of Bethel is most closely associated with their spiritual birth, their spiritual growth and God's promises to them. No other city in the land of Canaan is as closely associated with God and these men.

8.   It is unclear whether Joshua conquered Bethel when he went into the land of Canaan, Joshua 8:17 and 12:9 notwithstanding (there are textual problems with those passages). However, Bethel was clearly conquered by Ephraim and probably the half tribe of Manasseh (Judges 1:22–26).

9.   For awhile, the spiritual center of Israel appears to be in Bethel. Although the Tabernacle is not specifically named, the Ark of the Covenant and the High Priest Phinehas are both said to be in Bethel. Judges 20:18, 26–28

10. Even though the House of God is later located in Shiloh (from early on in the period of the Judges through to the time of Samuel), Bethel continues to be a city of some spiritual import (Judges 18:31 1Sam. 1:3 10:3).

11. Bethel is not mentioned during the reigns of David or Solomon. However, the first king of the northern kingdom, Jeroboam, sets up a golden calf in Bethel, in the southern tip of his country, primarily to keep his own people from going to Jerusalem (in the southern kingdom) to worship. 1Kings 12:28–32

12. Elijah and Elisha both minister to the northern kingdom, and are therefore occasionally associated with Bethel, which continued to be a city of idolatry. 2Kings 2:2–3 23–24

13. Because Bethel is representative of all that is wrong with the northern kingdom (primarily, their worship of another god), both Amos and Hosea prophesy against Bethel and foretell its ruin.   Hosea occasionally refers to Bethel as *Beth–aven,* which means *House of Idols, House of Nothing*.   Hosea 4:15–16 5:8–9 10:5–6, 15 12:4 Amos 3:14 4:4 5:5–6 7:10, 13

14. Although King Jehu, a hundred years after Jeroboam, destroyed the prophets and worshipers of Baal, he allowed the calves that Jeroboam set up to remain in Bethel and Dan. 2Kings 10:18–29

15. After the northern kingdom is defeated in war, and the people of Samaria deported, the king of Assyria sent back some priests to Bethel to teach the people about the god of that land, as lions were killing much of the population that had been moved to there. 2Kings 17:23–29

16. Jeremiah warned that Bethel would be the shame of Israel (Jer. 48:13).

17. King Josiah, of the southern kingdom instituted many reforms. The temple and vessels involved in Baal worship were burned in Jerusalem and their ashes carried up to Bethel (2Kings 23:4). Josiah also destroyed the heathen altar which was in Bethel (2Kings 23:15). Apparently, the golden calf was long gone, which we would have expected, as Samaria had been defeated and deported. No army is just going to leave a golden calf behind. There was apparently still a monument by the grave of the prophet who had gone to Bethel, and Josiah said to leave it alone (2Kings 23:17–18). Then Josiah goes throughout Samaria and destroys the idolatrous worship and kills and burns the priests involved in this worship, just as he had done in Bethel (2Kings 23:19–20).

18. Bethel is not mentioned in the gospels or anywhere else in the New Testament, even though it would seem the Jesus Christ must have been there, as Bethel is so centrally located.

19. For centuries, it has been assumed that the modern Beitin marked the spot of the ancient Bethel. However, Dr. David Livingston has presented a great deal of evidence to the contrary, suggesting that el-Bireh is the proper site. See **http://www.ancientdays.net/bethel14.htm** to support this view.

20. General archeological information spanning several millenniums for the traditional site of Beitin may be found at **http://www.ourfatherlutheran.net/biblehomelands/palestine/bethel.htm**.

Even though this may appear to be a very long summary, the actual doctrine is in excess of 10 pages.

Judges 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
´îm (עִם) [pronounced *ģeem*]	*with, at, by, near*	preposition of nearness and vicinity; with the 3ʳᵈ person masculine plural suffix	Strong's #5973 BDB #767

Translation: ...and Yᵉhowah was with them. The idea is, the house of Joseph was acting in accordance with God's plan. They were to go into their individual territories and take the land. This is an important consideration, as Bethel actually belonged to the tribe of Benjamin. Bethel is at the most northern point of Benjamin, on the border of Benjamin and Ephraim.

As I mentioned earlier, the tribe of Benjamin was decimated early on in the book of Judges. It would be reasonable to assume that this attack of Bethel by the house of Joseph took place after Benjamin was decimated.

This verse gives us an overall view; the next 3 verses will tell what happened, which is typical for Hebrew literature.

And so reconnoitered a house of Joseph in Bethel and a name of the city formerly Luz.	Judges 1:23	So the house of Joseph reconnoitered in Bethel (and the name of the city [was] formerly Luz).

Then the house of Joseph spied out Bethel (which was formerly known as Luz).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text   And so reconnoitered a house of Joseph in Bethel and a name of the city formerly Luz.

Septuagint   And they encamped and surveyed Baethel: and the name of the city before was Luza.

Significant differences: The *house of Joseph* is named specifically in the Hebrew; it is understood in the Greek. The Greeks use two verbs to replace one verb from the Hebrew. The meaning is essentially remains the same.

Thought-for-thought translations; paraphrases:

CEV   The Ephraim and Manasseh tribes were getting ready to attack Bethel, which at that time was called Luz. And the LORD helped them when they sent spies to find out as much as they could about Bethel. [The CEV combined vv. 22–23].

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	They sent men to spy on Bethel. (In the past the city was called Luz.)

Literal, almost word-for-word, renderings:

ESV	And the house of Joseph scouted out Bethel. (Now the name of the city was formerly Luz.)
Young's Literal Translation	And the house of Joseph cause men to spy about Beth-El (and the name of the city formerly is Luz),...

What is the gist of this verse? The next few verses go into a little bit of detail as to how Bethel was taken. The house of Joseph first sends spies to look over the city.

Judges 1:23a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
tûwr (תּוּר) [pronounced *toor*]	*to make a search, make a reconnaissance*	3rd person masculine plural, Hiphil imperfect	Strong's #8446 BDB #1064
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, household, habitation* as well as *inward*	masculine singular construct	Strong's #1004 BDB #108
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415
Bêyth-ʾêl (בֵּית־אֵל) [pronounced *bayth-AYHL*]	*house of God;* transliterated *Bethel*	masculine proper noun	Strong's #1008 BDB #110

Translation: So the house of Joseph reconnoitered in Bethel... The verb used here is the 3rd person masculine plural, Hiphil imperfect *to reconnoiter, to spy, to search out, to explore*. The same word was used when the spies went into the land. Both *house* and *Joseph* are masculine singular nouns, although they represent a plural of people. We had the same thing in the last verse, which would indicate that the subject of the sentence, although in the singular, is being used as though it is a plural.

Now, if you know anything about the book of Joshua, you may be wondering, *didn't Israel conquer Bethel in Joshua 8:17ff and wasn't the king of Bethel listed on the "conquered king" list of Joshua 12:9–24?* And you would be correct. However, if you went through the study of those passages with me in the book of Joshua, you would also recall that *Bethel* is not found in either of those passages in the Greek Septuagint. When Israel conquered Ai, it was certainly a question for some, *what about Bethel?* which was right next door. What very likely happened is that a later scribe, between the first century B.C. and the first couple centuries A.D., decided that Israel must have conquered Bethel, and added that to the two passages. The Greek Septuagint, which was translated sometime earlier, did not *benefit* from the reasoning of this scribe, and therefore, we have no confusion or contradiction here. Archeology confirms for us the destruction of Bethel during this time period.[74]

The NIV Study Bible indicates that archeologists have unearthed evidence that there was some sort of destruction to this area in the 13th century B.C., which could be what is referred to in this passage.[75] We examined Bethel back in Gen. 35 and touched on it back in Joshua 8:2.

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[74] However, even that is problematic, as there are questions as to the actual site of ancient Bethel.
[75] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 327.

You should notice two things wrong with this picture. Bethel, a border town, belongs to Benjamin (Joshua 18:13, 21–22). Jerusalem also belonged to Benjamin (Joshua 18:21, 28); yet Benjamin is apparently just sitting on his hands. As discussed before, this could be after the decimation of the Benjamites (Judges 19–21). We have these other two and half tribes performing the mop up operations which are the responsibility of the tribe of Benjamin. In the final adjustment of the allotment of cities, these were Benjamin's cities and Benjamin's responsibilities. It is possible that Benjamin guilty of sitting on his hands, and that the other tribes appear to be encroaching on Benjamin's inheritance as well. We are not talking about gross violations of the law. We are talking about minor problems and errors in judgment, which will progress to major problems and errors of judgment. Another commentator suggests that, since Bethel is on the border of Ephraim, they have every right to rid it of Canaanites.

There may even been a little human psychology at work here. When I have lived with various roommates, I found it much easier to clean up after their messiness than after my own. I have also noticed that it seems to be much easier to figure out how to fix the messes others make with their lives, as opposed to fixing the messes that we make with out own. Perhaps that is the idea here, but on a larger scale?

Judges 1:23b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular construct	Strong's #8034 BDB #1027
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פְָּנַם) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (לְפָנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.			
Lûwz (לוּז) [pronounced *looze*]	possibly *almond-tree, almond wood;* transliterated *Luz*	proper noun; location	Strong's #3870 BDB #531

Translation:...(and the name of the city [was] formerly Luz). Bethel, which we studied back in Gen. 28 and 35, is about as important to the tribes in the north as Jerusalem is to the tribes in the south. Therefore, a greater amount of time is spent here on this city. As discussed, this is a city of great spiritual import, especially at this time; however, it will become a city of idolatry.

Although some point out that *Luz* means *almond* or possibly *nut;* and that this name signifies that there was no easy entrance into the city.[76] *Luz* is the ancient name of this city, and no telling what language that was in. Maybe it referred to an almond and maybe it did not; however, it is reasonable that the author of Judges was making this point—that there was no easy way into Luz (this would be using a play on words here).

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[76] For instance, Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:23.

And so saw the watchers a man coming out from the city and so they said to him, "Show us, please, an entrance of the city and we will do with you [in] grace."

Judges 1:24

Then the watchers saw a man coming out from the city and they said to him, "Show us, please, an entrance of the city and we will deal with you [with] grace."

When the watches saw a man coming out of the city, they said to him, "Please show us an entry-way into the city and we will promise to deal with you in grace."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so saw the watchers a man coming out from the city and so they said to him, "Show us, please, an entrance of the city and we will do with you [in] grace."
Septuagint	And the spies looked, and behold, a man went out of the city, and they took him; and they said to him, "Show us the way into the city, and we will deal mercifully with you."

Significant differences: Although the meaning is roughly the same, the beginning of the sentence is different in the Hebrew and Greek.

Thought-for-thought translations; paraphrases:

CEV	While the spies were watching the town, a man came out, and they told him, "If you show us how our army can get into the town, we will make sure that you aren't harmed."
The Message	The spies saw a man leaving the city and said to him, "Show us a way into the city and we'll treat you well."

Mostly literal renderings (with some occasional paraphrasing):

HCSB	The spies saw a man coming out of the town and said to him, "Please show us how to get into town, and we will treat you well."

Literal, almost word-for-word, renderings:

MKJV	And the spies saw a man come forth out of the city, and they said to him, Please show us the gate into the city, and we will show you mercy.
WEB	The watchers saw a man come forth out of the city, and they said to him, Show us, we pray you, the entrance into the city, and we will deal kindly with you.
Young's Updated LT	And the watchers see a man coming out from the city, and say to him, "Show us, we pray you, the entrance of the city, and we have done with you kindness."

What is the gist of this verse?   The spies from Ephraim saw a man exit the city, and they ask him to know the entrance into the city, promising to deal with him graciously.

Judges 1:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

Judges 1:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râʾâh (רָאָה) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know*	3rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
shâmar (שָׁמַר) [pronounced *shaw-MAR*]	*keepers, guards, watchers, spies; the ones watching [guarding]; preservers*	masculine plural, Qal active participle	Strong's #8104 BDB #1036
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
yâtsâʾ (יָצָא) [pronounced *yaw-TZAWH*]	*to go out, to come out, to come forth; to rise; to flow, to gush up [out]*	Qal active participle	Strong's #3318 BDB #422
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
ʿîyr (עִר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: Then the watchers saw a man coming out from the city... The spies go to Bethel and walk around it, finding no easy entrance into the city. Obviously, at this point, they are probably near an entrance, as they observe a man exiting the city. It is possible that the entrance where they are is well-guarded and well-fortified.

Judges 1:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
râʾâh (רָאָה) [pronounced *raw-AWH*]	*to cause to see, to cause to look; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]*	2nd person masculine singular, Hiphil imperative; with the 1st person plural suffix	Strong's #7200 BDB #906

Judges 1:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâ' (נָא) [pronounced *naw*]	*now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	particle of entreaty	Strong's #4994 BDB #609
'êth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mâbô' (מְבוֹא) [pronounced *maw^b-VOH*]	*an entrance, a coming in, an entering in a going in; an approach; place where the sun sets, the west, toward the west*	masculine singular construct	Strong's #3996 (& #3997) BDB #99
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: ...and they said to him, "Show us, please, an entrance of the city...   What they ask to see is *an entrance, a coming in, an entering in a going in*. This is not preceded by a definite article (as is implied by several translations, including the NASB) because they are not asking about the main entrance into the city, which would be heavily guarded; what we are looking at is an entrance into the city which is not guarded, or not as heavily fortified. To find a way into the city would not be difficult, as the men of Joseph could simply watch from a distance to see people come and go. What they need is an entryway which can be the basis of their attack; an entryway which is not carefully fortified. The fact that some houses and establishments were built into the walls of a city (like Rahab's Bed and Breakfast), would indicate that there would be other entryways. My thinking—and this is complete conjecture on my part—that there may be various points in the city with a large "removable" portion of wall—not unlike the gate to a fenced area which, from the outside, does not appear to be a gate. Having one or two places in the city walls like this would allow for an army to retreat, to escape the city, to regroup and assault their enemy from other than the front gate, etc. It would increase the tactical options for the army within the city.

Gill points out that they do not ask where the gate of the city is, but where the *entrance* or *opening* is: *[They do not ask the location of] the gate or gates of it [the city], which no doubt were visible enough, but some private way into it; the Jews, as before observed, think the entrance was by the way of a cave, or some hidden passage, of which Jarchi and Kimchi make mention.*[77]

Judges 1:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced *ǵaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare*	1st person plural, Qal perfect	Strong's #6213 BDB #793

[77] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:24.

Judges 1:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
´îm (עִם) [pronounced *ĝeem*]	*with, at, by, near*	preposition of nearness and vicinity; with the 2nd person masculine singular suffix	Strong's #5973 BDB #767
cheçed (חֶסֶד) [pronounced *KHEH-sed*]	*grace, benevolence, mercy, kindness*	masculine singular noun; pausal form	Strong's #2617 BDB #338

Translation: ...and we will deal with you [with] grace." The last verb is the Qal perfect of *to do, to make, to construct, to fashion, to form, to prepare*. It is followed by the prepositional phrase *with you;* and then the masculine singular noun *grace.*

As you study this, the first thing that should immediately pop into your mind is Rahab and how similar this is to Joshua 2. However, more importantly, as we go further into this passage, you will notice how dissimilar this is to that incident and how the judgment here reflects the problems and mistakes found throughout the book of the Judges.

> It is interesting to read the commentaries at this point. Clarke execrates this man for betraying his city: *He was a traitor to his country, and he was accessary to the destruction of the lives and property of his fellow citizens, which he most sinfully betrayed, in order to save his own. According to the rules and laws of war, the children of Judah might avail themselves of such men and their information; but this does not lessen, on the side of this traitor, the turpitude of the action.*[78] Personally, I can't come down as hard as Clarke does. If this is Clarke's viewpoint, then he should be consistent and take this view when evaluating Rahab the Harlot from Joshua 2.

And so he showed them an entrance of the city and they struck the city to a mouth of a sword and the man and all his family they sent away.	Judges 1:25	**So he showed them the entrance of the city and they struck the city by the mouth of the sword. And the man and all his family they sent away.**

So he showed them the entrance to the city and they struck the city by the edge of the sword. The man and all his family, they sent away.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so he showed them an entrance of the city and they struck the city to a mouth of a sword and the man and all his family they sent away.
Septuagint	And he showed them the way into the city; and they smote the city with the edge of the sword; but they let go the man and his family.

Significant differences: The difference of the verbs is probably a simple matter of translation.

Thought-for-thought translations; paraphrases:

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[78] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:24.

CEV	The man showed them, and the two Israelite tribes attacked Bethel, killing everyone except the man and his family. The two tribes made the man and his family leave,...
The Message	The man showed them a way in. They killed everyone in the city but the man and his family.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	He showed them. So they got into the city and killed everyone there. But they let that man and his whole family go free.
HCSB	When he showed them the way into the town, they put the town to the sword but released the man and his entire family.

Literal, almost word-for-word, renderings:

MKJV	And when he showed them the gate into the city, they struck the city with the edge of the sword. But they let the man and all his family go.
Young's Updated LT	And he shows them the entrance of the city, and they strike the city by the mouth of the sword, and the man and all his family they have sent away.

What is the gist of this verse? The man showed them the entrance into the city, and the sons of Joseph wiped out this city—all except for this man and his family, whom they allowed to leave.

Judges 1:25a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
râʾâh (רָאָה) [pronounced *raw-AWH*]	*to cause to see, to cause to look; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]*	3rd person masculine singular, Hiphil imperfect with the 3rd person masculine plural suffix	Strong's #7200 BDB #906
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mâbôʾ (מְבוֹא) [pronounced *mawᵇ-VOH*)	*an entrance, a coming in, an entering in a going in; an approach; place where the sun sets, the west, toward the west*	masculine singular construct	Strong's #3996 (& #3997) BDB #99
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: So he showed them the entrance of the city... Understand what is occurring here. They spot a man coming out of the city—therefore, they could probably see the entrance from where they were hiding. However, a city is going to have more than one entrance, and probably what they were after was the entrance which was easiest to breach. If they wanted any entrance, then they could simply observe this man, without speaking to him.

Apart from the politeness of the spies, we really don't know anything about the conversation. It is somewhat surprising that this man simply went along with it; however, there are no accidents in the plan of God. We can rest

assured that this is not some miscellaneous guy who stepped out of Bethel. He no doubt knew about the Jews, knew about their God, and it would be my opinion that he was positive toward the gospel. All we know is that he and his family are promised to be spared. He apparently knows enough that, when the Jews attack, he knows all will be lost; and if he attributes this to the God of the Jews, then that is his first step toward believing in Jesus Christ. Recall that no one, apart from the Gibeonites, were willing to make peace with the Jews. This was offered and the other cities believed that the God of the Jews was just some local god, and that their personal god was equal to the God of the Jews. That is negative volition. That is the mistake of thinking the Mohammed or Buddha are on the same league with Jesus Christ. That is the mistake of thinking that Jesus Christ is simply a great teacher or even a prophet from God.

Application: What we see in the Land of Promise is analogous to real life—those who believed in the God of the Jews—Jesus Christ—were delivered; those who believe Him to be some local god, they would die. The same holds true today—all faiths are not alike. Putting the teachings of Mohammed or Confucius on the same level as the person of Jesus Christ results in eternal death. There is no kind of comparison to be made. The God of the Jews created the universe; the gods of the heathen were products of their own imagination. They created their gods. The God of the Jews were all-powerful; the gods of the heathen were unable to even right their idols which fall over. Jesus Christ can save any one who comes to Him; Mohammed and Confucius and Buddha are all burning in hell right now; they cannot do a thing on your behalf. They are powerless to save you; and their teachings are powerless to save you. If their teachings could not save them, how could they save you?

We might need to define a few terms here:

Basic Gospel Vocabulary	
Terms	**Concept**
God consciousness	It is at this point where you have some kind of concept or understanding of God. You have a vague notion of a God Who created the universe and a God who is somewhere in this universe. Some basic notions about His character are perceived, e.g., His justice, omniscience and/or omnipresence. This does not mean that you believe in God; it simply means that you have some sort of idea as to Who God is. You may completely reject this concept, you may be indifferent toward God, or you may have an interest in Him. In any case, you have a concept or an idea about Who and What God is.
Being positive at God consciousness	When faced with the idea of God, people react in a number of different ways. Some may say, "I haven't seen him; therefore, He does not exist" (atheism). Or, "Since God has not revealed Himself to me, I am unable to determine whether He exists" (agnosticism). Or, "Maybe God exists and maybe He doesn't; I really don't care; it has nothing to do with my life" (one might see this is reverse deism—God doesn't walk away from us, we walk away from Him). Or, "I am interested, curious, and/or intrigued; I would like to know more about God." The latter attitude would be an expression of positive volition at God consciousness. You have a concept of Who and What God is; and you want to know more.

Basic Gospel Vocabulary	
Terms	**Concept**
Gospel hearing	This is when someone tells you that Jesus Christ has died for your sins and that, by believing in Him, you are saved forever. Often, this may include the information that you are a sinner or that God raised Jesus Christ from the dead. Sometimes, there might be additional information presented dealing with God's character (His perfect righteousness and justice) and even apologetics might be offered. To be absolutely technical, I would think that gospel hearing is the first time that you hear the gospel and realize that now it is time for you to make a decision. I personally had been to a number of different churches as a youngster, including a vacation Bible school at a Baptist church; and many of my friends when I was in my late teens became believers. I personally do not recall ever hearing the gospel during that time; whether I did or not, is another story. However, when I first realized that there was some sort of decision to be made, the gospel I heard was rather garbled and confusing, but I did grasp the idea that decision should be made (it was sometime later when I investigate further that I believed in Jesus Christ). NO ONE CAN JUST THINK THIS UP; that is, you cannot come to the point of gospel hearing on your own. You need someone to tell you or you need to read it somewhere (even in the Bible). You cannot just think about God and have this come to you. Properly speaking, one hears and understands the gospel when God the Holy Spirit makes the information real. That is, you may hear the gospel on several occasions; however, if God the Holy Spirit does not make this information real to you, it goes in one ear and out the other.
Being positive toward the gospel	When someone tells you about Jesus Christ, the Holy Spirit makes this information real to you, and then you believe in Jesus Christ—this is being positive toward the gospel. There has been every indication that you may hear and understand the gospel on multiple occasions before believing in Jesus Christ.

In all areas of life, there is a specific vocabulary. For any discipline in school, be it choir or mathematics, you must learn a vocabulary. For whatever job you take on, there will be a vocabulary. Often, the vocabulary helps in the profession; however, as I recall in teaching, the educators vocabulary obfuscated as much as it clarified.

I have conjectured here that this man and his family believed in Jesus Christ; this is not necessarily the case. A person can be positive at God consciousness and yet not follow through with faith in Jesus Christ. A person who begins to think about God, or realizes that there might be a God, may or may not have any interest at that point to know anything more. I personally know a huge number of people who have some sort of knowledge of God, and they have apparently decided, they really aren't interested. They may classify themselves as agnostics or as atheists, but that marks the end of their interest. The more negative ones will even rail on and on about separation of church and state, as if this is a quote from the US constitution.

On the other hand, there are those who, when they begin to have some inkling of God, want to know more. Here is where we run into a great divide: some are willing to take God as He is, and others either want to manufacture God in their own image (the ultimate in arrogance) or they want to find a god who *fits* them. What we have here are people who exhibit some positive volition; however, when faced with the gospel of Jesus Christ—that He died for our sins and is our only salvation—they do not believe, as this kind of God just does not really fit them. So they

are positive toward the concept of God at first; but go negative where they hear the gospel. Or, when it is clear to them that salvation is completely free; they don't like that—they want to earn their place with God. This is from whence we have that vague notion, all good people go to heaven and all bad people go to hell. We want to see divine retribution; but we want to, on some level, set the standards ourselves. Of course, we want to fall into the good category ourselves as well. "Hell, I'm not so bad; did you ever check out Charlie Brown? I am a saint next to him." I suspect that this may be where the man from Bethel fell—positive at God consciousness, but not at gospel hearing.

Judges 1:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine plural, Hiphil imperfect	Strong #5221 BDB #645
ʾêth (אֶת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿîyr (עִר) [pronounced *ğeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to.* Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if.* ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

peh (פֶּה) [pronounced *peh*]	*mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end*	masculine singular construct	Strong's #6310 BDB #804
chereb (חֶרֶב) [pronounced *khe-REᴮV*]	*sword*	feminine singular noun	Strong's #2719 BDB #352

Translation: ...and they struck the city by the mouth of the sword. *They* refers to more than the spies who cornered this man coming out of the city. One of the things which I have noticed in my own writings, and often in the writings of others—pronouns are scattered throughout even though it is quite difficult to figure out who the pronouns belong to. We find this in the Bible. What I mean is, we can determine who the pronoun should apply to, but it is not always the nearest noun which agrees in gender and number. This is what we would expect. Scripture was written by all kinds of men—some were well-educated and possibly literary geniuses (Moses or Paul), and some barely knew the language that they wrote in (John). We should expect that with some writers, it will require a little thinking to determine exactly what it is that they mean. Here we have the pronoun *they* (actually, just a suffix in the Hebrew), and the nearest masculine plural noun nearby is the *spies*. Well, the spies are not going to attack Bethel on their own. Obviously, this is the entire Jewish army culled from Ephraim and western Manasseh. In the mind of the writer, this is all clear; however, the way he expresses himself, it is not always completely clear. There is much more to this story. The spies had to determine where this man lived; it was unclear whether he was allowed to enter into the city and fetch his family, or if, during the raid, soldiers accompanied him to his home to rescue his family (that seems the most likely). The spies had to go back and inform the army that they fronted. Probably the man went with them. All of these details are obviously missing.

Judges 1:25c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mishpâchâh (מִשְׁפָּחָה) [pronounced *mish-paw-KHAWH*]	*family, clan, sub-tribe, class (of people), species (of animals),* or *sort (of things)*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #4940 BDB #1046
shâlach (שָׁלַח) [pronounced *shaw-LAKH*]	*to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth* [branches], *to shoot* [an arrow]	3rd person plural, Piel perfect; pausal form	Strong's #7971 BDB #1018

Translation: And the man and all his family they sent away. Again, you might catch the minor problem: they were not to let a single person live. They are about to take a city, this city is occupied, and this is a simple trade-off—your family's life for the life of your city. What we have here are subtle problems, things which don't jump out and grab

you. They aren't involved in idolatry, they are not cheating on their taxes, they are not breaking several commandments, they are allowing a family to live. It is possible that this person and their family bore witness to God, but that is not mentioned as it is with Rahab of Joshua 2. However, since that is a real issue and it is not even mentioned here—that should indicate that to these men it really is not an issue. Whoever wrote this down or whoever delivered the report, does not even think to mention whether or not this family believed in Jesus Christ. Rahab and her family was allowed to live as she confessed Jesus Christ before the spies. That didn't happen here. In fact, notice the last verb—it is the Piel perfect of *to send, to send forth, to send away, to dismiss, to deploy*. If these were believers, it seems that they would have wanted to dwell with Israel. Rahab wasn't sent away nor did she desire to be separated from Israel. Rahab the prostitute and her father's household and all she had, Joshua spared, and she has lived in the midst of Israel to this day, for she hid the messengers whom Joshua sent to spy out Jericho (Joshua 6:25). You have to read these passages carefully sometimes in order to get their full impact.

Application: Despite what seems to be implied here, I want you to notice one thing: this man and his family had *freedom!* They were able to choose what they wanted to do. They did not have to move into an Israelite city; they were not required to begin following the laws of Israel; they were not required to give homage to the God of Israel—they had freedom. God gives us freedom to function within this world and to making meaningful decisions concerning our lives.

Application: With this freedom comes the freedom to make mistakes. In the United States, we try to make it so it is impossible for a person to screw up their life too much. A woman might have 6 kids by 3 fathers, but our government is going to see to it that she gets a helping hand. There are some instances where a woman has additional children in order to receive additional benefits. I recently talked to a friend who thought that she was about to do something stupid; and she asked me to pray for her. Her idea behind my prayer on her behalf, as far as I could tell, was to pray, "God, I know this woman is about to do something which she realizes is stupid; however, I want You to overrule her stupidity and for there to be a good outcome from her bad decision." Do you see how inane that is? Yet how many times are you about to make a stupid decision, but you make sure to pray about it and say that same thing to God? It is like you are just about to recreate a stunt that you witnessed on *Jackass*[79] and you offer up a prayer to God, "I know this is by far the stupidest thing that I have ever done; could You make sure to make it all come out okay?"

Application: Prayer is the most misused tool that God has given us. I have a hammer, and when I need to hammer something, it is the best tool that I've got. However, it does not help me a bit when I need to screw in a screw or to cut a piece of wood. People like prayer for several reasons: (1) they can pray without knowing any doctrine; (2) they do all the talking; God does all the listening; (3) they think that by praying to God, they can overrule the stupidest decision in their life up to this point in time. God has given you free will and God has given you doctrine; ignoring this and simply praying for God to overrule your free will is really not the right approach.

Application: Am I telling you to never pray? Of course not! However, when it comes to guidance and making the right decisions, prayer is not the correct tool—Bible doctrine is the correct tool for guidance. You use the correct tool for a specific job.

And so went the man a land of the Hittite and so he built a city and so called her name Luz. That [is] her name unto the day the this.	Judges 1:26	**And so the man went [into] the land of the Hittite. Then he built a city and called her name Luz—which [is] its name to this day.**

Then the man moved to the land of the Hittites. There he built a city and called it Luz, which is its name to this day.

Here is how others have translated this verse:

Ancient texts:

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[79] No, I don't watch this program.

Masoretic Text	And so went the man a land of the Hittite and so he built a city and so called her name Luz. That [is] her name unto the day the this.
Septuagint	And the man went into the land of Chettin, and built there a city, and called the name of it Luza; this is its name until this day.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	...so they went to the land of the Hittites, where he built a town. He named the town Luz, and that is still its name.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The man went to the land of the Hittites. There he built a city and called it Luz. The city still has that name today.

Literal, almost word-for-word, renderings:

MKJV	And the man went into the land of the Hittites and built a city, and called the name of it Luz, which *is* the name of it to this day.
Young's Updated LT	And the man goes to the land of the Hittites, and builds a city, and calls its name Luz—it is its name unto this day.

What is the gist of this verse? Instead of becoming a part of Israel, and embracing the culture and laws of these men who promised him deliverance and delivered on their promise, this man goes to the land of the Hittites and builds a city there.

Judges 1:26a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʾîysh (אִשׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun with the definite article	Strong's #376 BDB #35
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, ground, soil*	feminine singular construct	Strong's #776 BDB #75
Chittîy (חִתִּי) [pronounced *khiht-TEE*]	transliterated *Hittite*	masculine plural, gentilic adjective	Strong's #2850 BDB #366

Translation: And so the man went [into] the land of the Hittite. As emphasized before, this man has freedom; he can join in with the Jews or he can move elsewhere.

Judges 1:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced *baw-NAWH*]	*to build, to rebuild, to restore*	3rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun	Strong's #5892 BDB #746

Translation: Then he built a city... This indicates to us that this man had spunk and abilities. When the spies stopped him outside of Bethel, he was not the loser of the city who had some ax to grind.

Judges 1:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
qârâʾ (קָרָא) [pronounced *kaw-RAW*]	*to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed]	3rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
This is a homonym; the other qârâʾ means *to encounter, to befall, to meet, to assemble*.			
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular noun with the feminine singular suffix	Strong's #8034 BDB #1027
Lûwz (לוּז) [pronounced *looze*]	possibly *almond-tree, almond wood;* transliterated *Luz*	proper noun; location	Strong's #3870 BDB #531
hûwʾ (הוּא) [pronounced *hoo*]	*that; this*	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214
This is identical to the 3rd person masculine singular, personal pronoun.			
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular noun with the feminine singular suffix	Strong's #8034 BDB #1027
ʿad (עַד) [pronounced *ǵahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article); possibly *immediately*	masculine singular noun with a definite article	Strong's #3117 BDB #398

Judges 1:26c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...and called her name Luz—which [is] its name to this day. We do not know what Luz meant[80]; however, Bethel means *house of God*. Jacob, after seeing God, found it necessary to rename the city of Luz, Bethel. This man named his own city Luz, as his heart was still here—it was not with the Israelites and it was not with God. This is the last that we will hear of this city. He and his family would move quietly away to live with the Hittites.

We are told that the man went into the land of the Hittites and built a city and named it Luz, which is its name to this day.

The Possible Locations for New Luz	
Commentator	**Possible Location of New Luz**
Barnes[81]	Barnes places this north of Palestine, along the border of Syria.
Clarke[82]	Clarke places this outside of Palestine, *probably* in Arabia.
Jerome[83]	There is another Luza, which Jerom says fell to the lot of the sons of Joseph, near Sichem, three miles from Neapolis
Josephus[84]	*There is a city called Loussa, among the cities which Josephus says were taken by the Jews from the Arabians; and which is very probably the Lysa of Ptolemy, which he places in Arabia Petraea, and might be the same with this Luz; and, if so, this shows the land this man went into was in Edom, which is not unlikely.*
Keil and Delitzsch[85]	Keil and Delitzsch note that there are Hittites found in Hebron during the time of Moses and Abraham (Gen. 23), as well as in the mountains of Palestine (Num. 13:29), and later in the north-eastern portion of Canaan on the borders of Syria (1Kings 10:29). Therefore, the location of new Luz is a mystery to us.
Wesley[86]	Wesley suggests that the Canaanites were drive northward from the land of Palestine.

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[80] ZPEB suggest *almond tree; The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 3, p. 1009. That would assume that the word *luz* was established prior to Abram and that he adopted the word from a different language. Another possibility is, this name was translated in the Bible; in which case, whatever the original name was, it does mean *almond*.

[81] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Judges 1:26.

[82] Adam Clarke, *Commentary on the Bible;* from e-Sword, Judges 1:26.

[83] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:26. I have assumed that this is Jerome and not Jerom, whoever that is.

[84] Josephus, *Antiquities* l. 14. c. 1. sect. 4. Geography l. 5. c. 17. The quotation comes from Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:26.

[85] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Judges 1:26. Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 189.

[86] John Wesley; *Explanatory Notes on the Whole Bible;* courtesy of e-sword, Judges 1:26.

Most agree that this is outside of Palestine, the Land of Promise; even though this land was populated by Hittites at one time and even called the land of the Hittites at one time (Gen. 15:20 Joshua 1:4). Even though there are Hittites in Palestine, this land would not longer be called *land of the Hittites* after Joshua's conquests. Therefore, we can only speculate as to the location of the new Luz.

Concerning this, I will draw a conclusion after the next doctrine.

He and his family will be safe and then they will all burn in hell forever. This temporary reprieve did nothing for them. And although every Bible cross-references this passage with Joshua 2, the stories of Rahab and the man not named here are entirely different. Therefore, it might be best if we compared and contrasted these two people:

I read a lot of commentaries and read a lot of goofy opinions about this or that passage in Scripture. I hear a lot of weird theories, and one of the most common is, *these two passages are about the same story, but they are simply different transmissions*. And, the person offering this view might even add, *if you say something to someone, and they say it to someone else, and then they repeat it, the final story will often be very different from what you originally said*. However, even though this is true, this does not mean that, when we find two similar stories in Scripture, that they are different oral traditions of the same event. Did you know that sometimes, similar things occur? In fact, this is something we see again and again in real life. The person who suggests that two different events in the Bible are really the same event really has no other intention than to cast doubts on the veracity of Scripture. As a result, we have all kinds of weird theories applied to Scripture that are never applied to any other religious or literary work (like the idea that there are two primary writers of Scripture: the Yehowist and the Elohimist, and someone else later took their traditions and wove them together to make up great portions of the Old Testament).

Let me give you an example: let's say that some criminals devise a crime and they get away with it; do you think it is possible that they will attempt a similar crime in the future using a similar strategy? Of course they will! Therefore, there will be several parallels in what they do on those two occasions, as well as several differences.

Another example: I taught school for many years. There were times that I might teach the same information to period 3 as I had taught to period 2 on that same day. There would be parallels in my presentation of the lesson; there would be differences because the students are different and I may make some changes in the way I present the material. If two people were to record in their own words what transpired, then the two events would have similarities and differences. This would not mean that we are dealing with two oral transmissions of the same event.

Bearing that in mind, let us simply take these two events at face value: the account of Rahab the Prostitute and the historical acount of this man; and let's compare these side by side as completely different events occurring a few decades apart (maybe as much as a century apart).

Rahab and the Man of Luz	
Rahab	**The Man of Luz**

	Rahab	**The Man of Luz**
1.	Agrees to hide the spies in exchange for deliverance of herself and her family (Joshua 2).	Agrees to tell the spies where the entrance of his city is in exchange for deliverance of himself and his family (Judges 1:24–26)
2.	Rahab risks her life to hide the spies (Joshua 2:2–4, 15).	Suffers no apparent risk.
3.	The representatives of Israel promise to show her and her family grace (Joshua 2:14).	The representatives of Israel promise to show him grace (Judges 1:24).

	Rahab and the Man of Luz	
4.	Gives an unprompted confession of faith in the God of Israel (Joshua 2:9–12).	Gives no confession of faith.
5.	Requires the spies to affirm their intentions in the name of Jehovah (Joshua 2:12–13).	Makes no mention of God whatsoever.
6.	Her and her family were both preserved by Israel in battle (Joshua 6:25).	He and his family were both preserved by Israel (Judges 2:24).
7.	Continued to live with Israel to this day (Joshua 6:25).	Separated from Israel and chose to live with the Hittites. (Judges 1:26).
8.	Named in the historical account of Joshua as well as named in the line of Christ (Matt. 1:5).	Unnamed; nowhere do we read this man's name or the name of anyone in his family (Judges 1:23–26).
9.	Recalled as a great hero of faith (Heb. 11:31).	Neither he nor the city he builds are ever spoken of again.

So all we have here are two similar events with some important differences. The significance of Rahab being remembered as she is, and this man's identify being completely lost in history is probably the difference between Rahab believing in Jesus Christ and having eternal life and this man fearing the Jews, but not going so far as to trust in the God of the Jews.

It is apropos, if not a little sad, that we do not know who this man is or where he settled his family. I hope that the symbolism of all this is not lost on you.

And did not dispossess Manasseh Beth-shean and her villages and Taanach and her villages and those inhabiting Dor and her villages and those inhabiting Ibleam and her villages and those inhabiting Megiddo and her villages. And so willingly chose the Canaanite to dwell in the land the this.	Judges 1:27	**However, [lit., *and*] Manasseh did not dispossess Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages. Therefore, the Canaanite willingly chose to dwell in this land.**

And Manasseh did not dispossess Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages. Therefore, the Canaanite persisted living in their land.

Here is how others have translated this verse:

Ancient texts:

Masoretic text	And did not dispossess Manasseh Beth-shean and her villages and Taanach and her villages and those inhabiting Dor and her villages and those inhabiting Ibleam and her villages and those inhabiting Megiddo and her villages. And so willingly chose the Canaanite to dwell in the land the this.
Septuagint	And Manasse did not drive out [the inhabitants of] Baethsan, which is a city of Scythians, nor her towns, nor her suburbs; nor Thanac, nor her towns; nor the

inhabitants of Dor, nor her suburbs, nor her towns; nor the inhabitant of Balac, nor her suburbs, nor her towns; nor the inhabitants of Magedo, nor her suburbs, nor her towns; nor the inhabitants of Jeblaam, nor her suburbs, nor her towns; and the Chananite began to dwell in this land.

Significant differences: There seems to be some embellishment with the Septuagint—where we have *villages* in the Hebrew, we have *suburbs and towns* in the Greek; perhaps the two together in the Greek conveyed the Hebrew in the mind of the translator. Beth-shean is given a greater description in the Greek (*a city of the Scythians*); yet the Greek leaves out the city of Dor. For the text to be this different suggests that the Greek possibly had some faulty text at this point and that they did the best that they could with it. The Hebrew is in agreement with the Hebrew text back in Joshua 17:11, where these cities are named in order.

The Greek adds another city, *Balac;* and the Greek transposes *Ibleam* and *Megiddo*. It seems unlikely that the Greek translators would slip in an additional city, or that they would transpose two cities. It seems much more likely that this occurred in the manuscript that they used. It is not out of the question for an older manuscript to be unreadable in places; Masorite copyists are not going to insert additional information which is not there. On the other hand, *Balac* (or, *Balak*) is the name of a king in Moab, and not a city in Manasseh, which is quite a distance away. Did a Hebrew copyist carefully construct the Hebrew manuscript to be in agreement with Joshua 17:11? Was there a city later established in Manasseh, or existing in the time of Joshua, but missed by their patrols, named *Balak?* Quite frankly, we don't know.

What we have are questions for which I do not have a definitive answer—not in our day and age; however, like almost every other disputed passage in Scripture, none of this has any affect upon any major (or minor) doctrine.

Thought-for-thought translations; paraphrases:

CEV   Canaanites lived in the towns of Beth-Shan, Taanach, Dor, Ibleam, Megiddo, and all the villages nearby. The Canaanites were determined to stay, and the Manasseh tribe never did get rid of them.

The Message   But Manasseh never managed to drive out Beth Shan, Taanach, Dor, Ibleam, and Megiddo with their territories. The Canaanites dug in their heels and wouldn't budge.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   Now, the tribe of Manasseh did not force out the people of Beth Shean, Taanach, Dor, Ibleam, and Megiddo or their villages. The Canaanites were determined to live in this land.

HCSB   At that time Manasseh failed to take possession of Beth-shean and its villages, or Taanach and its villages, or the residents of Dor and its villages, or the residents of Ibleam and its villages, or the residents of Megiddo and its villages. But the Canaanites refused to leave this land.

Literal, almost word-for-word, renderings:

MKJV   And Manasseh had not taken possession of Beth-shean and its daughter-*villages*, nor Taanach and its daughter-*villages*, nor *struck* the inhabitants of Dor and its daughter-villages, nor the inhabitants of Ibleam and its daughter-*villages*, nor the inhabitants of Megiddo and its daughter-villages. For the Canaanites were determined to live in that land.

And Manasseh has not occupied Beth-Shean and its towns, and Taanach and its towns, and the inhabitants of Dor and its towns, and the inhabitants of Iblaim and its towns, and the inhabitants of Megiddo and its towns, and the Canaanite is desirous to dwell in that land.

What is the gist of this verse? Although Manasseh was given the cities of Beth-Shean, Taanach, Dor, Iblaim and their villages, they were unable to drive the Canaanite out completely.

Judges 1:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3rd person singular, Hiphil perfect	Strong's #3423 BDB #439
M^{e}nashsheh (מְנַשֶּׁה) [pronounced *mehn-ahsh-SHEH*]	transliterated *Manasseh*	masculine singular proper noun	Strong's #4519 BDB #586
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Bêyth Sh^{e}ʾân (בֵּית שְׁאָן) [pronounced *beyth-SHAWN*]	*house of quiet, place of quiet*; and is transliterated *Bethshan, Beth-shan, Beth Shan* or *Beth Shean*	proper noun; location	Strong's #1052 BDB #112
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine plural noun with the 3rd person feminine singular suffix	Strong's #1323 BDB #123

Translation: However, [lit., *and*] Manasseh did not dispossess Beth-shean and its villages,... Rather than refer you back to my exegesis of Joshua 17:11, I will simply repeat the information found there for these 5 cities, almost word-for-word. Beth-shean (or, *Beth-shan*) is in the eastern portion of west Manasseh. There are only a few perennial streams which feed into the Jordan from its west bank and one of them is Jalud, which is why this area was densely populated. The principal city along the Jalud is Rehob, surprisingly not mentioned in the Bible; however, five miles north of Rehob was the city of Beth-shean. Beth-shean is also about five miles west of the Jordan. This is one of the more strategic sites in Palestine, although you wouldn't think that would be true for a city found 350 feet below sea level. *The Valley of Jezreel is a minor rift valley leading into the broader Plain of Esdraelon and the Mediterranean coast. The huge pyramid of Tell el-Husn, site of ancient Beth-shean, is located at a step in the narrow Jezreel trough, in a nodal position of great military importance. It commanded thus the routs*

south along the Jordan, north to Syria by way of the Sea of Galilee and west to the coast of the Mediterranean. It is situated at circa 350 feet below sea level, but Tell el-Husn commands a wide prospect on a promontory between Jalud Valley to the north, and a converging valley to the southeast, high above the Jordan.[87] The Canaanites controlled this area for a long period of time, a control which culminated in the hanging of the bodies of King Saul and his sons on the wall of the city Beth-shean after they had been defeated at Gilboa (1Sam. 31:10–12). Although we are not given any details, David apparently subdued this city and Solomon included it in the cities under the control of Israel in 1Kings 4:12. Its last mention in the Bible is 1Kings 14:25, where we hear of the King of Egypt, Shishak, attacking Jerusalem. Although Beth-shean is not mentioned by name, it figured into Shishak's attack. After the exile, Beth-shean was renamed Scythopolis, *perhaps because it was principally tenanted by a rude and heathen population, styled in contempt Scythians. It was a border city of Galilee, and the chief town of the Decapolis.*[88] At some later date (1Sam. 31:10, to be precise), we will examine this city in greater detail, as well as cover the archeological finds in this area.[89]

Judges 1:27b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Taˤᵉnâkᵉ (תַּעְנַךְ) [pronounced *tahǵᵉ-NAWK*]	transliterated *Taanach*	proper noun; location	Strong's #8590 BDB #1073
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine plural noun with the 3rd person feminine singular suffix	Strong's #1323 BDB #123

Translation: ...or Taanach and its villages,... What we have here is a metonymy—the names of the cities—Beth-shean and Taanach actually stand for the inhabitants of those cities. You don't dispossess a city of itself; you dispossess the residents of that city of itself.

The site of Taanach, called Tell Taʻannak, *was first excavated in 1901–1904 by Professor Sellin of Vienna, who discovered twelve cuneiform tablets of circa 1450 B.C., and revealed the strong later Bronze Age defensive system, later modified in the Iron Age as a chariot garrison.*[90] We hear of these cities in history in the Egyptian chronicle

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[87] *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 543.

[88] *Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 394. The *Decapolis* is an area wherein were ten cities, including Gadara, Pella, Damascus and Philadelphia. ZPEB suggests that the union of these cities was more political than geographical.

[89] Most of this information came from *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill C. Tenney, ed.; Zondervan Publishing House, ©1976, Vol. 1; p. 543.

[90] Ths information was quoted or paraphrased from *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill C. Tenney, ed.; Zondervan Publishing House, ©1976, Vol. 5; pp. 571–572.

of Thutmose II, King of Egypt from the 13thcentury B.C. It is unclear as to who controlled what; however, Egypt had some form of communication going with these cities and they were inhabited by Canaanites as well. We will read more about this area in Judges 4–5.

Judges 1:27c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Dôwr (דּוֹר) [pronounced *dohr*]	*period, generation, dwelling;* and is transliterated *Dor*	proper singular noun; location	Strong's #1756 BDB #190
Also spelled Dôʾr (דֹּאר) [pronounced *dohr*].			
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine plural noun with the 3rd person feminine singular suffix	Strong's #1323 BDB #123

Translation: ...or the inhabitants of Dor and its villages,... Dor was located on the coast of the Mediterranean Sea, somewhat south of Mount Carmel and eight miles north of Caesarea. The Phœnicians settled there early on for the purple dyes that they could get from the shells found along the coast. Dor was also under the control of the Canaanites. On any map, Dor is clearly in Manasseh; however, Dor is spoken of with regards to Ephraim in 1Chron. 7:29, although it is said to be occupied by the sons of Joseph.

Although we find En-dor mentioned in Joshua 17:11, we do not find it in the text of Judges. In the Greek, we find the city of *Balac* mentioned, which is completely unknown to us. The only *Balac* (or, *Balak*) we know is a king of Edom. So, we would expect to find the city of En-dor mentioned here, but we do not. Even in the Greek, we might expect to find it, but we find Balac instead. Keil and Delitzsch[91] suggest that it belongs here, but simply fell out (i.e., possibly could not be read due to a poor manuscript; or was accidentally left out by a copyist).

En-dor was much further inland, being located between Jezreel and the Sea of Kinnereth. En-dor is found in the northern portion of Manasseh. In the future we will see King Saul going to En-dor to seek the witch of En-dor.

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[91] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Judges 1:27–28.

Judges 1:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Yibᵉlᵉʿâm (יִבְלְעָם) [pronounced *yibᵉ-lᵉ-ǦAWM*]	transliterated *Ibleam*	proper singular noun; location	Strong's #2991 BDB #385
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine plural noun with the 3ʳᵈ person feminine singular suffix	Strong's #1323 BDB #123

Translation: ...or the inhabitants of Ibleam and its villages,... Ibleam was located almost in center in Manasseh, according to my map. According to Joshua 17:11–12 and Judges 1:27, was under the control of Canaanites. Apparently the Via Maris is some sort of a road which goes through Manasseh, although I cannot find it in any of my encyclopedias or maps or dictionaries; not even Durant mentions it. However, ZPEB points out that Ibleam guards *one of the four or five passes on the Via Maris from the Sharon Plain.* Ahaziah, the king of Judah, was killed by Jehu as he fled by chariot through the ascent of Gur, which is near Ibleam (2Kings 9:27). Ibleam is somewhat of a *hidden* city; that is, there are three places in Scripture where Ibleam is mentioned where we may not recognize it. In 1Chron. 6:70, *Bileam* is actually *Ibleam.* It is very likely that we find this town mentioned again in 2Kings 15:10. Apparently the phrase *before the people* should read *in Ibleam,* giving us: Then Shallum ben Jabesh conspired against him [Zechariah ben Jeroboam] and struck him down in Ibleam and killed him, and reigned in his place.[92] Finally, we should also find this city named in Joshua 21:25 as a city which was given over to the Levites; however, we find the copyist's error of Gath-rimmon instead.[93]

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[92] This was primarily taken from *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill C. Tenney, ed.; Zondervan Publishing House, ©1976, Vol. 3; p. 238–239.

[93] I lifted this directly from my exegesis of Joshua 17:11.

Judges 1:27e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Mᵉgiddôwn (מְגִדּוֹן) [pronounced *mᵉg-ihd-DOHN*]	transliterated *Megiddo*	proper noun; location	Strong's #4023 BDB #151

Also spelled Megiddôw (מְגִדּוֹ) [pronounced *meh-gihd-DOH*].

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine plural noun with the 3ʳᵈ person feminine singular suffix	Strong's #1323 BDB #123

Translation: ...or the inhabitants of Megiddo and its villages.   We will cover the **Doctrine of Megiddo** in Judges 5:19.

Keil and Delitzsch offer some general comments at this point: *In Joshua 17:11, Endor, Taanach, and Megiddo are placed together, as forming a triple league, of which the author of our book has taken no notice.   Nearly all these towns were in the plain of Jezreel, or in the immediate neighbourhood of the great commercial roads which ran from the coast of the Mediterranean to Damascus and central Asia. The Canaanites no doubt brought all their strength to bear upon the defence of these roads; and in this their war–chariots, against which Israel could do nothing in the plain of Jezreel, were of the greatest service (see Judges 1:19 17:16).*[94]

Judges 1:27f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

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[94] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Judges 1:27–28.

Judges 1:27f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâʾal (יָאַל) [pronounced *yaw-AHL*]	*to willingly chose, to be willing to, to give ascent to; to undertake, to attempt, to try*	3rd person masculine singular, Hiphil perfect (not found in the Qal)	Strong's #2974 BDB #383
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
yâshab (יָשַׁב) [pronounced *yaw-SHAHᴮV*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	Qal infinitive construct	Strong's #3427 BDB #442
bᵉ (בֿ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, ground, soil*	feminine singular noun with the definite article	Strong's #776 BDB #75
zôʾth (זֹאת) [pronounced *zoth*]	*here, this, thus*	feminine singular of zeh; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: Therefore, the Canaanite willingly chose to dwell in this land. The second to the last verb in this verse is the Hiphil imperfect *to show willingness, to be pleased, to determine, to undertake; to willingly chose, to be willing to*. It was the choice of the Canaanites to remain in the Land of Promise. This should have been at the discretion of the sons of Manasseh, but they did not do what they were supposed to do.

Keil and Delitzsch point out that also in Joshua 17:11, we have the city of Endor mentioned as well. They suppose that its absence here is a copyist's error; however, it is possible was not mentioned for another reason; there were no Canaanites which remained there when Manasseh took possession of her land. In any case, when it came to its responsibilities, the tribe of Manasseh did nothing. When it came to complaining, they were the best. They were supposed to go into this land and take it, but they did not. On the other hand, do you recall how they bitched and moaned that Joshua did not give them enough land? Then the sons of Joseph spoke to Joshua, saying, "Why have you given me only one lot and one portion for an inheritance, since I am a numerous people whom Jehovah has thus far blessed?" (Joshua 17:14). Does this strike you like anyone that you know? They bitch and moan and complain about everything, but do little or nothing when it comes to their own responsibilities. This is Manasseh.

Apparently the Via Maris is an important coastal road which heads inland on the Plain of Sharon and along this route in the southwestern edge of the plain of Jezreel we have the three cities Taanach, Megiddo and Jokneam, each of which guards a pass along the Via Maris. It is important to note that Manasseh did not take possession of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; so the Canaanites persisted in living in that land (Judges 1:27). At the end of Joshua 17, we saw that the sons of Joseph complained that they were given the short end of the stick as the area they received was smaller than it should of have been. Listen, they did not take what God gave them. They were to go in and conquer these few cities and they did not. If you are not faithful in

the little things, then how can you expect God to entrust you with the greater things? If they were unable to fully take possession of the area which God gave them, then obviously God does not need to give them more area.

Application: You may be less than thrilled about your possessions and the life that God has given you or the limited responsibilities that God has given you. If you cannot handle what He has given you already, don't think that God is going to give you more. Israel will not take control of this area until the time of King David (see 1Kings 4:12, which indicates that David conquered this general area earlier).

Also, beginning with the verse, we have simply a list of the failure of Israel, tribe by tribe, for not taking the land which God had given them. What happened to them is described in the cycle of Judges 2:11–19. The people of Israel would fall into idolatry, God would allow them to become oppressed, they would cry out to God, and God would deliver them through a judge. However, at the death of that judge, they would fall into idolatry again. Because of this continuing cycle, they did not take the land. Allow me to reveal a personal fear here for a moment. One thing which is clear in Scripture is that some men fall, and they fall far. Gideon, from this book, who is a much greater man than he is given credit for, fell into idolatry at the end of his life. King Solomon spent most of his life in reversionism.[95] Paul, when he walked into Jerusalem when warned by God not to, and offered that evil vow, was taken out of missionary business for several years. I must admit to always fearing that I would fall away in like manner, knowing personally all of the weaknesses which I have. It is only by God's grace that we stand, and it is only through His Word that we grow, and only by His Spirit that we have fellowship. When you choose to walk away from any of those things, you cannot help but fall.

And so was because strong Israel and so they placed the Canaanite to forced labor and a dispossessing, he did not dispossess him.	Judges 1:28	**And Israel became strong and made the Canaanite into forced labor [or, *tribute*] and he did not completely dispossess them.**

So Israel became strong and forced the Canaanites into slavery to them; however, Israel did not completely dispossess them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so was because strong Israel and so they placed the Canaanite to forced labor and a dispossessing, he did not dispossess him.
Septuagint	And it came to pass when Israel was strong, that he made the Chananite tributary, but did not utterly drive them out.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	But later on, when the Israelites grew more powerful, they made slaves of the Canaanites.
The Message	When Israel became stronger they put the Canaanites to forced labor, but they never got rid of them.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	When Israel became stronger, they made the Canaanites serve as forced labor but never drove them out completely.

Literal, almost word-for-word, renderings:

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[95] One of Thieme's pet terms for falling out of fellowship and staying out of fellowship for a prolonged period of time.

ESV	When Israel grew strong, they put the Canaanites to forced labor, but did not drive them out completely.
MKJV	And it happened, when Israel became strong, they put the Canaanites to tribute, and did not completely expel them.
Young's Updated LT	And it comes to pass, when Israel has been strong, that he sets the Canaanite to tribute, and has not utterly dispossessed it.

What is the gist of this verse? At best, when Israel was strong, they were able to exact tribute some these Canaanites.

Judges 1:28a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen*	3rd person masculine singular, Qal perfect	Strong's #2388 BDB #304
Yiseֿrâ`êl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

Translation: And Israel became strong... This does not mean that Israel, at some point, became very powerful, and that's the end of the story; this refers to a specific period of time or possibly several periods of time when Israel was strong.

Judges 1:28b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	3rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962

Judges 1:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
maç (oמ) [pronounced *mahç*]	*tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]*	Masculine singular noun	Strong's #4522 BDB #586

Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists *servile work, laborer* as its primary meaning.

Translation: ...and made the Canaanite into forced labor [or, *tribute*]... The next verb is the Qal imperfect of *to put, to place, to set*. It can be rendered *to make [for]* or *to prepare [for]* when followed by dative (often indicated by the lâmed preposition). The lâmed is attached to the masculine singular of *tribute; laborer, task-worker, labor-group, serfdom, forced labor*. During the period of time that Israel was strong, they were able to exact a tribute from the Canaanites—and, quite possibly, they were able to enslave some Canaanites. Now, whether the people of Manasseh were able to make slaves of the Canaanites or to exact tribute from them, is not the real issue; what the issue is, the people of Manasseh tolerated the Canaanites because this was to their economic advantage at times.

> Gill suggests: *[The sons of Manasseh did not dispossess the Canaanites because of] covetousness, and a love of ease; they did not care to be at the trouble of expelling them, as they found it turned more to their account and present advantage to make them tributaries; and this was true of the Israelites in general, and of the half tribe of Manasseh in particular; which, as Abarbinel thinks, is here respected.*[96]

> In the future, Solomon would also enslave these Canaanites and employ them in his great building projects (1Kings 4:12 9:20–22). The fact that he will do this in the future does not mean that it did not occur a few centuries previously. Keil and Delitzsch comment: *[it does not] follow, that because Solomon employed the descendants of the Canaanites who were left in the land as tributary labourers in the erection of his great buildings, therefore he was the first who succeeded in compelling those Canaanites who were not exterminated when the land was conquered by Joshua, to pay tribute to the different tribes of Israel.*[97]

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[96] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:28.

[97] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Judges 1:28.

Judges 1:28c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	Hiphil infinitive absolute	Strong's #3423 BDB #439
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3ʳᵈ person singular, Hiphil perfect; with the 3ʳᵈ person masculine singular suffix	Strong's #3423 BDB #439

Translation: …and he did not completely dispossess them. The time period during which this took place is uncertain. My thinking, from a fairly superficial standpoint, that this was during the retirement of Joshua. His death will be mentioned in the next chapter. The other possibility is that this is an overview of what occurred during the time of Joshua's retirement through the time of the judges, and that this will be partially elaborated upon throughout this book. The idea that this occurred only during the time of Solomon (1Kings 9:20–21) is an erroneous one. That there were times when the Canaanites were placed into slavery and times when they weren't is probably a more accurate picture.

Now, God did not order Israel to overpower the nations and to make slaves out of them. God had ordered these nations destroyed (there were some exceptions). A lot of what Israel had done, so far, has been *iffy;* however, here they are acting in direct opposition to God. "You will make no covenant with them or with their gods. They will not live in your land, or they will make you sin against Me; for if you serve their gods, it will be a snare to you." (Ex. 23:32–33; see also Ex. 34:12). "When Jehovah your God brings you into the land where you are entering to possess it, and he will clear away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, and when Jehovah your God delivers them before you, you will strike them down, then you will completely destroy them. You will make no covenant with them and you will show them no grace. Furthermore, you will not intermarry with them; you will not give your daughters to their sons nor will you take their daughters for your sons, because they will turn your sons away from following Me to serve other gods; then the anger of Jehovah will be kindled against you, and He will quickly destroy you...And you will consume all the peoples whom Jehovah your god will deliver to you; your eye will not pity them, neither will you serve their gods, for that is a snare to you" (Deut. 7:1–4, 16). "For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you go among them and they with you, know with certainty that Jehovah your God will not continue to drive these nations our from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which Jehovah your God has given you." (Joshua 23:12–13).

I should make some points here. First of all, these were orders from God to Israel. Israel was to destroy all the peoples in the land; Israel was not to make treaties with them or enslave them (unless a city willingly submitted itself to Israel). These were the marching orders given to a people who also possessed a law which was

abnormally favorable to foreigners. Immigrants and temporary residents were afforded the same protection under the Law as Israelites. What we have here is not some sort of confusing dichotomy, but those nations in the land had been given their chance by God. They rejected Him almost to a man—the few exceptions were Rahab and her family and the Gibeonites apparently had some believers among them. Israel's marching orders were to destroy all the peoples of the land. As exceptions were to be made, God would make that clear. Let me add that God is not the head of any nation today nor is He giving orders to any high-ranking officials today.

On the other hand, God expected Israel to go in, take the land, and to destroy the people of this land. Now, is this my predisposition? Absolutely not. If I were giving the orders, I certainly would have thought mercy to those people would be the order of the day—this is because I do not have all the facts and that even I do not fully recognize the utter degeneracy of these people. God knows all of the facts and He knows what would happen if anyone from the land was allowed to live. The point I am making is, these commands from God to Israel do not fit into my own upbringing. I do not teach this because this is how I personally feel. I teach this because this is what is in the Word of God. When it comes to matters of right and wrong; when it comes to difficult decisions, there is our way and there is God's way. As we progress in the book of Judges, we will see that the people lean more and more to their own understanding, rejecting God's clear commands. In those days, there was no king in Israel; every man did what was right in his own eyes (Judges 17:6). Trust in Jehovah with all your heart and do not lean on your own understanding (Prov. 3:5). God has all of the facts and knows the end from the beginning, making Him qualified to make these decisions. Since they did not have the full Word of God, they required direct communication from God. Now, on the other hand, when it came to those who joined themselves to Israel—the mixed multitude, for instance; they joined themselves to Israel because they revered the God of Israel. Therefore, they were no better and no worse than any other believer in Israel, and were afforded the same rights as the other Israelites.

We have an analogous situation today. There are criminals who have committed murder and care nothing about other people, and, under a variety of circumstances, would commit murder again. These people should be eliminated from our society. They should be executed without mercy. On the other hand, we have people who come to the United States from other countries and they work hard, and they save, and they obey the laws—these people should be afforded every protection under the law as you and I have. This is the difference between the people who lived in Canaan and the foreigners who aligned themselves with Israel. In other words, there is no confusion and no contradiction in God's dealings with other people—God is omniscient and is therefore qualified to guide Israel, even when that guidance includes both (1) the complete destruction of the Canaanites and the Amorites; and (2) mercy and grace shown to those strangers who cling to Israel.

There is one more note that I should make here—there is no contradiction between this and Joshua 10:40, which reads: Thus Joshua struck all the land, the hill country and the Negev and the lowland and the slopes and all their kings. He left no survivor, but he utterly destroyed all who breathed, must as Jehovah, the God of Israel, had commanded. Joshua, in his command of the troops of Israel, when taking the land, took no prisoners and did not make any of the Canaanites into slaves. Every person that they discovered, they killed. The Canaanites, as we have discussed before, were a cancer which had to be eradicated. This does not in any way imply that no one ever escaped. Since Joshua did not conquer each and every city throughout the Land of Promise, and because it was very likely the people did escape during Joshua's advance through the land, this is where all these other Canaanites are coming from.

And Ephraim did not dispossess the Canaanite, the one dwelling in Gezer and so dwelt the Canaanite in his midst in Gezer.	Judges 1:29	**And Ephraim did not dispossess the Canaanite dwelling in Gezer; therefore, the Canaanite dwelt in his midst in Gezer.**

And Ephraim did not drive out the Canaanites who lived in Gezer; as a result, the Canaanites live in the midst of Ephraim in Gezer.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Ephraim also did not slay the Chanaanite that dwelt in Gazer, bnt dwelt with him.
Masoretic Text	And Ephraim did not dispossess the Canaanite, the one dwelling in Gezer and so dwelt the Canaanite in his midst in Gezer.
Septuagint	And Ephraim did not drive out the Chananite that dwelt in Gazer; and the Chananite dwelt in the midst of him in Gazer, and became tributary.

Significant differences:	The Greek adds that the Canaanite in Gezer paid tribute to the Jews. The Latin is a little stronger, saying that Israel did not *slay* the Canaanite. The Syriac is in agreement with the Latin.

Thought-for-thought translations; paraphrases:

CEV	The Ephraim tribe did not get rid of the Canaanites who lived in Gezer, so the Canaanites lived there with Israelites all around them.
The Message	Neither did Ephraim drive out the Canaanites who lived in Gezer. The Canaanites stuck it out and lived there with them.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	At that time Ephraim failed to drive out the Canaanites who were living in Gezer, so the Canaanites have lived among them in Gezer.

Literal, almost word-for-word, renderings:

MKJV	And Ephraim did not expel the Canaanites who lived in Gezer, but the Canaanites lived in Gezer among them.
Young's Updated LT	And Ephraim has not dispossessed the Canaanite who is dwelling in Gezer, and the Canaanite dwells in its midst, in Gezer.

What is the gist of this verse? Ephraim, the brother of Manasseh, did not disposses the Canaanite either; Canaanites continued to live in Gezer.

Judges 1:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾEphᵉrayim (אֶפְרַיִם) [pronounced *ef-RAH-yim*]	*to bear fruit, to be fruitful;* transliterated *Ephraim*	masculine proper noun	Strong's #669 BDB #68
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârash (יָרַש) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3rd person singular, Hiphil perfect	Strong's #3423 BDB #439

Judges 1:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ġuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
bᵉ (בֹּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Gezer (גֶּזֶר) [pronounced *GĒH-zer*]	*a piece, a portion;* and is transliterated *Gezer*	proper singular noun; location	Strong's #1507 BDB #160

Translation: And Ephraim did not dispossess the Canaanite dwelling in Gezer;... You will notice that much of this chapter parallels portions of Joshua. The bulk of Joshua, with the exception of Joshua 2 and 23, are things which Joshua observed and took part in. At this point in time, Joshua is in semi-retirement, but Israel still goes on as a nation under God. Recall what we read in Joshua 16:10: But Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites live in the midst of Ephraim to this day, and they became forced laborers. Joshua was aware of what was being done and not being done and even convened the people twice to speak to them about their responsibilities (Joshua 22 and 24).[98] The author of Judges (or, at least of this portion), is weaving the history pertinent to Israel during this time period with what occurred during Joshua's time as well.

The first use of the word *dwell* comes with the definite article, and can be rendered *the one dwelling [in], dwelling [in], who was living [in]*. In this verse, Ephraim is also chalked up as a failure. As I have mentioned several times, what is occurring in this chapter does not occur after the death of Joshua, but during his retirement as well as possibly after his death. There are no big mistakes in this chapter, just several little ones. Israel remains faithful to God in worship and does not fall into idolatry (although that will change after the death of Joshua). However, clearly, Israel does not completely follow the instructions delivered to her.

This is a portion of a map so that you can see where Gezer is. This came from *New American Standard Bible, Study Edition;* A. J. Holman Company, ©1975 by The Lockman Foundation, map section.

From my own commentary in Joshua 16:3: There is a road that runs from Beth-horon through the hill country and through Gezer which extends all of the way to the coast. Gezer, probably the Geder of Joshua 12:13, shows archeological evidences of occupation during The

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[98] Let me caveat that with the possibility that Joshua 16:10 could be a gloss; added by a later editor during or after the time of the Judges. However, we find these parallel passages throughout the book of Joshua.

Chalcolithic, Early Bronze I, II and II, and Middle Bronze II and Late Bronze, Iron, Persian, Hellenistic, and Roman periods. Surprisingly enough, we cannot find evidence of occupation during the time of Solomon. This was the city which sent men to Lachish when Joshua was marching through southern Palestine decimating everything in his path. We will talk more about this city in the future, as it has a rich and varied history.[99] On the map, there doesn't appear to be a straight shot from Gezer to the sea, but the boundary moves northward and then west.

Judges 1:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced *yaw-SHAH^BV*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
qereb (קֶרֶב) [pronounced *KEH-reᵇv*]	*midst, inward part*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #7130 BDB #899
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Gezer (גֶּזֶר) [pronounced *ǴEH-zer*]	*a piece, a portion;* and is transliterated *Gezer*	proper singular noun; location	Strong's #1507 BDB #160

Translation: ...therefore, the Canaanite dwelt in his midst in Gezer. The Canaanites continued to live here until the time of Solomon.

From **www.BiblePlaces.com**: *Situated near the International Coastal Highway and guarding the primary route into the Israelite hill country, Gezer was one of the most strategic cities in the Canaanite and Israelite periods. Gezer is a prominent 33-acre site that overlooked the Aijalon Valley and the road leading through it to Jerusalem.*[100] We will cover this city in great detail in 1Kings 9:15.

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[99] Taken from *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 2, p. 708.
[100] Taken from **http://www.bibleplaces.com/gezer.htm**

The Early History of Zebulun, Asher, Naphtali, and Dan

Zebulun did not dispossess [those] inhabiting Kitron and those inhabiting Nahalol and dwelt the Canaanite in his midst and so they were for forced labor.

Judges 1:30

Zebulun did not dispossess those inhabiting Kitron nor those inhabiting Nahalol; so the Canaanite lived in his midst and they were for forced labor.

Zebulun did not drive out those who inhabited Kitron or Nahalol; therefore, the Canaanites lived among them as well, and were employed as slave labor.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Zebulun did not dispossess [those] inhabiting Kitron and those inhabiting Nahalol and dwelt the Canaanite in his midst and so they were for forced labor.
Septuagint	And Zabulon did not drive out the inhabitants of Kedron, nor the inhabitants of Domana: and the Chananite dwelt in the midst of them, and became tributary to Him.

Significant differences: No significant differences; it is unclear whether the final verb refers to slavery or to payment to the Israeli government.

Thought-for-thought translations; paraphrases:

CEV	The Zebulun tribe did not get rid of the Canaanites who lived in Kitron and Nahalol, and the Canaanites stayed there with Israelites around them. But the people of Zebulun did force the Canaanites into slave labor.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The tribe of Zebulun did not force out those who lived at Kitron or Nahalol. So the Canaanites continued to live with them and were made to do forced labor.

Literal, almost word-for-word, renderings:

MKJV	And Zebulun did not expel those who lived in Kitron, nor those who lived in Nahalol. But the Canaanites lived among them and became tributaries.
Young's Updated LT	Zebulun has not dispossessed the inhabitants of Kitron, and the inhabitants of Nahalol, and the Canaanite dwells in its midst, and they become tributary.

What is the gist of this verse? Zebulun had Canaanites living in Citron and Nahalol whom they did not drive out. They were able to collect payment from them, however.

Judges 1:30a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Z^ebûwlûn (זְבוּלֻן) [pronounced *z^eb-oo-LOON*]	*exalted, honored;* transliterated *Zebulun*	masculine singular proper noun	Strong's #2074 BDB #259
lô (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Judges 1:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3rd person singular, Hiphil perfect	Strong's #3423 BDB #439
ʾêth (אֶת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Qiṭʳrôwn (קִטְרוֹן) [pronounced *kiht-ROHN*]	*incense; transliterated Kitron*	proper singular noun; location	Strong's #7003 BDB #883
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Nahălil (נַהֲלֹל) [pronounced *nah-huh-LOHL*]	*pasture, watering place; transliterated Nahalol*	proper singular noun; location	Strong's #5096 BDB #625

Translation: Zebulun did not dispossess those inhabiting Kitron nor those inhabiting Nahalol;... This is the first time that we have heard of the city Kitron (Kedron in the Greek). It is possible that this is equivalent to the city Kattath, mentioned in Joshua 19:15. There will be a city named Kedron mentioned in 1Macc. 15:39–41 16:9 (which is in the Septuagint). I don't know whether it is the same Kedron or not.

From Treasury of Scriptural Knowledge: *The Talmudists say Kitron is "tzippor," that is, Sepphoris, or Diocesarea, a celebrated city of Galilee, now the village Safoury, situated in the plain of Esdraelon, twenty miles (north-west) from Tiberias, according to Benjamin of Tudela.*[101]

Nahalol is probably Nahalal from Joshua 19:15. Fausset tells us: *[Nahalal is] a city of Zebulun, given to the Merarite Levites. Now Malul in the Esdraelon plain; four miles west of Nazareth. Being in the plain Israel could not drive out of it the Canaanites with their chariots, which could act on the level*

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[101] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Judges 1:30.

ground[102]. Given that we find this city only in Joshua 19:15 21:35 Judges 1:30, this is all the detail that you are going to get.

Zebulun's territory in general is covered in Joshua 19:10–16. Like the other tribes, Zebulun on its own fails in its responsibilities.

Judges 1:30b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced *yaw-SHAH*^B*V*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
bᵉ (בְּ) [pronounced *beh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
qereb (קֶרֶב) [pronounced *KEH-reʰV*]	*midst, inward part*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #7130 BDB #899

Translation: ...so the Canaanite lived in his midst... As we found with Ephraim and Manasseh, Zebulun was supposed to secure their own cities by killing the Canaanites within them; however, instead, the Canaanites lived in the midst of Zebulun.

Judges 1:30c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

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[102] Andrew Robert Fausset, *Fausset's Bible Dictionary;* from e-Sword, topic: Nahalal.

Judges 1:30c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
maç (oֵn) [pronounced *mahç*]	*tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]*	Masculine singular noun	Strong's #4522 BDB #586

Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists *servile work, laborer* as its primary meaning.

Translation: ...and they were for forced labor. Again, we are uncertain as to whether this was tribute or servitude; however, when Zebulun was strongest, the Canaanites became an economic advantage to them—no doubt, simultaneously, a spiritual disadvantage.

Application: There is nothing wrong with making money and there is nothing wrong with economic success; however, this should never be done at the expense of your relationship to Jesus Christ.

Asher did not dispossess [those] inhabiting Acco and [those] inhabiting Sidon and Ahlab and Achzib and Helbah and Aphik and Rehob.	Judges 1:31	**Asher did not dispossess [those] inhabiting Acco or [those] inhabiting Sidon or Ahlab or Achzib or Helbah or Aphik or Rehob.**

And Asher did not dispossess those inhabiting Acco, Sidon, Ahlab, Achzib, Helbah, Aphik or Rehob.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Asher did not dispossess [those] inhabiting Acco and [those] inhabiting Sidon and Ahlab and Achzib and Helbah and Aphik and Rehob.
Peshitta	Neither did Asher destroy the inhabitants of Accho nor the inhabitants of Zidon nor of Lahbel nor of Jezebel nor of Helbah nor of Aphik nor of Rehob.
Septuagint	And Aser did not drive out the inhabitants of Accho, and that people became tributary to him, nor the inhabitants of Dor, nor the inhabitants of Sidon, nor the inhabitants of Dalaph, nor Aschazi, nor Chebda, nor Nai, nor Ereo.

Significant differences: There is a long phrase in the Greek missing from the Hebrew (however, *Dor* was already mentioned back in v. 27 in relation to Manasseh). Some of the names (Dalaph, Aschazi and Nai) are too different to be accounted for simply on the basis of a different language.

Thought-for-thought translations; paraphrases:

CEV	The Asher tribe did not get rid of the Canaanites who lived in Acco, Sidon, Ahlab, Achzib, Helbah, Aphik, and Rehob,...
The Message	Nor did Asher drive out the people of Acco, Sidon, Ahlab, Aczib, Helbah, Aphek, and Rehob.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The tribe of Asher did not force out those who lived at Acco or Sidon, Ahlab, Achzib, Helbah, Aphek, or Rehob.

Literal, almost word-for-word, renderings:

MKJV	And Asher did not expel those who lived in Accho, and the inhabitants of Sidon, and Ahlab, and Achzib, and Helbah, and Aphik, and Rehob.
Young's Updated LT	Asher has not dispossessed the inhabitants of Accho, and the inhabitants of Zidon, and Ahlab, and Achzib, and Helbah, and Aphik, and Rehob.

What is the gist of this verse? Asher also did not take over all of the cities given him by God.

Judges 1:31a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾÂshêr (אָשֵׁר) [pronounced *aw-SHARE*],	*happiness;* transliterated *Asher*	masculine singular proper noun	Strong's #836 BDB #81
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3rd person singular, Hiphil perfect	Strong's #3423 BDB #439
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
ʾAkkôw (עַכּוֹ) [pronounced *ǵahk-KOH*]	*to hem in;* transliterated Acco, Accho	proper noun; location	Strong's #5910 BDB #747

Translation: Asher did not dispossess [those] inhabiting Acco... Acco is known as Ptolemais in the New Testament. Although we do not find it mentioned in Joshua 19:19:24–30 in the Hebrew, it is found there in the Greek Septuagint. Refer back to the exegesis of that passage. It also might be a good time to cover the **Doctrine of the City of Acco (Ptolemais)**. Interestingly enough, Acco is only mentioned here (and probably back in Joshua 19:30, but only in the Greek); but it has a rich secular history.

Just some abbreviated points on this city:
The Short Doctrine of Acco

1. Acco is first mentioned in the Greek Septuagint in Joshua 19:30 (it is left out of the Hebrew manuscripts). Given the likelihood of the corruption of the book of Joshua in the latter half, Acco probably does belong where it is found in the Septuagint. Surprisingly enough, the only mention of this city by this name in the Hebrew is our passage, Judges 1:31.

2. Location: Acco was located about 25 miles north of Dor, and about eight miles north of Mount Carmel on the Mediterranean coast. ZPEB calls its location the dividing line between the northern and southern halves of the coastal plain.

3. Both by its geographical location and by the Greek of Joshua 19:30, Acco belonged to the tribe of Asher, who was given the coast of the Mediterranean from Dor to Tyre.

4. Although this is an important city to Israel, it barely receives a footnote mention in Scripture and most of what we know about Acco is through secular history.

5. Description: *To the south there is a sandy beach which extends for quite a distance inland; in classical tradition, this was the source of an excellent type of sand used in the manufacture of glass (Strabo, XVI. 2. 25; Josephus, War, II.x. 2 [188–191]; Pliny, Natural History, V, 175, XXXVI, 191; Tacitus, History V. 7)...The northern shore line is rocky and rugged down to the water's edge. The northern cove of the Haifa bay has served as Acco's seaport, probably from time immemorial. There was probably a small town on the shore even in the Israelite period, but during the Hellenistic age, the town spread from its tell to the site of the present town (Ptolemy, V. 15. 5).*[1] The picture of the coast line in ZPEB is quite interesting; there are tall stone walls (or, brick walls) right at the shore dropping into the sea. It is heavily fortified here against an attack from the sea. There is no shore to speak of. Judging from the size of the man in the picture, the lowest walls are about 20 feet high and the nighest wall is between 25 and 30 feet tall.

Taken from **http://www.campsci.com/iguide/acco.htm**

6. Apparently for the next several centuries, from the 15th through the 12th, Acco was gained and lost by Egypt several times.

7. Apparently under David, the city came under his control, but Solomon gave it to Hiram, in conjunction with about 20 other cities. Hiram was displeased with the gift and called the cities *Cabul,* which probably means *good for nothing*. Afterward, it went under the control of Tyre (I Kings 9:12–13 II Chron. 8:1–2). From thereon in, it was Phœnician territory. *When Sennacharib, king of Assyrian, made his punitive expedition to Palestine (701 B.C.), his forces took Acco...along with the other fortified towns belonging to the king of Sidon at that time...On the return march from his campaign against the Arabs (c. 660 B.C.), Ashurbanipal found it necessary to punish severely the towns of Ushu and Acco.*[2]

8. After that point, Acco remained a Phœnician-Hellenistic city. In the late 3rd or early 2nd century B.C., Ptolemy I (or the II) of Egypt named Acco, Ptolemais and a hot topic for the rabbis was whether or not the commandments found in the Bible could be applied to the residents of Ptolemaic.

9. Paul, near the end of his third missionary journey, stopped there for a day while sailing from Tyre to Caesarea, because there had developed a small Christian community (Acts 21:7). This is the only mention of Ptolemais in the New Testament.

Given that this city is mentioned only 3 times in Scripture, this is probably way more than you needed to know. However, the actual doctrine is several pages long.

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[1] *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 1, p. 32.
[2] *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 1, p. 34. They referenced Prichard's *Ancient Near Eastern Texts,* p. 287, 300).

	Judges 1:31b		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Tsîydôwn (צִידון) [pronounced *tsee-DOHN*]	*hunting, fishing, catching fish; transliterated Sidon or Zidon*	proper singular noun; location	Strong's #6721 BDB #851

Translation: ...or [those] inhabiting Sidon... We studied Sidon briefly in Joshua 11:8. We will study the Sidonians in greater detail when we get to Judges 18.

Treasury of Scriptural Knowledge tells us: *Another celebrated city of Phœnicia, now Saide, situated in a fine country on the Mediterranean, 400 stadia from Berytus, and 200 (north) from Tyre, according to Strabo, one day's journey from Paneas, according to Josephus, and sixty-six miles from Damascus, according to Abulfeda*.[103]

	Judges 1:31c		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾAchᵉlâb (אַחלָב) [pronounced *ahkᵉ-LAWᴮV*]	*fertile place; prosperous area; transliterated Ahlab, Achlab*	proper singular noun; location	Strong's #303 BDB #317
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251

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[103] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Judges 1:31.

Judges 1:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾAkᵉzîyb (אַכְזִיב) [pronounced *ahkᵉ-ZEEᴮV*]	*deceit, deceitful;* transliterated *Achzib*	proper singular noun; location	Strong's #392 BDB #469

Translation: ...or Ahlab or Achzib... We studied Ahlab (Mahalab) and Achzib in Joshua 19:29 (see also Joshua 15:44). The following came from Joshua 19:29: Mahalab is probably identical with Ahlab mentioned in Judges 1:31 as another place that was not cleared of Canaanites. ZPEB places this where the city Khirbet el-Mahalib is today. There are two Achzib's—one in Judah and one in Asher. I is another place from whence the Canaanites were not driven. *Eusebius places Achzib on the road from Ptolemais to Tyre. In NT times it was called Ecdippa, now identified with modern ez-Zib, eleven miles from Acco.*[104]

Judges 1:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Chelᵉbâh (חֶלְבָּה) [pronounced *khelᵉ-BAW*]	*fertile, fertility;* transliterated *Helbah; Chelbah*	proper singular noun; location	Strong's #2462 BDB #317
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Aphîyq (אֲפִיק) [pronounced *uh-FEEK*]	*to hold, to be strong;* transliterated *Aphik, Aphek*	masculine proper noun; location	Strong's #663 BDB #67

This is probably equivalent to Aphîyq (אֲפִיק) [pronounced *uh-FEEK*] ʾĂphêq (אֲפֵק) [pronounced *uh-FAYK*]; a reasonable assumption made by both BDB and Strong. The only true difference between these proper nouns in the original languages is the yodh, which generally constitutes a slightly different spelling of the same word.

Translation: ...or Helbah or Aphik... Helbah is mentioned only here (Chebda in the Greek). It is reasonable that the Canaanites established another city within the territory of Asher.

Aphik was covered as a full doctrine in Joshua 12:18 (if Aphek = Aphik).

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[104] *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 1, p. 38.

There are 3 or 4 cities named *Aphek* (or, *Aphik*). Here are a few points about the one mentioned above:

The City of Aphik in Asher

1. We have an Aphek listed in Joshua 19:30 which is parceled out to Asher, who lived on the northern coast of Israel. Therefore, that Aphek must be different from the Aphek given to Judah. ZPEB places this on the coastal highway which connected Phœnicia and Egypt. Most maps seem to place it further inland.
2. We have a similarly spelled city name, Aphik (mentioned above), assumed by BDB and Strong's to be equivalent to Aphek (recall that vowel points were added thousands of years after the autographs). This city is association with the tribe of Asher in Judges 1:31.
3. We have another confrontation, but not a battle, between the Israelites and the Philistines in I Sam. 29. Achish is camped with his men in Aphek and David and his men are camped in Jezreel. Assuming that this is the Aphek in Asher, and if David is in the city of Jezreel, then they are camped roughly 20 miles apart; if David is on the edge of the plain of Jezreel, then they are camped about 15 miles apart. In either case, it is reasonable to assume that we have the same city Aphek. Our only problem here is that this all takes place in northern coastal Israel and the Philistines primarily lived in the southern, coastal Israel. This does not mean that they could not move in from the north as well, either by troop movement on land or by sea. Furthermore, the borders of these countries are not as well-defined as they are today; there was some ebb and flow as these countries advanced and declined.

I realize that this is not much information, but there are thousands of cities listed in the Bible; so we do not know a great deal about them all.

Judges 1:31e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Rᵉchôwb (רחוֹב) [pronounced *rᵉkh-ŌHᴮV*]	*broad, open place* and is transliterated *Rechob, Rehob*	masculine singular proper noun; location	Strong's #7340 BDB #932

Translation: ...or Rehob. Rehob was covered in Joshua 19:28 (see also Num. 13:21). There is only a little information from that exegesis: There are several Rehob's, including two in Asher (see also Joshua 19:30). Although the spelling is the same in the Hebrew, the Septuagint distinguishes between them. *Rehob* means *broad open place, plaza, market*. One of the Rehob's was given over to the Gershonite Levites (Joshua 21:31 I Chron. 6:75). We will see here that the Asherites could not drive out the Canaanites from one of the Rehob's. Ramses II from Amara, mentioned a city Rehob next to Dor, which would mean that one of these Rehob's would be found in the southern plain of Acco.[105] Like the other tribes, Asher did not do as it was supposed to do.

Keil and Delitzsch give us a brief rundown of these Asherite cities:

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[105] *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 5, p. 57.

Keil and Delitzsch on the Asherite Cities

Acco: a seaport town to the north of Carmel, on the bay which is called by its name; it is called Ake by Josephus, Diod. Sic., and Pliny, and was afterwards named Ptolemais from one of the Ptolemys (1Macc. 5:15, 21 10:1, etc.; Acts 21:7). The Arabs called it Akka, and this was corrupted by the crusaders into Acker or Acre. During the crusades it was a very flourishing maritime and commercial town; but it subsequently fell into decay, and at the present time has a population of about 5000, composed of Mussulmans, Druses, and Christians (see C. v. Raumer, Pal. p. 119; Rob. Bibl. Res.; and Ritter, Erdk. xvi. pp. 725ff.). Sidon, now Saida: see at Joshua 11:8. Achlab is only mentioned here, and is not known. Achzib, i.e., Ecdippa: see at Joshua 19:29. Helbah is unknown. Aphek is the present Afkah: see Joshua 13:4; Joshua 19:30. Rehob is unknown: see at Joshua 19:28, Joshua 19:30. As seven out of the twenty–two towns of Asher (Joshua 19:30) remained in the hands of the Canaanites, including such important places as Acco and Sidon

Even though this was all covered before, they neatly summarize these cities for us.

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And so dwelt the Asherite a midst of the Canaanite inhabitants of the land for he did not dispossess him.

Judges 1:32

Therefore [lit., *and*] the Asherite dwelt in a midst of the Canaanite, those inhabiting the land, for he did not dispossess him.

Therefore, the Asherites lived in the midst of the Canaanites who inhabited the land, for they did not dispossess the Canaanites.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so dwelt the Asherite a midst of the Canaanite inhabitants of the land for he did not dispossess him.
Septuagint	And Aser dwelt in the midst of the Chananite who inhabited the land, for he could not drive him out.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	...and the Asher tribe lived with Canaanites all around them.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	So the tribe of Asher continued to live with the Canaanites because they did not force them out.

Literal, almost word-for-word, renderings:

MKJV	But the Asherites lived among the Canaanites, those who lived in the land, for they did not expel them.
Young's Updated LT	And the Asherite dwells in the midst of the Canaanite, the inhabitants of the land, for it has not dispossessed them.

What is the gist of this verse? Like most of the previous tribes, the Asherites did not drive out the Canaanites either. What is different in this verse is, the Asherites *live among the Canaanites,* indicating that this land belonged more to the Canaanites than to the Asherites.

	Judges 1:32a		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced *yaw-SHAH^BV*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
ʾÂshûrîy (אָשֵׁרִי) [pronounced *aw-shay-REE*]	*happiness;* transliterated *Asherite, Asherites*	gentilic adjective; with the definite article	Strong's #836 BDB #81
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced *KEH-re^bV*]	*midst, inward part*	masculine singular construct	Strong's #7130 BDB #899
With the bêyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).			
K^enaʿănîy (כְּנַעֲנִי) [pronounced *k^e-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, ground, soil*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Therefore, [lit., *and*] the Asherite dwelt in a midst of the Canaanite, those inhabiting the land,... You will note that we are back to a fairly simple language once again. We have seen the verb yâshab (יָשַׁב) [pronounced *yaw-SHAH^BV*] over 20 times in this chapter (twice in this verse). It means *to remain, sit, dwell*. In the Qal participle, masculine plural, it should be rendered *those inhabiting, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of*. The verb *dispossess* is found over a dozen times in this chapter (primarily in the Hiphil perfect, as it is found here (causative completed action). Psalm 106:34–36 reads: They did not destroy the peoples, as Jehovah commanded them, but they mingled with the nations and learned their practices and served their idols, which became a snare to them.

At the first read, I did not notice the important change in the way this co-existence is expressed; however, Barnes points this out: *It is an evidence of the power of the Canaanite in this portion of the land that it is not said...that the Canaanites dwelt among the Asherites, but that the Asherites (and v. 33, Naphtali) "dwelt among the Canaanites;" nor are the Canaanites in Accho, Zidon, and the other*

Asherite cities, said to have become tributaries.[106] Or, as Henry writes: *The Asherites dwelt among the Canaanites, as if the Canaanites were the more numerous and the more powerful, would still be lords of the country, and the Israelites must be only upon sufferance among them.*[107]

Judges 1:32b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (פ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3rd person singular, Hiphil perfect; with the 3rd person masculine singular suffix	Strong's #3423 BDB #439

Translation: ...for he did not dispossess him. There is nothing in this passage about the Asherites even collecting some recompense from the Canaanites; the Asherites lived in the midst of the Canaanites and apparently were virtually powerless before the Canaanites.

There is another thing that you should note: Judah and Simeon joined forces to deal with those within the territories of Judah and Simeon. None of the other tribes did this.

Naphtali did not dispossess inhabitants of Beth-shemesh and inhabitants of Beth-anath and so he dwelt in a midst of the Canaanite inhabitants of the land and inhabitants of Beth-shemesh and inhabitants of Beth-anath became to them for forced labor.

Judges 1:33

Naphtali did not dispossess the inhabitants of Beth-shemesh or the inhabitants of Beth-anath; so he dwelt in the midst of the Canaanite inhabitants of the land. The inhabitants of Beth-shemesh and the inhabitants of Beth-anath became forced labor to them.

Naphtali failed to dispossess the inhabitants of Beth-shemesh and of Beth-anath, so that the tribe of Naphtali lived in the midst of the Canaanite inhabitants of the land. Therefore, the inhabitants of Beth-shemesh and of Beth-anath were placed into slave labor.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text   Naphtali did not dispossess inhabitants of Beth-shemesh and inhabitants of Beth-anath and so he dwelt in a midst of the Canaanite inhabitants of the land and inhabitants of Beth-shemesh and inhabitants of Beth-anath became to them for forced labor.

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[106] *Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 417.
[107] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, Judges 1:21–36.

Septuagint	And Nephthali did not drive out the inhabitants of Baethsamys, nor the inhabitants of Baethanach; and Nephthali dwelt in the midst of the Chananite who inhabited the land: but the inhabitants of Bethsamys and of Baetheneth became tributary to them.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	The Naphtali tribe did not get rid of the Canaanites who lived in Beth-Shemesh and Beth-Anath, but they did force the Canaanites into slave labor. The Naphtali tribe lived with Canaanites around them.
The Message	Naphtali fared no better. They couldn't drive out the people of Beth Shemesh or Beth Anath so they just moved in and lived with them. They did, though, put them to forced labor.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The tribe of Naphtali did not force out those who lived at Beth Shemesh or Beth Anath. So they continued to live with the Canaanites. But the people of Beth Shemesh and Beth Anath were made to do forced labor.

Literal, almost word-for-word, renderings:

MKJV	And Naphtali did not expel those who lived in Beth-shemesh, and the inhabitants of Beth-anath, and they lived among the Canaanites, those who lived in the land. But those who lived in Beth-shemesh and Beth-anath became tributaries to them.
Young's Updated LT	Naphtali has not dispossessed the inhabitants of Beth-Shemesh, and the inhabitants of Beth-Anath, and he dwells in the midst of the Canaanite, the inhabitants of the land; and the inhabitants of Beth-Shemesh and of Beth-Anath have become tributary to them.

What is the gist of this verse? Naphtali was also unable to take full control of two of its cities. Like the Asherites, Naphtali also occupied Canaanite territory, rather than the Canaanites occupying Israelite territory.

Judges 1:33a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Naphᵉtâlîy (נַפְתָּלִי) [pronounced *nahfᵉ-taw-LEE*]	*wrestling;* possibly *cord, thread; twisted;* transliterated *Naphtali*	masculine singular proper noun	Strong's #5321 BDB #836
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârash (יָרַשׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3ʳᵈ person singular, Hiphil perfect; with the 3ʳᵈ person masculine singular suffix	Strong's #3423 BDB #439

Judges 1:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Bêyth shemesh (שֶׁמֶשׁ בֵּית) [pronounced *bayth-SHEM-esh*]	*House of the Sun* and is transliterated *Beth-shemesh*	masculine proper noun; location	Strong's #1053 BDB #112

Translation: Naphtali did not dispossess the inhabitants of Beth-shemesh... There is a very well-known Beth-shemesh which is prominent in 1Sam. 6; and is a border town between the northern and southern kingdom; this is *not* the same Beth-shemesh. Beth-shemesh simply means *House of the Sun* and would be a reasonable name for a number of the cities of Israel. This particular Beth-shemesh is only mentioned here and in Joshua 19:22, 38.

Judges 1:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Bêyth-ʿĂnâth (בֵּית עֲנָת) [pronounced *bayth-ǵuh-NATH*]	*house of response [or affliction]*; possibly, *temple of Andt*; transliterated Beyth-Anath	proper singular noun; location	Strong's #1043 BDB #112

Translation: ...or the inhabitants of Beth-anath;... From Joshua 19:38: Beth-anath means *house of [the goddess] Anath*. This is one of the cities occupied by Canaanites who were not destroyed as God had commanded Israel, but were enslaved instead. Nothing new here, except that we have the tribe of Naphtali living in the midst of the Canaanites rather than vice versa. The cities in question were not rid of Canaanites, as God had instructed Israel.

Judges 1:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced *KEH-re^{b}V*]	*midst, inward part*	masculine singular construct	Strong's #7130 BDB #899
With the bêyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).			
K^{e}ná ănîy (כְּנַעֲנִי) [pronounced *k^e-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, ground, soil*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...so he dwelt in the midst of the Canaanite inhabitants of the land. Just as with Asher, Naphtali lived *among* the Canaanites, indicating that the Canaanites controlled the area rather than Israel.

Judges 1:33d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Bêyth shemesh (שֶׁמֶשׁ בֵּית) [pronounced *bayth-SHEM-esh*]	*House of the Sun* and is transliterated *Beth-shemesh*	masculine proper noun; location	Strong's #1053 BDB #112

Judges 1:33d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
yâshab (יָשַׁב) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
Bêyth-ʿĂnâth (בֵּית עֲנָת) [pronounced *bayth-ǵuh-NATH*]	*house of response [or affliction]; possibly, temple of Andt; transliterated Beyth-Anath*	proper singular noun; location	Strong's #1043 BDB #112
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition; with the 3rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
maç (מַס) [pronounced *mahç*]	*tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]*	Masculine singular noun	Strong's #4522 BDB #586

Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists *servile work, laborer* as its primary meaning.

Translation: The inhabitants of Beth-shemesh and the inhabitants of Beth-anath became forced labor to them. Surprisingly enough, Naphtali did exact some tribute from the Canaanites in the land—we may reasonably assume that this occurred at first, and that Naphtali eventually lost the power to require this from the Canaanites.

Gill comments: *these two cities did at length exert themselves, and got the mastery over the Canaanites, as to make them pay tribute to them; though they ought to have expelled them, and even destroyed them, according to the command of God, but avarice prevailed over them.*[108]

	Judges 1:34	
And so pressed the Amorite sons of Dan [into] the hill country because they did not give them to come down to the plain.		**Also, the Amorite pressed sons of Dan [against] the hill country, for they did not allow them to come down to the plain.**

Also, the Amorites held Dan to the hill country, not allowing them to come down into the plain.

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[108] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:33.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text   And so pressed the Amorite sons of Dan [into] the hill country because they did not give them to come down to the plain.

Septuagint   And the Amorite drove out the children of Dan into the mountains, for they did not suffer them to come down into the valley.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV   The Amorites were strong enough to keep the tribe of Dan from settling in the valleys, so Dan had to stay in the hill country.

The Message   The Amorites pushed the people of Dan up into the hills and wouldn't let them down on the plains.

Mostly literal renderings (with some occasional paraphrasing):

HCSB   The Amorites forced the Danites into the hill country and did not allow them to go down into the valley.

Literal, almost word-for-word, renderings:

ESV   The Amorites pressed the people of Dan back into the hill country, for they did not allow them to come down to the plain.

MKJV   And the Amorites forced the sons of Dan into the mountain. For they would not allow them to come down to the valley.

Young's Updated LT   And the Amorites press the sons of Dan to the mountain, for they have not suffered them to go down to the valley.

What is the gist of this verse? The Amorites exercised even more control over the tribe of Dan, dictating to them where they could and could not go in their own land.

Judges 1:34a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
lâchats (לָ חַ ץ) [pronounced *law-KHAHTZ*]	*to squeeze, to press;* therefore, figuratively, *to oppress, to afflict*	3rd person masculine plural, Qal imperfect	Strong's #3905 BDB #537
`Ĕmôrîy (אֱמֹרִי) [pronounced *eh-moh-REE*]	*mountaineer* (possibly); and is transliterated *Amorites*	gentilic adjective; with the definite article	Strong's #567 BDB #57

Judges 1:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Dân (דָּן) [pronounced *dawn*]	*judge* and is transliterated *Dan*	masculine proper noun	Strong's #1835 BDB #192
har (הַר) [pronounced *har*]	*hill; mountain, mount; hill-country*	masculine singular noun with the definite article and the directional hê	Strong's #2042 (and #2022) BDB #249

Translation: Also, the Amorite pressed sons of Dan [against] the hill country,... Here we have a couple different verbs. The first is the 3rd person masculine plural, Qal imperfect of *to squeeze, to press;* therefore, figuratively, *to oppress, to afflict*. Like before in this passage, we have what is essentially a singular subject taking a plural verb, as the singular really stands for a group of people. For those of you who know no Hebrew, I just gave you enough information to be dangerous. You're thinking, *sons of Dan* is plural; therefore that is the subject. One of the things which you will not find in any translation is a translation of the word ʾêth (אֶת) [pronounced *ayth*], which is the mark of a direct object. This precedes the word *sons,* indicating that is the direct object of the verb. Because the order of the subject, verb and direct object of a Hebrew sentence is not fixed in stone, sometimes this word is added to make it clear what the subject is what the direct object is.

Gill tells us: *The most noted mountains in it were Sear and Baalah, which lay on the border of Judah (Joshua 15:10). Joppa in this tribe was built on an high rock, and so Gibbethon, as its name seems to import, perhaps was built on a hill or mountain, as were the cities after mentioned*.[109]

Judges 1:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal perfect; with the 3rd person masculine singular suffix	Strong's #5414 BDB #678
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

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[109] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:34.

Judges 1:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	Qal infinitive construct	Strong's #3381 BDB #432
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
´emeq (עֵמֶק) [pronounced *ĢEH-mek*]	*valley, vale, lowland, deepening, depth*	masculine singular noun with the definite article	Strong's #6010 BDB #770

Translation: ...for they did not allow them to come down to the plain. The second verb is the Qal perfect of *to give, to grant, to place, to put, to set*.

> Gill: *[The valley] lay between Joppa and Caesarea, the plain of Sharon, in which were Lydda, Jamnia, &c. which belonged to their tribe, and they afterwards enjoyed.*[110]

> Barnes: *The Amorites are usually found in the mountain (Num. xiii. 29; Josh. x. 6). Here they dwell in the valley, of which the monuments of Rameses III show them to have been in possession when that monarch invaded Syria.*[111]

I should remind you that, west of the Jordan, the term *Amorite* is used in two different ways. It can be used for the true Amorites, which were many separate groups of the same nationality, most of whom seemed to move into an area and somehow adapt to the surrounding culture. Certainly, there might be war, but they were just as likely to integrate into the culture. Because the Amorites moved as separate groups, sometimes this term was used as a general term to refer to the various separate groups of heathen living in the Land Of Palestine. We covered the **Doctrine of the Amorites** back in Gen. 10:16.

> Here's the short version: *The Amorites were members of an ancient Semitic-speaking people who dominated the history of Mesopotamia, Syria, and Palestine from about 2000 to about 1600 BC. In the oldest cuneiform sources (c. 2400–c. 2000 B.C.), the Amorites were equated with the West, though their true place of origin was most likely Arabia, not Syria. They were troublesome nomads and were believed to be one of the causes of the downfall of the 3ʳᵈ dynasty of Ur (c. 2112–c. 2004 B.C.).*[112] To help with the geographically challenged, Syria is adjacent to and slightly northeast of Palestine and Arabia is southeast of Palestine.

Primarily, the trouble Dan had was with the Philistines (we will get to that in Judges 13–16); however, at this point and time, it was the Amorites. One of the reasons we know that this is not the general term which refers to Philistines as well is the geography which is included in the next two verses; none of the areas mentioned are associated with the Philistines. This simply tells us that the tribe of Dan had troubles with the Amorites and with the Philistines. In fact, this was such a problem that the Danites will later seek another area in which to live (Judges 18).

Although the Amorites, for the most part, had been defeated by Joshua, they still remained a strong force in the area of Dan, so much so that Dan, at best, lived side-by-side with the Amorites, and the Amorites saw to it that Dan was forced to remain in the hill country. They essentially could not occupy much of their own land. The tribe of Dan

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[110] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Judges 1:34.
[111] *Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 417.
[112] From **http://ragz-international.com/amorites.htm**.

will become so pressed by the Amorites that they will give up on their inheritance of Joshua 19 and conquer an area far north of there in Judges 18. Chronologically, Judges 17–18 would immediately follow this verse.

So that we understand exactly what occurs during the time of the judges, God tells us in Psalm 106:34–42.

God's Postscript for the Era of the Judges

They did not destroy the peoples, as Jehovah said to them, but mingled with the nations, and learned their works. And they served their idols, and they became a snare to them. Yea, they sacrificed their sons and their daughters to the demons; and they shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan. And the land was polluted with the blood. And they were unclean with their works, and went whoring in their acts. And the anger of Jehovah glowed against His people; and He detested His inheritance. And He gave them into the hand of the nations; and those who hated them ruled over them. And their enemies oppressed them and they were humbled under their hand.

There is more here than simply choosing one religion over another; Israelites got to the point to where they sacrificed their own sons and daughters to the idols of Canaan. God wanted the Canaanites removed because they were a cancer in the land.

And so willingly chose the Amorite to dwell in Har-heres, in Aijalon, and in Shaalbim; and so rested heavily a hand of a house of Joseph and so they were for forced labor.	Judges 1:35	**So the Amorite willingly chose to dwell in Har-heres, in Aijalon, and in Shaalbim; and the hand of the house of Joseph rested heavily [upon them] so they became forced labor.**

The Amorite continued to dwell in Har-heres (or, Ir-shemesh), Aijalon and Shaalbim; and the house of Joseph pressed them into slavery.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he dwelt in the mountain Hares, that is, of potsherds, in Aialon and Salebim. And the hand of the house of Joseph was heavy upon him, and he became tributary to him.
Masoretic Text	And so willingly chose the Amorite to dwell in Har-heres, in Aijalon, and in Shaalbim; and so rested heavily a hand of a house of Joseph and so they were for forced labor.
Septuagint	And the Amorite began to dwell in the mountain of shells, in which are bears, and foxes, in Myrsinon, and in Thalabin; and the hand of the house of Joseph was heavy upon the Amorite, and he became tributary to them.

Significant differences: The primary difference between the renderings is that the LXX translated some proper nouns. However, it is not quite that neat. The Peshitta is almost identical to the MT.

Thought-for-thought translations; paraphrases:

CEV	The Amorites on Mount Heres and in Aijalon and Shaalbim were also determined to stay. Later on, as Ephraim and Manasseh grew more powerful, they forced those Amorites into slave labor.
The Message	The Amorites stubbornly continued to live in Mount Heres, Aijalon, and Shaalbim. But when the house of Joseph got the upper hand, they were put to forced labor.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   The Amorites were determined to live at Har Heres, Aijalon, and Shaalbim. But when the tribes of Joseph became stronger, they made the Amorites do forced labor.

Literal, almost word-for-word, renderings:

ESV   The Amorites persisted in dwelling in Mount Heres, in Aijalon, and in Shaalbim, but the hand of the house of Joseph rested heavily on them, and they became subject to forced labor.

LTHB   But the Amorites were determined to live in Mount Heres, in Aijalon, and in Shaalbim. Yet the hand of the house of Joseph prevailed, so that they became forced-laborers.

Young's Literal Translation And the Amorite is desirous to dwell in mount Heres, in Aijalon, and in Shaalbim, and the hand of the house of Joseph is heavy, and they become tributary.

What is the gist of this verse? The Amorites controlled Mount Here, Aijalon and Shaalbim; however, apparently Ephraim and West Manasseh got them under control.

Judges 1:35a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
yâʾal (יָאַל) [pronounced *yaw-AHL*]	*to willingly chose, to be willing to, to give ascent to; to undertake, to attempt, to try*	3rd person masculine singular, Hiphil perfect (not found in the Qal)	Strong's #2974 BDB #383
ʾĔmôrîy (אֱמֹרִי) [pronounced *eh-moh-REE*]	*mountaineer* (possibly); and is transliterated *Amorites*	gentilic adjective; with the definite article	Strong's #567 BDB #57
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
yâshab (יָשַׁב) [pronounced *yaw-SHAHᴮV*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	Qal infinitive construct	Strong's #3427 BDB #442
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88
har (הַר) [pronounced *har*]	*hill; mountain, mount; hill-country*	masculine singular noun affixed to...	Strong's #2042 (and #2022) BDB #249
cheres (חֶרֶס) [pronounced *KHĖH-res*]	*sun;* and possibly *itch, [red] rash, a sun-related epidermal problem*	masculine singular proper noun	Strong's #2775 & #2776 BDB #357
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88

Judges 1:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾayyâlôwn (אַיָּלוֹן) [pronounced *ay-yaw-LOHN*]	*deer-field* and is transliterated *Aijalon*	masculine proper noun	Strong's #357 BDB #19
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88
Shaʿalᵉbîym (שַׁעַלְבִים) [pronounced *shah-ğahᵇ-VEEM*]	*a place of foxes;* and is transliterated *Shaalbim*	proper singular noun; locale	Strong's #8169 BDB #1043

Translation: So the Amorite willingly chose to dwell in Har-heres, in Aijalon, and in Shaalbim;... The first verb here is the Hiphil imperfect of *to show willingness, to be pleased, to determine, to undertake, willingly chose, would be willing to*. This should have been Israel's prerogative, but it was not.

ZPEB supposes that Har heres, or Mount Heres is equivalent to Ir-shemesh, possibly because of the order that it is found here and the order in which Ir-shemesh is found in Joshua 19:42. Now, that really isn't enough, obviously, as several cities are named under those cities which belonged to Dan. However, Ir-shemesh is a combination of the words: (1) ʿîyr (עִיר) [pronounced *eer* or *geer*], which means *city, town, encampment* (Strong's #5892 BDB #746); and the feminine noun shemesh (שֶׁמֶשׁ) [pronounced *SHEH-mehsh*], which means *sun* (see Gen. 37:9 Ex. 22:2 Psalm 148:3). In the Hebrew, Har-heres is a combination of (1) har (הַר) [pronounced *har*], which means *hill, mountain* and cheres (חֶרֶס) [pronounced *KHEH-res*], and it means *sun*. For those who know a little Greek mythology, you also recognize this word as their word for *sun* (the name of the sun god is Heres). For this reason, they are probably the same place; the latter name is possibly taken from the Amorites and the former is the Hebrew equivalent. This would imply that the usage found its way into the Hebrew language very occasionally (note the only three passages mentioned). The NIV Study Bible also suggests that Mount Heres is the Beth-shemesh of Judah, also called Ir-shemesh (see Joshua 19:41 1Kings 4:9), which is less likely, simply because Beth-shemesh is located in the lowlands (it is said that one goes *down* to Beth-shemesh), and Har-heres means *Mount Heres*). Obviously, these two (or three cities) are in close proximity with one another.

From my exegesis of Joshua 19:42: Aijalon, or Ajalon, which means *place of deer,* is the city which overlooks the Valley of Aijalon, which is between Jericho and the Mediterranean Sea. Barnes describes it: *The modern Yalo. It lies upon the side of a hill to the south of a fine valley which opens from between the two Bethhoron's right down to the western plain of the Philistines, exactly on the route which the Philistines, when expelled from the high country about Michmash and Bethel, would take to regain their own country. Aijalon would be 15 or 20 miles from Michmash.*[113]   Remains have been discovered at the site Tell el-Qoa'a in that area which date back to 2000 B.C. In the Amarna letters of the 14th and 15th centuries B.C., this city is called Aialuna. You will recall when the five kings banded together and attacked Gibeon, the allies of Israel, Joshua was bound by his word to protect them. When pursuing these five kings, Joshua called out, in the sight of Israel, "O sun, stand still at Gibeon, and moon, in the Valley of Aijalon." (Joshua 10:12b). I have a couple more paragraphs on this city back in Joshua 19:42.

From Joshua 19:42: Shaalabbin is probably equivalent to Shaalbim, which is found in Judges 1:35. The Amorites living there were not destroyed, but became forced labor, interestingly enough, not by Dan, but by the house of Joseph (which bordered Dan). This city is probably located fifteen miles west of Jerusalem, three miles northwest

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[113] *Barnes' Notes; I Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 35.

of Aijalon and eight miles north of Beth-shemesh. We find this city mentioned elsewhere, but in rather uninteresting passages such as references to Eliahba the Shaalbonite (2Sam. 23:52 1Chron. 11:33). It was a city that a deputy of King Solomon's lived in (1Sam. 4:1–9).

Judges 1:35b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253
kâbêd (כָּבֵד) [pronounced *kawᵇ-VADE*]	*to honor, to glorify, to be great, to be vehement, to be heavy, weighty, burdensome*	3ʳᵈ person feminine singular, Qal imperfect	Strong's #3513 BDB #457
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular construct	Strong's #3027 BDB #388
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415

Translation: ...and the hand of the house of Joseph rested heavily [upon them]...   The next verb is the Qal imperfect of *to honor, to glorify, to be heavy, weighty, burdensome.* Even though this may strike you as an unusual use of this word, we find it used in this way in 1Sam. 5:6: And the hand of Jehovah was heavy on the men of Ashdod. And He wasted them, and struck them with hemorrhoids, Ashdod and its borders. Psalm 32:4: For by day and by night Your hand was heavy on me; my sap was turned into the droughts of summer. The idea appears to be that, some force and strength was laid upon the Amorites in our context to where it was heavy upon them.

Now, notice that, although these cities are in Dan, it is the house of Joseph which forces these people into slavery. This is another example of encroachment. It is subtle, like Judah's movement at the beginning of this chapter, but you will note there are two problems: (1) the individual tribes are supposed to be taking their own land from the residing Canaanites (or, Amorites); and, (2) they are not to place them into slavery, they are to eradicate them entirely. What we have is that some tribes are taking the area God gave them, but most are not; and very few are destroying the peoples of this area; they are co-existing with them.

So that we go with the context, we began with the relationship between Dan and the Amorites; then moved with this verse to the Amorites and the house of Joseph; and with the next verse, we will mention in general the boundaries of the Amorites—those who did not live in the Land of Promise.

In defense of Judah, at some point in time, Dan will abandon his territory and move northward. Judah's encroachment could have occurred after Dan left. Between vv. 34 and 35, we could reasonably insert Judges 17–18 where Dan moves northward and takes land from a peaceful people. This would leave his land open and controlled by Amorites. It is reasonable the one of the active, nearby tribes would then have some involvement with the land.

Judges 1:35c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore*	wâw consecutive	No Strong's # BDB #253

Judges 1:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
maç (מַס) [pronounced *mahç*]	*tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]*	Masculine singular noun	Strong's #4522 BDB #586

Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists *servile work, laborer* as its primary meaning.

Translation: ...so they became forced labor. Judah did take over some of Dan's territory and either extracted slave labor or tribute from the Amorites living there.

And a border of the Amorite[114] from an ascent of Akrabbim from the Sela [or, *jagged cliff*] and upward.

Judges 1:36

And the border of the Amorite [went] from the ascent of Akrabbim from the Sela [or, *jagged cliff*] and upward.

And the Amorite border went from the ascent of Akrabbim and from the jagged cliff and upward.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text   And a border of the Amorite from an ascent of Akrabbim from the Sela [or, *jagged cliff*] and upward.

Septuagint   And the border of the Amorite was from the going up of Acrabin, from the rock and upwards.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV   The old Amorite-Edomite border used to go from Sela through Scorpion Pass into the hill country.

The Message   The Amorite border extended from Scorpions' Pass and Sela upward.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   The territory of the Amorites extended from the Akrabbim Pass-from Selah northward.

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[114] The Greek reads *Edomite* rather than Amorite.

Literal, almost word-for-word, renderings:

ESV	And the border of the Amorites ran from the ascent of Akrabbim, from Sela and upward.
LTHB	And the border of the Amorites was from the ascent of Akrabbim, from the rock and upward.
Young's Updated LT	And the border of the Amorite is from the ascent of Akrabbim, from the rock and upward.

What is the gist of this verse? The Amorites had a specific piece of property carved out bordering the Land of Promise.

In some of the looser translations, you may observe some dramatic differences, and this is due partly to this verse seeming to come out of nowhere. We were talking about the Amorite in the territory of Dan; suddenly, we are considerably south of the territory of Dan in southern Judah. Apparently there is at least one LXX version which has the name *Edomite* here rather than *Amorite*. However, comparing Num. 14:41–45 to Deut. 1:19–20, 27, 44, the Amalekites and Canaanites spoken of in Num. 14 appear to be equivalent to the Amorites spoken of in Deut. 1. Many scholars see the Amorites as being a particular people, with extensive influence in the ancient world; but also recognize that their name is used generally to refer to indigenous population of the land (along with the name *Canaanite*).

What holds these verses together is, we are still speaking of the Amorite in the land. The writer has completed all he intends to with regards to the tribes of Israel and their conquests (or lack thereof) in the land; however, he last mentions the Amorites, and now he tells us just how extensive these Amorites are. We find them up in the territory of Dan, north of Judah; they are said to inhabit the hill country, which would possibly include Ephraim and definitely Judah (Deut. 1:19–20); and we find them in southern Judah (which is our passage). The idea is, they have control over some of the land of Dan; however, they are scattered throughout the land as far as south of Judah.

Judges 1:36a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
gᵉbûl (גְּבוּל) [pronounced *gᵉb-VOOL*]	*border, boundary, territory*	masculine singular construct	Strong's #1366 BDB #147
ʾĔmôrîy (אֱמֹרִי) [pronounced *eh-moh-REE*]	*mountaineer* (possibly); and is transliterated *Amorites*	gentilic adjective; with the definite article	Strong's #567 BDB #57
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
maʿălêh (מַעֲלֵה) [pronounced *mah-ğuh-LEH*]	*ascent, a trail or road going up; a higher place [summit, stage, platform]; an acclivity, a hill*	masculine singular construct	Strong's #4608 BDB #751
ʿAqᵉrâb (עַקְרָב) [pronounced *ahkᵉ-RAWᴮV*]	*scorpion; scourge, knotted whip*	masculine singular noun	Strong's #6137 BDB #785

Judges 1:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers

The Ascent of the Scorpion may refer to a particular place; i.e., this may be a proper name which is found nowhere else in Scripture.

Translation: And the border of the Amorite [went] from the ascent of Akrabbim... Keil and Delitzsch reasonably point out that this verse seems to come out of nowhere and is not really related to Dan and the Amorites. The Ascent of Akrabbim is in southeastern Judah even below the Dead Sea. This verse also, in order to try to connect it to the previous verse, has caused some expositors to place Sela elsewhere—much further north. What seems to solve these problems in part is that in the Greek (but not in my version of LXX), we do not have the *Amorite,* but we have the *Edomite*. This is properly the boundary between Edom and Israel. The verse still seems a bit out of place, even if this change were allowed; it is added as, *oh, yeah, by the way, these are where the Edomites were.*[115]

Judges 1:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's #4480* BDB #577
Çela´ (סֶלַע) [pronounced *SEH-lahǵ*]	*rock, [jagged] cliff, cleft, crag, stone;* transliterated *Sela*	Proper masculine noun with the definite article	Strong's #5553 BDB #701 (& #700)
Here, this appears to be used as a proper noun.			
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ma´ᵉlâh (מַעְלָה) [pronounced *mawǵᵉ-LAW*]	*higher, upwards, taller, higher [than]; farther; more, onward*	adverb with hê local	Strong's #4605 BDB #751

Translation: ...from the Sela [or, *jagged cliff*] and upward. In this verse we have the masculine singular noun sela´ (סֶלַע) [pronounced *SEH-lahǵ*], and it means *rock, cliff, jagged cliff, split, cleft, crag, stone*. Preceded by the definite article, it might refer to a place by this name; and this might just be a description which the Israelites would recognize, given the other boundaries. There are some who identify Sela with Petra; Sela would be the Semitic name for Petra, which is the capital of Edom. So, we are no longer dealing with the territory of Dan, but we have moved south-southeast of Judah. Barnes is pretty adamant about Sela = Petra, and says that is was so named *from the mass of precipitous rock which encloses the town, and out of which any of its building are excavated*.[116] Sela is mentioned in Isa. 16:1 in conjunction with a curse upon Moab (Edom is directly below the Dead Sea and Moab is northeast of it). This would give the Amorites a fairly large chunk of land (this would also be a reasonable thing to suppose). Sela is also mentioned in 2 Kings 14:7, where it is renamed Joktheel (it is also mentioned in Isa. 42:11). Israel came as a wave from the north, driving the inhabitants of southern Palestine further south. It would be foolish to suggest that each and every person remained in southern Palestine, waiting to be attacked by

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[115] See Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. II, pp. 191–192 for further theories on where Sela can be found, if not on the border of Edom.
[116] *Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 417.

Israel. Some would flee. What seems reasonable is that they would move south, but not too far into the desert. This would take them over a bit to the east. We are not given any details, but apparently, the Amorites took some Edomite country in the process.

> Keil and Delitzsch explain this verse and how it relates to previous verses: *In order to explain the supremacy of the Amorites in the territory of Dan, a short notice is added concerning their extension in the south of Palestine. "The territory of the Amorites was," i.e., extended (viz., at the time of the conquest of Canaan by the Israelites),* *"from the ascent of Akrabbim, from the rock onwards and farther up."* *Maaleh–Akrabbim (ascensus scorpiorum) was the sharply projecting line of cliffs which intersected the Ghor below the Dead Sea, and formed the southern boundary of the promised land (see at Num. 34:4 and Joshua 15:2–3).*[117]

Keil and Delitzsch later say that this is not the way a geographer would describe the borders of the Amorites; however, there is no reason to think of the writer as a geographer. He is simply naming two southern points as the border of the Amorites, which is in agreement with Deut. 1. The author is simply giving an idea as to how extensively scattered the Amorites are, even, apparently, in the land of Judah. Keil and Delitzsch also suggest that this gives a western and eastern border for the Amorites in the south; I don't know that I agree with that. It seems more like this simply references an area where they had a strong foothold and that their influence extended further north from there. Maybe part of the reason of including this final line is, despite Judah's early success, there were still portions of Judah which were not conquered.

This is a very telling and very sad verse: we have been given the border of the various tribes in Israel. Now the Amorite, which Israel was supposed to force out of the land, has official borders. The ascent of Akrabbim runs between Israel and Edom, southeast of the Dead Sea and is mentioned in Num. 34:4 and Joshua 15:3. It is *the sharply projecting line of cliffs which intersects the Ghor below the Dead Sea, and forms the southern boundary of the promised land*.[118] It is actually right on the border of Judah and is herein stated as the southern border of the Amorite. This means that the Amorites had a strong foothold in southeastern Palestine, between Judah and Edom. Akrabbim means *scorpions,* by the way, and the area apparently abounds in them.

In general, Israel had been unsuccessful taking the land after their initial invasion of Canaan. The NIV Study Bible lays out five reasons for us.[119]

Why Israel was Generally Unsuccessful in Canaan

1. The Canaanites had superior weapons; specifically, their iron chariots (Joshua 17:17 Judges 1:19 4:3, 13).
2. Israel disobeyed God continually by making treaties with God's enemies in the land and by tolerating their presence (Judges 1:24–35 2:1–3).
3. Israel transgressed against the covenant which God made with their fathers (Judges 2:20–21).
4. God allowed some pressure from the indigenous population to test the people of Israel, to see if His people would be faithful to Him (Judges 2:22–23 3:4).
5. God was allowing His people to build up their skills in war, which was absolutely necessary over the next several hundred years (Judges 3:1–2).

The NIV Study Bible here takes what we have in this chapter and looks ahead as well to make its point.

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

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[117] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Judges 1:36.
[118] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 191.
[119] This was taken primarily from *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 327.

You would do well to realize that there are several tribes missing in this general castigation of Israel for not taking the land which God had given them. The names of Reuben and Gad are not found in this chapter. The half tribe of Manasseh—the half tribe which was on the east side of the Jordan, is also not mentioned. In fact, for all intents and purposes, these tribes are missing altogether from this book (the exception being the very end of Judges 19, which occurred early on during the period of the Judges). It appears as though these tribes did expand their borders, although that information is not recorded here but in 1Chron. 5.

> McGee: *This is the Promised Land—God has given it to them! Yet not one tribe, apparently, was able to possess the land that God had given to it. How tragic!* [120]

Given what we know about the location of some cities and who controlled which city, it is important to note that the ancient peoples of that day tended not to own large blocks of contiguous real estate, but rather cities, which may or may not be near one another. Philistine attacks against Israel tended to be right through the middle of Israel, and they tended to capture individual cities (e.g., Beth-shan) rather than huge tracts of land. Certainly, at various times, the Philistines controlled tracts of land, as did Israel; but there were also times when the Philistines might hold several cities which were right in the middle of Ephraim. Don't forget that God chose to leave the heathen in several sections of Israel to discipline the Israelites (Judges 1:27–36 2:3, 19–23). What this means is, you may look on this map or that and see that Manasseh covered this specific range of contiguous land, and that God awarded them a specific set of cities; however, dotted throughout Manasseh would be cities which were controlled by various groups of Canaanites (e.g., Beth-shan, Taanach, Dor—Judges 1:27).

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Judges 1	
A Reasonably Literal Translation	**A Reasonably Literal Paraphrase**
And so it was after the death of Joshua:	And so it came to pass after the death of Joshua:
Judah and Simeon Begin to Eradicate the Heathen from their Cities	
And so the sons of Israel inquired by Yᵉhowah, saying, "Who will go up for us against the Canaanite; the first to fight against him?" And Yᵉhowah said, "Judah will go up. Behold, I have given the land into his hand."	And the sons of Israel inquired of Jehovah, "Who will first go up for us against the Canaanites and fight against them?" So Jehovah answered, "The tribe of Judah will go up. Observe that I have given the land into their hand."
Judah said to Simeon, his brother, "Come up together with me into my allocation and we will fight against the Canaanite, then I will go together with you into your allocation." So Simeon went together with him. And so Judah went up and Yᵉhowah gave the Canaanite and the Perizzite into their hand. They struck them [down] in Bezek—ten thousand men.	So Judah said to Simeon, his brother, "Come and join me in my allocation and together, we will fight against the Canaanites who are there. Afterward, I will go with you into your allocation to do the same." Simeon, therefore, went with Judah. So Judah went up into battle and Jehovah gave the Canaanites and the Perizzites into their hand and they killed ten thousand men at Bezek.

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[120] J. Vernon McGee, *Joshua Judges,* ©1976 by Thru the Bible Books; p. 120.

A Complete Translation of Judges 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They found Adoni-bezek in Bezek and they fought against him. They struck [down] the Canaanite and the Perizzite. And Adoni-bezek fled, but they pursued after him, seized him and cut off the thumbs of his hands and his big toes. Adoni-bezek said, "Seventy kings—thumbs of their hands and big toes received cutting off—they were picking up under my table. As I have done, so God has repaid me." Then they brought him to Jerusalem and he died there.	They also found Adoni-bezek [or, lord of Bezek] in Bezek and fought against him and struck [down] the Canaanites and the Perizzites. However, Adoni-bezek escaped, but they pursued him, and finally seized him and cut off his thumbs and his big toes. Then Adoni-bezek confessed, "At my command, seven kings had their thumbs and big toes cut off. Then they were assigned to pick up after me. As I have done, so has God repaid me." Then they brought him to Jerusalem and he died there.
And the sons of Judah fought against Jerusalem and took her and struck her by the mouth of the sword and the city they gave [it] over into the fire. And afterward the sons of Judah went down to fight against the Canaanite inhabiting the hill country and in the Negev and in the lowland [or, *the Shephelah*]. And then Judah went to the Canaanite, the dwellers in Hebron—and the name of Hebron [was] formerly Kiriath-arba—and they struck down Sheshai, Ahiman and Talmai.	Also, the sons of Judah made war against Jerusalem and took it and struck it by the edge of the sword, and set fire to the city. And then the sons of Judah went south to fight against the population of Canaanites who lived in the hill country, in the Negev and in the lowland. Then Judah went to the Canaanite inhabitants of Hebron (formerly known as Kiriath-arba), and defeated Sheshai, Ahiman and Talmai.

Caleb's Territory

And so he went from there to the inhabitants of Debir (and the name of Debir [was] formerly Kiriath-sepher). And Caleb said, "Whoever strikes down Kiriath-sepher and captures it, I will given to him Achsah, my daughter, to wife." So Othniel ben Kenaz, the brother of Caleb, the younger from him, took it. Therefore, he gave to him Achsah, his daughter, to wife. And it was when she was coming that she persuaded him to ask from her father the field. She got off from the donkey and Caleb said to her, "What to you?" And she said to him, "Give to me a blessing because you have given me a land of the Negev. Also [lit., *and*] give to me springs of waters." So, Caleb gave to her springs of the upper and springs of the lower.	And Judah had gone from there to the inhabitants of Debir (the name of Debir was also Kiriath-sepher). Caleb said, "Whoever attacks Kiriath-sepher and captures it, I will give to him Achsah, my daughter, as his wife." So Othniel, son of Kenaz, the younger brother of Caleb, took it. Therefore, Caleb gave him Achsah, his daughter, to wife. And it came to pass when she came to Joshua, that she had persuaded Othniel to ask for a particular field from her father. As soon as she got off her donkey, Caleb said to her, "What can I do for you?" Then she answered him, "Give me a blessing, because you have given me land which might as well be a desert. Therefore, give to me springs of waters." And, so, Caleb gave to her the upper springs and the lower springs.

The Descendants of Moses' Father-in-Law

And sons of the Kenite, the father-in-law of Moses went up from a city of the palms with sons of Judah to the wilderness of Judah which [is] in [the] Negev, in Arad. They went and they lived with the people.	And the descendants of the Kenite, the father-in-law of Moses went up from a city of the palms with sons of Judah to the wilderness of Judah which is in the Negev, in Arad [or, south of Arad]. They went and they lived with the people.

Judah and Simeon Conquer Zephath (Hormah)

A Complete Translation of Judges 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And so Judah and his brother Simeon went and struck down the Canaanite inhabiting Zephath and they completely destroyed it; therefore, one called the name of the city Hormah.	Then Judah and Simeon went and defeated the Canaanites which lived in Zephath, completely destroying the city; they therefore called the city *Hormah*.

What Judah Did not Conquer

However [lit., *and so*], Judah did [not] take Gaza and her boundaries, Ashkelon and her boundaries, and Ekron and her boundaries, [and Azotus and her boundaries]. So Y^ehowah was with Judah, so he [or, *He*] possessed the hill country, but he did not dispossess the inhabitants of the plain because [of] their chariots of iron. Furthermore, they gave Hebron to Caleb, as which Moses said; because [lit., *and so*] he dispossessed three sons of Anak from there.	However, Judah did [not] capture Gaza, Ashkelon and Ekron [and Azotus] as well as their surrounding territories. So Jehovah was with Judah, who was therefore able to possess the hill country; however, Judah was unable to dispossess the inhabitants of the plain because they had iron chariots. Furthermore, Hebron was given to Caleb, as per the instructions of Moses, because Caleb dispossessed the three tribes of Anak from there.

Benjamin's Failure

And the sons of Benjamin did not dispossess the Jebusite living in Jerusalem; so the Jebusite lives with the sons of Benjamin in Jerusalem to this day.	And the sons of Benjamin did not dispossess the Jebusites from Jerusalem; so the Jebusites lived among the Benjamites in Jerusalem to this day.

Ephraim and Manasseh

The house of Joseph went up—even they— [to] Bethel, and Y^ehowah was with them. So the house of Joseph reconnoitered in Bethel (and the name of the city [was] formerly Luz). Then the watchers saw a man coming out from the city and they said to him, "Show us, please, an entrance of the city and we will deal with you [with] grace." So he showed them the entrance of the city and they struck the city by the mouth of the sword. And the man and all his family they sent away. And so the man went [into] the land of the Hittite. Then he built a city and called her name Luz—which [is] its name to this day.	The house of Joseph went up against Bethel, and Jehovah was also with them. Then the house of Joseph spied out Bethel (which was formerly known as Luz). When the watches saw a man coming out of the city, they said to him, "Please show us an entry-way into the city and we will promise to deal with you in grace." So he showed them the entrance to the city and they struck the city by the edge of the sword. The man and all his family, they sent away. Then the man moved to the land of the Hittites. There he built a city and called it Luz, which is its name to this day.
However, [lit., *and*] Manasseh did not dispossess Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages. Therefore, the Canaanite willingly chose to dwell in this land. And Israel became strong and made the Canaanite into forced labor [or, *tribute*] and he did not completely dispossess them. And Ephraim did not dispossess the Canaanite dwelling in Gezer; therefore, the Canaanite dwelt in his midst in Gezer.	And Manasseh did not dispossess Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages. Therefore, the Canaanite persisted living in their land. So Israel became strong and forced the Canaanites into slavery to them; however, Israel did not completely dispossess them. And Ephraim did not drive out the Canaanites who lived in Gezer; as a result, the Canaanites live in the midst of Ephraim in Gezer.

The Failure of the Other Tribes

A Complete Translation of Judges 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Zebulun did not dispossess those inhabiting Kitron nor those inhabiting Nahalol; so the Canaanite lived in his midst and they were for forced labor.	Zebulun did not drive out those who inhabited Kitron or Nahalol; therefore, the Canaanites lived among them as well, and were employed as slave labor.
Asher did not dispossess [those] inhabiting Acco or [those] inhabiting Sidon or Ahlab or Achzib or Helbah or Aphik or Rehob. Therefore [lit., *and*] the Asherite dwelt in a midst of the Canaanite, those inhabiting the land, for he did not dispossess him.	And Asher did not dispossess those inhabiting Acco, Sidon, Ahlab, Achzib, Helbah, Aphik or Rehob. Therefore, the Asherites lived in the midst of the Canaanites who inhabited the land, for they did not dispossess the Canaanites.
Naphtali did not dispossess the inhabitants of Beth-shemesh or the inhabitants of Beth-anath; so he dwelt in the midst of the Canaanite inhabitants of the land. The inhabitants of Beth-shemesh and the inhabitants of Beth-anath became forced labor to them.	Naphtali failed to dispossess the inhabitants of Beth-shemesh and of Beth-anath, so that the tribe of Naphtali lived in the midst of the Canaanite inhabitants of the land. Therefore, the inhabitants of Beth-shemesh and of Beth-anath were placed into slave labor.
Also, the Amorite pressed sons of Dan [against] the hill country, for they did not allow them to come down to the plain. So the Amorite willingly chose to dwell in Har-heres, in Aijalon, and in Shaalbim; and the hand of the house of Joseph rested heavily [upon them] so they became forced labor. And the border of the Amorite [went] from the ascent of Akrabbim from the Sela [or, *jagged cliff*] and upward.	Also, the Amorites held Dan to the hill country, not allowing them to come down into the plain. The Amorite continued to dwell in Har-heres (or, Ir-shemesh), Aijalon and Shaalbim; and the house of Joseph pressed them into slavery. And the Amorite border went from the ascent of Akrabbim and from the jagged cliff and upward.