Judges 1

Vocabulary:
Judges 1:1-2 <u>Now it came about</u> after the death of <u>Joshua</u> that <u>the sons of Israel inquired of the LORD</u>, saying, "<u>Who shall go up first for us</u> against <u>the Canaanites, to fight against them?</u>" ² And <u>the LORD</u> said, "<u>Judah shall go up;</u> <u>behold, I have given the land into his hand</u>."

1) "Now it came about": the verb, היה, hayah, "Now it came about." The verb introduces the narrative of Judges.
2) "Joshua": prop noun, יְהוֹשֻׁעַ Yehoshua, "Joshua."
3) "The sons of Israel inquired of the LORD": the verb, שָׁאַל, shaal, "they asked, inquired, consulted" + noun, בֵּן, ben, + prop noun, יִשְׂרָאֵל, Yisrael, "the sons of Israel" + prep, בְּ, + prop noun, יהוה, YHWH, "of, with YHWH." Translate "the sons of Israel inquired of YHWH."
4) "Who shall go up first for us": interog. pron., מִי, mi, + noun, עָלָה, alah, + prep w/1cp suff, לְ, "Who will go up for us." Translate "Who will go up for us."
5) "The Canaanites": prop. noun w/da, כְּנַעֲנִי, Kenaani, "the Canaanites."
6) "To fight against them?": prep, בְּ, + noun w/da, תְּחִלָּה, techillah, "in the beginning, at first" + prep, לְ, + inftv., לָחַם, lacham, "to fight" + prep w/3ms suff, בְּ, "with them?" Translate "at first to fight with them?"
7) "The Lord": prop noun, יהוה, YHWH, "YHWH." Translate "YHWH."
8) "Judah shall go up": prop noun, יְהוּדָה Yehudah, + verb, עָלָה, alah, "Judah shall go up."
9) "Behold, I have given the land into his hand": interj., הִנֵּה, hinneh, "Behold" + verb, נָתַן, nathan, "I have given" + mdo, אֵת + noun w/da, אֶרֶץ, erets + prep, בְּ, + noun w/3ms suff, יָד, yad, "the land into his hand."

Revised translation:
Judges 1:1-2 Now it came about after the death of Joshua that the sons of Israel inquired of YHWH, saying, "Who shall go up for us against the Canaanites, at first to fight with them?" ² And YHWH said, "Judah shall go up; behold, I have given the land into his hand."

Judges 1:1-2 Now it came about after the death of Joshua that the sons of Israel inquired of YHWH, saying, "Who shall go up for us against the Canaanites, at first to fight with them?" ² And YHWH said, "Judah shall go up; behold, I have given the land into his hand."

Analysis vv. 1-2:

1) The book of Judges opens with a reference to the death of Joshua.
    a) In biblical history Joshua was appointed as the successor to Moses as the leader of Israel (Num. 27:12-23, Deut. 31:1-8, Josh 1:1-5).
    b) He began his role of leader at the beginning of the military campaign in Canaan, ca. 1405 B.C.
    c) As the leader of Israel, he was enjoined by God to conquer and destroy the pagan inhabitants of the land (cf. Deut. 6:1, 18-19, 7:1-2, 20:16-18).
2) Prior to his death, Joshua had gathered the elders and heads of the people and exhorted them to continue the conquest of the land and to maintain their spiritual integrity to God (Josh 23:1ff).
3) Now without Joshua, the leaders of the tribes of Israel sought God's counsel before conducting further military action.
4) Certainly this was a wise course of action. It demonstrated, at least at this point, that the leaders were giving some heed to Joshua's exhortation.
5) A reasonable question arises, how did this group of tribal leaders consult with God about their circumstances?
6) More than likely the leaders approached the priest to petition God on their behalf (e.g. Phinehas, the son of Eleazar, Judges 20:27 cf. Num. 27:21).
7) The leaders wanted to know which tribe would lead the assault on the Canaanites, the inhabitants of the land.
    a) The term Canaanite refers to the descendants of Canaan, the 4ᵗʰ son of Ham (Gen 10:6).
    b) They comprised various tribes throughout the land (Gen. 10:15-19, 1 Chron. 1:13-16).
8) After the petition, God responds and gives the order that the tribe of Judah shall take the lead in the attack.
9) Why Judah? The tribe of Judah had been tabbed to lead the nation (Gen. 49:8-10, cf. Num. 2:9, Judges 20:18).
10) It is unclear from v. 2, whether the directive from God, presumably communicated to the priest, was an audible revelation, a dream, a vision, or was obtained through the Urim and Thummim (cf. **Numbers 27:21** "Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his command they shall go out and at his command they shall come in, *both* he and the sons of Israel with him, even all the congregation.").

11) Not only is Judah going to lead, but God forcefully interjects with a guarantee of victory for the tribe.
12) Although the tribe didn't have possession of their allotment, God indicates He had already "given" it into their hand ("Behold, I **have given**…").
13) Judah's victory and possession of their land had been guaranteed by God even before the beginning of the campaign!

Vocabulary:
Judges 1:3 Then Judah said to Simeon his brother, "Come up with me into the territory allotted me, that we may fight against the Canaanites; and I in turn will go with you into the territory allotted you." So Simeon went with him.

Judges 1:3 Then Judah said to Simeon his brother,(wc + wyiq3ms [seq.], rma', amar, + prop noun, hdWhy> Yehudah, "Then Judah said" + prep, l, + prop noun, !A[mvi Shimon, "to Simeon" + msn 3ms suff [ante: Judah], xa' ach, "his brother") **"Come up with me into the territory allotted me** (Qiptv, hl[, alah, "Come up" + prep w/1cs suff, ta, eth, "with me" + prep, B, + msn 1cs suff, lrAG, goral, "into my allotment")**, that we may fight against the Canaanites** (wcj. + Niph ipf 1cp cohort., ~xl', lacham, "And we will fight" + prep, B, + prop noun w/da, ynI[hK, Kenaani, "with the Canaanites")**; and I in turn will go with you into the territory allotted you.**(wc + wyiq1cs [seq], %lh', halak, + conj, ~G, gam, + pron 1cs [emph], ynIa] ani, "And I myself likewise will go" + prep w/2ms suff [ante: Simeon], ta, eth, "with you" + prep, B, + msn 2ms suff [ante: Simeon], lrAG, goral, "into your allotment")**" So Simeon went with him.**(wc + wyiq3ms [seq/conc], %lh', halak, + prep w/3ms suff [ante: Judah], ta, eth,+ prop noun, !A[mvi Shimon, "so Simeon went with him").

Revised translation: no revisions.

Judges 1:3 Then Judah said to Simeon his brother, "Come up with me into the territory allotted me, that we may fight against the Canaanites; and I in turn will go with you into the territory allotted you." So Simeon went with him.

Analysis of v. 3:

1) Following the directive to lead the renewed campaign in Canaan, the tribe of Judah seeks the assistance of Simeon.
2) The request for cooperation to fight the Canaanites doesn't necessarily imply that Judah was weak.
3) It is evident that going into battle with the God on your side even with inferior numbers is not a handicap (e.g. Gideon, Judges 7:8ff.).
4) Moreover, God had just declared that Judah's allotment was guaranteed so they didn't need help.
5) Instead it is probable that Judah sought an alliance because Simeon's allotment was **in the midst** of the territory allotted to them (Josh. 19:1, 9).
6) They had mutual enemies in the region.
7) Hence a military alliance would seem to be logical and mutually beneficial.
8) The wording, "I in turn will go" is literally "I myself likewise will go."
9) This literal translation emphasizes Judah's intent to reciprocate Simeon's assistance.
10) The author tersely indicates that Simeon agreed to the terms of the alliance and joined forces with Judah ("So Simeon went with him").

Judges 1:4-5 And Judah went up, and the LORD gave the Canaanites and the Perizzites into their hands; and they defeated ten thousand men at Bezek. ⁵ And they found Adoni-bezek in Bezek and fought against him and they defeated the Canaanites and the Perizzites.

Judges 1:4-5 And Judah went up, (wc + wyqi3ms [seq.], hl[, alah, + prop noun, hdWhy> Yehudah, "Then Judah went up") **and the LORD gave the Canaanites and the Perizzites into their hands;** (wc + wyiq3ms, !tn, nathan, + prop noun, hwhy, YHWH, "And YHWH gave" + mdo, tae + prop noun w/da, ynl[hK, Kenaani, + wcj. + prop noun w/da, yZrP, Perizzi, "the Canaanites and the Perizzites" + prep, B, + fsn 3mp suff [ante: Judah & Simeon], dy", yad, "into their hand") **and they defeated ten thousand men at Bezek.** (wc + Hiph ipf 3mp w/3mp suff. [ante: Can. & Periz.], hkn, nakah, "And they defeated, struck dead" + prep, B, + prop noun, qzB, Bezeq, "in Bezeq" + fsadj, hr'f'[], asarah, + mp adj, @la, eleph, + msn, vyai, ish, "ten thousand men") ⁵ **And they found Adoni-bezek in Bezek** (wc + wyiq3mp [suppl./ante: J. & S.], acm', matsa, + mdo, tae + prop noun, qzb-ynda] Adoni-bezeq, "And they found Adoni-bezeq") **and fought against him** (wc + Niph ipf 3mp [seq.], ~xl', lacham, + prep w/3ms suff. [ante: Adoni-bezeq], B, "And they fought with him") **and they defeated the Canaanites and the Perizzites.** (wc + Hiph ipf 3mp w/3mp suff. [redundant/ante: Can. & Periz.], hkn, nakah, "And they defeated, struck dead" + mdo, tae + prop noun w/da, ynl[hK, Kenaani, + wcj. + mdo, tae prop noun w/da, yZrP, Perizzi, "the Canaanites and the Perizzites").

Revised translation:
Judges 1:4-5 And Judah went up, and YHWH gave the Canaanites and the Perizzites into their hands; and they defeated ten thousand men at Bezek. ⁵ And they found Adoni-bezek in Bezek and fought against him and they defeated the Canaanites and the Perizzites.

Judges 1

Judges 1:4-5 And Judah went up, and YHWH gave the Canaanites and the Perizzites into their hands; and they defeated ten thousand men at Bezek. [5] And they found Adoni-bezek in Bezek and fought against him and they defeated the Canaanites and the Perizzites.

Analysis of vv. 4-5:

1) Judah embarked on the campaign to secure their land.
2) The exact location from which they commenced their expedition is uncertain.
3) Although no explicit mention is made of Simeon, the tribe accompanied Judah per their agreement in v. 3 (cf. Judges 1:17).
4) Both Judah and Simeon are included in the plural verbs, "they defeated…", "they found…" etc.
5) The author indicates that God enabled Judah (and Simeon) to achieve a great victory over the Canaanites and Perizzites at place named Bezek.
   a) The precise distinction between the Canaanites and Perizzites is unclear.
   b) The Perizzites are frequently associated with the Canaanites (Gen 13:7, 34:30, Ex. 3:8, 23:23).
6) We see God is faithful to uphold His promise in v. 2, "behold, I have given the land into his hand."
7) The precise location of Bezek is difficult to determine.
   a) The location is mention only occurs 2x.
   b) According King Sail mustered his troops at Bezek prior to his victory over the Ammonites (1 Sam. 11:8).
   c) Based on the context in 1 Samuel, the likely location of Bezek is between Gibeah of Saul and Jabesh-gilead. Also, it was within a day's journey to Jabesh-gilead (1 Sam. 11:4-9).
8) At Bezek, Judah "defeated ten thousand men."
9) The verb "defeated" (הכה, nakah) may be literally translated "struck dead."
10) The ten thousand Canaanite and Perizzite soldiers were not merely beaten and allowed to leave the field of battle. Rather the ten thousand men were killed in battle.
11) In the battle of Bezek, special note is made of the encounter with Adoni-bezek.
    a) Adoni-bezek means "lord of Bezek" which was his official title.
    b) He is presumably the commander of the forces which opposed Judah and Simeon.
    c) His proper name is not revealed in Scripture.
12) Judah and Simeon fought against him and subsequently defeated him.
13) At some point during the principle engagement, Adoni-bezek escaped and fled the field.

Vocabulary:

Judges 1:6-7 But Adoni-bezek fled; and they pursued him and caught him and cut off his thumbs and big toes. ⁷ And Adoni-bezek said, "Seventy kings with their thumbs and their big toes cut off used to gather up *scraps* under my table; as I have done, so God has repaid me." So they brought him to Jerusalem and he died there.

Judges 1:6-7 But Adoni-bezek fled (wc + wyiq 3ms [seq], סWh, nus, + prop noun, qzb-ynda] Adoni-bezeq, "But Adoni-bezek fled")**; and they pursued him and caught him and cut off his thumbs and big toes** (wc + wyiq3mp [ante: Judah & Simeon, seq], @dr', radaph, + adv w/3ms suff [ante: Adoni-bezek], rxa; achar, "and they pursued after him" + wc + wyiq3mp [ante: Judah & Simeon, seq], zxa', achaz, + mdo w/3ms suff [ante: Adoni-bezek], tae "and they took hold of, caught, seized him" + wc + Piel ipf 3mp [seq], #cq', qatsats, "And they cut off, chopped off" + mdo, ta, + mpn cons, !hBo bohen + fdn w/3ms suff [ante A-b.], dy", yad, + wcj. + fdn w/3ms suff, lgr, "the thumbs of his hands and [the big toes of] his feet "). ⁷ **And Adoni-bezek said** (wc + wyiq3ms [supplemental], rma, amar, + prop noun, qzb-ynda] Adoni-bezeq, "And Adoni-bezek said")**, "Seventy kings** (mpadj, ~y[bvi shibim, + mpn, %lm, melek, "Seventy kings") **with their thumbs and their big toes cut off used to gather up *scraps* under my table; as I have done, so God has repaid me.** (mpn cons, !hBo bohen + fdn w/3mp suff [ante: seventy kings], dy", yad, + wcj. + fdn w/3mp suff, lgr, "the thumbs of their hands and [the big toes of] their feet " + Pual mp part, #cq', qatsats, + Qpft 3cp, hyh, hayah, "[they] were cut off" + Piel mp part [dur.], jql', laqat, "gathered [scraps of food]" + prep,, tx;T; tachath, + msn w/1cs suff [ante: A-b.], !xlvu shulchan, + "under my table" + prep, K, + rel pron [causal], rva] esher, + Qpft 1cs, hf[, asah, "because of what I have done" + adv, !Ke ken, + Piel pft 3ms, ~lv', shalem, + prep w/1cs suff [ante: A-b.], l, + mpn abs, ~yhila/ elohim, "so God has repaid me")**" So they brought him to Jerusalem and he died there.** (wc + Hiph ipf 3mp w/3ms suff [seq/concl], aAB, bo + prop noun, ~lvWry> Yerushalayim, "So they brough him to Jerusalem" + wc + wyiq3ms [s:A-b./concl.], tWm, muth, + adv., ~v', sham. "and he died there.")

Revised translation:

Judges 1:6-7 But Adoni-bezek fled; and they pursued him and caught him and cut off his thumbs and big toes. ⁷ And Adoni-bezek said, "Seventy kings with their thumbs and their big toes cut off used to gather up *scraps* under my table; because of what I have done, so God has repaid me." So they brought him to Jerusalem and he died there.

Judges 1

Judges 1:6-7 But Adoni-bezek fled; and they pursued him and caught him and cut off his thumbs and big toes. [7] And Adoni-bezek said, "Seventy kings with their thumbs and their big toes cut off used to gather up *scraps* under my table; because of what I have done, so God has repaid me." So they brought him to Jerusalem and he died there.

Analysis of vv. 6-7:

1) Adoni-bezek fled the field of battle with Judah and Simeon in hot pursuit.
2) The term "fled" (סוֹנ, nus) denotes rapid movement away from something or someone.
3) Typically the term connotes escape from real or imagined danger.
4) Clearly in our context the danger was very real (cf. Sisera, Judges 4:15).
5) Eventually Adoni-bezek was overtaken and seized as a prisoner.
6) Once captured, his thumbs and big toes were chopped off.
7) This extreme measure ensured that in the future he would be unable to take up arms against Israel. He was permanently incapacitated as a warrior.
8) In a candid admission, Adoni-bezek indicated that he had similarly severed the thumbs and big toes of seventy kings.
9) Consequently these kings were reduced to being paupers.
10) Gathering up scraps under the table, like dogs, is a figurative portrayal of the most shameful treatment and humiliation inflicted upon them (cf. Matt. 15:27).
11) Adoni-bezek considered his own punishment as just because of what he had done to these kings.
12) He characterizes his punishment as divine retribution when he states, "God has repaid me."
13) Our verse provides a good illustration of lex talionis, a law of equal and direct retribution (Ex. 21:24).
14) The author of Judges succinctly states that Adoni-bezek was brought to Jerusalem and died there.
15) The time of his death is not specified only the location, Jerusalem.

Vocabulary:

Judges 1:8 Then the sons of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire.

Judges 1:8 Then the sons of Judah fought against Jerusalem (wc + Niph ipf 3mp [seq], ~x'l , lacham, + mpn cons, !B, ben + prop noun, hd'Why> Yehudah, "Then the sons of Judah fought" + prep, B, + prop noun, ~yl;v'Wry> Yerushalayim, "with Jerusalem) **and captured it and struck it with the edge of the sword and set the city on fire** (wc + wyiq3mp [s= sons of J.; seq], dk;l', lakad, + mdo w/3fs suff [ante: Jer.], ta, "and captured it" + wc + Hiph ipf 3mp w/3fs suff [s=J./ante: Jer.], hk'n" nakah, "And struck it" + prep [mode, manner], l, + msn cons, hP, + fsn, brx, chereb, "with the mouth or edge of the sword" + wcj + mdo, ta, + fsn w/da, ry[i "the city" + Piel pft 3cp [ante: sons of J.], xl'v', shalach, + prep, B, + csn w/da, vae "on [the] fire"**).**

Revised translation: no revisions

Judges 1

Judges 1:8 Then the sons of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire.

Analysis of v. 8:

1) After the defeat of Adoni-bezek, Judah (& Simeon) attacked the inhabitants of Jerusalem and succeeded in capturing the city. At which point the inhabitants were shown no quarter.
2) Judah summarily struck the inhabitants with the edge of the sword (i.e. killed).
3) Afterwards they set the city on fire.
4) Our verse ostensibly details the capture and destruction of the **entire** city of Jerusalem by Judah.
5) However when one compares v. 8 with other contexts in Scripture, one encounters some complications.
   a) The book of Joshua indicates that the tribe of Judah didn't drive out all the inhabitants of Jerusalem (Josh. 15:63).
   b) Therefore the successful attack was either a temporary or partial capture.
      i) Later in the book of Judges a distinction is made between Ahimelech's capture and razing of Shechem and his conquest of the tower of Shechem (Judges 9:45-49, cf also the city of Thebez, Judges 9:50-52).
      ii) The Jebusites were not completely dispossessed of the city.
      iii) In relation to our verse, the capture and destruction of Jerusalem and the killing of its residents doesn't equate to its **complete** subjugation or the killing of **every** citizen.
   c) To add further complexity, Judges 1:21 indicates that the tribe of Benjamin, **not Judah**, failed to drive out the Jebusites who lived in Jerusalem.
      i) Judges 1:21 is nearly identical to Joshua 15:63 except for the substitution of Benjamin for Judah (**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 in Jerusalem to this day. Cf. **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.).
      ii) Jerusalem properly belonged to Benjamin but the city was on the border of Judah's territory (Josh. 15:8, 18:16, 28).
   d) A basic explanation regarding the control of Jerusalem:
      i) After the capture of Jerusalem, Judah moved south to fight other Canaanites (cf. v. 9).
      ii) Following Judah's departure, the Jebusites reoccupied the city and rebuilt it.
      iii) At some later date Benjamin attacked the city but, like Judah, didn't drive out the Jebusites.

iv) As a consequence both tribes lived side by side with the pagan Jebusites in Jerusalem and its environs.

v) Eventually the constant association was disastrous for the Jews.

vi) Later during the period of the Judges, Jerusalem was even considered a foreign city, firmly in Canaanite control (Judges 19:10-12).

e) The city of Jerusalem was not **completely subjugated** until much later during the reign of King David (ca. 1002 B.C., 2 Sam. 5:6-9, 1 Chron. 11:4-5).

Vocabulary:
Judges 1:9-10 And afterward the sons of Judah went down to fight against the Canaanites living in the hill country and in the Negev and in the lowland. ¹⁰ So Judah went against the Canaanites who lived in Hebron (now the name of Hebron formerly *was* Kiriath-arba); and they struck Sheshai and Ahiman and Talmai.

Judges 1:9-10 And afterward the sons of Judah went down to fight against the Canaanites living in the hill country and in the Negev and in the lowland (wcj. + adv., rxa; achar, "And afterward" + Qpft 3cp, dry" yarad, + mpn cons, !Be ben + prop noun, hdWhy> Yehudah, "the sons of Judah went down" + prep, l, + Niph intv [purpose], ~xl' lacham, + prep, B, + prop noun w/da, ynl[]hK, Kenaani, "to fight with the Canaanites" + Q part ms abs [cont.], bvy" yashab, + msn w/da, rh; har, "living in the hill country" + wcj. + prop noun w/da, bgN< Negeb, "and the Negev" + wcj. + fsn w/da, hl pv, shephelah, "and in the lowland, low country")**.** ¹⁰ **So Judah went against the Canaanites who lived in Hebron** (wc + wyiq 3ms [spec.], %l h; halak + prop noun, hdWhy> Yehudah, "So Judah went" + prep, la, el + prop noun w/da, ynl[]hK, Kenaani, "against the Canaanites" + Qpart ms w/da [relative], bvy" yashab, + prep, B, + prop noun, !Arbx, Chebron, "the ones who were living in Hebron") **(now the name of Hebron formerly *was* Kiriath-arba**[wcj + msn cons, ~ve shem, + prop noun, !Arbx, Chebron, "Now the name of Hebron" + prep, l, + mpn abs, hnP' paneh, + prop noun, [Bra; tyriq Qiryath Arba, "before was Kiriath-Arba"])**; and they struck Sheshai and Ahiman and Talmai** (wc + Hiphipf 3mp, hkh" nakah, "And they struck" + mdo, tae + prop noun, yvve Sheshay, + wcj + mdo, tae + prop noun, !myxia] Achiman, + wcj + mdo, tae + prop noun, yml.T; Talmay, "Sheshai and Ahiman and Talmai")**.**

Revised translation: no revisions

Judges 1:9-10 And afterward the sons of Judah went down to fight against the Canaanites living in the hill country and in the Negev and in the lowland. [10] So Judah went against the Canaanites who lived in Hebron (now the name of Hebron formerly *was* Kiriath-arba); and they struck Sheshai and Ahiman and Talmai.

Analysis of vv. 9-10:

1) From Jerusalem, Judah (and Simeon) went southward in order to fight the Canaanites.
2) The author specifically refers to three geographical areas in southern Palestine: the hill country, the Negev, and the lowland.
   a) The "hill country" is the central mountainous region extending south to Hebron and Arad.
      i) The area is commonly referred to as the Hill Country of Judah (Josh. 20:7).
      ii) The average height is 2000-3000 feet.
   b) The "Negev" is a large arid region south of the hill country of Judah.
      i) During the wilderness wandering following the Exodus, the Jews were repulsed by the Amalekites in this region (Num. 14:44-45, Deut.1:44).
      ii) During the Monarchy, the Negev was inhabited by various peoples (1 Sam. 27:10, 30:14).
   c) The lowland, also known as the Shephelah, is the region between the Hill Country of Judah and the coastal plain.
      i) The average height for the Shephelah is 500-800 feet, with a maximum height of 1500 feet.
      ii) The region is approx. 27 miles long and 10 miles wide.
      iii) It is intersected by several strategic valleys that lead from the coastal plain to the Hill Country of Judah. Some prominent valleys include:
         (1) The valley of Aijalon where Joshua fought the battle when the sun stood still (Josh. 10:12).
         (2) The valley of Elah where David defeated Goliath (1 Sam. 21:9).
3) In v. 10 the author goes back to detail the battle for Hebron, the most prominent city in the southern hill country.
   a) Hebron is approx. 19 miles south of Jerusalem and has the highest elevation of any city in Judah (3000 feet).
   b) The town was a residence for Abraham (Gen. 13:18).
   c) It was David's first capital prior to his move to Jerusalem (2 Sam. 5:1-5).
4) The fortified city and the size of its inhabitants had disheartened the spies sent out by Moses to spy out Canaan (Num.13:22-33).
5) The inhabitants of Hebron were known as the Anakim or descendants of Anak.
   a) Details concerning Anak are sparse. He had at least three sons, Sheshai, Ahiman and Talmai and his father's name was Arba (Josh. 15:14, 21:11).

b) Hebron was formerly known as Kiriath-arba after Anak's father, Arba ("city of Arba", Josh. 14:15).

c) The Anakim, especially the three sons of Anak, were very powerful and tall (i.e. "giants", Deut 1:28, 2:10, 21, 9:2).

6) Now, the situation had changed. No longer dominated by fear, the tribe of Judah conquered the sons of Anak.

Vocabulary:
Judges 1:11-12 Then from there he went against the inhabitants of Debir (now the name of Debir formerly *was* Kiriath-sepher). [12] And Caleb said, "The one who attacks Kiriath-sepher and captures it, I will even give him my daughter Achsah for a wife."

Judges 1:11-12 Then from there he went against the inhabitants of Debir (wc + wyiq 3ms [seq], %lh, halak + prep, !mi, min + adv, ~v', sham, "Then from there he went" + prep, la, el + Qpart mp cons [subst], bvy, yashab + prop noun, rybD>, Debir, "against the inhabitants of Debir) **(now the name of Debir formerly *was* Kiriath-sepher** [wcj + msn cons, ~ve, shem, + prop noun, rybD>, Debir, "Now the name of Debir" + prep, l, + mpn abs, hnP', paneh, + prop noun, rpse tyrqi, Qiryath Sepher, "before was Kiriath-sepher"])**. [12] And Caleb said** (wc + wyiq3ms [suppl], rma, amar + prop noun, blK', Kaleb, "And Caleb said")**, "The one who attacks Kiriath-sepher and captures it, I will even give him my daughter Achsah for a wife** (rel pron, rva] asher, + Hiph 3ms, hkn, nakah, + mdo, tae + prop noun, rpse tyrqi, Qiryath Sepher, "The one who attacks, strikes Kiriath-sepher" + wc + wyiq3ms w/3fs suff. [ante: K-s], dkl', lakad, "and captures it" + wc + wyiq1cs [seq,concl], !tn, nathan, + prep w/3ms suff, l, + mdo, tae prop noun, hsk[;, Aksah, "I will give to him Achsah" + fsn w/1cs suff [ante:Caleb], tB;, + prep, l, + fsn abs, hVai, ishshah, "my daughter for a wife")**."**

Revised translation: no revisions

Judges 1:11-12 Then from there he went against the inhabitants of Debir (now the name of Debir formerly *was* Kiriath-sepher). [12] And Caleb said, "The one who attacks Kiriath-sepher and captures it, I will even give him my daughter Achsah for a wife."

Analysis of vv. 11-12:

1) After conquering Hebron, Judah southward and attacked the city of Debir.
2) Debir is located 11 miles southwest of Hebron.
3) Formerly the city had been named Kiriath-sepher which means "city of the scroll" or "records."
4) The city is often identified as Tell Beit Mirsim.
5) Its king was listed among the 31 kings captured by Joshua (Josh. 12:13).
6) Debir, like Hebron, was a residence of the Anakim (Josh 11:21).
7) The capture of Hebron and Debir is also described in Joshua 15:13-17.
8) Caleb is directing the attack against Debir as he also did against Hebron.
   a) Caleb is first mentioned as one of the spies that went into Canaan (Num. 13:6).
   b) Unlike the other spies, he and Joshua, gave a good report and were ready and willing to enter the land (Num 13:30 cf. 14:36-38).
   c) In addition to Joshua, he was the only one from the Exodus generation that was allowed to enter the land (Num. 14:24-30, 26:65).
9) In v. 12 we see that he offered his own daughter, Achsah, as a wife to the one who successfully attacked and captured the city.
10) Normally a young man would pay a bride price to the father of the bride, but apparently Caleb considered military triumph as payment enough.

Vocabulary:
Judges 1:13-15 And Othniel the son of Kenaz, Caleb's younger brother, captured it; so he gave him his daughter Achsah for a wife. ¹⁴ 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?" ¹⁵ And 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.

Judges 1:13-15 And Othniel the son of Kenaz, Caleb's younger brother, captured it (wc + wyiq3ms w/3fs sing suff [seq /ante:K-s], לְכַד, lakad, "And he captured it + prop noun, עָתְנִיאֵל, Othniel, + msn cons, בֶּן ben + prop noun, קְנַז, Qenaz, "Othniel the son of Kenaz" + msn cons, אֲח, ach, + prop noun, כָּלֵב, Kaleb, + msadj w/da, קָטֹן, qaton, + prep w/3ms suff [ante: כָּלֵב], מִן, min, "Caleb's younger brother from him")**; so he gave him his daughter Achsah for a wife** (wc + wyiq3ms [seq], נָתַן, nathan, + prep w/3ms suff [ante: עָתְנִיאֵל], לְ, "And he gave to him" + mdo, אֵת + prop noun, עַכְסָה, Aksah, +fsn w/3ms suff [ante: כָּלֵב], בַּת, bath, + prep, לְ, + fsn abs, אִשָּׁה ishshah, "Achsah his daughter for a wife"). **¹⁴ Then it came about when she came *to him*, that she persuaded him to ask her father for a field** (wc + wyiq3ms [intro], הָיָה, hayah, + prep, בְּ, + Qintv cons 3fs [temp], בוֹא, bo, "Then it happened, came about when she came" + wc + Hiph ipf 3fs w/3ms suff [seq/ante: עָתְנִיאֵל], סוּת, suth, "then she incited, persuaded him" + prep, לְ, + Qinftv cons [purp], שָׁאַל, shaal, + prep, מִן, min + mdo, אֵת + msn w/3ms suff, אָב, ab, + msn w/da, שָׂדֶה, sadeh, "to ask her father for [the] field"). **Then she alighted from her donkey, and Caleb said to her, "What do you want?"** (wc + wyiq3fs [seq], צָנַח, tsanach, + prep, מִן, min + prep, עַל, al + msn w/da, חֲמוֹר chamor, "Then she descended from upon the donkey" + wc + wyiq3ms [ante: Caleb], אָמַר, amar + prep w/3fs suff [ante: Achsah], לְ, + prop noun, כָּלֵב, Kaleb, "And Caleb said to her" + interog pron, מָה, mah, + prep w/2fs suff, לְ,) **¹⁵ And she said to him, "Give me a blessing, since you have given me the land of the Negev, give me also springs of water."** (wc + wyiqfms [ante: A.], אָמַר, amar + prep w/3ms suff [ante: C], לְ, "And she said to him" + Qimptv ms, יָהַב, yahab + prep w/1cs suff, לְ, + fsn, בְּרָכָה, berakah, "Give to me a blessing" + conj [begins causal clause], כִּי, ki, + fsn, אֶרֶץ, erets + prop noun w/da, נֶגֶב Negeb, + Qpft 2ms w/ 1cs, נָתַן, "Because, since you gave me the land of the Negev" + wc + wyiq2ms, נָתַן, nathan + prep w/1cs suff, לְ, "also give to me" + fpn cons, גֻּלָּה gullah, + mpn, מַיִם, "springs of water") **So Caleb gave her the upper springs and the lower springs** (wc + wyiq3ms, נָתַן, nathan + prep w/1fs suff, לְ, prop noun, כָּלֵב, Kaleb, "Then Caleb

gave to her" + mdo, תַּ עֲ + fpn cons, הַלֻּ גֹּ gullah, + fsadj cons, יֻלִ [ֺ illi, + wcj + mdo, תַּ עֲ + fpn cons, הַלֻּ גֹּ gullah, +fsadj, יֹֻת כִ.ֹת tachti, "the upper springs and the lower springs")**.**

Revised translation: no revisions.

Judges 1

Judges 1:13-15 And Othniel the son of Kenaz, Caleb's younger brother, captured it; so he gave him his daughter Achsah for a wife. [14] 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?" [15] And 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.

Analysis of vv. 13-15:

1) A man named Othniel successfully led the attack that captured the city of Kiriath-sepher (Debir).
   a) He was the son of Kenaz who was Caleb's younger brother.
   b) There is some debate as to whether this verse indicates that Othniel and not Kenaz is Caleb's younger brother (i.e. "Othniel the son of Kenaz **and** Caleb's younger brother").
   c) However both Caleb and Othniel had a different father which makes it more probable that they were not brothers. Othniel is the son of Kenaz whereas Caleb is the son of Jephunneh (Num 14:6, 1 Chron. 4:13-15).
   d) Additionally, we are getting a preliminary glimpse of Othniel who is also the first Judge appointed by God over Israel (Judges 3:9).
   e) He is introduced as an able and courageous warrior.
2) After the capture of Kiriath-sepher, Caleb fulfilled his promise and gave his daughter Achsah to Othniel.
3) In v. 14, "when she came" refers to the time Achsah came to live with Othniel as his wife.
4) As his new wife Achsah wasted no time and "persuaded" Othniel to ask Caleb for a "field."
   a) Our term "persuaded" (tWS, suth) carries the underlying idea of cunningness and wiliness in its root.
   b) The verb may also be translated to incite, entice, or instigate depending on the context.
   c) It frequently has a negative connotation (Deut. 13:6, 1 Kings 21:25, 1 Chron. 21:1).
   d) The nuance in our verse is that she employed cunning in the persuasion of her new husband.
5) Achsah's aim was not to secure some random piece of land from her father.
6) In the Hebrew text, a definite article is affixed to our term "field" (hdßf, sadeh) so a literal translation is "she persuaded him to ask her father for **the** field."
7) Clearly a particular piece of land is in view. Presumably a valuable piece of property that could be cultivated or used as pasture land.
8) The location and size of the property is unspecified.

9) Precisely what Othniel said or did at this point is not recorded, but only what Achsah did to achieve her aim.

10) The author indicates that she "alighted from her donkey."

   a) The term "alighted" (צנח, tsanach) means to descend or come down (cf. Judges 4:21).

   b) However the context indicates that his was not a typical dismount.

   c) The nuance is that Achsah made a hasty dismount to approach her father.

11) Upon seeing her rapid dismount from the donkey, Caleb inferred that his daughter had a particular request to make of him.

12) He asked her directly, "What do you want?"

13) To his question Achsah responded without hesitation, "Give me a blessing."

   a) Specifically she asked for springs of water for her land.

   b) The land evidently was in the Negev, an arid region, and so her intent was to secure a water source.

14) Caleb exhibited generosity by giving her springs on both the higher and lower ground of her tract of land.

Vocabulary:

Judges 1:16 And the descendants of the Kenite, Moses' father-in-law (wcj. + mpn cons, !Be ben + prop noun, ynIyqe Qeni, "And the descendants of the Kenite" + msn cons, !tox chothen, + prop noun, hvm Moshe, "the father in law of Moses")**, went up from the city of palms with the sons of Judah** (Qpft 3cp, hl'[' alah, + prep, !mi min, + prop noun, ry[i ir, + prop noun w/da, rmT' tamar, "from the city of the palms" + prep, tae eth, + mpn cons, !Be ben + prop noun, hdWhy> Yehudah, "with the sons of Judah")**, to the wilderness of Judah which is in the south of Arad; and they went and lived with the people** (msn cons, rB;dm midbar, + prop noun, hdWhy> Yehudah, "wilderness of Judah" + rel pron, rva] asher, + prep, B, + prop noun, bg< Negeb, negeb, + prop noun, dr'[] Arad, "which is south [of] Arad" + wc + wyiq3ms [seq], %lh halak, + wc + wyiq3ms [seq], bvy yashab, "and they went and lived, dwelled" + prep, tae eth, + msn w/da, ~[; am, "with the people")**.**

Revised translation: no revisions.

Judges 1

Judges 1:16 And the descendants of the Kenite, Moses' father-in-law, went up from the city of palms with the sons of Judah, to the wilderness of Judah which is in the south of Arad; and they went and lived with the people.

1) In the middle of the narration regarding Judah's conquest, the author inserts an account detailing the migration of the Kenites.
2) This migration occurred sometime between the conquest of Debir (v. 11ff) and Zephath (v. 17).
3) Who were the Kenites?
   a) They are first mentioned along with the Kadmonites and Kenizzites among the peoples whose land was promised to Abram (Gen. 15:19).
   b) The Kenites were a tribe associated with Israel through Moses' marriage to Zipporah.
   c) They established an alliance with the Jews during the wilderness wanderings (Num. 10:29-32 cf. 1 Sam. 15:6).
4) Our verse indicates that they departed from "the city of palms."
   a) Other passages identify "the city of palms" as Jericho (Deut 34:2, 2 Chron. 28:15).
   b) Joshua conquered the city in the initial phases of the conquest (**Joshua 6:20-21** So the people shouted, and *priests* blew the trumpets; and it came about, when the people heard the sound of the trumpet, that the people shouted with a great shout and the wall fell down flat, so that the people went up into the city [i.e. Jericho], every man straight ahead, and they took the city. [21] And they utterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.).
   c) Following its destruction, Joshua pronounced a curse on the one who rebuilt Jericho (Josh 6:26).
   d) In the time frame of v. 16, the city of Jericho was in ruins.
   e) The city was not rebuilt until the reign of Ahab, king of Israel at which point the curse was literally fulfilled (1 Kings 16:34).
5) The Kenites accompanied members of the tribe of Judah and settled south of the city of Arad in the wilderness of Judah.
   a) The Canaanite royal city was about 20 miles south of Hebron in the region of the Negev (Num. 33:40).
   b) The king of Arad been subdued by Joshua (**Joshua 12:7-8** Now these are the kings of the land whom Joshua and the sons of Israel defeated beyond the Jordan toward the west, from Baal-gad in the valley of Lebanon even as far as Mount Halak, which rises toward Seir; and Joshua gave it to the tribes of Israel as a possession according to their divisions, [8] in the hill country, in the lowland, in the Arabah, on the slopes, and in the wilderness, and in the Negev; the Hittite, the Amorite and the Canaanite, the Perizzite,

the Hivite and the Jebusite… **Joshua 12:14** the king of Hormah, one; the king of **Arad**, one;).

6) Here the Kenites are said to have "lived with the people" which indicates their close relationship with the Jews and with Judah in particular.

Vocabulary:
Judges 1:17 Then Judah went with Simeon his brother (wc + wyiq3ms [seq], $l h, halak, + prop noun, hdWhy> Yehudah, "Then Judah went" + prep, tae, eth + prop noun, !A[mvi Shimon, + msn w/3ms suff, xa', ach, "with Simeon his brother")**, and they struck the Canaanites living in Zephath, and utterly destroyed it** (wc + Hiph ipf 3mp [seq], hkn" nakah, "And they struck" + mdo, tae + prop noun w/da, ynI[]K, Kenaani, + Qpart ms [rel], bvy" yashab, + prop noun, tpc, Tsephath, "the Canaanites who were living in Zephath" + wc + Hiph ipf 3mp [seq], ~rx', charam, + mdo w/3fs suff [ante: tpc], tae "and they caused it to be utterly destroyed")**. So the name of the city was called Hormah** (wc + wyiq3ms [sum./concl.], arq', qara, + mdo, ta, eth, + msn cons, ~ve + fsn w/da, ry[i ir, "So the name of the city is called" + prop noun, hmrx', Chormah, "Hormah")**.**

Revised translation: no revisions.

Judges 1

Judges 1:17 Then Judah went with Simeon his brother, and they struck the Canaanites living in Zephath, and utterly destroyed it. So the name of the city was called Hormah.

Analysis of v. 17:

1) Due to their alliance, Judah reciprocated military assistance to Simeon in the conquest of Hormah (cf. v. 3).
2) Both tribes attacked Hormah and "struck" its Canaanite inhabitants.
   a) The term "struck" (hkll, nakah) is sometimes used to refer to a non-fatal strike or blow (Neh. 13:25, Jer. 20:2, 37:15).
   b) However in our verse this is definitely not the case.
   c) The context dictates that the inhabitants were fatally struck or killed by Judah and Simeon (cf. Deut.13:15, Judges 1:25).
3) The city of Hormah, formerly named Zephath, was "utterly destroyed."
   a) The translation "utterly destroyed" (~rx, charam) expresses the demise of the city, but the term is properly **to ban** or **to devote**.
   b) In the timeframe of the Conquest, the Canaanites and their cities were **devoted** to destruction.
   c) When a city was **devoted to destruction** or **placed under a ban** (~rx, charam) the inhabitants were put to death and their possessions were destroyed or appropriated by the Jews depending on the circumstances (Jericho: Josh. 6:17-18, 21, Ai: Josh. 8:26-29).
   d) Additionally it was a very serious offence to steal possessions that had been placed under a ban (Josh. 7:1ff, 1 Chron. 2:7).
   e) To fail to destroy that which was devoted to destruction was also a serious offence (1 Sam. 15:3-26).
   f) It is important to note that the policy to exterminate the Canaanites was mandated by God.
   g) Why did God require such harsh treatment of the Canaanites? The primary reasons:
      i) Canaanite society was permeated with great evil (e.g. idolatry, Deut. 9:4-5 cf. 18:9-14).
      ii) In order to prevent the corruption of the Jews by their pagan influences (Deut. 7:1-4, 16, 12:30-32, 20:17-18, cf. Psa. 106:34-41).
4) The city of Zaphath was renamed Hormah which means "devoted."

Judges 1

Vocabulary:
Judges 1:18 And Judah took Gaza with its territory and Ashkelon with its territory and Ekron with its territory.

Judges 1:18 And Judah took (wc + wyiq3ms [seq], דkl, lakad, + prop noun, hdWhy Yehudah, "And Judah captured, seized") **Gaza with its territory and Ashkelon with its territory and Ekron with its territory** (mdo, ta, + prop noun, hZ[; Azzah, + wcj. + prep/mdo, ta, eth, + msn w/3fs suff, lWbG gebul, "and Gaza and its territory" + wcj. + mdo, ta, + prop noun, !Alqva; Ashqelonm + wcj. + prep/mdo, ta, eth, + msn w/3fs suff, lWbG gebul, "and Ashkelon and its territory" + wcj. + mdo, ta, + prop noun, !Arq[, Eqron, + wcj. + prep/mdo, ta, eth, + msn w/3fs suff, lWbG gebul, "and Ekron and its territory")**.**

Revised translation:
Judges 1:18 And Judah captured Gaza with its territory and Ashkelon with its territory and Ekron with its territory.

Judges 1

Judges 1:18 And Judah captured Gaza with its territory and Ashkelon with its territory and Ekron with its territory.

Analysis of v. 18:

1) After the destruction of Hormah, Judah proceeded northwest and captured the three key cities of Gaza, Ashkelon, and Ekron.
2) The capture of the city also included "its territory" (לוּבְגּ gebul) which refers to the outlying areas beyond the city walls.
3) In our timeframe, these were three of the five principal cities of the Philistines (Joshua 13:3, 1 Sam. 6:17).
   a) The other two, Gath and Ashdod, are not mentioned in our immediate context.
   b) By the time of Samson, all of the cities were back on the hands of the Philistines (cf. Judges 14:19, 16:21).
4) Gaza as the southernmost city was captured first.
   a) The city is located on the coastal plain adjacent to the Mediterranean Sea.
   b) The plain was quite fertile with numerous wells.
   c) It was an important commercial center lying on an important caravan route.
   d) The deity Dagon was worshipped in Gaza (**Judges 16:21-23** Then the Philistines seized him and gouged out his eyes; and they brought him down to Gaza and bound him with bronze chains, and he was a grinder in the prison. [22] However, the hair of his head began to grow again after it was shaved off. [23] Now the lords of the Philistines assembled to offer a great sacrifice to Dagon their god, and to rejoice, for they said, "Our god has given Samson our enemy into our hands.").
5) The second city to fall to Judah was Ashkelon.
   a) The city lies 12 mi. north of Gaza.
   b) As Gaza, the city was on the coastal plain.
   c) It is the oldest and largest seaport known in Israel.
6) Ekron was the third city to be captured.
   a) The city was the most northerly of the Philistine cities.
   b) Unlike the two preceding cities, Ekron was located away from the coast in the Shephelah (lowlands).
   c) The worship of Baal-zebub was prominent (2 Kings 1:1-3, 6, 16).

Vocabulary:
Judges 1:19-20 Now the LORD was with Judah, and they took possession of the hill country; but they could not drive out the inhabitants of the valley because they had iron chariots. [20] Then they gave Hebron to Caleb, as Moses had promised; and he drove out from there the three sons of Anak.

Judges 1:19-20 Now the LORD was with Judah, and they took possession of the hill country (wc + wyiq3ms [resum.], hyh, hayah, + prop noun, hwhy, YHWH, + prep, tae, eth, + prop noun, hdWhy> Yehudah, Now YHWH [was] with Judah" + wc + Hiph ipf 3ms [ante subj: hdWhy], vr^, yaresh, + mdo, tae + msn w/da, rh; har, "and they took possession of the hill country")**; but they could not drive out the inhabitants of the valley because they had iron chariots** (conj [adver], yKi ki, + neg part, al{ + prep, l, + Hiph inftv cons, vr^, yaresh, "but [they] did not drive out, dispossess" + mdo, tae + Qpartmp [subst.], bvy, yashab, + msn w/da, qm,[e emeq, "the inhabitants of the valley" + conj [causal], yKi ki + msn cons, bkr, + msn abs, lzrB; barzel, + prep w/3mp [ante: inhabitants], l, "because they had iropn chariots" lit. "because iron chariots were to them")**. [20] Then they gave Hebron to Caleb, as Moses had promised** (wc + wyiq3mp [suppl/ante: leaders of Judah], !tn, nathan, + prep, l, + prop noun [ido], blK', Kaleb, + mdo, ta, + prop noun, !Arbx, Chebron, "And/then they gave Hebron to Caleb" + prep w/rel pron, rvaK; + Piel pft 3ms, rbD', dabar, + prop noun, hvm, Mosheh, "as Moses had spoken, promised")**; and he drove out from there the three sons of Anak** (wc + Hiph ipf 3ms [resump/ante: C], vr^, yaresh, + prep, !mi min, + adv, ~V', "And he drove out from there" + mdo, ta, + msadj, vlv, shalosh, + mpn cons, !Be ben, + prop noun w/da, qn[] Anaq, "the three sons of Anak")**.

Revised translation:
Judges 1:19-20 Now YHWH was with Judah, and they took possession of the hill country; but they did not drive out the inhabitants of the valley because they had iron chariots. [20] Then they gave Hebron to Caleb, as Moses had promised; and he drove out from there the three sons of Anak.

Judges 1

Judges 1:19-20 Now YHWH was with Judah, and they took possession of the hill country; but they did not drive out the inhabitants of the valley because they had iron chariots. [20] Then they gave Hebron to Caleb, as Moses had promised; and he drove out from there the three sons of Anak.

Analysis of vv. 19-20:

1) V. 19 provides a concise summation of the success and failure in Judah's military campaign.
2) As part of their success, the author re-affirms that God enabled Judah to take possession of the hill country (cf. Judges 1:2, 4).
3) In contrast to their success in the hill country, they failed to drive out the inhabitants who lived in the valley.
   a) The Hebrew word "valley" (qm,[e emeq) is preceded by a definite article and is clearly distinguished from the "hill country."
   b) "The valley" refers to a portion of the lowland or Shephelah (cf. 1:9).
4) The second portion of v. 19 is commonly translated ""but they could not drive out the inhabitants of the valley because they had iron chariots."
5) This translation suggests that the inhabitants of the valley were too powerful for Judah to overcome.
6) Due to their divine assistance, Judah **definitely could** drive out the inhabitants of the valley.
7) With God's help they possessed the capability even if the enemy had superior weapons (i.e. iron chariots, cf. Jews at the Red Sea v. Pharaoh, Ex. 14:5ff, Gideon and 300 men v. the Midinaites, David v. Goliath, etc.).
8) After all God had guaranteed their territory (Deut 31:5ff.).
9) Rather it must be understood that Judah did not dispossess the inhabitants because of their lack of faith (cf. Judges 1:27, 29, etc.).
10) It is evident that God was not "with" them when they failed to rely on Him and His provision.
11) Judah's success in defeating their enemies was contingent upon obedience to God's standards (cf. Deut 11:8).
12) Obedience to God's directive will resulted in victory (e.g. confidence and faith/rest).
13) Conversely disobedience brought about defeat (e.g. fear, doubt).
14) Why would God issue a command to drive out the Canaanites if it was really beyond their ability to defeat them and then judge them for their failure? He would not as it would be unjust.
15) Fear and failure to rely on God's promises ensured that Judah was unsuccessful at certain points in their campaign.
16) In vs. 20 Hebron was given to Caleb as part of his allotment declared by Moses (Josh 14:6-13).

17) More accurately his allotment included the "fields of the city and its villages" (1 Chron. 6:56).
18) It is important to note that he obtained his allotment because of his confidence in God and obedience to His standards (Deut. 1:36).
19) The verse also re-introduces his victory at Hebron over the three sons of Anak (Judges 1:10, cf. Josh 15:14).

Vocabulary:

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 in Jerusalem to this day.

Judges 1:21 But the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem (wcj. + mdo, תאֶ + prop noun w/da, יְבוּסִי Yebusi, + Qpart ms [rel.], יָשַׁב yashab + prop noun, יְרוּשָׁלִַם Yerushalem, "And/but the Jebusites who lived in Jerusalem" + neg part, אל , lo + Hiph pft 3cp, יָרַשׁ yaresh, + mpn cons, !Be ben + prop noun, בִּנְיָמִן Binyamin, "the sons of Benjamin did not drive out, dispossess")**; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day** (wc + wyiq3ms [sum/concl], יָשַׁב yashab, + prop noun w/da, יְבוּסִי Yebusi, "So the Jebusites have lived" + prep, תאֶ + mpn cons, !Be ben + prop noun, בִּנְיָמִן Binyamin, + prep, B, + prop noun, יְרוּשָׁלִַם Yerushalem, "with the sons of Benjamin in Jerusalem" + prep, עַד ad + msn w/da, יוֹם yom, + msadj w/da, זֶה zeh, "up to this day")**.**

Revised translation: no revisions.

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 in Jerusalem to this day.

Analysis of v. 21:

1) The focus of the narrative shifts from Judah and Simeon, to the tribe of Benjamin.
2) Our verse specifically cites Benjamin's failure to subjugate Jerusalem and drive out its inhabitants, the Jebusites.
3) Benjamin is not given any positive accolades only their shortcomings.
4) We will see in the immediate context, the failures of the other tribes will also be brought into focus.
5) As previously discussed in the analysis of v. 8, Judah also failed to completely drive them out in their conquest of Jerusalem (**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.).
6) Remember that Jerusalem properly belonged to Benjamin but the city was on the border of Judah's territory (Josh. 15:8, 18:16, 28).
7) The failure to drive out the Jebusites would prove to be calamitous for Benjamin.

Vocabulary:
Judges 1:22-26 Likewise the house of Joseph went up against Bethel, and the LORD was with them. ²³ And the house of Joseph spied out Bethel (now the name of the city was formerly Luz). ²⁴ And the spies saw a man coming out of the city, and they said to him, "Please show us the entrance to the city and we will treat you kindly." ²⁵ So he showed them the entrance to the city, and they struck the city with the edge of the sword, but they let the man and all his family go free. ²⁶ And the man went into the land of the Hittites and built a city and named it Luz which is its name to this day.

Judges 1:22-26 Likewise the house of Joseph went up against Bethel, and the LORD was with them (wc + wyiq3mp [intro], hl'[', alah + msn cons, tyB; bayith, + prop noun, @SAy, Yoseph, "Now the house of Joseph went up" + conj., ~G; gam, + pron 3mp [ante: house of J.], ~he hem, "they on their part" + prop noun, laetyBe Bethel, "[against] Bethel" + wcj. + prop noun, hwhy, YHWH, + prep w/3mp [ante: house of J.], ~[, im, "YHWH was with them"). **²³ And the house of Joseph spied out Bethel** (wc + Hiph ipf3mp [seq], rWT, tur, + msn cons, tyB; bayith, + prop noun, @SAy, Yoseph, "And the house of Joseph caused to spy out" + prep, B, + prop noun, laetyBe Bethel, "in Bethel") **(now the name of the city was formerly Luz)** (wcj + msn cons, ~Ve shem + fsn w/da, ry[i ir, Now the name of the city" + prep, l, +mpn, hnR', paneh, + prop noun, zWl , Luz, "[was] formerly Luz"). **²⁴ And the spies saw a man coming out of the city, and they said to him** (wc + wyiq3mp [seq], har', raah, + Qpartmp [subst.], rmv', shamar, "And the spies, observers saw" + msn, vyai, ish, + Qpart ms abs [dur.], acy", yatsa, + prep, !mi, min, + fsn w/da, ry[i ir, "a man coming out from the city" + wc + wyiq3mp [ante: the spies, obs.], rma, amar, + prep w/3ms suff, l, "and they said to him), **"Please show us the entrance to the city and we will treat you kindly** (Hiph imptv w/1cp suff, har, raah, + interj part, an", nah, "Show us now" + mdo, tae + msn cons, aAbm', + fsn w/da, ry[i ir, "the entrance of the city" + wc + wyiq1cp [suppl], hf'[', asah, + prep w/2ms suff, ~[, im, + msn abs, dsx, chesed, "and we will treat you kindly, and we will treat you with mercy"). **"
²⁵ So he showed them the entrance to the city** (wc + Hiph ipf3ms w/3mp suff [seq], har, raah, + mdo, tae + msn cons, aAbm', + fsn w/da, ry[i ir, "So he showed them the entrance of the city"), **and they struck the city with the edge of the sword, but they let the man and all his family go free** (wc + Hiph ipf 3mp [seq], hkh", nakah, + mdo, tae + fsn w/da, ry[i ir, "They struck the city" + prep [mode, manner], l, + msn cons, hP, + fsn, brx, chereb, "with the mouth or edge of the sword" + wcj.[adversative] + mdo, tae + msn w/da, vyai, ish, + wcj. +

mdo, tae msn cons, lKø + fsn w/3ms suff, hxPvmi mishpachah, "But the man and all his family, relatives, clan" + Piel pft 3cp, xlv' shalach, "They set free").
²⁶ And the man went into the land of the Hittites (wc + wyiq3ms [seq], %lh' halak, + msn w/da, vyai ish, "The man went" + fsn cons, #ra, erets, + prop noun w/da, yTixi Chitti, "the land of the Hittites") **and built a city and named it Luz which is its name to this day** (wc + wyiq3ms, hnB' banah, + fsn, ry[i ir, "And he built a city" + wc + wyiq3ms [seq/suppl], arq, qara, + msn w/3fs suff [ante: Luz], ~ve shem, + prop noun, zWl , Luz, "and called its name Luz" + propn3ms, aWh, + msn w/3fs suff, ~ve + prep, d[; ad, + msn abs, ~Ay, yom, + msadj w/da, hz< zeh, "which is its name to this day").

Revised translation:
Judges 1:22-26 Likewise the house of Joseph went up against Bethel, and YHWH was with them. ²³ And the house of Joseph spied out Bethel (now the name of the city was formerly Luz). ²⁴ And the spies saw a man coming out of the city, and they said to him, "Show us now the entrance to the city and we will treat you with mercy." ²⁵ So he showed them the entrance to the city, and they struck the city with the edge of the sword, but they let the man and all his family go free. ²⁶ And the man went into the land of the Hittites and built a city and named it Luz which is its name to this day.

Judges 1

Judges 1:22-26 Likewise the house of Joseph went up against Bethel, and YHWH was with them. [23] And the house of Joseph spied out Bethel (now the name of the city was formerly Luz). [24] And the spies saw a man coming out of the city, and they said to him, "Show us now the entrance to the city and we will treat you with mercy." [25] So he showed them the entrance to the city, and they struck the city with the edge of the sword, but they let the man and all his family go free. [26] And the man went into the land of the Hittites and built a city and named it Luz which is its name to this day.

Analysis of vv. 22-26:

1) In v. 22, the author directs our attention to the house of Joseph.
2) The house of Joseph collectively refers to the tribes of Ephraim and Manasseh (Josh. 17:17, cf. Gen. 48:5).
3) Both tribes set off to conquer the city of Bethel and the author conspicuously asserts, "God was with them."
4) The affirmation is similar to that which was given to Judah, "YHWH was with Judah…" (Judges 1:19).
5) In our verse, the prepositional phrase, "with God" stresses the close relationship between God and His people. Here specifically referring to the house of Joseph.
6) At this point, God was with them because they were acting in accordance with His directive will.
7) Ephraim and Manasseh's arrangement was similar to Judah and Simeon's alliance (cf. Judges 1:3, 17).
8) Spies were sent to Bethel in order to gather intelligence prior to the attack.
9) Basically these spies used the same strategy that was utilized earlier at Jericho (Josh. 2:1).
10) The author interjects the former name of Bethel in v. 23. In earlier times, the city had been called Luz by the Canaanites (cf. Josh. 18:13).
    a) The name Bethel (לאֵתיֵבּ) is literally "house of God."
    b) Scripture credits Jacob with renaming the city after a particularly intense dream (Gen 28:12-19).
    c) The city is about 12 mi. north of Jerusalem.
    d) It was properly allotted to the tribe of Benjamin, but it bordered Ephraim's territory (Josh. 18:22).
    e) Evidently Ephraim would not tolerate the Canaanites in this border city so they set about to purge them.
11) The spies observed a man exiting Bethel and they approached him in order to gain key information.
12) The translation, "Please show us" suggests that the spies made their request in a courteous and considerate manner.
13) However this translation doesn't accurately reflect the Hebrew grammar.

a) "Show us" (har, raah) is a command which is followed by an emphatic particle (an", nah).

b) Due to this construction, "Please show us" is better translated, "Show us now."

c) Rather than being congenial, the order was forceful and brusque.

14) The spies ordered the man to show them an entrance to the city.

15) It is highly unlikely that the spies meant the main gates of city as their location would be completely obvious.

16) Instead they were seeking a way or mode by which they might infiltrate Bethel without being discovered (e.g. a secret passage way or use a disguise, etc.).

17) In return for his aid they guaranteed the man merciful treatment when they conquered the city. In other words, they promised to spare his life (cf. Rahab, Josh. 2:12-14).

18) The man considered his circumstances and agreed to show them an entrance.

19) Undoubtedly he was aware of the implications of not giving aid….certain death.

20) After the man divulged the information, the house of Joseph conquered Bethel and killed the inhabitants.

21) However they fulfilled their promise and released the man and his family unharmed.

22) The anonymous man and surviving family members traveled into land of the Hittites and built a city.

23) Apparently as a memorial to his former residence, the man named the city Luz.

24) The exact location of this second Luz has not been identified.

25) Unlike Rahab and her family, this man and his family were disinclined to remain among the Jews (cf. Josh 6:25).

26) Rahab is lauded in Scripture for her faith. Whereas this "man" was some nameless Canaanite city builder who lacked spiritual merit (Heb 11:31, James 2:25).

Vocabulary:
Judges 1:27-28 But 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 . ²⁸ And it came about when Israel became strong, that they put the Canaanites to forced labor, but they did not drive them out completely .

Judges 1:27-28 But Manasseh did not take possession of Beth-shean and its villages (wcj.[adv] + neg part., אל , lo, + Hiph pft 3ms, vrG," yaresh, + prop noun, hVnm, Menashshah, "But Manasseh did not take possession of" + mdo, ta, + prop noun, !aV. tyBe Beth-shean" + wcj. + mdo, ta, + fpn w/3fs suff, tB; bath, "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** (mdo, ta, + prop noun, %n[.t; Tanak, + wcj. + mdo, ta, + fpn w/3fs suff, tB; bath, "or Taanach and its villages" + wcj. + mdo, ta, + Qpart mp cons, bvy, yashab, + prop noun, rAD, Dor, + wcj. + mdo, ta, + fpn w/3fs suff, tB; bath, "or the inhabitants of Dor and its villages" + wcj. + mdo, ta, + Qpart mp cons, bvy, yashab, + prop noun, ~['l.by! Yibleam, + wcj. + mdo, ta, + fpn w/3fs suff, tB; bath, "or the inhabitants of Ibleam and its villages" + wcj. + mdo, ta, + Qpart mp cons, bvy, yashab, + prop noun, ADgm, Megiddo, + wcj. + mdo, ta, + fpn w/3fs suff, tB; bath, "or the inhabitants of Megiddo and its villages")**; so the Canaanites persisted in living in that land** (wc + Hiph ipf 3ms [concl.], lay," yaal, + prop noun w/da, ynl[[hK, Kenaani, + prep, l, + Q inftv cons [conseq/result], bvy, yashab, + prep, B, + fsn w/da, #ra, erets, + fsadj w/da, taz, zoth, "And the Canaanites persisted in living in this land")**. ²⁸ And it came about when Israel became strong** (wc + wyiq3ms [intro], hyh, hayah, "Now it came about" + conj.[temp], yKi ki, + Qpft 3ms, qzx', chazaq, + prop noun, laer'fyl, Yisrael, "when Israel became strong")**, that they put the Canaanites to forced labor, but they did not drive them out completely** (wc + wyiq3ms [sub: Isr.], ~yf, sim, + mdo, tae + prop noun w/da, ynl[[hK, Kenaani, "they put the Canaanites" + prep, l, + msn, sm; mas, "to forced labor" + wcj + Hiph inftv abs [emphatic], vry, yaresh, + neg part, al, lo, + Hiph pft 3ms w/3ms suff [sub: Isr./ante: Canaanites], vry, yaresh, "but they definitely did not drive them out completely")**.

Revised translation:

Judges 1:27-28 But 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 this land. [28] And it came about when Israel became strong, that they put the Canaanites to forced labor, but they definitely did not drive them out completely.

Judges 1

Judges 1:27-28 But 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 this land. ^{28} And it came about when Israel became strong, that they put the Canaanites to forced labor, but they definitely did not drive them out completely.

Analysis of vv. 27-28:

1) In contrast to their previous success and victory in Bethel, Manasseh fails to possess certain cities within their territory.
2) The author identifies 5 different cities in v. 27: Beth-shean, Taanach, Dor, Ibleam, and Megiddo.
   a) Beth-shean (also Beth-shan).
      i) The city was approx. 14 mi. south of the Sea of Galilee, connected to the plain of Jezreel.
      ii) The name means "house of security or rest."
      iii) During the monarchy, the city had the gruesome distinction as being the location where the bodies of Saul and his sons were nailed to a wall after their death (1 Sam. 31:8ff).
   b) Taanach.
      i) The city was located 4 miles south of Megiddo.
      ii) The meaning of Taanach is "sandy soil."
      iii) It is referred to as the site of the victory over Jabin in Deborah's song (Judges 5:19).
   c) Dor.
      i) Dor was located on the coast of Palestine.
      ii) The name means "habitation."
      iii) It was known for its abundant supply of shell fish which was a particularly valuable commodity for the manufacture of certain dyes (e.g. purple).
      iv) The king of Dor had been previously defeated by Joshua (**Joshua 12:7** Now these are the kings of the land whom Joshua and the sons of Israel defeated beyond the Jordan toward the west, from Baal-gad in the valley of Lebanon even as far as Mount Halak, which rises toward Seir; and Joshua gave it to the tribes of Israel as a possession according to their divisions, **Joshua 12:23** the king of Dor in the heights of Dor, one; the king of Goiim in Gilgal, one;).
   d) Ibleam.
      i) Located south of Taanach.
      ii) Iblean means "people waster."
      iii) Also known as Bileam (1 Chron. 6:70).
   e) Megiddo.

        i) Located north of Taanach on the plain of Esdraelon.
        ii) The name means "place of troops."
        iii) King Josiah died on the plain of Megiddo in a battle against the Pharoah Necho (2 Kings 23:29, 2 Chron. 35:20-22).
        iv) Har-Magedon, the Mountian of Megiddo, will be a focal point during the Tribulation (Rev. 16:16).

3) Manasseh also failed to execute the inhabitants and possess the satellite villages of each city.

4) Therefore the Canaanites "persisted" in living in their territory.

5) The primary meaning of our term "persisted" (לאַי, yaal) is "to make a volitional decision to commence a given activity."
    a) In our context, the central meaning of this verb takes the nuance of "determination" and "resolve."
    b) As a consequence of Manasseh's failure, the Canaanites made the decision to begin to retain their residence in the land of Canaan with resolve (cf. Amorites, Judges 1:35).
    c) The book of Joshua contains a parallel account (Josh 17:11-13).

6) Clearly God had been with tribe during the conquest of Bethel. What happened after that point?

7) Like Judah in v. 19, Manasseh's failure may be attributed to their lack of faith in God and His provisions.

8) These cities put up a stubborn defense and resisted Manasseh's attacks, aided by their iron chariots (Josh. 17:16).

9) Also like Judah, fear and failure to rely on God's promises ensured that Manasseh was unsuccessful in the quest to rid their territory of Canaanites.

10) At some later date, when Israel was stronger, these Canaanites were forced into hard labor (1 Kings 9:20-21, 2 Chron. 8:7-8).

11) Essentially these remaining Canaanites were enslaved much like the Jews had been in Egypt (Ex. 1:11).

12) Moses had earlier instructed the nation to use the residents of peaceful cities outside of the land as forced labor, but the peoples within Canaan were to be put to death (Deut. 20:11-17).

13) The phrase "they definitely did not drive them out completely" is literally "and driving out they definitely did not drive them out."

14) The Hebrew grammar emphasizes their shortcomings in fulfilling God's directives concerning the Canaanites.

Vocabulary:
Judges 1:29 Neither did Ephraim drive out the Canaanites who were living in Gezer; so the Canaanites lived in Gezer among them.

Judges 1:29 Neither did Ephraim drive out the Canaanites who were living in Gezer (wcj. + prop noun, ~yrpa, Ephrayim, + neg part, al{ lo, + Hiph pft3ms, vry, yaresh, "And Ephraim did not drive out" + mdo, tae, + prop noun w/da, yn[nK, Kenaani, + Qpart ms w/da [rel], bvy, yashab, + prep, B, + prop noun, rzg Gezer, "the Canaanites who were living in Gezer"**); so the Canaanites lived in Gezer among them** (wc + wyiq3ms [concl], bvy, yahsab, + prop noun w/da, yn[nK, Kenaani, + prep, B, + msn w/3ms [ante: Eph.], brq, qereb, + prep, B, + prop noun, rzg Gezer, "so the Canaanites lived in Gezer among them")**.**

Revised translation: no revisions.

Judges 1

Judges 1:29 Neither did Ephraim drive out the Canaanites who were living in Gezer; so the Canaanites lived in Gezer among them.

Analysis of v. 29:

1) In spite of their initial success in subduing their territory, Ephraim failed to drive out the Canaanites in the city of Gezer.
2) The city was located on the southern border of Ephraim's allotment.
3) The meaning Gezer is "closed off space" which alludes to its hill top location.
4) The city and adjacent pasture lands were given to the Levites (Josh 21:21).
5) Due its prominent hill top location, it was of great military importance.
6) Prior to the conquest it had been dominated by the Egyptians (i.e. before 1445 B.C.).
7) Egyptian power waned and the Canaanites regained control of the city.
8) During his initial campaign, Joshua defeated King Horam of Gezer (Josh 10:33, 12:12).
9) A parallel passage in Joshua indicates that the inhabitants of Gezer became forced laborers (Josh 16:10).
10) Eventually they gained their freedom due to the reluctance of the Jews to carry out God's orders.
11) In King David's day, Gezer was the site of a major battle with Philistines (1 Chron. 20:4).
12) Gezer was under Canaanite control during the reign of Solomon.
13) The city was burned by a pharaoh of Egypt and subsequently given as dowry to his daughter, one of Solomon's wives.
14) However, Solomon rebuilt the city (1 Kings 9:15-17).
15) Ironically a pagan pharaoh accomplished what Ephraim failed to do during the Conquest and period of the Judges.

Vocabulary:
Judges 1:30 Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol; so the Canaanites lived among them and became subject to forced labor.

Judges 1:30 Zebulun did not drive out the inhabitants of Kitron (prop noun, !Wlbuz>, Zebulun, + neg part, al, lo, + Hiph 3ms, vyrIÜoh, yaresh, "Zebulun did not drive out, dispossess" + mdo, ta, eth, + Qpart mp cons [sub.], bveÛyO, yashab, + prop noun, !ArjqI, Qitron, "the inhabitants of Kitron")**, or the inhabitants of Nahalol** (wcj.[adj.] + mdo, ta, eth, + Qpart mp cons [sub.], bveÛyO, yashab, + prop noun, llhÜnَ, Nahalol, "or the inhabitants of Nahalol")**; so the Canaanites lived among them and became subject to forced labor** (wc + wyiq3ms [concl.], bveYO, yashab, + prop noun w/da, ynI[]nَ:K.h;, Kenaani, "So the Canaanites lived" + prep, B., + msn w/3ms suff [ante: Zeb.], bAr,q.B, qereb, "in their midst, among them" + wc + wyiq3mp, hyh, hayah, + prep, l., + msn, sm;, mas, "and they became subject to forced labor")**.**

Revised translation: no revisions.

Judges 1:30 Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol; so the Canaanites lived among them and became subject to forced labor.

Analysis of v. 30:

1) V. 30 singles out the tribe of Zebulun in regard to their shortcoming.
2) The allotment given to Zebulun was north of Manasseh's.
3) Specifically, the tribe failed to "drive out" the Canaanite inhabitants in the cities of Kitron and Nahalol.
    a) Both Kitron and Nahalol have yet to be positively identified.
    b) Although Nahalol was within the Zebulun's territory, the city and its adjacent pasture lands were allotted to the Levites (Josh. 19:15, 21:35).
4) As a consequence of this failure, the Canaanites lived among the tribe of Zebulun.
5) The inhabitants of Kitron and Nahalol were subjugated and compelled to work as slaves.
6) Again, the enslavement of the peoples within the land was illegitimate.
7) Their enslavement demonstrated Zebulun's unwillingness to carry out the God's directive will.
8) That is, to execute and not enslave the Canaanites in the land (**Deuteronomy 7:1-2** "When the LORD your God shall bring you into the land where you are entering to possess it, and shall 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, [2] and when the LORD your God shall deliver them before you, and you shall defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. **Deuteronomy 20:16-18** "Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes. [17] "But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you, [18] in order that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the LORD your God.).

Vocabulary:

Judges 1:31-32 Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob. ³² So the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out.

Judges 1:31-32 Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob (prop noun, rvea', Asher, + neg part, al, lo, + Hiph pft 3ms, vrey", yaresh, "Asher did not drive out, dispossess" + mdo, ta, eth, + Qpart mp cons [sub.], bvy", yashab, + prop noun, AK[, Acco, "the inhabitants of Acco" + wcj.[adj.] + mdo, ta, eth, + Qpart mp cons [sub.], bvy", yashab, + prop noun, !dyci, Sidon, "or the inhabitants of Sidon" + wcj.[adj.] + mdo, ta, eth, + prop noun, blxa;, Achlab, "or of Ahlab" + wcj.[adj.] + mdo, ta, eth, + prop noun, byzka;, Akzib, "or of Achzib" + wcj.[adj.] + mdo, ta, eth, + prop noun, hBlx, Chelbah, "or of Helbah" + wcj.[adj.] + mdo, ta, eth, + prop noun, qpea] Aphek, "or of Aphek, + wcj.[adj.] + mdo, ta, eth, + prop noun, bAxr> Rechob, "or of Rechob"**). ³² So the Asherites lived among the Canaanites, the inhabitants of the land** (wc + wyiq3ms [concl.], bvy, yashab, + prop noun w/da, yrvea', Asheri, + prep, B, + msn cons, brq, qereb, + prop noun w/da, ynl[hK, Kenaani, "So the Asherites lived among the Canaanites" + Qpart mp cons [sub.], bvy", yashab, +fsn w/da, #ra, erets, "the inhabitants of the land"**); for they did not drive them out** (causal conj., yKi, ki, + neg part, al, lo, + Hiph pft 3ms w/3ms suff [s= A./ante: Canaanites, vrey", yaresh, "Because, for they did not drive them out"**).

Revised translation: no revisions.

Judges 1:31-32 Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob. [32] So the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out.

Analysis of vv. 31-32:

1) Vv. 31-32 cites the failings of the tribe of Asher.
2) They were conspicuously negligent in driving out the populace in seven Canaanite cities: Acco, Sidon, Ahlab, Achzib, Helbah, Aphik, and Rehob.
   a) Acco (also Acre).
      i) Situated on the coast, Acco was a very important commercial hub.
      ii) As such it possessed formidable defenses.
      iii) In Paul's day, the city had been renamed Ptolemais (Acts 21:7).
      iv) The modern city is located in Israel north of Haifa.
   b) Sidon.
      i) Like Acco, the city was located on the coast.
      ii) The city was a great commercial and maritime power. Hence the moniker, "Great Sidon" (Josh. 11:8, 19:28, cf. Isa. 23:2, Ezek. 27:8).
      iii) The Sidonians were renowned wood workers (1 Kings 5:6).
      iv) It was also a prominent center of worship for the Canaanite goddess, Ashtoreth (1 Kings 11:5, 2 Kings 23:13 cf. Judges 10:6).
      v) Modern Sidon is located in within Lebanon.
   c) Ahlab.
      i) Within Scripture, this is the only reference to the city.
      ii) The name means "fat or fruitful."
      iii) The precise has not been confirmed only that it is within Asher's allotment.
   d) Achzib (Josh. 19:29).
      i) The city was located 10 miles north of Acco on the Med.
      ii) Achzib means "lie or falsehood."
   e) Helbah.
      i) As in the case of Ahlab, this is the only reference to the city of Helbah in Scripture.
      ii) The location is unknown.
   f) Aphik (also Aphek).
      i) The name means "fortress or stronghold."
      ii) During the initial conquest the king of Aphik was killed by Joshua (Josh. 12:18).
      iii) The exact location has not been confirmed.
   g) Rehob.
      i) Rehob means "open place or wide space."

ii) The city and contiguous pasture lands were given to the Levites (Josh. 21:31, 1 Chron. 6:75).
3) God ordered their extirpation but instead Asher chose a path of conciliation.
4) As a result, the author states, "the Asherites lived among the Canaanites, the inhabitants of the land."
5) This is noticeably different than the situation previously discussed in v. 30, where the author states that "the Canaanites lived among" Zebulun.
6) The statement in our verse suggests that the Canaanites were dominant and **not** Asher.
7) All this is attributed to Asher's refusal to follow through and comply with God's directive will (i.e. "they did not drive them out").

Vocabulary:
Judges 1:33 Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land; and the inhabitants of Beth-shemesh and Beth-anath became forced labor for them.

Judges 1:33 Naphtali did not drive out the inhabitants of Beth-shemesh (prop noun, יִלְתָּפְנ Naphtali, + neg part, אl, lo, + Hiph pft 3ms, וֹרֶי yaresh, "Naphtali did not drive out, dispossess" + mdo, תֵא, eth, + Qpart mp cons [sub.], בֵשֹׁי yashab, + prop noun, שֶׁמֶשׁ תיֵּב Beth Shemesh, "the inhabitants of Beth Shemesh")**, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land** (wjc. [adj.] + mdo, תֵא, eth, + Qpart mp cons [sub.], בֵשֹׁי yashab, + prop noun, תָנֲע תיֵּב Beth Anath, "or the inhabitants of Beth-anath" + wc + wyiq3ms [concl.], בֵשֵׁיַּו yashab, + prep, B, + msn cons, בֶרֶק qereb, + prop noun w/da, יִנֲעַנְכַּה Kenaani, "but lived among the Canaanites" + Qpart mp cons [sub.], בֵשֹׁי yashab, +fsn w/da, ץֶרָאָה erets, "the inhabitants of the land")**; and the inhabitants of Beth-shemesh and Beth-anath became forced labor for them** (wcj. + + Qpart mp cons [sub.], בֵשֹׁי yashab, + prop noun, שֶׁמֶשׁ תיֵּב Beth Shemesh, + wcj. + prop noun, תָנֲע תיֵּב Beth Anath, "and the inhabitants of Beth-shemesh and Beth-anath" + Qpft 3mp, הָיָה hayah, + prep w/3mp suff., לָ, + prep, לָ, + msn, סַמ mas, "became subject to forced labor for them")**.**

Revised translation: no revisions.

Judges 1

Judges 1:33 Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land; and the inhabitants of Beth-shemesh and Beth-anath became forced labor for them.

Analysis of v. 33:

1) Naphtali did not root out the inhabitants of two cities: Beth-shemesh and Beth-anath.
2) Both of these cities were fortified and possessed strong defenses (Josh 19:35, 38).
3) Beth-shemesh means "house of the sun" which suggests that the worship of the sun was widespread among its inhabitants.
    a) Although the term "shemesh" (Ѵᛖᶌ) means "sun", it is more probable that the name was a tribute to the Canaanite sun goddess, Shemesh.
        i) Also referred to as Shapash, this deity was known as the torch of the gods.
        ii) She frequently acts as a messenger of the gods similar to Hermes in the Greek pantheon.
        iii) She was though to have dominion over the spirits in the underworld.
    b) The worship of the sun certainly wasn't unique to the Canaanite culture.
    c) As an example, in Egyptian religion the sun had been personified as an object of worship in the sun god Ra for many centuries prior to our period.
    d) At a later date, the Jew's succumbed to this form of worship even after emphatic warnings (2 Kings 23:5, Deut. 4:19, 17:5).
4) The second city mentioned is Beth-anath which means "house or temple of Anath."
    a) The goddess Anath was the sister and consort of Baal.
    b) She was a goddess of sex and war with a reputation for cruelty.
    c) Other titles include: mother of nations, mistress of all gods, the virgin[1].
    d) Anat has also been identified as the "queen of heaven" in Jeremiah (Jer. 7:18, 44:17-19, 25)[2].
    e) She is commonly associated with the goddesses Asherah, Ashtoreth, and Astarte in Canaanite religion.
5) After their failure to drive out the citizens of the two cities, Naphtali lived among the pagans and enslaved the Canaanites in Beth-shemesh and Beth-anath.
6) They were content with making the Canaanites tributaries.

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[1] William Foxwell Albright, Yahweh and the Gods of Canaan, A Historical Analysis of Two Contrasting Faiths (Winona Lake, Indiana: Eisenbrauns, 1994), 130.
[2] Ibid.

Vocabulary:
Judges 1:34-36 Then the Amorites forced the sons of Dan into the hill country, for they did not allow them to come down to the valley; [35] yet the Amorites persisted in living in Mount Heres, in Aijalon and in Shaalbim; but when the power of the house of Joseph grew strong, they became forced labor. [36] And the border of the Amorites ran from the ascent of Akrabbim, from Sela and upward.

Judges 1:34-36 Then the Amorites forced the sons of Dan into the hill country (wc + wyiq 3mp [intro], #x;l', lachats, + prop noun w/da, yrma/ Emori, "Then the Amorites pressed, forced" + mdo, ta, + mpn cons, !Be ben + prop noun, !D', Dan, "the sons of Dan" + msn w/da & directional h, rh;' har, "into the hill country")**, for they did not allow them to come down to the valley** (conj., yK, ki, + neg part., al{ + Qpft 3ms w/3ms suff [s=Amorites, ante: sons of Dan], !tn, nathan, + prep, l, + Qinftv cons, dry", yarad, "Because they did not allow them to go down, descend" + prep, l, + msn w/da, qm,[, emeq, "to the valley")**; [35] yet the Amorites persisted in living in Mount Heres, in Aijalon and in Shaalbim** (wc + Hiph ipf 3ms [concl], lay", yaal, + prop noun w/da, yrma/ Emori, "So the Amorites persisted" + prep, l, + Qinftv cons, bvy, yashab, "in living, dwelling" + prep, B, + msn, rh;' har, + proper noun, srx, Cheres, "in Mount Heres", + prep, B, + prop noun, !lY"a; Ayyalon, "in Aijalon" + wcj. + prep, B, + prop noun, ~ybil.[;v; Shaalbim, "and in Shaalbim")**; but when the power of the house of Joseph grew strong, they became forced labor** (wc + wyiq3fs [seq], dbK', kabad, + fsn cons, dy", yad, + msn cons, tyB;' bayith, + prop noun, @sAy, Yoseph, "But when the hand of the house of Joseph became heavy" + wyiq 3mp [concl.], hyh, hayah, + prep, l, + msn, sm;' mas, "they became forced labor")**. [36] And the border of the Amorites ran from the ascent of Akrabbim, from Sela and upward** (wcj. + msn cons, lWbG>gebul, + prop noun w/da, yrma/ Emori, "and the boundary, border of the Amorite [was]" + prep, !mi, min, + msn cons, hl[]m;' maaleh, + mpn, ~yBirq.[; Akrabbim, "from the ascent of Akrabbim" + prep, !mi, min, + prop noun w/da, [lS, Sela, "From [the] Sela" + wcj. + adv, l[m;' maal, "and upward")**.

Revised translation: no revisions.

Judges 1

Judges 1:34-36 Then the Amorites forced the sons of Dan into the hill country, for they did not allow them to come down to the valley; [35] yet the Amorites persisted in living in Mount Heres, in Aijalon and in Shaalbim; but when the power of the house of Joseph grew strong, they became forced labor. [36] And the border of the Amorites ran from the ascent of Akrabbim, from Sela and upward.

Analysis of vv. 34-36:

1) As consequence of their disobedience, the tribe of Dan found themselves in a precarious situation.
2) The Amorites gained the upper hand and thwarted Dan from taking possession of their territory in the valley.
3) Furthermore, the Amorites confined the tribe to the hill country.
4) With Dan penned up in the hill country, the Amorites kept continued to live in Mount Heres, Aijalon, and Shaalbim.
   a) The location of Mount Heres, literally mount of the sun, is uncertain.
   b) Aijalon was located approx. 12 miles Northwest of Jerusalem.
   c) Shaalbim was located 3 miles North of Aijalon.
5) There is no evidence that Dan was ever successful in subduing these cities.
6) Instead the house of Joseph, Ephraim and Manasseh, subjugated these Amorites at a later date.
7) V. 36 indicates that the territory under Amorite control was quite extensive.
8) The ascent of Akrabbim, also referred to as "the scorpion's stairs," has been identified with a location south of the Dead Sea (cf. Josh. 15:2-3).
9) The identification of Sela and its location is uncertain.

End: Judges 1.