

of the southern part of the country. Chapter II describes a campaign against Hazor in the far north. The actual narratives of conquest appear quite spotty as compared with the sweeping claims in the summaries. Moreover, Judges I gives a long list of places from which the Canaanites were not driven out, including major sites such as Taanach and Megiddo. There are also troubling inconsistencies. Judges 1:8 says that “the people of Judah fought against Jerusalem and took it,” but according to 1:21 “the Benjaminites did not drive out the Jebusites who lived in Jerusalem.” Later we will find that Jerusalem was captured only in the time of David. Also Hazor, which was allegedly captured by Joshua in Joshua 11, is still in Canaanite control in Judges 4 and 5. The biblical evidence for a sweeping conquest, then, is not as straightforward as it might initially appear. Consequently, different models have been proposed to explain the origin of Israel in Canaan.

Four such models have been influential in scholarship in the twentieth century: the immigration model, favored especially by German scholars in the mid-twentieth century; the conquest model, defended especially in North America; the revolt hypothesis, which tries to explain the origin of Israel as social upheaval; and the model of gradual evolution, which suggests that the Israelites originated as Canaanites and only gradually attained a distinctive identity.



The circular platform of a Canaanite cultic place in Stone Age Megiddo, Israel.



Israel physical