

# Joshua 15:28

Authorized King James Version (KJV)

And Hazar-shual, and Beer-sheba, and Bizjothjah,

## Analysis

**And Hazar-shual, and Beer-sheba, and Bizjothjah**—**Hazar-shual** (חֲצֵר שׁוּעַל, "enclosure of jackals" or "jackal village") vividly describes the wilderness character of this region where jackals roamed. This city appears in Simeon's inheritance (Joshua 19:3) and post-exilic resettlement (Nehemiah 11:27). **Beer-sheba** (בְּאֵר שֶׁבַע, "well of seven" or "well of oath") is one of Scripture's most significant locations—where Abraham made covenant with Abimelech (Genesis 21:31), Isaac encountered God (Genesis 26:23-25), and Jacob departed for Egypt (Genesis 46:1-5). The phrase "from Dan to Beer-sheba" became proverbial for Israel's full extent (Judges 20:1; 1 Samuel 3:20; 2 Samuel 24:2).

**Bizjothjah** (בִּזְיוֹתָיָה, "contempt of Yahweh" or possibly "olives of Yahweh") is mentioned only here. The name's meaning remains disputed—if "contempt," it might recall judgment on former Canaanite inhabitants; if "olives," it indicates agricultural production. Beer-sheba's inclusion demonstrates that Israel's inheritance included sites sanctified by patriarchal encounters with God. The land wasn't merely territory but sacred geography woven into redemptive history.

## Historical Context

Beer-sheba lay at the southern frontier of permanent settlement, approximately 28 miles southwest of Hebron. Archaeological excavations reveal continuous occupation from the Chalcolithic period (4th millennium BCE) through the Iron Age. The site includes a massive water system, city walls, and a gate complex with four-chambered design typical of Israelite cities. A famous discovery was a large

horned altar (later dismantled, perhaps during Hezekiah's reforms) and sacred high place.

The patriarchs' associations made Beer-sheba ideologically significant. Abraham planted a tamarisk tree and called on Yahweh's name there (Genesis 21:33). Isaac built an altar after God appeared to him (Genesis 26:23-25). Jacob offered sacrifices there before leaving for Egypt (Genesis 46:1). These sacred memories transformed Beer-sheba from mere military outpost into a pilgrimage site, though it later became a center of illicit worship condemned by Amos (Amos 5:5; 8:14).

## Related Passages

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**Hebrews 11:1** — Definition of faith

**James 2:17** — Faith and works

## Study Questions

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1. How does Beer-sheba's history—from patriarchal altar to illicit worship—warn against presuming on past spiritual heritage without present faithfulness?
2. What 'Beer-sheba' locations in your spiritual journey—places of significant encounter with God—deserve commemoration, and how can you guard against them becoming empty ritual?
3. How should understanding that Israel's inheritance included sacred sites from redemptive history shape your appreciation for spiritual heritage and covenantal continuity?

## Interlinear Text

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וְחָצַר	שׁוּעַ ל	וּבְאֵר	שֶׁ בַּעַ	וּבְזִיּוֹתָהּ:
H0	And Hazarshual	H0	and Beersheba	and Bizjothjah
	H2705		H884	H964

## Additional Cross-References

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**Genesis 26:33** (Parallel theme): And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

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