

# Joshua 16:10

Authorized King James Version (KJV)

And they drave not out the Canaanites that dwelt in Gezer:  
but the Canaanites dwell among the Ephraimites unto this  
day, and serve under tribute.

## Analysis

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This verse records Ephraim's failure to complete God's command, introducing the pattern of partial obedience dominating Judges. The phrase 'they drave not out' (lo horishu, לא הורישו) indicates willful failure—they could have but didn't expel the Canaanites. Gezer remained Canaanite until Solomon's time (1 Kings 9:16). The compromise 'serve under tribute' (mas-oved, מַס־עֹבֵד) means forced labor—Ephraim enslaved rather than destroyed the Canaanites, violating God's command (Deuteronomy 7:1-5). This pragmatic compromise prioritized economic benefit over obedience, leading to spiritual disaster. The phrase 'unto this day' (ad hayom hazeh, עַד הַיּוֹם הַזֶּה) indicates this situation persisted when Joshua was written. From a Reformed perspective, this demonstrates how partial obedience is disobedience—tolerating what God commanded destroyed inevitably corrupts. The pattern intensifies in Judges where incomplete conquest led to intermarriage, idolatry, and cycles of apostasy-judgment-deliverance.

## Historical Context

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Gezer was a strategic Canaanite city controlling the coastal plain approaches to Jerusalem. Archaeological excavations reveal continuous Canaanite occupation through Israel's early history, confirming Joshua's account. The city finally came to Israel as dowry when Pharaoh conquered it and gave it to his daughter, Solomon's wife (1 Kings 9:16). Ephraim's compromise began Israel's pattern of peaceful coexistence with Canaanites contrary to God's command. Judges 1 catalogs similar

failures across tribes: Manasseh, Zebulun, Asher, Naphtali all failed to drive out inhabitants, choosing tribute over destruction. These compromises led directly to the apostasy cycles in Judges and Israel's eventual exile.

## Related Passages

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**John 15:13** — Greatest form of love

**1 Corinthians 13:4** — Characteristics of love

**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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1. What 'Canaanites' (tolerating sins, compromising obedience) have you enslaved rather than destroyed?
2. How does pragmatism (economic benefit, convenience) tempt you toward partial obedience rather than complete surrender?
3. What consequences of past partial obedience are you experiencing 'unto this day'?

## Interlinear Text

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וְלֹא אֶ	הוֹרִישׁוּ	אֶת	הַכְּנַעֲנִי	וַיֵּשְׁבּוּ	בְּגֵזֶר	וַיֵּשְׁבּוּ
H3808	And they drove not out	H853	but the Canaanites	dwelt	in Gezer	dwelt
	H3423		H3669	H3427	H1507	H3427
הַכְּנַעֲנִי	בְּקִרְיָת	אֶפְרַיִם	עַד	הַיּוֹם	הַזֶּה	וְהַיּוֹם
but the Canaanites	among	the Ephraimites	H5704	unto this day	H2088	H1961
H3669	H7130	H669		H3117		
לְמַס	עֲבָד:					
under tribute	and serve					
H4522	H5647					

## Additional Cross-References

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**Judges 1:29** (Parallel theme): Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

**1 Kings 9:16** (Parallel theme): For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

**Joshua 17:13** (Parallel theme): Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

**1 Kings 9:21** (Parallel theme): Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

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