

# 84 Hazor

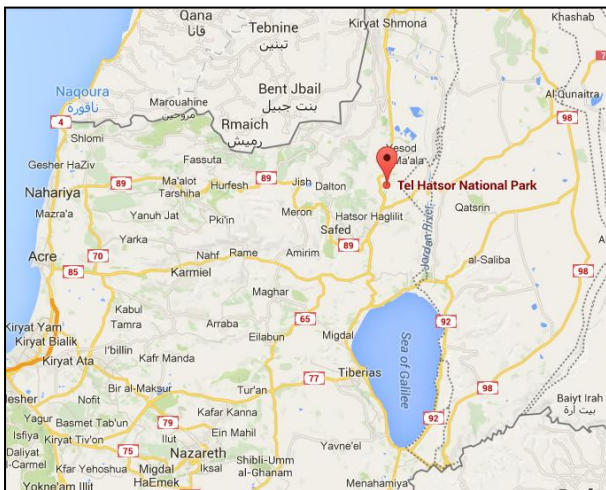
## Names (also known as)

Tel Hazor (Hebrew: תל חצור), also Hatzor and Tell el-Qedah.

## Etymology

Strong’s H2674 *châtsôr* - a collective form of H2691; village; from H2690 - *châtsêr* in its original sense; a yard (as inclosed by a fence); also a hamlet (as similarly surrounded with walls) court, tower, village.

## Location/Description



Hazor is located in the Upper Galilee, 21 kms north of the Sea of Galilee, in the southern Hula Valley overlooking Lake Merom.

## Scriptural references

### Old Testament

Josh. 11:1,10,11,13; 12:19; 15:23; 19:36; Judges 4:2,17; 1 Sam. 12:9; 1 Kings 9:15 (probable); 2 Kings 15:29.

### New Testament

None

## Famous characters

Jabin king of Canaan  
Joshua and Israel  
Barak the son of Abinoam  
Heber the Kenite  
Jael the wife of Heber

## Brief history

Tel Hazor, site of an ancient fortified city in the Upper Galilee, is among the most important

Canaanite towns, and the largest ancient ruin in modern Israel and a UNESCO World Heritage Site. In the eleventh century BC, Hazor (or Tel Hazor) was ruled by Egypt as the holy city for Hathor. The Old Testament states it was destroyed by Joshua (Joshua 11:13,21).



Above: Aerial photo of Tel Hazor

Around 1750 BC and the Israelite period (ninth century BC), Hazor was the largest fortified city in the country and one of the most important in the Fertile Crescent. It maintained commercial ties with Babylon and Syria, and imported large quantities of tin for the bronze industry. In Joshua, Hazor is described as “the head of all those kingdoms” (Josh. 11:10).

The Hazor expedition headed by Yigal Yadin in the mid-1950s was the most important dig undertaken by Israel in its early years of statehood. Tel Hazor is the largest archaeological site in northern Israel, featuring an upper tell of 30 acres and a lower city of more than 175 acres.<sup>[1]</sup> In 2005, the remains of Hazor were designated a World Heritage Site by UNESCO as part of the Biblical tels - Megiddo, Hazor and Beer-Sheba.

During the Egyptian Second Intermediate Period and early New Kingdoms (together running between 18th century BC and 13th century BC), Canaan was an Egyptian vassal state; thus 14th century documents, from the El Amarna archive in Egypt, describe the king of Hazor (in Amarna letters called Hasura), Abdi-Tirshi, as swearing loyalty to the Egyptian pharaoh. However, one tablet specifically reports that Hasura's king had gone over to the Habiru, who were invading Canaan. In these documents, Hazor is described as an important city in Canaan. Hazor is also mentioned in the Execration

texts, that pre-date the Amarna letters, and in 18th century BC documents found in Mari on the Euphrates River.

Hazor was the seat of Jabin, a powerful Canaanite king that led a Canaanite confederation against Joshua, but was defeated by Israel, who burnt Hazor to the ground.<sup>[2]</sup> Again in Judges Hazor was the seat of Jabin, the king of Canaan, whose commander, Sisera, led a Canaanite army against Deborah and Barak, but was defeated by Divine intervention.<sup>[3]</sup>



The archaeological remains suggest that after its destruction, the city of Hazor was rebuilt as a minor village within "the territory of Naphtali" (Joshua 19:36).<sup>[10]</sup> In the Books of Kings, the town, along with Megiddo, and Gezer, was substantially fortified and expanded by Solomon.<sup>[11][12]</sup> Like Megiddo and Gezer, the remains at Hazor show that around 700 BC the town gained a highly distinctive six chambered gate, as well as a characteristic style to its administration buildings; archaeologists determined that these constructions at Hazor were built by the same leadership as those at Megiddo and Gezer.<sup>[7]</sup>



Chambered gate from the Israelite period

Archaeological remains indicate that towards the latter half of the 9th century BC, when the king of Israel was Jehu, Hazor fell into the control of Aram Damascus.<sup>[7]</sup> Assyrian records indicate that Joash, king of Israel at the time, had paid tribute to Assyria and Israel had become an Assyrian vassal.<sup>[7]</sup>

Subsequently, the town, along with the remainder of the kingdom of Israel, entered a period of great prosperity, particularly during the rule of Jeroboam II. Some archaeologists attribute the later large scale constructions at Hazor, Megiddo, and Gezer, including the rock cut water supply systems, to this era.

Israel's attempted rebellion against Assyrian domination resulted in an invasion by the forces of the Assyrian ruler, Tiglath-Pileser III; the evidence on the ground suggests that hasty attempts were made to reinforce the defences of Hazor.<sup>[7]</sup> Despite the defences, in 732 BC Hazor was captured and its population deported,<sup>[7][13]</sup> and the city was burnt to the ground.<sup>[8][9][14]</sup>

The site of Hazor is around 200 acres (0.81 km<sup>2</sup>) in area, with an upper city making up about 1/8 of that. The upper mound has a height of about 40 meters.



In 2010, a clay tablet was discovered dating from the 18th or 17th centuries BC inscribed with laws in the style of Hammurabi's Code. The document includes laws pertaining to body parts and damages, similar to laws such as "an eye for an eye" that appear in the Book of Exodus. The document is written in Akkadian cuneiform, the diplomatic language of the period.<sup>[15]</sup>

Hazor remains an active archaeological site and is regularly visited by teams from various Israeli and overseas institutions.

## Spiritual Significance

Hazor is highly significant in Scripture because it was the headquarters of the Jabin dynasty. There were two Jabin’s who featured prominently in the national history of Israel.

The first recorded in Joshua 11 led the last attempt to overthrow Israel and prevent the capture of the entire land under Joshua’s leadership. Joshua 11 is a graphic type of the final rebellion against the rule of Christ at the end of the Millennium and Jabin is clearly set forth as a type of the serpent in political manifestation.

Rev. 20 is extensively based on Joshua 11 as the following chart shows.

<b>Jabin represents the Serpent</b>	
<b>Joshua 11</b>	<b>Revelation 20</b>
<b>V.1 – Jabin</b> – “Intelligent”, “wise”	<b>V.2</b> – The old <b>serpent</b> – “more subtle” <b>Gen. 3:1</b>
<b>V.2-3</b> – from north, south, east, west	<b>V.8</b> – gather from four quarters of the earth
<b>V.4</b> – even as the sand on the sea shore	<b>V.8</b> – as the sand of the sea
<b>V.5</b> – met together, pitched together	<b>V.9</b> – went upon the breadth of the earth
<b>V.5 – Merom</b> – “height” or “elevation”	<b>V.9</b> – the beloved city – Zion (elevation - <b>Ps. 48:2</b> )
<b>V.6</b> – burned chariots with fire	<b>V.9</b> – fire from God out of heaven
<b>V.8</b> – Mishrephoth-maim – “burnings of waters”	<b>V.10</b> – cast into the lake of fire and brimstone
<b>V.8</b> – left none remaining	<b>V.14</b> – the second death – mortality abolished
<b>V.11</b> – left none to breathe	<b>V.15</b> – no mortals remain
<b>V.23</b> – the land rested from war	The serpent destroyed – no sin and death – <b>Gen. 3:15</b>

**Joshua 11 is the basis for Revelation 20 – it foreshadows the final conflict between Christ and the serpent in political manifestation.**

Joshua’s capture and destruction of Hazor is typical of the final overthrow of the serpent in the aftermath of the massive rebellion against Christ’s rule prophesied in Rev. 20. Joshua only destroys Hazor. It was Jabin’s headquarters – the home of the ‘serpent’. It is described as the “head of all those kingdoms.” The word for “head” is *rosh*. The 2<sup>nd</sup> occurrence of this word in the O.T. is in Gen. 3:15 where the ultimate complete destruction of the serpent at the hands of “the seed of the woman” is indicated. So Joshua sets about “utterly destroying” (*charam* – exterminate – V.11) Hazor and its inhabitants – such is the fate of the serpent.

There was “not any left to breathe” (i.e. no one using oxygen), hence, foreshadowing in type the abolition of all mortality.

In V.13 Joshua burned no other city “save Hazor only, that did Joshua burn.” So Christ will finally bring Divine judgements to an end when the serpent is destroyed at end of the Millennium.

The other Jabin in Scripture is in Judges 4. Here too, he is a type of the serpent in a remarkable type of the fulfilment of Gen. 3:15.

### Judges 4 cameo of Gen. 3:15

- ❖ **Jabin** – Type of the serpent (carnal mind).
- ❖ **Sisera** – Type of the seed of the serpent.
- ❖ **Deborah** – Representative of the Divine mind – “the woman”.
- ❖ **Barak** – Type of Christ – seed of the woman.
- ❖ **10,000 men** – Type of Christ’s disciples.
- ❖ **Heber** – Type of Judas Iscariot the betrayer.
- ❖ **Jael** – Representative of the Divine mind in Christ – the Divine element in the Atonement.

In both contexts Jabin is a type of the serpent in political manifestation and Hazor the den of his habitation.

### Sources:

1. Scorched wheat may provide answers on the destruction of Canaanite Tel Hazor;
2. Joshua 11:1-5; 11:10-13;
3. Judges 4;
4. Peake’s commentary on the Bible;
5. Jewish Encyclopedia, Book of Joshua, Book of Judges;
6. Jewish Encyclopedia, Jabin;
7. Israel Finkelstein, The Bible Unearthed;
8. <http://unixware.mscc.huji.ac.il/~hatsor/hazor.html>;
9. A 3,400 year old mystery: Who burned the palace of Canaanite Hatzor, Haaretz;
10. Negev, Avraham/Gibson, Shimon, Archaeological Encyclopedia of the Holy Land, New York/London 2001, p.220, ISBN 0-8264-1316-1 (English);
11. 1 Kings 9:15;
12. William G. Dever, What Did the Biblical Writers Know, and when Did They Know It? 2002 p.43;
13. 2 Kings 15:29;
14. However, the correlation between the destruction of Stratum V with Tiglath-Pileser III’s campaign has been challenged; cf. P. James, “The Alleged ‘Anchor Point’ of 732 BC for the Destruction of Hazor V”, AntOr 6 (2008);
15. ‘Hammurabi-like’ cuneiform discovered at Tel Hazor, Haaretz.

(Compiler – Jim Cowie)