

221130-4 Judges 2, The Narrator's Prologue to the Book of Judges—CThurman

Note: The 1st chpt. could be read as the 2nd chapter and the 2nd chpt. as the 1st. After the second chpt. we will go to the 17th chapter and read to the 21st chapter and then pick up again at the 3rd chapter and read through the 16th chapter. This seems to how the history of this book flows. But these last chapters do lead into the timing for the history of the book of Ruth.

In the first chapter it is clear that none of the tribes successfully drove out the inhabitants of Canaan. In the second chapter it is revealed why they *could* not drive them out.

The events of the book, as with all of the books, are written from the perspective that this is history, past matters of fact. Chapter 2 is the narrator's prologue of the Book of Judges. The tone is set for the rising of several judges and the ups and downs of the nation of Israel during this 400+ years of history.

Chapter 2

**1 ¶ And an angel of the LORD came up from Gilgal to *Bochim*,
The Place of Weepers**

angel, as also with the Hebrew and the OT, so it is with the Greek and the NT. Whether מַלְאָךְ, mal-ak or ἄγγελος it is difficult to discern sometimes whether reference is to a heavenly, spiritual being or to a natural, earthly human being; in both cases, but for the word *ambassador* (OT) the Hebrew and the Greek words are tss. with the English words: *angel* and *messenger*.

Bochim, בְּכִים, a plural, proper noun; the root Hebrew verb is בָּכָה, bah-kah, tss. *to weep, to bewail, to complain, to lament, to mourn*; בְּכָה, b^e-kee, a masc. noun, *a weeping, an overflowing*; the fem. noun בְּכָהּ, b^e-keeth, *a mourning*. **v.5 explains why this place is called *Bochim*, 'weepers'.**

What we are about to read, from verses 1-5 is very likely what took place very shortly after Israel, without asking counsel of the LORD, made a league with the inhabitants of the city of Gibeon.

Jos 9:14 And the men took of their victuals, and asked not counsel at the mouth of the LORD.

15 ¶ And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them.

an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

Gilgal – Immediately after Israel had crossed the Jordan River they came to the place *Gilgal* and there they were circumcised. Crossing the Jordan River as well as the rite of circumcision resulted in the reproaches of Egypt being rolled from off of them. (cf. Jos. 5.9) I understand by the *reproach of Egypt* that their former manner of life, a life that had been built around Egyptian society for the previous two centuries was at this time and place put away. Israel will now embark on a new manner of life built upon the law of Moses. This parallels the NT Christian's experience. After demonstrating the reality of his faith in Jesus Christ the reproaches of the Christian's former manner of life is past and he is read to embark on a life based upon the word of God, governed by the NT Scriptures. As circumcision was for the Israelite so baptism is for the Christian a line of demarcation. The previous manner of life is past. What remains to be lived is Christ's. The world is crucified to him and he to the world (cf. Gal.6.14) From this time forward it is his reasonable service to yield body, soul, mind and strength as a living sacrifice, holy acceptable to God. (cf. Ro.12.1)

I will never break my covenant with you. – The covenant under consideration is the Palestinian covenant, which is the LORD's promise to Abraham that he and his children would have all the land of Canaan. (promise to Isaac, Gen.26.3; promise to Jacob, Gen.28.13)

Ge 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

We read again and again that though Israel has trespassed against the LORD the LORD will be faithful and grant to them this promised land.

Le 26:44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

2Ki.13.23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

Jer.31.35 ¶ Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Ez.36. 22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy

name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

...

32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

Am.9.8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

...

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

2 And ye shall make no league with the inhabitants of this land;

Israel was warned again and again against making covenants with the Gentiles that were presently living in Canaan. (Ex.23.32; 34.12-15; Deu.7.2) But they did. (with Rahab, Jos.2.14; with the men from Gibeon, 9.15; and with the man from Luz/Bethel, Jud.1.24)

ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

Though Israel has disobeyed the LORD and that brought most serious consequences, yet the LORD will keep His covenant with them.

3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

Israel was warned by Moses and by Joshua about what would happen to them if they failed to obey the word of the LORD.

Nu 33:55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

Jos.23.11 ¶ Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

And King David testifies hundreds of years later that this is precisely what came upon Israel for their disobedience.

Ps.106.34 ¶ They did not destroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

Israel had some comprehension of the terrible judgment coming from the LORD on account of their disobedience.

It is amazing how Israel's experience parallels the NT Christian's experience. The Lord chose to leave in him the old nature. He did not remove it in the new birth, but he is to combat it throughout his whole life. This serves to prove whether we will be obedient or not. Them that will strive against the flesh to be conformed to Christ in thought, word and deed shall bear fruit and be blessed with abiding presence of God. Whereas those that will not strive against the flesh are dominated by the flesh, barren of fruit, and waste away their whole life-long. It's no way for a child of God to live.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.
Weepers

This event was when Joshua was still with Israel. They sacrificed in Bochim.

A word about Israel sacrificing in various places. There is a prohibition against offering sacrifices anywhere but at the door of the tabernacle. I don't know what this means. Could it be that it means that no offerings, no sacrifices are to be offered without a priest attending?

*Lev.17.8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,
9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.*

Israel was regulated in the kind of altars they were allowed to erect. And these altars were for offering up sacrifices. The stones for these altars were not to be worked by tools. We're going to see this as we continue reading into the Books of Judges, Samuel and Kings.

Ex.20.24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy

sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

The LORD gave specific commandment for Joshua to offer this sacrifice:

Jos.8.30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

So we can see that wherever Bochim is Joshua was alive at the time.

7 And the people served the LORD all the days of Joshua, and all the days of the

הָאֲרִיכוֹ יָמִים אֶחָרִי

prolonged days after

elders that outlived Joshua, who had seen all the great works of the LORD,
whose days drew beyond (‘work’, masc. sing.)

overlived, is tss. of the phrase הָאֲרִיכוֹ יָמִים אֶחָרִי, ‘to outlive days after’, so ‘to live beyond the days of’ Joshua. (same Hebrew for Jos.24.31)

אָרַךְ, ah-rak, is tss. *to be long, to prolong, to outlive, to lengthen, to draw out.* & יָמִים אֶחָרִי, lit. *days after.*

that he did for Israel.

There is no question that the LORD performed many great works for Israel, but all of these works are *one great work*.

8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.

Joshua is of the tribe of Ephraim. Timnathserah is in the borders of Ephraim's lot. Evidently Joshua had asked Israel for this city and the LORD commanded Israel to give it to him.

Jos 19:49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, even Timnathserah in mount Ephraim: and he built the city, and dwelt therein.

Joshua built this city up and lived in it until he died.

Jos 24:28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

10 And also all that generation were gathered unto their fathers:
(not only did Joshua die but ...)

Now we do not know who it is that is narrating the Book of Judges but it does appear that all the things recorded of Israel in this book, from the writer's perspective is already done.

לֹא יָדְעוּ אֶת־יְהוָה
and there arose another generation after them, which knew not the LORD,

Same Hebrew as in 1Sa.2.12, *Now the sons of Eli were sons of Belial; they knew not the LORD*. Compare this to what is written concerning Samuel as a child. *1Sa 3:7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.*

The idea is that Israel is in an unregenerate state. This means that the mass of the nation were in unbelief.

Note: It is very important to understand that if the Israelites had not been the natural elect people of the LORD, or perhaps better to say, that had Israel not had within them a true, elect people of God the LORD would not have dealt with them so directly for their sins; He would have left them as He does all of the other nations until it was time for judgment to fall upon a city, a country, or over the earth. But because Israel was set apart specially to the LORD they were judged again and again and again while the nations went on almost untouched. Israel is an example for us. Israel was judged time and time and time again for doing what the nations did and they were almost always untouched. It's virtually the same for the NT Christian. We are judged when we live like the world but the world is virtually untouched. Why? Because our judgment is now.

1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

nor yet the works which he had done for Israel.

Not only was this generation unfamiliar with the LORD Himself but they were removed from seeing all that He had done for Israel.

11 And the children of Israel did evil in the sight of the LORD,

אֶת־הַבְּעָלִים

and served Baalim:

the Baals (J.P. Green, Sr., Interlinear Bible) ('im' is plural for masc. nouns)

12 And they forsook the LORD God of their fathers, which brought them out of left, refused

and they forsook, Qal fut. of the Hebrew verb עָזַב, tss. *to leave destitute, to leave (v.21, left), to forsake (vss. 12, 13), to leave off, to refuse.*

וַיֵּלְכוּ אַחֲרַי

the land of Egypt, and followed other gods, of the gods of the people

they went after

[various] peoples

that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

bowed themselves, Hithpael (reflexive pass.) of the Hebrew verb שָׁחַח, shah-chah, tss. *to bow down, to stoop, to worship, to humbly beseech.*

and provoked ... to anger, Hiphil (causative act.) fut. of the verb כָּעַס, kah-[g]as, *to grieve, to make sorry, to be wroth, to provoke, to provoke to anger.*

13 And they forsook the LORD, and served Baal and Ashtaroth.

left, refused

Ashtaroths ('-oth' is the plural ending for fem. nouns)

14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them,

spoilers, Qal part. of the Hebrew verb **שָׁסַח**, shah-sah, *to spoil, to be a spoiler*, and once *to rob* (Is.10.13).

and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

and he sold them, Qal fut. of the Hebrew verb **מָכַר**, mah-kar, tss. *to sell, to sell away*.

Being Israel refused to be servants to the LORD He sold them into the servitude of their enemies. Israel either serves the LORD or the LORD will have them be the servants of the enemies. Jesus said,

Mt 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

But we will serve one or the other. And this is essentially what Joshua said to Israel before he died. They will serve one or the other.

Jos.24.15 ¶ And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

There's not a more cruel service than to be a servant to your enemy, to those that hates you.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them:
hurt, harm

for evil, **לְרָעָה**, adj. with the prefixed preposition **לְ**, *to or for*, and tss. *for harm* (Gen.31.52), *unto evil* (Deu.29.21), *to hurt* (2Sa.18.32), *for hurt* (Jer.24.9), *for evil* (Am.94).

and **they were greatly distressed.**
it distressed them greatly,
they were greatly vexed, greatly straitened

and distressed, Qal fut. of the Hebrew verb יָצַר, yah-tzar, tss. *to distress, to vex, to be straitened, to be narrow.*

16 Nevertheless the LORD raised up judges, which delivered them
rescued, saved

judges, Qal part. Poel of the Hebrew verb שָׁפַט, shah-phat, tss. *to rule, to defend, to deliver, to judge, to plead, to contend.*

which delivered them, Hiphil (causative act.) fut. of the Hebrew verb יָשַׁע, yah-sha[g], tss. *to save, to help, to defend, to deliver, to avenge, to preserve, to rescue.*

out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring

went a whoring, Qal pret. of the Hebrew verb זָנְהָה, zah-nah, tss. *to play the harlot, to go a whoring, commit fornication, to commit whoredom, to fall to whoredom, to be a harlot, to be whorish.*

Perhaps there were judges of the people immediately after the death of Joshua that tried to stem the tide of Israel's rebellion against the LORD but whose message went unheeded.

De 16:18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Jud.23.2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

...

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

after other gods, and bowed themselves unto them: they turned
departed, removed

they turned, סוּר, Qal pret. of the Hebrew verb סוּר, soor, tss. to turn aside, to depart, to go, to be past, to take away, to remove, to put, to put away, to remove.

quickly out of the way which their fathers walked in,
conversation
custom

לְשׂוּמָעַ

obeying
to obey

quickly, מְהֵרָה, mah-hehr, a Hebrew adv. tss. quickly, suddenly, hastily, speedily.

way, דֶּרֶךְ, deh-rek, a common noun tss. a way, a manner, a journey, conversation, custom, -side, highway, path-, etc.

the commandments of the LORD; but they did not so.
[do]

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days
rescued, saved

of the judge: for it repented the LORD because of their groanings

repented, Niphal (simple pass.) fut. of the Hebrew verb נָחַם, nah-cham, tss. *to repent, to comfort, to ease*.

because of their groanings, נִחְאָה, n^e-ah-qah, a fem. noun always tss. *groaning* (4 [Ex.2,24; 6.5; Jud.2.18; Ez.30.24]); the verb נָחַא, nah-aq, *to groan* (Ez.30.24; Job 24.12). A groan likened to that which might incurred when receiving a deadly wound.

by reason of them that oppressed them and vexed them.

thrust

press

oppressors, Qal part. of the Hebrew verb לָחַץ, lah-chatz, tss. *to oppress, to hold fast, to afflict, to crush, to force, to thrust*. **Jud.1.34, Qal fut., And ... forced, Jud.4.3, Qal part. oppressed, Jud.2.18, Qal part, that oppressed & 6.9, that oppressed you.**

and vexed them, Qal part. Poel of the Hebrew verb דָּחַץ, dah-chaq, only twice in the OT, tss. *to thrust* (Joel 2.8), *to vex* (Jud.2.18); *to press upon*, Benjamin Davidson's Analytical Hebrew and Chaldee Lexicon.

19 And it came to pass, when the judge was dead, that they returned,
And it was at the death of the judge turned away

they returned, Qal fut. of the Hebrew verb שׁוּב, shoov, tss. *to return, to come again, to turn, to turn away, to turn again, to retire, to turn back, to bring again, etc.*

and corrupted [themselves] more than their fathers, in following other gods to

and corrupted, Hiphil (causative act.) pret. of the Hebrew verb שָׁחַת, shah-chath, tss. *to corrupt, to mar, to spill, to perish, to destroy*.

the way of the LORD to walk therein, as their fathers
manner, conversation
custom

did keep it, or not.
preserve, guard, observe, heed

23 Therefore the LORD left those nations, without driving
suffered, set down

left, Hiphil (causative act.) fut. of the verb נָחַ, yah-nach, to leave, to lay up, to set down, to put, to place, to suffer, to cast down, to let remain, to leave off.

them out hastily; neither delivered he them into the hand of Joshua.

At this point we're going to go to chapters 17-21. This gives us the history of Israel just before the beginning of the judges of Israel. We have details about the migration of some of the tribe of Dan to Laish (Lashem or Dan), and the sad episode involving some of the sons of Benjamin.