

The Covenants

Part 11

“As seen in the book of Judges”

“The God who Acts”

Intro:

Contrast with Joshua.

In Joshua we see: Obedience, Conquering and Trust in God’s power.

In Judges we see: Disobedience, Idolatry, Defeat and Rebellion against God.

Key Verse.

Jdg 21:25 In those days there was no king in Israel: every man did that which was right in his own eyes.

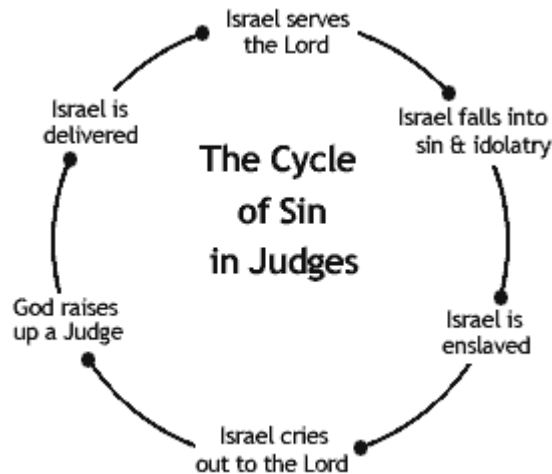
Seven Cycles. {Of sin to Deliverence}

Jdg 2:18 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 of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

Jdg 2:19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more

than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

(adapted from a diagram in the Ryrie Study Bible).



Enemy	Years of Bondage	Judge	Deliverance and Rest	Scripture
Mesopotamia	8	Othniel	40	3:7-11
Moab	18	Ehud	80	3:12-31
Canaan	20	Deborah	40	4:1-5:31
Midian	7	Gideon	40	6:1-8:28
Ammon	18	Jephthah	6	10:6-12:7
Philistia	40	Samson	20	13:1-16:31

In Chapter one.

The tribes fail to completely drive out the Canaanites from the land.

Then in chapter 2 verse 1 we read:

Jdg 2:1 *And 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 swear unto your fathers; and I said, I will never break my covenant with you.

Note 1,

The response of God to this situation.

“And an angel of the LORD came up from Gilgal to Bochim”

We make a mistake if we ever think that God becomes inactive regarding his people.

Note 2;

This was not just an angel BUT

The Angel of the Lord.

“Keil”

In his commentary gives a number of arguments in favour of this being the Lord himself.

But a simple reading of the verse itself shows this.

*“and said, **I made you** to go up out of Egypt”*

No “Angel” could make such a statement.

“Gill”

wherefore the uncreated Angel, the Angel of the covenant, is meant, who brought Israel out of Egypt, was with them in the wilderness, and introduced them into the land of Canaan, and appeared to Joshua as the

Captain of the Lord's host at or near Gilgal, [Jos 5:13](#); and because he had not appeared since, therefore he is said to come from thence to a place afterwards called Bochim, from what happened at this time:

Note 3;

The place

Bochim

Means = Weepers

Compare v.5

Jdg 2:5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

Note 4;

In verse 1

A solemn reminder of past and present blessings and privileges.

“and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers”

Consider:

The great antidote used by the Lord for the failure and sin of his people.

Consider:

He does not tell them to do better in the future but to remember their God!!!

App:

This must be the solution to our spiritual decline and misery.

We must avoid the sin of OT Israel

Isa 31:1 *Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!*

Note 5:

God's promise repeated

In verse 1

“and I said, I will never break my covenant with you.”

Compare:

Psalm 89: 34-37

Psa 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Psa 89:35 Once have I sworn by my holiness that I will not lie unto David.

Psa 89:36 His seed shall endure for ever, and his throne as the sun before me.

*Psa 89:37 It shall be established for ever as the moon,
and as a faithful witness in heaven. Selah.*

Note 6;

The Divine Absolute

“I will never”

This phrase is only found four times in scripture.

In present text.

(Jdg 2:1) And 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 sware unto your fathers; and I said, I will never break my covenant with you.

Once in the Psalms

(Psa 119:93) I will never forget thy precepts: for with them thou hast quickened me.

Once in the minor prophets

(Amo 8:7) The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

Once in the NT

(Heb 13:5) Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Note 7

The Divine Requirement

In verse 2

Jdg 2:2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

Consider:

Covenant relationship necessitates Separation.

Compare:

The words of Paul in 2 Cor.

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2Co 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

2Co 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Note 8;

The Divine Pronouncement.

Verse 2

“but ye have not obeyed my voice”

Consider:

How awful it is for the living God to make such a judgment against a people.

He knows the depths of the heart and desires.

He knows if you really want to obey his word or not.

Note 9;

The Divine question.

“why have ye done this?”

Consider:

God knew the answer to the question.

Compare:

Genesis 3: 9-14

Gen 3:9 And the LORD God called unto Adam, and said unto him, Where art thou?

Gen 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Gen 3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

Gen 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Gen 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

See how the Lord uses questions to probe their hearts.

Did the Lord ask the serpent a question.

No!

Why?

There was no desire to probe the Serpents heart!!!

=====

Note 10

In Verse 3 of Judges 2

The Divine Chastisement

Jdg 2:3 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.

Compare:

Proverbs 3: 11-12

Pro 3:11 My son, despise not the chastening of the LORD; neither be weary of his correction:

Pro 3:12 *For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.*

Also:

Job 5:17 *Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:*

Also:

Hebrews 12: 5-11

Heb 12:5 *And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:*

Heb 12:6 *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

Heb 12:7 *If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?*

Heb 12:8 *But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.*

Heb 12:9 *Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*

Heb 12:10 *For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*

Heb 12:11 *Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

=====

Note 11;

Verse 4

The effect of the Lord's rebuke.

Jdg 2:4 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.

Consider:

This is the desired result.

Compare:

Ecc 7:3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

Jas 4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Note 12;

In verse 5

The place forever remembered.

Jdg 2:5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

App;

How good it is for the Soul when we can Associate places with the dealing of God in our lives.