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# Judges 2

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## Judges 2:1–23

## Israel's General Apostasy Under the Judges

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Doctrines Covered	Doctrines Alluded To
The Goddess Ashtoreth	The Angel of Jehovah

Like many chapters in the Bible, this chapter does not really break down into easy sections; there are actually two sets of parenthetical sections in this chapter.

## An Alternative Outline for Judges 2

### Israel's Failure as a Client Nation

- I. **The Angel of Jehovah Rebukes the People of Israel (vv. 1–5)**
- II. **How Israel Went Bad and God's Judgment of Israel (vv. 6–23)**
  - A. How Israel went bad: Joshua's death (vv. 6–9)
  - B. How Israel went bad: the generation of negative volition who come up after Joshua (vv. 10–12)

**Insert:** the final editor gives us the pattern of the book of Judges (vv. 13–19):

- ▶ Israel chases after other gods (v. 13);
- ▶ God lets Israel become dominated by the people of these gods (vv. 14–17);
- ▶ Israel cries out for help (v. 18);
- ▶ God delivers Israel through a judge (v. 18);
- ▶ the people soon turn away from God again (v. 19).

- C. God's judgment against that generation of negative volition (which judgment is perpetuated against succeeding generations as well) (vv. 20–23)

To be quite frank with you, I don't know exactly how one would outline this chapter, or what sort of a format would be proper; therefore, what you see above is my best shot at the organization of this chapter

In any case, I believe that this is a much better organized outline than anything else that I have seen.

Creating this outline is the result of studying this chapter four times verse by verse, and then going back and spending over a half hour on the outline itself. You may wonder—*why spend so much time on an outline?* However, when it comes to understanding or interpreting a verse or a phrase, it is best that we know the context; and, in this case, the context tells us if we are speaking of a general pattern which a later historian/editor observes hundreds of years later; or whether we are speaking specifically of that generation of negative volition which arose after Joshua and the Generation of Promise die out.

Sometimes, this material seems to be randomly thrown together. The final editor (and I do *not* mean this in the sense of the JPED theory) seems to quote from this document and then that, adds in a few of his own comments, and then quotes from some other document. However, this chapter is not so random, although it may appear that way at first. The author tells us about how God judges Israel and that Israel breaks down and cries—and we are momentarily confused—didn't Israel just conquer the land of promise? So what is the problem? The editor-author understands out confusion, and explains what happened. He goes back to the beginning (Joshua's death and the death of the Generation of Promise), and begins to work forward through the incidents which occurred. However, this generation which went bad set a pattern, which several generations which followed, followed. So the author the inserts a parenthetical section describing Israel during the period of the judges. The author closes out this chapter with the judgment of God, which is both against the generation of negative volition, as well against the succeeding generations who also turn away from Him.

If you work backwards, it is apparent that, in order to have vv. 20–23, you must talk about the generation of negative volition and about Israel's negative volition in general, as those verses apply to both.

Although the first five verses of this chapter more or less follow, or are coterminous with Judges 1, God's condemnation of Israel has to be explained, which the author does in vv. 6–23. This material does not really fit in, topic-wise, with Judges 1, so it does not belong with chapter 1. So, it seems as if we are jumping backward and forward into time; looking at very specific historical events, interspersed with historical trends; but, in truth, this is a very carefully organized chapter. Once we understand the thinking of the author-editor, then it all falls into place.

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**I**ntrouction: The organization of the book of Judges is rather disconcerting. I am expecting that there is a particular author, and that does not appear to be the case. Or, if there is one author of Judges, he does not appear to be necessarily a contemporary of the events which take place. The reason that I say this is, there is some overlap of historical events of chapters 1 and 2. Joshua's death is mentioned in Judges 1:1 to set the historical time frame; but then, it is mentioned again, and in much greater detail in Judges 2:6–9. Furthermore, the actions of Israel in Judges 1 and 2 seem to almost be contradictory. In Judges 1, the tribes of Judah and Simeon appear to fulfill God's mandate for their first few years in their inheritance; however, in Judges 2, there seems to be no obedience whatsoever to God's mandates. Not to worry—all of this will be sorted out and explained. In fact, the two mentions of Joshua's death, along with the very different actions of Judges 1 and 2 are tied together. The short explanation is, only Joshua's death is mentioned in Judges 1:1; those who took the land under Joshua continued (at least, those in Judah and Simeon). However, in Judges 2:6–10, not only do we see the death of Joshua, but we also see the deaths of those who served under Joshua—the generation of promise. When they die off, then the events of Judges 2 take place.

The short, abbreviated view of Judges 2 is simple: this book gives us a pattern for what would take place in Israel over the next 300 or so years; and a pattern which will be followed in Judges 3–16. Actually, we get two specific historical events: the Angel speaking to Israel in Bochim; and the death of Joshua and the generation of promise. Beginning in v. 11, we have the historical trends which define the actions of Israel for the next several hundred years.

In Judges 2, we have quite the interesting appearance of the Angel of the Lord, Jesus Christ, Who makes some stern observations of Israel, which helps to explain the lack of progress and success that we observed in the previous chapter. Then we have the dismissal of Joshua to Israel to their inheritance, the death and burial of Joshua, and, most importantly, the death of the generation of promise. Two generations of Israelites left Egypt under Moses: Gen X (20 and older) and the generation of promise (their children and those who would be born to them in the desert). The failures of Gen X were spectacular—so much so that God killed them all in the desert (except for Moses, Aaron, Caleb); but allowed their sons to live and to take the Land of Promise. The generation of promise is seen in Judges 1; the generation of promise have all passed on in Judges 2.

In the latter half of this book, Israel's idolatry is examined in a general way and their relationship to the judges of Israel is examined in a general way. Chapter 1 gives us an overview of what the troops did after being given their inheritance and chapter 2 gives us a rundown of Israel's history from their inheritance through the period of the judges. It is almost as though the author of this chapter was the author of the entirety of the book of Judges, who gives us an overview here, knowing what would happen in the subsequent chapters.

The first portion of this chapter is rather surreal and seems to exist without any reference to time. The Angel of Jehovah, Who is Jehovah, travels from Gilgal to Bochim and then speaks, but it is unclear who He speaks to—I should rephrase that—He speaks to all of Israel, but the method is unclear. That is, we do not know whether He spoke through a prophet, through a judge; whether He spoke audibly and exactly who was able to hear Him. We do not even know His relationship to time in the book of Judges (however, we can make some reasonable guesses about all of these things).

In the second portion of this chapter, we deal with the death of Joshua and the his faithfulness and the faithfulness of the elders who died soon after him. The latter portion of this chapter deals with a summary of the book of Judges.

McGee comments: *This is the beginning of Israel's "hoop of history." They repeated the weary round of forsaking God, sinning, being reduced to servitude by the enemy, returning to God in repentance, being delivered by God-appointed judges, back to obedience to God*<sup>1</sup>.

What we need to deal with is setting up a time frame for these events. Most of us think in a linear fashion, so we want to think that the incident at Bochim occurred first, then Joshua's death and then the contents of the book of Judges occurred afterwards. This is not how it works. Bochim gives us a general idea of what is coming in the book of Judges and why. Then we backtrack to explain why. We go back to Joshua's death, his faithfulness; and the faithfulness of the elders under him. However, after their deaths, we have another generation (this begins the third portion of this book). The third portion of this book acts as a summary of the book of Judges, the second portion gives us the background and foundation for that period of time. The first portion tells us of the judgment which God laid upon Israel. We will go into more details, as well as some justification for this at the end of this book.

Judges is such an unusual book because, so far, we have no clue as to who the author is. The end of Joshua seemed to be undoubtedly written by Phinehas. Despite all of weird opinions that you have read, I would give that a 95% likelihood. And, prior to the study of the book of Judges, I would have given an equal likelihood to Phinehas beginning (but, of course, not completing) the book of Judges. Now, throughout the book of Genesis, we have various writers almost seamlessly picking up the thread of the story from the previous author; and in the books of Moses, without any fanfare, it appears as though Joshua picks up the thread, writing the last couple chapters of Deuteronomy and then launches into his own book. And it is clear that Phinehas picks up the pen and covers the last couple chapters of the book of Joshua as well; however, the writing style of Judges 1 is so simplistic as to seemingly preclude the authorship of Phinehas. In this second chapter, we no longer have the simplistic vocabulary of the first chapter, but we appear to have the writing of a person who is looking back upon this time period—possibly from several hundred years after the events of chapter 3 (I say that because in the latter portion of this chapter, the author gives us an overview of Israel and the judges). The vocabulary of Judges 2 is often very repetitive; but the sentence structure is rather complex; very different from the end of the book of Joshua.

The next problem with authorship is that Joshua's death is mentioned twice—in Judges 1:1 and in Judges 2:6–9. There are reasons why his death is mentioned twice; however, this by itself suggests different authors for these two chapters. Furthermore, Judges 1 could have been easily written by someone who observed the events of that chapter—that is, he could have been a member of the generation of promise, as all of the events of this chapter reasonably take place immediately after Joshua's death. However, in Judges 2, we move from some very specific incidents to a generalization over what would happen to Israel over the next several hundred years. Now, of course, a prophet could have written this from the generation after the generation of promise, and prophesied here what would happen in the future. However, it is just as likely that an editor from hundreds of years later gathered the historical documents that he could, and put together a history of the Judges, beginning here with an introductory chapter (Judges 2 better introduces the entire book of Judges than does Judges 1). What further seems to suggest that we have a later author who organizes and includes a variety of historical documents, are the final chapters of this book, which seem to be added on as an addendum, but which cover incidents which took place early on during the period of the Judges.

If I was to take a seat of the pants guess at this time, I would say that Samuel composed the book of Judges from several historical documents which he had at his disposal. Phinehas may have written the first chapter of Judges and possibly the first few verses of Judges 2; however, the summarization that we find in the second half of this chapter seems to have been written by someone who is looking back on the history of Israel for this time period, rather than an author who experienced a short period of time during the Judges. The chapters which follow are separated in time by as much as 300 years; it is reasonable that Samuel had access to the historical documents

<sup>1</sup> J. Vernon McGee, *Joshua Judges*, ©1976 by Thru the Bible Books; p. 120.

which covered what happened under each judge and the events leading up to God choosing a man to lead Israel. Finally, at the very end of this book, we have a few chapters which seem to be tacked on. They don't fit in with any of the Judges in particular; they describe a period of time where Israel is rejecting God's authority; and they seem to be placed at the end of the book of Judges under the section heading of, *Oh, yeah; I almost forgot—these things also took place during the time of the Judges.*

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[Charts, Maps and Short Doctrines](#)

I always like to include an outline and/or summary provided by another commentator.

### Matthew Henry Summarizes and Organizes Judges 2

- I. A particular message which God sent to Israel by an angel, and the impression it made upon them (**Judges 2:1–5**).
- II. A general idea of the state of Israel during the government of the judges, in which observe,
  1. Their adherence to God while Joshua and the elders lived (**Judges 2:6–10**).
  2. Their revolt afterwards to idolatry (**Judges 2:11–13**).
  3. God's displeasure against them, and his judgments upon them for it (**Judges 2:14–15**).
  4. His pity towards them, shown in raising them up deliverers (**Judges 2:16–18**).
  5. Their relapse into idolatry after the judgment was over (**Judges 2:17–19**).
  6. The full stop God in anger put to their successes (**Judges 2:20–23**).

These are the contents, not only of this chapter, but of the whole book.

This was taken from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2 introduction.

One of the fascinating things about Judges 2 is how many theological topics we will study in this chapter and how many practical applications that we will have, based upon the narrative that we find here.

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## The Angle of the Lord Warns Israel

Slavishly literal:

**And so goes up an Angel of Y<sup>h</sup>owah from the Gilgal unto the Bochim. And so He says, "I bring you up from Egypt and so I will bring you up unto the land which I swore to your fathers. And so I say, 'I will not break My covenant with you to [the] age.'**

Judges  
2:1

Moderately literal:

**And so the Angel of Jehovah went up from Gilgal to Bochim. And then He said, "I brought you up from Egypt and I brought you up into the land which I swore to your fathers. And so I said, 'I will not break My covenant with you forever.'**

**Then the Angel of Jehovah had gone up from Gilgal to Bochim with Israel. When in Bochim, He said to them, "I brought you up from Egypt into this land which I swore to your fathers. Therefore, I promised, 'I will not ever break My covenant with you.'**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	And so goes up an Angel of Y <sup>e</sup> howah from the Gilgal unto the Bochim. And so He says, "I bring you up from Egypt and so I will bring you up unto the land which I swore to your fathers. And so I say, 'I will not break My covenant with you to [the] age.'
Septuagint	And an angel [or, <i>messenger</i> ] 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.'

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

CEV	The LORD's angel went from Gilgal to Bochim and gave the Israelites this message from the LORD: I promised your ancestors that I would give this land to their families, and I brought your people here from Egypt. We made an agreement that I promised never to break,...
<i>The Message</i>	GOD's angel went up from Gilgal to Bokim and said, "I brought you out of Egypt; I led you to the land that I promised to your fathers; and I said, 'I'll never break my covenant with you—never!
NJB	The Angel of Yahweh [an expression for Yahweh himself in visible form] went up from Gilgal to Bethel and said, 'I have brought you out of Egypt and led you into this country, which I promised on oath to your ancestors. I said, "I shall never break my covenant with you.
NLT	The angel of the LORD went up from Gilgal to Bokim with a message for the Israelites. He told them, "I brought you out of Egypt into this land that I swore to give your ancestors, and I said I would never break my covenant with you.

#### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> <sup>TM</sup>	The Messenger of the LORD went from Gilgal to Bochim. He said, "I brought you out of Egypt into the land that I swore to give to your ancestors. I said, 'I will never break my promise to you.
HCSB	The Angel of the LORD went up from Gilgal to Bochim and said, "I brought you out of Egypt and led you into the land I had promised to your fathers. I also said: I will never break My covenant with you.

#### Literal, almost word-for-word, renderings:

ESV	Now the angel of the LORD went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you,...
Young's Updated LT	And a messenger of Jehovah goes up from Gilgal unto Bochim, and says, "I cause you to come up out of Egypt, and bring you in unto the land which I have sworn to your fathers, and say, I do not break My covenant with you to the age.

**What is the gist of this verse?** An Angel of Jehovah goes from Gilgal to Bochum and speaks (we don't know exactly to whom), and he says, "I have caused you to come out from Egypt and I brought you into the land which I had sworn to your fathers; furthermore, I promised that I would never break my covenant with you."

## Judges 2:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (הָלַח) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
malʿâk (מַלְאָךְ) [pronounced mahʿ-AWK]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular construct	Strong's #4397 BDB #521
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Gilgâl (גִּלְגַּל) [pronounced gilʿ-GAWL]	<i>sacred circle of stones and is transliterated Gilgal</i>	proper noun, location with the definite article	Strong's #1537 BDB #166
ʿel (עַל) [pronounced el]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Bôkîym (בְּכִיִּם) [pronounced boh-KEEM]	<i>weeping, crying; weepers; transliterated Bochum</i>	proper masculine noun with the definite article; the active plural participle of <i>to weep, to cry</i>	Strong's #1066 BDB #114

**Translation:** [And so the Angel of Jehovah went up from Gilgal to Bochim](#). We will discuss Bochim later on in this chapter. Gilgal is where the Israelites first came to when they crossed over the Jordan River into the Land of Promise (Joshua 4:19).

I and other commentators will make a lot out of the Angel of Jehovah traveling from Gilgal to Bochim; however, it could be simply that, His last manifestation had been to Joshua in Gilgal; and now He appears to the Israelites in Bochim. Therefore, this portion of the verse is not concentrating so much upon His mode of travel, but simply that the Angel of Jehovah appeared first to Joshua in Gilgal, and now to Israel in Bochim. That is, the emphasis is upon His successive appearances, rather than to any sort of mode of travel or to the route of travel.

Keil and Delitzsch, come to roughly the same conclusion: *Just as on that occasion, when Israel had just entered into the true covenant relation to the Lord by circumcision, and was preparing for the conquest of Canaan, the angel of the Lord appeared to Joshua as the prince of the army of Jehovah, to ensure him of the taking of Jericho; so here after the entrance of the tribes of Israel into their inheritances, when they were beginning to make peace with the remaining Canaanites, and instead of rooting them out were content to make them tributary, the angel of the Lord appeared to the people, to make known to all the children of Israel that by such intercourse with the Canaanites they had broken the covenant of the Lord, and to foretell the punishment which would follow this transgression of the covenant. By the fact, therefore, that he came up from Gilgal, it is distinctly shown that the same angel who gave the whole of Canaan into the hands of the Israelites when Jericho fell, had appeared to them*

again at Bochim, to make known to them the purposes of God in consequence of their disobedience to the commands of the Lord. How very far it was from being the author's intention to give simply a geographical notice, is also evident from the fact that he merely describes the place where this appearance occurred by the name which was given to it in consequence of the event, viz., Bochim, i.e., weepers.<sup>2</sup>

There is a lot which we do not know. We do not know exactly how God spoke to Israel. That is, we do not know if He spoke to them on sort of a loudspeaker from the tent of the God; or whether in a dream to all of Israel, or through the reading of the Word of God. My original leaning would be toward an audible voice heard by all of Israel; however, you may recall that a previous generation of Israel asked that God speak through Moses, and not directly to them. So, another option is, a prophet of God stood up, and spoke as God personified (i.e., he spoke in the 1<sup>st</sup> person). Determining how God spoke to Israel here is a matter of speculation.

Furthermore, we do not know when this was said. My thinking is this occurred soon after the death of Joshua; or, at least, soon after the death of the elders who were in positions of authority under Joshua. Barnes places this during the time of Joshua, and I don't have any concrete evidence to dispute his position, nor do I accept his evidence as undeniable and sufficient.<sup>3</sup> The NIV Study Bible places this early in the period of the Judges, also acknowledging that the time is difficult to pinpoint.<sup>4</sup>

The Angel of Jehovah is Jehovah—generally the second person of the trinity, the revealed person of the trinity, Jesus Christ. Obviously as He speaks, He is speaking for God. The first thing this Angel says is, "[I brought you out of Egypt.](#)" No mere angel can say that; only God can say that.

We have already studied the Angel of Jehovah back in Gen. 16:7. However, for a brief run down:

### The Angel of Jehovah—A Brief Summary

- (1) The angel of Jehovah is Jehovah, as He speaks in the first person for Jehovah (Gen. 16:10 22:15–17 Judges 2:1). He does not say, "Thus speaks Jehovah," as a prophet would (Judges 6:8).
- (2) He speaks of Himself in the first person as God (Gen. 31:11–13 Ex. 3:2–6).
- (3) The Angel of Jehovah is distinguished from Jehovah (Isa. 63:7–10 Daniel 3:19–28 Zech. 1:12–13).
- (4) The Angel of Jehovah and Jehovah are sometimes so closely intertwined in a passage, that it is difficult to determine Who is Who (Zech. 1:14–21).
- (5) After the incarnation of Jesus Christ, there is no longer the need for the appearance of the Angel of the Lord as the Angel of the Lord. This is because the Angel of the Lord is Jesus Christ (John 1:18 6:46 1Tim. 6:13–16 Heb. 1:4).
- (6) Finally, no prophet is ever called *an angel of God*; they are called *prophets* or *men of God*, but never angels (which also means *messenger* in the Hebrew).

This, by no means, covers this doctrine properly; this short doctrine merely gives us a brief run-down and nothing more. The complete **Doctrine of the Angel of Jehovah** was covered back in Gen. 16:7.

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<sup>2</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Judges 2:1–2.

<sup>3</sup> Barnes writes: *The mention of Gilgal thus fixes the transaction to the period soon after the removal of the camp from Gilgal, and the events recorded in i. 1–36...it also shows that it was the conduct of the Israelites, recorded in ch. i, as in Josh. xvi. xvii., which provoked this rebuke.* *Barnes' Notes, Volume 2*, reprinted 1996 by Baker Books; p. 418. In other words, Barnes makes a good argument, but not a completely convincing one. Barnes also points out that one of the other prohibitions of God, intermarriage with the heathen, is not mentioned here, *another evidence of the early date of this occurrence.* Do not forget that [Israel served Jehovah all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of Jehovah which He had done for Israel](#) (Joshua 24:31).

<sup>4</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 328.



It may help to take a look at the appearances of the Angel of the Lord:

### The Appearances of the Angel of Jehovah

Scripture	The Angel Appeared to...	Incident
Gen. 16:7–10	Hagar	The Angel of the Lord told Hagar to return to Sarah and promised her that she would bear many descendants.
Gen. 22:11–13	Abraham	He appeared to Abraham and stopped him from sacrificing his son.
Gen. 32:24–30	Jacob	He wrestled with Jacob through the night and blessed him at daybreak.
Ex. 3:1–8	Moses	The Angel of Jehovah spoke to Moses from the burning bush, promising to deliver the Israelites out of slavery to the Egyptians.
Ex. 14:19–20	Israelites	He protected the sons of Israel from the pursuing Egyptian army.
Ex. 23:2–23	Israelites	He prepared the children of Israel to enter into the Land of Promise.
Num. 22:22–35	Balaam	He stood in front of Balaam, not allowing him to move forward; and then sent him to deliver a message to Balak.
Joshua 5:13–15	Joshua	The Angel of Jehovah reassured Joshua in his role as commander of the army of Jehovah. This takes place in Gilgal, and the Angel of the Lord is in the form of a man, and Joshua literally sees Him.
Judges 2:1–3	Israelites	He announces judgment against the Israelites for their sinful alliances with the Canaanites.
Judges 6:11–24	Gideon	The Angel of the Lord commissions Gideon to fight against the Midianites.
1Chron. 21:16–22	David	The Angel of the Lord appears to David on the threshing floor of Araunah, where David built an altar to Jehovah.
1Kings 19:4–8	Elijah	He provides food for Elijah in the wilderness.
Isa. 37:36	Residents of Jerusalem	He delivers the residents of Jerusalem from the Assyrian army.
Daniel 3:25	Three Hebrew Men	The Angel of Jehovah protects these three young Israelites from Nebuchadnezzar's fiery furnace in Babylon.

I must say, that God spoke first to Hagar as the Angel of the Lord is fascinating.

This was taken and slightly edited from *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 325.

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Some might be concerned that we have the Angel of Jehovah traveling from Gilgal to Bochim. If He is God, why the heck does he *land* in Gilgal and then go up to Bochim? Why not just *land* in Bochim in the first place? This question has a fairly simple answer. What we do not have is, "People of Israel, I have just blown into town by way of Gilgal." What we have is that God was with the people at Gilgal and has traveled with the people up until this point in Bochim. "Observe, I am going to send an angel before you to guard you along the way, and to bring you into the place which I have prepared." (Ex. 23:20). Gilgal was the place where Israel first became established in the land. The Angel of God moved before the people and He moved with the people. This is the same Angel Who delivered Jericho into the hands of the Israelites and guided them in their attack upon the Land of Canaan. The emphasis here is not upon the Angel's traveling, but upon the fact that this is *the* Angel which God sent to Israel.

I am going to spend a lot more time trying to figure out just exactly *Who* the Angel of the Lord is here; and how He was perceived; and who He actually spoke to. You may think I am belaboring the issue, but many commentators struggled with these issues.

### Commentators Discuss the Nature of the Angel of the Lord Here in Judges 2:1

Commentator	Opinion
Clark	<p><i>The angel of the Lord, mentioned here, is variously interpreted; some think it was Phinehas, the high priest, which is possible; others, that it was a prophet, sent to the place where they were now assembled, with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land; this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews; others think that an angel, properly such, is intended; and several are of opinion that it was the Angel of the Covenant, the Captain of the Lord's host, which had appeared unto Joshua, Jdg_5:14, and no less than the Lord Jesus Christ himself. I think it more probable that some extraordinary human messenger is meant, as such messengers, and indeed prophets, apostles, etc., are frequently termed angels, that is, messengers of the Lord. The person here mentioned appears to have been a resident at Gilgal, and to have come to Bochim on this express errand.<sup>5</sup></i></p>
Gill	<p><i>The Targum calls him a prophet<sup>1</sup>; and the Jewish commentators in general interpret it of Phinehas<sup>2</sup>; and that a man is meant is given into by others, because he is said to come from a certain place in Canaan, and not from heaven, and spoke in a public congregation, and is not said to disappear; but neither a man nor a created angel is meant, or otherwise he would have spoken in the name of the Lord, and have said, "thus saith the Lord", and not in his own name; ascribing to himself the bringing of the children of Israel out of Egypt, and swearing to them, and making a covenant with them, and threatening what he would do to them because of their sin; 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 (Joshua 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<sup>6</sup>. Maybe it is just me, but Gill sounds unfocused and rambling here.</i></p>

<sup>5</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Judges 2:1.

<sup>6</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:1.

## Commentators Discuss the Nature of the Angel of the Lord Here in Judges 2:1

Commentator	Opinion
Henry	<p><i>The preacher was an angel of the Lord (Judges 2:1), not a prophet, not Phinehas, as the Jews conceit; gospel ministers are indeed called angels of the churches, but the Old Testament prophets are never called angels of the Lord; no doubt this was a messenger we from heaven. Such extraordinary messengers we sometimes find in this book employed in the raising up of the judges that delivered Israel, as Gideon and Samson; and now, to show how various are the good offices they do for God's Israel, here is one sent to preach to them, to prevent their falling into sin and trouble. This extraordinary messenger was sent to command, if possible, the greater regard to the message, and to affect the minds of a people whom nothing seemed to affect but what was sensible. The learned bishop Patrick is clearly of opinion that this was not a created angel, but the Angel of the covenant, the same that appeared to Joshua as captain of the hosts of the Lord, who was God himself. Christ himself, says Dr. Lightfoot; who but God and Christ could say, I made you to go up out of Egypt? Joshua had lately admonished them to take heed of entangling themselves with the Canaanites, but they regarded not the words of a dying man; the same warning therefore is here brought them by the living God himself, the Son of God appearing as an angel.<sup>7</sup></i></p>

<sup>7</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:1–5.

## Commentators Discuss the Nature of the Angel of the Lord Here in Judges 2:1

Commentator	Opinion
Keil and Delitzsch	<p><i>The “angel of Jehovah” is not a prophet, or some other earthly messenger of Jehovah, either Phinehas or Joshua, as the Targums, the Rabbins, Bertheau, and others assume, but the angel of the Lord who is of one essence with God. In the simple historical narrative a prophet is never called Maleach Jehovah. The prophets are always called either איבנ or איבנ אֱלֹהִים, as in Judges 6:8, or else “man of God,” as in 1Kings 12:22; 1Kings 13:1, etc.; and Hag. 1:13 and Mal. 3:1 cannot be adduced as proofs to the contrary, because in both these passages the purely appellative meaning of the word Maleach is established beyond all question by the context itself. Moreover, no prophet ever identifies himself so entirely with God as the angel of Jehovah does here. The prophets always distinguish between themselves and Jehovah, by introducing their words with the declaration “thus saith Jehovah,” as the prophet mentioned in Judges 6:8 is said to have done. On the other hand, it is affirmed that no angel mentioned in the historical books is ever said to have addressed the whole nation, or to have passed from one place to another. But even if it had been a prophet who was speaking, we could not possibly understand his speaking to the whole nation, or “to all the children of Israel,” as signifying that he spoke directly to the 600,000 men of Israel, but simply as an address delivered to the whole nation in the persons of its heads or representatives. Thus Joshua spoke to “all the people” (Joshua 24:2), though only the elders of Israel and its heads were assembled round him (Joshua 24:1). And so an angel, or “the angel of the Lord,” might also speak to the heads of the nation, when his message had reference to all the people. And there was nothing in the fact of his coming up from Gilgal to Bochim that was at all at variance with the nature of the angel. When the angel of the Lord appeared to Gideon, it is stated in Judges 6:11 that he came and sat under the terebinth at Ophra; and in the same way the appearance of the angel of the Lord at Bochim might just as naturally be described as coming up to Bochim. The only thing that strikes us as peculiar is his coming up “from Gilgal.” This statement must be intimately connected with the mission of the angel, and therefore must contain something more than a simply literal notice concerning his travelling from one place to another. We are not to conclude, however, that the angel of the Lord came from Gilgal, because this town was the gathering–place of the congregation in Joshua's time. Apart altogether from the question discussed in Joshua 8:34 as to the situation of Gilgal in the different passages of the book of Joshua, such a view as this is overthrown by the circumstance that after the erection of the tabernacle at Shiloh, and during the division of the land, it was not Gilgal but Shiloh which formed the gathering–place of the congregation when the casting of the lots was finished (Joshua 18:1, Joshua 18:10).<sup>8</sup></i></p>
Wesley	<p><i>Christ the angel of the covenant, often called the angel of the Lord, to whom the conduct of Israel out of Egypt into Canaan, is frequently ascribed. He alone could speak the following words in his own name and person; whereas created angels and prophets universally usher in their message with, Thus saith the Lord, or some equivalent expression. And this angel having assumed the shape of a man, it is not strange that he imitates the motion of a man, and comes as it were from Gilgal to the place where now they were: by which motion he signified, that he was the person that brought them to Gilgal, the first place where they rested in Canaan, and there protected them so long, and from thence went with them to battle, and gave them success.<sup>9</sup></i></p>

What I wrote in most of this chapter occurred before I looked at the commentaries; however, I am relieved to see that the exact nature of the Angel of the Lord in this passage concerned them as much as it did me.

<sup>8</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Judges 2:1–2.

<sup>9</sup> John Wesley, *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Judges 2:1.

1 Maimonides, *Moreh Nevochim*, par. 1. c. 15. & par. 2. c. 6.  
 2 The Rabbins in Maimonides. *Moreh Nevochim*, par. 2. c. 42.

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What is difficult is, *how did Israel perceive this Angel from Jehovah?* In the desert, this primarily appears to be cloud by day and the pillar of fire by night. The only voice that is audible to Israel is that from God in giving the Ten Commandments (which Israel asks to receive through a mediator—Ex. 20:19). Here, I must admit to being stumped. Does this Angel appear to Phinehas (for instance) in the Tent of God, and then does Phinehas relay the message to Israel? Does this Angel make some sort of an appearance before Israel as a whole—perhaps at one of the festive gatherings? Let’s look at a few options below:

There are times when the actual appearance of the Angel of Jehovah is fairly easy to determine. When Jacob wrestles with the Angel of Jehovah in Gen. 32, it appears reasonable that the Angel took on the form of a man, or even possibly, a physical manifestation of an Angel. In Ex. 3, the Angel of God is a burning bush. However, here, I must admit to being conflicted.

**What Form is the Angel of Jehovah in Judges 2:1?**

Theory	Commentary
The Angel of the Lord takes on the appearance of a man and speaks to Israel.	This seems to be reasonable; however, there are problems. Israel does not appear to be in a good place spiritually; so why would Israel gather at the sacrificial festivals (a reasonable place for the Angel to speak to them). Could Phinehas or someone have gathered several elders from throughout Israel and have the Angel speak to them?
The Angel of the Lord continues to appear as a cloud or a pillar of fire, and speaks to Israel in this way.	A more supernatural manifestation might give us a reasonable understanding of how God spoke to Israel; however, we have two problems: we are told in this chapter that this generation did not know the great works of God (Judges 2:10); and such an appearance would no doubt constitute a great work. Furthermore, Gen X did not want God to speak to them directly; when God began to give the Ten Commandments to Gen X, they pleaded with God to speak directly to Moses, and to let Moses act as an intermediary (Ex. 20:19).
The Angel of Jehovah appears as a man to Phinehas and gives Phinehas the straight dope first; and Phinehas then passes this along to Israel.	This approach appears to make a lot of sense. I am using Phinehas as an example; although it could be anyone with spiritual discernment at the time of the Judges. The problem with this explanation is, it is simply not presented in this way by the text of Judges 2 (whereas, for instance, when Moses spoke for God, it was clear that is what he did).
The Angel of the Lord speaks to Israel through some manifestation during the time of Joshua.	This seems to fit well with the text of Judges 2:1–5, and Judges 2:6 (the death of Joshua) follows chronologically. Israel, at this time, would be receptive to teaching from God. Even though Gen X did not want to hear God’s voice directly; perhaps God spoke directly to His people here, as they are, after all, the generation of promise.

## What Form is the Angel of Jehovah in Judges 2:1?

Theory	Commentary
<p>The Angel of the Lord speaks to Israel with the appearance of a man; but so that all Israel knows Who He is.</p>	<p>Given vv. 4–5 (<a href="#">As soon as the angel of the LORD spoke these words to all the people of Israel, the people lifted up their voices and wept. So they named that place Bochim and there they sacrificed to the LORD</a>), this makes the most sense, although it may seem surprising that God would speak directly to Israel. However, bear in mind, that God is speaking through a Mediator, the Angel of Jehovah, Who is Jesus Christ pre-incarnate.</p> <p>This also fits in well with His previous appearance to Joshua in Gilgal: <a href="#">While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?" And he said, "No; but I am the commander of the army of the LORD. Now I have come." And Joshua fell on his face to the earth and worshiped and said to him, "What does my lord say to his servant?" And the commander of the LORD's army said to Joshua, "Take off your sandals from your feet, for the place where you are standing is holy." And Joshua did so (Joshua 5:10, 13–15)</a>. Although He does not identify Himself as the Angel of the Lord; I think we may reasonably draw this conclusion.</p>

I would love to simply present these options above, and say, "Given this and that fact, this is what happened." However, without a great deal of dogmatism, I believe that the final option makes the most sense, given the remainder of this passage.

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The next question is, naturally, to whom does the Angel of Jehovah speak? I will present these groups in chronological order.

## To Whom Does the Angel of Jehovah Speak?

Possible Recipients	Comments
<p>To Joshua and the generation of promise.</p>	<p>It appears as though Joshua dies soon after the conquering of the land. For God to speak these things to him and the generation who have taken the Land of Promise by faith. Furthermore, it does not appear as though it is this generation who transgresses their covenant with God. Furthermore, given that the Angel of the Lord speaks to Joshua only in Joshua 5:10–15, we may expect Him to speak directly to Joshua, rather than to Joshua and the generation of promise.</p>
<p>To some individual, who then speaks to the people of Israel (e.g., Phinehas).</p>	<p>Judges 2:4 makes it sound as if the Angel of Jehovah is speaking directly to the people of Israel (<a href="#">As soon as the angel of the LORD spoke these words to all the people of Israel, the people lifted up their voices and wept</a>). Although this is a distinct possibility, the text really does not indicate that God worked this way, this time. Postulating this would require us to take great liberties with the text which we find here.</p>

## To Whom Does the Angel of Jehovah Speak?

Possible Recipients	Comments
<p>To the generation of promise, after the death of Joshua.</p>	<p>This would have then taken place after Israel had conquered the land; and also after it was clear that Israel was not moving forward with <i>cleaning house</i>. The next generation had not yet taken the reigns of control, and were not present. Again, this seems cruel, given that these great men had just conquered Israel, being strong in faith. There is also no real indication that this generation went awry (see Judges 2:10–12).</p>
<p>To the generation of promise and their children.</p>	<p>Not only is it clear that Israel is not conquering the land God has given them, after settling in it; but some alliances (marriage, business, religious) between the next generation and the heathen of the land are taking place. This seems to make a lot of sense; and seems to mark the end of God speaking to His people as a whole (an exception being the Angel of the Lord speaking to the people of Jerusalem when the Assyrian army is about to attack—Isa. 37:36). The generation of promise would observe their children in heathen alliances, and hearing this confirmed their fears; and we would expect them to weep.</p> <p>Since the Angel of the Lord appeared to Joshua as a man in Joshua 5 in Gilgal; and since the Angel of the Lord is said to have come from Gilgal to Bochim, this appears to be the best explanation.</p>
<p>To the generation which follows the generation of promise.</p>	<p>I am assuming that this is not the generation spoke of in v. 10 of this chapter (those who <b>did not know God or any of His works</b>). That is, there is at least one intervening generation between those in v. 10 and the generation of promise). This generation received the benefits of the land, knew of the history of their fathers taking the land; but had not acted on faith to remove the heathen worship out of their own cities. They would have had enough doctrine to be upset, yet not enough faith to completely act on God's requirements.</p>
<p>To the generation of disappointment (the generation who does not know God or witness any of the great acts of Jehovah).</p>	<p>The implication seems to be that this generation, for the most part, are unbelievers; and therefore, would not have any contact with God. Also, a generation which does not witness any of the great works of God would likely not listen to the Angel of the Lord. Furthermore, it does not make sense that they would <b>lift up their voices and weep</b>, but still not change any of their behavior). Furthermore, their negative volition and their not knowing God would seem to preclude such an emotional reaction.</p>

The 3<sup>rd</sup> or 4<sup>th</sup> or 5<sup>th</sup> recipients make the most sense to me. In fact, the 4<sup>th</sup> or 5<sup>th</sup> options seem to be the most likely. The generation of promise has become too old to go into battle and take the cities controlled by heathen; some of them did nothing about it in the first place (Judges 1:19–36).

It is possible that the failures of Israel (Judges 1:19–36) were coterminous with this message. That is, some of the people of Israel just settled into a few of their cities, thinking, *let's wait a few years before trying to take the other cities*. Some, after hearing this message, may have tried to take some cities, and failed (remember that Gen X first refused to take the land, then were upbraided by God, and then they unsuccessfully staged an attack—Num. 14). Some, after hearing this message, became too discouraged to act. In any case, it is clear that Israel had not removed the gods of the surrounding heathen and that there were some covenants established between Israel and some of the heathen in the land (I [Jesus Christ, the Angel of the Lord] said, “I will never break my covenant with you, and you shall make no covenant with the inhabitants of this land; you shall break down their altars.”—Judges 2:2b–3a). Given that Israel weeps, it makes sense that this includes members of the generation of promise and/or the generation which immediately follows them. After taking the land under Joshua, and expecting that those coming up after them would continue in this tradition, this would hit them particularly hard.

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**Application:** I live in a generation which has seriously gone awry; we grew up preaching free love, when this was really a mantra to justify the unbridled function of our own lusts. We protested the war because we did not have enough nerve to fight; and, at least during our own generation, did not see any imminent fear of invasion—so protesting all war simply kept us from serving our own country. The generation which preceded us—those who fought World War II, were great men, whose courage and willingness to fight evil is humbling. Some in my generation believe in Jesus Christ and recognize the incredible courage of the generation which preceded us. We also see the incredibly hedonistic practices of the current generation of youth (which hedonism has been predominant throughout several generations) and we have seen how they are easily influenced by lies (for instance, the lie that our constitution requires that there be no connection whatsoever between any government institution and religion<sup>10</sup>). In a parallel situation, it would make sense for God to speak to us, and for many of us to cry (for instance, at the idea that we will be attacked by Muslim extremists in the future, because of our faithlessness); and for others of us to remain unmoved and to continue along the same path.

Now, so you don't misunderstand me: the Angel of Jehovah is not going to suddenly appear and speak to us in the United States. We live in the Church Age, which is marked by historical precedents and historical patterns that we can easily observe and learn from. Whereas, Israel was a theocracy—a nation ruled by God; we are not, and no nation since Israel has ever been a theocracy. However, we can observe historical trends and determine where our generation is heading. We need Bible doctrine to determine what our future will be; we do not require the Angel of God to come down and tell us what to expect.

**Application:** Now, from time to time, I tend to make statements which may be interpreted as political statements (e.g., the footnote about George W. Bush). I do not want you to be misled here. We are never told in Scripture that politics is our salvation. We are never told that, if we campaign hard enough for the correct political party, or the correct political candidate, that everything is going to be alright. Now, some believers will be called upon to serve God in political campaigns and as political candidates; however, this is not our primary thrust as believers, and should never be our primary thrust as believers. We are to **grow in grace and knowledge of our Lord Jesus Christ**—that is our mandate from God. We are to apply the doctrine which we know to whatever situation we find ourselves in, whether it is a

If you campaign tirelessly for a candidate that you perceive as a great Christian; and neglect the spiritual growth of yourself and your family, you are a fool!

<sup>10</sup> I could have given many examples here. One recent mantra is that George W. Bush is a liar, and his contention that Iraq had/has weapons of mass destruction is the prime example of this. Not only do we have clear and irrefutable evidence that such weapons existed in Iraq and were used by Saddam Hussein, and even though it is now clear that the US armed forces have been systematically finding and safeguarding these weapons all along, the mantra that George W. Bush is a liar remains, despite the fact that the greatest evidence of this is a lie itself.



time of relative peace or a time of great unrest. We are to determine our spiritual gift or gifts and we are to function in these gifts, guided by God the Holy Spirit and by spiritual maturity. Since we live in a democracy, sure, we should vote. However, do not think that our vote will deliver us. The doctrine in your soul will deliver you; the doctrine in the souls of your children will deliver you. If you campaign tirelessly for a candidate that you perceive as a great Christian; and neglect the spiritual growth of yourself and your family, you are a fool! You and your society are 100X better served by you growing spiritually and by your taking responsibility for the spiritual growth of your family. If there are some politics involved in your life; that is not necessarily a sin. Just put politics in its proper perspective—it is a detail of life, and its importance is dwarfed by your own spiritual growth and by the spiritual growth of your family (for which the husband and wife are responsible).

**Application:** Let me give you another application here, which is along the same lines. God has set up the family unit as the 3<sup>rd</sup> divine institution. If you allow your family unit to crumble, and yet campaign tirelessly for this or that candidate or party, you are a fool! You have ignored one of your greatest responsibilities and have concentrated on a minor detail of life. A Christian husband or a Christian wife should campaign tirelessly to maintain a good, healthy family unit; and if you find enough time to go out and cast your ballot in this or that election, that is fine—but your family is your first priority after Bible doctrine.

I need to point out that there is a big problem between the Hebrew text and the Greek text when it comes to the city of Bethel. So, you are wondering, *where's Bethel?* In the Alexaxandrian Septuagint (I assume<sup>11</sup>), this verse reads: **And an angel of the Lord went up from Galgal to [the place of] weeping, and to Bæthel, and to the house of Israel, and said...** Now, this makes perfect sense. The Tent of God and the Ark of the Covenant were originally placed in Gilgal when Israel crossed over the Jordan to conquer the Land of Promise (Joshua 4–5). The Ark was carried into battle against Jericho (Joshua 6). Once Joshua gained a clear foothold in the Land of Promise, he tended to spiritual matters, which involved the Ark and taking it to Shechem at Mount Gerizim (Joshua 8:30–35). Once Israel had conquered the land, the Ark and the Tent of Meeting were moved to Shiloh (Joshua 18:1 22:12 Judges 18:31). Eventually, the Ark was moved to Bethel (Judges 20:18, 26–28)—after it was conquered of course (Judges 1:22–26). It was possible that it was disassembled and moved to Bethel as a part of the military action against Benjamin (Judges 19–21). The weeping mentioned here could be an area right outside of Bethel or an area adjacent to the Tent of God where Israel went periodically to cry (compare to Judges 2:15, 18 21:2–4). Now, interestingly enough, the Ark and the Tent of Meeting are not mentioned at all in Judges 21, which could indicate that Phinehas was disgusted with the whole scene and that he moved it. It did end up back in Shiloh (1Sam. 1:3, 9). It may be easier to see this in a chart:

The Movement of the Ark of God and the Tent of Meeting		
City	Approximate Date	Scripture
East of the Jordan	1406 B.C.	Num. 33:29
Gilgal	1406 B.C.	Joshua 4–5
Into battle against Jericho (this is just the Ark, of course)	1406 B.C.	Joshua 6
Shechem for the cursings and the blessings delivered from Mount Gerizim and Mount Ebal	1405 B.C.	Joshua 8:30–35
Shiloh, as a more permanent home	1400 B.C.	Joshua 18:1 22:12 Judges 18:31
Bethel, probably as a response to Benjamin's degeneracy	1380 B.C.	Judges 20:18, 26–28

<sup>11</sup> I used what I call the *Beta Septuagint*; which is *not* the Alexandrian version.

## The Movement of the Ark of God and the Tent of Meeting

City	Approximate Date	Scripture
Returned to Shiloh, where it remained for most of the time period of the judges (which includes a portion of the ministries of Eli and Samuel)	1380 B.C.	1Sam. 1:3, 9

Although it is possible that the Ark and the Tabernacle of God moved around more than this; these are the passages which establish where it definitely has been and will be.

The dates which I offer up are not etched in stone; the idea is to simply give you some rough numbers to hang your hat on.

We will cover this same topic in great detail in 1Sam. 10:3. In 1Sam. 4, the Ark will be taken out of the Tabernacle and into battle. Apparently, the two will never be reunited again.

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### Judges 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾâlâh (אָלָה) [pronounced gaw-LAWH]	<i>to cause to go up, to lead up, to take up, to bring up</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #5927 BDB #748
ʾêth (אֵת) [pronounced ayth]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mitz <sup>o</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

**Translation:** [And then He said, "I brought you up from Egypt..."](#) Notice the way God identifies Himself to the prophet or to the people with the phrase: ["I am Y<sup>h</sup>owah your God, who brought you out of the land of Egypt and out of the house of bondage."](#) (Ex. 20:1; see Judges 6:8–9 as well). This clearly indicates that the Angel of Jehovah is Jehovah.

That God had promised the land to Israel has been covered in great detail in the past (see Gen. 12 Deut. 1:7 29:intro). Although God's covenant to Israel goes back further, we have a good, quick representation of it in Gen. 17:7–8: ["And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. And I will give to you and to your descendants after you, the land of your temporary stays, all the land of Canaan, for an everlasting possession—and I will be their God."](#)

One of the popular viewpoints of theology is that Israel is some kind of church and has spiritualized into today's church; and that all of the promises that God made to Abraham and to those who came after him are now applicable to the church and possibly spiritualized in some ways (this is known as Covenant Theology). In fact, quite frankly, a lot of people hold to that. However, God made a promise to Abraham and to Abraham's children—that is, his children of promise, the heirs to the promise. Those promises were not made to you or to me, but they were made specifically to Abraham and to his progeny. God will keep those promises. Thus proclaims Jehovah, *Who gives the sun for light by day and the fixed order of the moon and the stars for light by night; Who stirs up the sea so that its waves roar—Jehovah of hosts is His name.* “If this fixed order departs from before Me,” declares Jehovah, “Then the descendants of Israel will also cease from being a nation before Me forever.” Thus said Jehovah, “If the heavens above can be measured, and the foundations of the earth searched out below, then I will also cast off all the descendants of Israel for all that they have done,” declares Jehovah (Jer. 31:35–37). God's faithfulness to Israel is as strong as the laws which govern the universe.

One of the things which is theologically humorous to me is, many of those who hold to covenant theology also make some big to-do of the nation Israel and the Jews being in the Land of Promise today. If the church is simply spiritualized Israel, then why worry about the Jews or Israel at all? Israel and the Jews should be meaningless to the covenant theologian; if not, then they are choosing to interpret one handful of promises and prophecies literally and another handful not so literally. That is a very dangerous position to hold. What you should consider is, there are times in Scripture where the language is hyperbole or obviously not literal (the book by Bullinger, *Figures of Speech Used in the Bible* is excellent when listing what literary phrases and idioms are found in Scripture. Furthermore, many of them are quite obvious. Jesus Christ is called a *Lamb* over and over again; this does not mean that He is a literal lamb which came from the womb of Mr. and Mrs. Lamb; He is identified with the lambs which had been slaughtered for hundreds of years—literally millions of lambs without spot and without blemish—which foretold of His coming. This should be obvious to those who have even a precursory knowledge of theology. Even those who don't rarely interpret *Lamb*, when applied to Jesus Christ, as being literal. The Bible is filled with similar, non-literal expressions; and, a majority of the time, one can figure out when to take the Bible literally and when not to. However, if we are going to take the (false) theological position that the church is spiritualized Israel, then we do not get to point at the nation Israel or at the Jews scattered throughout the world today and say, “This fulfills prophecy!” It does not necessarily fulfill prophecy if Covenant Theology is true. It puts us in the precarious position of taking something which is symbolic on occasion (Israel; the Jews) and making it literal when we feel like making it literal. If you don't get my point, let me try to spell it out for you: you don't get to have it both ways; you don't get to spiritualize Israel and the Jew in one verse, and take them literally in the next. That is theologically (and intellectually) dishonest.

The easiest approach is, we interpret most of Scripture as literal unless there is overwhelming evidence that it is not (e.g., the example of Jesus Christ being called the *Lamb of God*).

What does God say about Israel in the New Testament? Rom. 11:1–6, 11, 25: *I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace...So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous...So that you are not wise in your own conceits, I want you to understand this mystery [Church Age doctrine], brothers: a partial hardening has come upon Israel, **until** the fullness of the Gentiles has come in.* The *fullness of the Gentiles* will be the completion of the Church Age; and Israel will be partially hardened until then. Heb. 8:8–10: *For he finds fault with them when he says: "Behold, **the days are coming**, declares the Lord, **when I will establish a new covenant with the house of Israel and with the house of Judah**, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.”* Does this

sound like God has simply cast the nation Israel aside, and now the Church is spiritualized Israel? Of course not! Rev. 7:4 (and vv. 5–8 summarized: **And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel: 12,000 from each of the 12 tribes.** Revelation is about the end times; who is God speaking about here? The Church? After Jesus Christ speaks to the churches in Rev. 2–3, we no longer hear anything about the church in the book of Revelation, which speaks of the end times. Where is the church? We have been raptured; we are face to face with Jesus Christ. We do not appear in the Great Tribulation, which is the bulk of what the book of Revelation is about. You will notice: all I have to do is just read these passages the way they stand; I don't have to put some kind of a spin on them; I don't have to say, *well, this is not literal Israel here, but spiritual Israel, the church, which Paul is writing about.* And there is no specific language which indicates that indicates that any of what we have here is figurative or *spiritual*.

Now, I will fully agree that there are some passages, even those dealing with narrative, which are difficult to understand or difficult to unravel. Even in this chapter, we will spend a lot of time talking through this and that theory. However, these passages quoted above are fairly easy to understand. God has not cast Israel aside; there is a remnant within Israel right now (when Paul wrote Romans; in the Church Age) as there was during the time of Elijah (during the Age of Israel). And Israel has a definite future with God, which includes a New Covenant and a real function from specific tribes during the Tribulation. To interpret these passages any differently requires one to put a spin on this or that; to make a weird interpretation of this or that verse; and to completely bollocks up what is clearly written here.

I fully understand that some theologian might come along and think, *hmmm, how can we interpret Israel and the church? Let's try this theory of Covenant Theology.* And, it should be clear that, some things seem to make sense using this particular theory; and some things do not. When I exegete passages—even this verse that we are in, I approach it from a couple different angles, and try this or that theory out on it; but, when all is said and done, I apply the theory which makes the most sense and causes the least amount of damage to the text. What I am saying is, it is fine that a theologian came along, proposed the theory of Covenant Theology as one explanation; however, it should be just as clear that, this theory just does not wash; it does not work; it requires us to make grand, sweeping changes to passages which are otherwise fairly easy to understand.

### Judges 2:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (הָלַח) [pronounced <i>gaw-LAWH</i> ]	<i>to cause to go up, to lead up, to take up, to bring up</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #5927 BDB #748
ʿêth (אֵת) [pronounced <i>ayth</i> ]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
ʿel (אֶל) [pronounced <i>el</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, ground, soil</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
ʿăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

## Judges 2:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbva <sup>ʿ</sup> (שָׁבַע) [pronounced <i>shaw<sup>b</sup>-VAHG</i> ]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	1 <sup>st</sup> person singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâb (אָב) [pronounced <i>aw<sup>b</sup>]</i>	<i>father, both as the head of a household, clan or tribe</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** ...and I brought you up into the land which I swore to your fathers. God had taken Abraham to a mountain, after he and Lot had split up; and God pointed out all of the land which was going to belong to Abraham and to his children. God renewed this promise on several occasions.

Gill: ...and I have brought you unto the land which I sware unto your fathers: into the land of Canaan, now for the most part conquered, and divided among them, and in which they were settled.<sup>12</sup>

And again, not to harp on this, but God made literal promises to Israel which He fulfilled literally (although He has not yet given Israel all of the land which He promised them).

## Judges 2:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #559 BDB #55
lô <sup>ʾ</sup> (לֹא or לֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pârar (פָּרַר) [pronounced <i>paw-RAHR</i> ]	<i>to break, to make [or, declare] void, to make of no effect, to bring to nothing, to make ineffectual; to take away, to violate (a covenant), to frustrate</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #6565 BDB #830
b <sup>e</sup> rîyth (בְּרִית) [pronounced <i>b<sup>e</sup>reeth</i> ]	<i>pact, alliance, treaty, alliance, covenant</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1285 BDB #136

<sup>12</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:1.

## Judges 2:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #854 BDB #85
lâmed (ל) (pronounced ʿ)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עוֹלָם) [pronounced óo-LAWM]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761
ʿôwlâm together with the lâmed preposition mean <i>forever</i>			

**Translation:** [And so I said, 'I will not break My covenant with you forever.](#) It was never a surprise when Israel went out of fellowship and became apostate. Even before going into the land, God had predicted that this would happen. ["If they confess their iniquity and the iniquity of their forefathers in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me—I was also acting with hostility against them, to bring them into the land of their enemies—or if their uncircumcised heart become humbled so that they then make amends for their iniquity, then I will remember My covenant with Jacob, and I will remember also My covenant with Abraham as well, and I will remember the land."](#) (Lev. 26:40–42). And most importantly, God's covenant is for all time: ["Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am Jehovah their God. But I will remember for them the covenant with their ancestors whom I brought out of the land of Egypt in the sight of the nations that I might be their God—I am Jehovah."](#) (Lev. 26:44–45). ["Know therefore that Jehovah your God, He is god, the faithful God, Who keeps His covenant and His grace to a thousand generations with those who love Him and keep His commandments."](#) (Deut. 7:9). ["My covenant I will not violate, nor will I alter the utterance of My lips. Once I have sworn by My holiness, I will not lie to David."](#) (Psalm 89:34–35).

Jamieson, Fausset and Brown: *The burden of the angel's remonstrance was that God would inviolably keep His promise; but they [Israel], by their flagrant and repeated breaches of their covenant with Him, had forfeited all claim to the stipulated benefits. Having disobeyed the will of God by voluntarily courting the society of idolaters and placing themselves in the way of temptation, He left them to suffer the punishment of their misdeeds.*<sup>13</sup>

Let me get to some specifics: this reads [And so I said, "I will not break My covenant with you forever."](#) When and where did Jesus Christ, the Angel of Jehovah, Jehovah, say this, and to whom? We actually do not have a specific passage that we could point to. Therefore, we have two options: (1) God did say this; those hearing Him were aware of this (for the most part); and it was never recorded in the Word of God. (2) God never did say these exact words, but they can be inferred from the following passages: Gen. 17:7–8 (["And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."](#)); Lev. 26:42 (["Then \[after Israel has suffered maximum discipline\] I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land"](#)).

<sup>13</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Judges 2:1.

In the future, God will make similar promises to David and to Israel: Psalm 89:34–36 (“I will not violate my covenant or alter the word that went forth from my lips. Once for all I have sworn by my holiness; I will not lie to David. His offspring shall endure forever, his throne as long as the sun before me.”); Jer. 33:20–22 (“Thus says the LORD: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the offspring of David my servant, and the Levitical priests who minister to me.”—You may find this a little confusing, but God is telling them that He will **not** break His covenant with David).

That God fulfill His covenant delivered to Israel is closely tied to His character: “We [this is Israel speaking to God] acknowledge our wickedness, O LORD, and the iniquity of our fathers, for we have sinned against you. Do not spurn us, for your name’s sake; do not dishonor your glorious throne; remember and do not break your covenant with us.” (Jer. 14:20–21).

In case you still hold to Covenant Theology, I want you to read and reread this portion of v. 1: “I will not break My covenant with you forever.” God made specific promises to a specific people concerning an eternal relationship with specific benefits (which included the Land of Promise). God’s covenant is based upon His character, and not upon the failures of Israel. God can rescind His covenant (if we assume that He would act against His Own Word), but Israel cannot withdraw from this covenant, either by request or by disobedience. It might help if you understand the difference between a conditional and an unconditional covenant.

### A Conditional Covenant Versus an Unconditional Covenant

Topic	Explanation
<b>Introduction</b>	First off, a covenant is a contract of sorts between two people. However, I don’t want you to become confused at this point—our general concept of a contract is equivalent to a conditional covenant.
<b>Conditional Covenant</b>	Both parties stipulate to specific acts which they must perform in order for specific conditions to come to pass. Each party must fulfill the conditions laid upon them for the contract to be fulfilled.
<b>A Secular Example of a Conditional Covenant</b>	In the secular world, when a Charley Brown buys a house, he buys it from an owner. They sign a contract where the owner promises to sell the house to Charley Brown. The owner must perform certain deeds (e.g., provide a clear, unencumbered title to the buyer), and the buyer must perform certain deeds (e.g., secure financing to pay for the property). If either person fails to honor their side of the contract, or covenant, the contract is null and void.
<b>Non-secular Examples of Conditional Covenants</b>	<p>“But if you will not listen to me and will not do all these commandments, if you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but break my covenant, then I will do this to you: I will visit you with panic, with wasting disease and fever that consume the eyes and make the heart ache. And you shall sow your seed in vain, for your enemies shall eat it. I will set my face against you, and you shall be struck down before your enemies. Those who hate you shall rule over you, and you shall flee when none pursues you.” (Lev. 26:14–17). In Lev. 26, we have the 5 cycles of discipline, where God makes specific promises to Israel related to various stages of disobedience.</p> <p>There was a contract between Adam and God; God provided for Adam and gave him life in the Garden of Eden, and Adam only had to fulfill one-negative requirement: he was not to eat from the Tree of Knowledge of Good and Evil (Gen. 2:16–17).</p>

A Conditional Covenant Versus an Unconditional Covenant	
Topic	Explanation
<b>Unconditional Covenant</b>	This is a one-sided contract. Only the person who establishes the contract is bound to fulfill it. The recipient, or the other side of this contract, receives the benefits of the contract, no matter what they do.
<b>Examples of Unconditional Covenants</b>	<p>A good example of an unconditional covenant is a will (which explains an unconditional covenant if we use the example of a person who is about to die executes one and only one will, which he does not change). Let's say, in this will, a trust fund is set up for a young person, who will receive this trust fund when they become age 25, for instance. If there are no conditions on this will or on the trust, the person who will receive the trust fund may act in a number of ways, even to the point where it is clear that they are unsuited and undeserving of the trust fund. However, in the example of an unconditional covenant, they will receive this trust fund no matter how good or bad they are. The writer of Hebrews uses a will to illustrate God's promises to us (Heb. 9:15–17).</p> <p>Another example is Jer 31:33: <a href="#">“But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.”</a></p>
<b>A Nonsecular Example of an Unconditional Covenant</b>	God promised Noah that He would never again destroy the earth and all of its inhabitants with a flood (Gen. 9:15). There are no expectations issued by God to man in order for Him to make good on this promise.

God's covenants with Israel are both conditional and unconditional. It is important that you recognize just how important the unconditional covenant is; without the unconditional covenant of salvation, you and I would be lost. I don't know about you, but no matter how good I become in my day-to-day life, I will never be able to stand before God apart from Jesus Christ—I am clearly not good enough.

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At this point in time, as a reader of millenniums later, we do not know where Bochim is. For this reason, some have gone along with the one reading of the Alexandrian Septuagint, that this is Bethel. However, it is reasonable to suppose that wherever Israel heard the Word of God (which, again, suggests that Israel was gathered when they heard this), that they wept, as we will find out later, and that this particular place, not necessarily a city, but a place where they gathered, was then named *Bochim*, or *weepers*.

In this short verse, we have given over 15 pages to commentary. The verse reads: [And so the Angel of Jehovah went up from Gilgal to Bochim. And then He said, “I brought you up from Egypt and I brought you up into the land which I swore to your fathers. And so I said, ‘I will not break My covenant with you forever.’ ”](#) We should summarize what we have here.

### A Summary of Judges 2:1

1. The Angel of Jehovah is Jehovah, as He says, [“I brought you up from Egypt..”](#) No one can say that except for God. For this Angel to quote Himself and say, [“I will not break My covenant with you forever”](#) is also a clear indication that this is spoken by God.
2. That this Angel is clearly tied to Joshua 5, where a man speaks to Joshua, we may reasonably conclude that the man in Joshua 5 is the Angel of Jehovah, even though that title is not specifically used.
3. The Angel in Joshua 5 has the appearance of a man; therefore, the Angel of this passage probably has the



## A Summary of Judges 2:1

appearance of a man.

4. The movement from Gilgal to Bochim suggests successive appearances; the mode of travel or the route of travel is not really the issue here.
5. The Angel of Jehovah has begun to fulfill His promises to Israel, one of them being that He would bring them up to the Land of Promise. Bear in mind that God wiped out Gen X in the desert and kept alive the generation of promise.
6. Given that the people will weep once the Angel finishes speaking, suggests that there were some of the generation of promise still alive to hear this message; the harshness of this message indicates that some of the people of Israel (probably the sons and grandsons of that generation of promise) had begun to make covenants and improper alliances (including marriages and idolatry) with the heathen within their land.

I must admit that, when I first covered this verse, 7 years ago, I was able to compress all of my thoughts on this verse to less than 1 page of commentary.

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**And you—you [all] will not cut a covenant to those inhabiting the land the this; their altars, you will break down. And you have not hearkened in My voice. What [is] this you [all] have done?**

Judges  
2:2

**And [to] you [I said], 'You will not make a covenant with those inhabiting this land; you will break down their altars.' But you have not listened to [lit, in] My voice. What is this you have done?**

**As for you, you were not to make any covenants with those who inhabit this land. Furthermore, you will break down their altars. But you have not listened to my voice; why have you done this?**

Here is how others have translated this verse:

### Ancient texts:

**Masoretic Text**                      **And you—you [all] will not cut a covenant to those inhabiting the land the this; their altars, you will break down. And you have not hearkened in My voice. What [is] this you [all] have done?**

**Septuagint**                              **And you will make no league with the inhabitants of this land; you will throw down their altars: but you have not obeyed my voice: why have you done this?**

**Significant differences:**              **The difference of the second verb could simply be one of interpretation. The difference in the interrogatives is also one of interpretation.**

### Thought-for-thought translations; paraphrases:

**CEV**    **...and you promised not to make any peace treaties with the other nations that live in the land. Besides that, you agreed to tear down the altars where they sacrifice to their idols. But you didn't keep your promise.**

**The Message**                              **And you're never to make a covenant with the people who live in this land. Tear down their altars! But you haven't obeyed me! What's this that you're doing?**

**NJB**    **You for your part must make no covenant with the inhabitants of this country; you will destroy their altars." But you have not listened to my voice. What is the reason for this?**

NLT For your part you were not to make any covenants with the people living in this land; instead, you were to destroy their altars. Why, then, have you disobeyed my command?

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ You must never make a treaty with the people who live in this land. You must tear down their altars.' But you didn't obey me. What do you think you're doing?

HCSB You are not to make a covenant with the people who are living in this land, and you are to tear down their altars. But you have not obeyed Me. What is this you have done?

**Literal, almost word-for-word, renderings:**

ESV ...and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed my voice. What is this you have done?

Young's Updated LT And you—you make no covenant with the inhabitants of this land—their altars you break down; and you have not listened to My voice—what is this you have done?

**What is the gist of this verse?** The angel of God reminds them of what they were supposed to do; there were to be no covenants between themselves and the inhabitants of the land; and they were to tear down all of their altars. However, Israel had not obeyed God, and he plaintively asks, "Why haven't you done this?"

### Judges 2:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾattem (אַתֶּם) [pronounced <i>ahT-TEM</i> ]	<i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
lô' (לֹא or לֹא־) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i> ]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3772 BDB #503
b <sup>e</sup> rîyth (בְּרִית) [pronounced <i>b<sup>e</sup>reeth</i> ]	<i>pact, alliance, treaty, alliance, covenant</i>	feminine singular noun	Strong's #1285 BDB #136
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
yâshab (יָשַׁב) [pronounced <i>yaw-SHAHBV</i> ]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural construct, Qal active participle	Strong's #3427 BDB #442

## Judges 2:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿerets (עֲרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, ground, soil	feminine singular noun with the definite article	Strong's #776 BDB #75
zô`th (זֹה) [pronounced zoth]	here, this, thus	feminine singular of zeh; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** And [to] you [I said], 'You will not make a covenant with those inhabiting this land;... The Angel of Jehovah, Who is Jehovah (manifestation of Jehovah), is speaking to the people of Israel, and He continues to quote Himself. That is, He first says, "This is what I said to you before." and then He quotes Himself.

From the very beginning, God made it clear that Israel was not to make a covenant with any of the people in the land. "You will make no covenant with them or with their gods. They will not live in your land, so that they will not cause you to sin against Me; for you will serve their gods and it [their living in the land] will be a snare to you." (Ex. 23:32–33). "And when Jehovah your God delivers them before you, then you will strike them down, and you will completely destroy them. You will make no covenant with them and you will show them no grace." (Deut. 7:2; see also Ex. 23:24 34:12–13).

## Judges 2:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4196 BDB #258
nâthats (נָתַתְּ) [pronounced naw-THAHTS]	to pull down, to tear down, to break down, to destroy; to break out	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5422 BDB #683

**Translation:** ...you will break down their altars.' This completes God quoting Himself. In the past, God also told them: "And you will completely destroy all the places where the nations whom you will dispossess serve their gods, on the high mountains and on the hills and under every green tree. You will tear down their altars and you will smash their pillars and you will burn their Asherim with fire, and you will cut down the engraved images or their gods, and you will obliterate their name from that place." (Deut. 12:3–4; see also Deut. 7:5).

**Application:** You must recall that Israel was a client nation to God and a theocracy; this means that God ruled this nation. Therefore, God could call for the destruction of a people, and Israel would have to comply. God is not the ruler over any nation. The US is certain a client nation to God (i.e., we participate in preserving and teaching the Word of God; and we are heavily involved in missionary activity); and other nations participate to a more limited degree in these activities. However, at this time in world history, Israel alone had the truth, and the nations which surrounded Israel did not. For this reason, God is not speaking to any president telling him to go out and destroy this or that nation.

## Judges 2:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô <sup>7</sup> (אֵל or אֵלֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma <sup>7</sup> (שָׁמַעַ) [pronounced shaw-MAHĠ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8085 BDB #1033
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6963 BDB #876

**Translation:** *But you have not listened to [lit, in] My voice.* The verb here means *to listen and to obey*. God gave Israel clear commands; and Israel was not obeying these commands.

Gill: *[You have not obeyed] the command of God, but on the contrary had made leagues and covenants with several inhabitants of the land, allowing them to dwell among them on paying a certain tax or tribute to them; and had suffered their altars to continue, and them to sacrifice upon them to their idols, according to their former customs.*<sup>14</sup>

And just in case I left any of these passages out, above or below, God made it extremely clear to the Israelites that they were to destroy the heathen who remained in the land of promise, and that they were not to ally themselves with them, or especially, they were not to worship their gods: Ex. 23:32–33 34:12–16 Num. 33:52–53 Deut. 7:2–4, 16, 25–26 12:2–3 20:16–18 2Cor. 6:14–17 (many of these passages will be quoted below). The point of listing all these passages here is to indicate that, this was not some small, minor, hidden commandment which some inhabitants of Israel may have missed.

Separating vv. 1–2 where they did was a mistake. V. 2a continues the Angel of Jehovah quoting Himself. *He said, "I brought you from Egypt to the land which I swore to give to your fathers, and I said..."* I think that a chart might help to explain this:

<sup>14</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:2.

<b>God's Commands/Israel's Disobedience; Past, Present and Future</b>		
<b>God's Original Commands</b>	<b>The Angel of Jehovah Repeats these Commands</b>	<b>Israel Disobeys God</b>
<p>"And I will establish my covenant between Me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God" (Gen. 17:7-8). "I will remember My covenant with Jacob, and I will remember My covenant with Isaac and My covenant with Abraham, and I will remember the land" (Lev. 26:42; interestingly enough, God says this in a passage dealing with Israel's severe future discipline).</p>	<p>I will not break My covenant with you forever.</p>	<p>As discussed before, portions of God's promises to Israel are unconditional; that is, He will fulfill these promises to Israel no matter what (however, God clearly knows the end from the beginning; so He also knows that Israel will return to Him).</p> <p>Insofar as God's conditional covenants, we read: So the anger of the LORD was kindled against Israel, and he said, "Because this people have transgressed my covenant that I commanded their fathers and have not obeyed my voice, I will no longer drive out before them any of the nations that Joshua left when he died, in order to test Israel by them" (Ex. 2:20-22a).</p>
<p>"You shall make no covenant with them and their gods." (Ex. 23:32). "[You will tear down their altars and religious artifacts] so that <b>you will not make a covenant with the inhabitants of the land</b>, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods" (Ex. 34:15-16).</p> <p>"And when the LORD your God gives them [the indigenous population of the land] over to you, and you defeat them, then you must devote them to complete destruction. <b>You shall make no covenant</b> with them and show no mercy to them. You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods" (Deut. 7:2-4a).</p>	<p>And you—you will not make a covenant with those inhabiting this land;...</p>	<p>So the people of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And their daughters they took to themselves for wives, and their own daughters they gave to their sons, and they served their gods. And the people of Israel did what was evil in the sight of the LORD. They forgot the LORD their God and served the Baals and the Asheroth (Judges 3:5-7). Note that the alliances (marriage) that Israel made led to idolatry. At this point, what Israel did was shortened to <i>doing evil in the sight of the Lord</i> (Judges 4:1 6:1).</p> <p>They did not destroy the peoples as Jehovah commanded them, but they mingled with the nations... (Psalm 106:34-35). This would be making business contracts and intermarrying with the heathen.</p>

God's Commands/Israel's Disobedience; Past, Present and Future		
God's Original Commands	The Angel of Jehovah Repeats these Commands	Israel Disobeys God
<p>"You shall not bow down to their gods [the gods of the Amorites, Canaanites, etc.] nor serve them, nor do as they do, but you shall utterly overthrow them and break their pillars in pieces." (Ex. 23:24). "When you pass over the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places" (Ex. 33:51b–52). "You shall tear down their altars and break their pillars and cut down their Asherim" (Ex. 34:13).</p> <p>"You shall surely destroy all the places where the nations whom you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall chop down the carved images of their gods and destroy their name out of that place" (Deut. 12:2–3; see also Deut. 7:5, 25–26). Even though this is Moses speaking; he realized that he was speaking the Word of God at this point.</p>	<p>...you will break down their altars" (Judges 2:1b–2a).</p>	<p>And the people of Israel did what was evil in the sight of the LORD and served the Baals. And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger. They abandoned the LORD and served the Baals and the Ashtaroth (Judges 12:11–13; see also vv. 17, 19). This is one passage of many describing what Israel will do during the time of the judges.</p> <p>...and they learned their practices and they served their idols, who became a snare to them. They even sacrificed their sons and their daughters to the demons and they shed innocent blood—the blood of their sons and their daughters whom they sacrificed to the idols of Canaan. And the land was polluted with the blood (Psalm 106:36–39).</p>

The first column are the words of God given previously; the second column is what the Angel of Jehovah said to the people before Him (He quoted Himself); and the final column lists where Israel disobeyed God.

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The principle here is carried into the New Testament (a principle which has been widely misapplied): **Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?** (2Cor. 6:14). The way the Old Testament passages have been misapplied is to forbid marriage between different races; now, you may not want to marry someone from this race or that, and that is fine and reasonable; that is your choice. However, there is nothing inherently wrong or evil about an Eskimo marrying an Afrikaner (or whatever other combination you want to come up with). If one is a believer in Jesus Christ and the other worships Allah of the Muslim faith, that is the problem. Inevitably, in the Old Testament, when intermarriage between Jews and non-Jews was spoken of in a negative light, the end result was, the one tied to Jehovah of the Old Testament would go negative toward the God of his fathers and worship some heathen god—that is the true problem. Their skin colors, the differences between their noses or eyes are not in view and never spoken of in Scripture.

One of the great ironies of our history is, the Ku Klux Klan, which did originally have some ties to Christianity, would have strongly objected to one of their members marrying an African-American, even if the latter was a mature

believer. Their emphasis was all wrong. It is not the racial difference which should be a factor with regards to marriage, but the spiritual differences. Believers should marry believers; and mature believers should marry other mature believers.

**Application:** Let me give you a simple example: if you are the whitest person on this planet, and you are enamored of a Thai, there is no problem of marrying and having children—unless the Thai goes to a Buddhist temple and worships Buddha. You may have come across the loveliest person from the Philippines, but if they are steeped in Catholicism, then marriage is out of the question. If they believe in Jesus Christ, are not associated with the Catholic church, and are growing in grace and knowledge of Jesus Christ, then if you marry, you have not sinned. When Paul speaks of marriage, he clearly forbids the believer to marry the unbeliever (2Cor. 6:14; see also Deut. 7:3); but also forbids the casual separation of a mixed marriage (1Cor. 7:12–16).

**Application:** A misapplication of 2Cor. 6:14 (**Do not be unequally yoked**) is, some believers try to deal with other believers exclusively. First of all, let me make it clear that some of the biggest liars, crooks and cheats that I have ever dealt with are Bible-believing Christians (for whatever reason, most of my experience here is with charismatics). And let me quickly add that I have had some great business relationships with some believers (and unbelievers). I can think of 4 people right off the top of my head, a Catholic; a charismatic; someone who has possibly believed, but I am not sure; and someone I think is a believer, but I don't know what kind; and these 4 people, I would trust them implicitly. To any one of these people, I would trust them with the keys to my house, even if I had a bucket of \$100 bills sitting in the middle of the living room. I've gone off topic here; but my point is, you do not withdraw yourself from all relationships (personal, business, profession) with unbelievers. **I wrote to you in my letter not to associate with sexually immoral people— not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one** (1Cor. 5:9–11). You cannot completely disassociate yourself from those in this world who are corrupt, otherwise you would have to go out of the world. In fact, it is important that we have personal contact with these unbelievers, as we are a witness to them (1Cor. 4:9 2Cor. 5:19 **Philip. 2:15** 1John 2:2 4:14, 17). Most of the separation spoken of in Scripture is between believers.

**Application:** If you are a believer in Jesus Christ and you lie, cheat and/or steal as a part of your personal and business practices, then do not ever spout out that you are a believer. Keep this a secret. When you give your personal testimony and then cheat someone out of their money, you are not letting your light shine as a lamp in a dark place; you are proving yourself to be an embarrassment to Jesus Christ, and your testimony does nothing but confirm to others that Christians are hypocrites and cheats and liars.

Judges 2:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מָה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
zô`th (זֹאת) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh	Strong's #2063 (& 2088, 2090) BDB #260
âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793

**Translation: What is this you have done?** According to Rotherham, this last sentence maybe alternately translated “What now have ye done?”<sup>15</sup> What has happened is that Israel has not gone in and eradicated the people of the land of Palestine, even though God had commanded them to do so. Although, there were several times when the Israelites could have destroyed their enemies, they chose not to, and placed them into slavery instead (Judges 1:28, 30, 33). Apparently, when placing them into slavery, the Israelites did not remove their altars and their vestiges of heathenism, although such things were abhorrent to God. The psalmist testifies to this: *They did not destroy the peoples as Jehovah commanded them, but they mingled with the nations and they learned their practices and they served their idols, who became a snare to them. They even sacrificed their sons and their daughters to the demons and they shed innocent blood—the blood of their sons and their daughters whom they sacrificed to the idols of Canaan. And the land was polluted with the blood* (Psalm 106:34–39).

Another reasonable understanding of this question is, “*Why have you done this?*” After all that God has done for Israel; after all of His blessing and His protection, and Israel completely blows off God’s commandments. I would like to scream and shout at Israel at this time; but there are many times when I have done the same thing. I know what is right; I know what God expects; and I come far, far short of His clear expectations.

The literal rendering of the end of this verse is, “*What is this you have done?*” As you may have noticed in the translation section, the less literal translations took great liberties with this final portion of v. 2; however, I don’t think their interpretations give us a great insight than what we have already studied.

### The Paraphrases Obliterate Judges 2:2d

CEV	<i>But you didn't keep your promise.</i> This final phrase is not really translated in the CEV. The phrase given is, more or less, a combination of “ <i>But you have not obeyed my voice. What is this you have done?</i> ”
<i>The Message</i>	<i>What's this that you're doing?</i> The Message was the only one of this group of translations to actually translate the Hebrew.
NAB	<i>What did you mean by this?</i>
NJB	<i>What is the reason for this?</i>
NLT	Ignored.
REB	<i>...and look what you have done!</i> The REB simply adds the words <i>and look</i> ; and ignores the word <i>this</i> .
TEV	<i>But you have not done what I have told you. You have done just the opposite!</i> The TEV also combines the final two phrases of this verse, as did the CEV.

By the way, just in case you are not able to pick this up from the Hebrew exegesis, the Hebrew here is quite simple.

Okay, the paraphrases are, as a rule, not very literal from time to time. Why did I bother to include this chart? You may choose the CEV or the NLT as your *reading* Bible, and that is fine—don’t let me discourage you from that. However, don’t ever read a passage in one of the above translations and say, “Hmm, I didn’t know that! I just learned something new” without reading the same passage in a more literal translation, so that you know what is really there.

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Keil and Delitzsch: *The words “and you have not listened to [and obeyed] my voice” recall to mind Ex. 19:5 (Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine). “What have ye done” (literally “what is this that ye have done”), in sparing the Canaanites and tolerating their altars?*<sup>16</sup>

<sup>15</sup> Joseph Bryant Rotherham’s *The Emphasized Bible*; ©1971 by Kregel Publications; p. 262; he cites the Oxford Gesenius, p. 261, 4<sup>d</sup>.

<sup>16</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Judges 2:1–2. I did some editing here.



Now, let's put all of this together: "I said, 'I will never break my covenant with you, and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed my voice. What is this you have done?" (Judges 2:1b–2). "You are not supposed to intermarry; you are not suppose to go to the heathen churches, and you are to tear down their heathen altars; and yet, you have completely disobeyed My voice. Do you see what you have done?" This is the gist of what the Angel of Jehovah is saying to the people, and He is pointing out to them that they have failed and have not followed His word. The final phrase indicates that there are those in his audience who have disobeyed Him; they should look at their behavior, their lives, and it is clear that they have rejected His Word, and not only taken heathen wives to themselves, but embraced the godless worship as well. This final phrase emphatically tells us that there were listeners that day who were now clearly aware of their evil practices.

**And furthermore I have said, 'I will not drive them out from your faces and they have been to you for [thorns in your] sides and their gods are to you for a snare.'** "

Judges  
2:3

**Moreover, I promise [lit., say], I will not drive them out from your faces and they will be to you for [thorns] in [your] sides and their gods will be to you for a snare."**

**Furthermore, let me say to you that I will not drive your enemies out from before you; they will be thorns in your sides and their gods will be a trap to you."**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	Wherefore I would not destroy them from before your face; that you may have enemies, and their gods may be your ruin.
Masoretic Text	And furthermore I have said, 'I will not drive them out from your faces and they have been to you for [thorns in your] sides and their gods are to you for a snare.'
Peshitta	Wherefore I also said, 'I will not destroy them from before you; but they will become vanity, and their gods will be a stumbling block to you.'
Septuagint	Wherefore I also said, I will not drive them out from before you; but they shall be as <i>thorns</i> in your sides, and their gods shall be a snare unto you.

Significant differences: The LXX appears to be identical to the MT. The Latin tells us that God did not remove these people, so that there would be enemies for Jews in the land; and the Syriac tells us that their enemies would be a vacuum to them (vanity) and that their gods would cause them to stumble. Given that the Greek and Hebrew are identical, then we might reasonably assume that the Syriac and Latin clearly do not reflect the Hebrew, but, probably interpret what they read.

#### **Thought-for-thought translations; paraphrases:**

CEV	And so, I'll stop helping you defeat your enemies. Instead, they will be there to trap you into worshipping their idols.
<i>The Message</i>	"So now I'm telling you that I won't drive them out before you. They'll trip you up and their gods will become a trap."
NLT	Since you have done this, I will no longer drive out the people living in your land. They will be thorns in your sides, and their gods will be a constant temptation to you.'

#### **Mostly literal renderings (with some occasional paraphrasing):**

HCSB	Therefore, I now say: I will not drive out these people before you. They will be thorns in your sides, and their gods will be a trap to you."
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**Literal, almost word-for-word, renderings:**

**MKJV** And I also said, I will not drive them out from before you, but they shall be thorns in your sides, and their gods shall be a snare to you.

*Young's Literal Translation* And I also have said, I do not cast them out from your presence, and they have been to you for adversaries, and their gods are to you for a snare.'

**What is the gist of this verse?** God chose not to cast Israel's enemies out of the land; but that they would remain there as (1) enemies or as (2) thorns in the sides of the Jews; and that their gods would become a trap for them.

**Judges 2:3a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore</i> .			
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #559 BDB #55
lô' (לֹא or לֹא־) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gârash (גָּרַשׁ) [pronounced <i>gaw-RASH</i> ]	<i>to cast out, to throw out, to drive out</i>	1 <sup>st</sup> person singular, Piel imperfect	Strong's #1644 BDB #176
ʾêth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #854 BDB #85
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, mipânîym mean *from before your face, out from before your face, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that*.

**Translation:** *Moreover, I promise* [lit., say], *I will not drive them out from your faces...* There is obviously a choice that God could make—God could have driven out each and every one of the itinerant groups of people who also occupied the Land of Promise; or He could have left them all there. God gave Israel the land, but Israel was

supposed to continue to take the land. Israel could offer terms of unconditional peace, which would have included their enemies believing in the God of Israel. However, only the Gibeonites appear to have done that (and they did so dishonestly). This option which the Jews were to offer to a city which they invaded is given in Deut. 20:10–11 (however, you will need the exegesis of this verse to fully understand this passage).

### Judges 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הַיָּה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional preposition	No Strong's # BDB #510
tsad (צַד) [pronounced <i>tzahd</i> ]	<i>sides; adversaries</i>	masculine plural noun	Strong's #6654 BDB #841

The phrase *to [for] sides* is rather unclear here. Some interpret this as *they will be to you [as thorns] in your sides*. Others loosely render this *they will be to you [those] for adversaries*.

**Translation:** *...and they will be to you for [thorns] in [your] sides...* What they will be to Israel is the masculine plural of tsad (צַד) [pronounced *tzahd*], which means *sides*. I don't know if we have the implication that they would be *thorns* in their sides, or whether that word was dropped out, either due to a copyist's error or a messtup manuscript. Young and Rotherham render this *adversaries*, the KJV, the NASB and the NIV render this as *thorns in your sides*. The LXX has *distresses to you* and the vulgate has *enemies [or, adversaries] to you*. I used this passage when comparing the various English translations. As was mentioned several times in the previous chapter, the Israelites did not do just as God had instructed them, but they allowed their enemies to continue to live side-by-side, and allowed their enemies apparently to continue in their heathen worship. Because of this, their enemies would be thorns in their sides and their gods would be traps for the Israelites, as the remainder of this book will bear out.

You may or may not recognize this quote, but God is paraphrasing Himself. *"But if you drive out the inhabitants of the land from before you, then it will come to pass that those whom you allow to remain will be thorns in your eyes and thorns in your sides, and they will trouble you in the law in which you live."* (Num. 33:55). Maybe what we read in Judges 2:3 is an abbreviated version of Num. 33:55, or a passage where a word or 3 was dropped out due to ancient manuscript problems. I do want you to notice that the LXX version (which would have been translated from Hebrew manuscripts from the 3<sup>rd</sup> through 5<sup>th</sup> centuries B.C.) is almost identical to the Masoretic text; so if this was a manuscript problem, then it goes way, way back.

The word found here is the masculine plural noun for *sides*; and we do not find it used any differently in Scripture. This means that, either there is another meaning for tsad which has been lost to us (e.g., *adversaries, enemies*); or there is a missing word or two; or the missing words were understood to the Jews. Context seems to indicate that these heathen left in the land will be thorns in the sides of the Jews.

## Judges 2:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word <i>other</i> associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that <i>gods</i> is different from the God (Ex. 18:11); (3) the word <i>gods</i> is specifically differentiated from Y <sup>e</sup> howah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by <i>foreign</i> or <i>of the Gentiles</i> (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) (pronounced <sup>f</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) (pronounced <sup>f</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional preposition	No Strong's # BDB #510
môwqêsh (מִוְקֵשׁ) [pronounced <i>moh-KAYSH</i> ]	<i>properly the bait or lure for a trap; figuratively trap, snare</i>	masculine singular noun	Strong's #4170 BDB #430

**Translation:** ...and their gods will be to you for a snare.” Joshua also warned: “Know with certainty that Jehovah your god will not continue to drive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which Jehovah your God has given you.” (Joshua 23:13). The book of Judges is essentially about how Israel did fall prey to the people of the land and their women and their gods. For the next several hundred years, Israel will be on a downhill slide. The reason for this is, they will intermarry with the heathen of the land, and they will embrace the religions and gods of the godless heathen who live among them.

I want you to notice that there is a careful interaction here. Had Israel continued to take the cities in their possession, as Judah and Simeon began to do (Judges 1:1–20), then God would have allowed them to do so; and, probably within a generation or two, all of their land would be cleared of heathen. However, Israel did not move forward as a whole. There were heathen who, for all intents and purposes, lived right next door to them in their cities, and they made arrangements with these heathen, they married their daughters, and they even were very liberal and worshiped in their churches. For this reason, they were taken further and further away from the God of their fathers; and drawn into worship of the demons who were represented by statues and idols in their worship. It is the freewill choice of the people of Israel to embrace their enemies, and to desert the God Who brought them into the Land of Promise. As they further disregarded God's mandates, the lure of the indigenous heathen pulled them further and further into idolatry.

Jamieson, Fausset and Brown: *The burden of the angel's remonstrance was that God would inviolably keep His promise; but they, by their flagrant and repeated breaches of their covenant with Him, had forfeited all claim to the stipulated benefits. Having disobeyed the will of God by voluntarily courting the society of idolaters and placing themselves in the way of temptation, He left them to suffer the punishment of their misdeeds.*<sup>17</sup>

The psalmist takes up this particular historical period, writing: *They did not destroy the peoples, as the LORD commanded them, but they mixed with the nations and learned to do as they did. They served their idols, which became a snare to them. They sacrificed their sons and their daughters to the demons; they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood. Thus they became unclean by their acts, and played the whore in their deeds. Then the anger of the LORD was kindled against his people, and he abhorred his heritage; he gave them into the hand of the nations, so that those who hated them ruled over them* (Psalm 106:34–41).

We have seen many false applications of passages like this. One false application which I mentioned earlier is a social stigma against racially mixed marriages. Another false application is, any believer who thinks that the United States, as a Christian nation, needs to wipe out the heathen nations around us. This is a false application, because, first of all, there is no *Christian* nation, per se; and secondly, God no longer speaks audibly to the leaders of a nation, as He did to Israel, and tell them to wipe out this or that group of people. God did do this with ancient Israel—particularly when Israel took the Land of Promise. However, these are requirements given at a very specific point in time, to a very specific nation, under very specific circumstances.

**Application:** Now, I must admit that I like some of the things done by the nation Israel today. At the time that I am writing this, the Palestinians kidnaped an Israeli soldier, so Israel went into Palestine territory and took captive many of the high-ranking, Palestinian officials. I must admit, I'd love to see the United States function more like this, rather than the continual prosecution of our own soldiers for following rules of engagement.<sup>18</sup> On the other hand, neither we nor Israel are called upon to pick this or that Muslim nation, despite its religious depravity, and to bomb it out of existence. We live in a different era, and there is no indication whatsoever that we should act in a similar fashion to the way Israel was supposed to act 3400 years ago. That is, we have no mandate to gather up the heathen in our land and wipe them out; and we have no mandate to find the most godless nation on earth, and bomb them out of existence.

**Application:** We need to properly divide the Word of Truth. This is one reason you need to be under a pastor teacher. It is too easy for you to get your mind all wrapped around this passage or that, and misinterpret it. I recall listening to a liberal Baptist Sunday School teacher (yes, these do exist), who got very emphatic when teaching, *"You will not kill"* and said, "And there are no exceptions to this. It says, '*You will not kill*' period." All this man had to do was to flip one or two pages forward or backward from Ex. 20, and he would have found a myriad of passages where killing was not only justified, but required of Israel (including many of the passages I have already quoted). However, this particular man was a product of his culture (he lived in Berkeley, California), and simply applied one verse out of the Bible in such a way as to justify his own point of view, which was the result of his cultural influences, and not a result of the inculcation of God's Word. You get under a pastor who teaches verse by verse, line by line; who has a thorough knowledge of the Greek, Hebrew, history and culture, as well as a good theological background, and you are not going to hear a couple dozen passages touted over every other passage of Scripture.

**Application:** One of the biggest problems with any denomination or cult is, their Bibles are about 20 pages long. It would be very simple for them to take 20 pages out of the Bible, and to base all of their doctrines upon these 20 pages. They don't need the rest of the Bible. All they need are their proof texts (which, in many cases, are even far less than 20 pages).

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<sup>17</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Judges 2:3.

<sup>18</sup> Of course, there are exceptions to this. Apparently, it is possible that some of our soldiers raped a civilian girl and then killed her and her family; and they should be prosecuted to the full extent of the law, even to the point of execution.

For me, it would be incredible if I lived long enough to exegete the entire Old Testament; this would be like a dream come true. However, I realize that, there are only so many hours a day that I can work before I become stale; and that I have only so many hours left in my life. However, in any case, I feel blessed by God to be able to do what I have done so far.

**And so he is as to speak an angel of Y<sup>o</sup>howah the words the these unto all sons of Israel; and so lift up the people their voices and so they wept.**

Judges  
2:4

**And it came to pass as the angel of Y<sup>o</sup>howah spoke these words to all the sons of Israel that the people lifted up their voices and wept.**

**And when the angel of Jehovah spoke these words to all of the sons of Israel, the people lifted up their voices and cried.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text	And so he is as to speak an angel of Y <sup>o</sup> howah the words the these unto all sons of Israel; and so lift up the people their voices and so they wept.
Septuagint	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.

Significant differences: None.

#### **Thought-for-thought translations; paraphrases:**

CEV <i>The Message</i>	The Israelites started crying loudly,... When GOD's angel had spoken these words to all the People of Israel, they cried out--oh! how they wept!
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#### **Mostly literal renderings (with some occasional paraphrasing):**

<i>God's Word</i> <sup>TM</sup>	While the Messenger of the LORD was saying this to all the people of Israel, they began to cry loudly.
HCSB	When the Angel of the LORD had spoken these words to all the Israelites, the people wept loudly.

#### **Literal, almost word-for-word, renderings:**

ESV	As soon as the angel of the LORD spoke these words to all the people of Israel, the people lifted up their voices and wept.
WEB	It happened, when the angel of Yahweh spoke these words to all the children of Israel, that the people lifted up their voice, and wept.
Young's Updated LT	And it came to pass, when the messenger of Jehovah spoke these words unto all the sons of Israel, that the people lift up their voice and weep.

**What is the gist of this verse?** While the Angel of Jehovah speaks these words, then many of the people listening began to cry.

## Judges 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הִיא) [pronounced hâw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
dâbar (דָּבַר) [pronounced daw <sup>p</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
mal <sup>o</sup> âk <sup>e</sup> (מַלְאָכִי) [pronounced mah <sup>o</sup> -AWK <sup>e</sup> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular construct	Strong's #4397 BDB #521
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דְּבָרִים) [pronounced daw <sup>p</sup> -VAWR]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʿêlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
The phrase <i>the words the these</i> can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23).			
ʿel (אֶל) [pronounced e]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

## Judges 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנִיִּם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>o</sup> râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** *And it came to pass as the angel of Y<sup>o</sup>howah spoke these words to all the sons of Israel...* Again, the mechanics are unclear. This is more than can be determined through Urim and Thummim; obviously God did speak in some way to the people. Whether it was through a prophet or a priest or audibly to all of the people, this is not recorded. This passage sounds as though this was spoken audibly to all of the people, and that the One speaking to them was in the form of a man (all of this was covered carefully in v. 1).

Recall that on Mount Sinai, the people begged God not to speak to them directly but to speak through Moses. God agreed; but Moses has died, Joshua has retired, neither is followed by a particular leader (except possibly Phinehas). Furthermore, this is a different generation altogether; and therefore, it would not be out of character for God to in some way speak to all of Israel. And, as we have already studied, there are a few instances where it appears as though the Angel of Jehovah speaks to Israel as a whole.

At Mount Sinai, Israel reasonably asked God to speak through a mediator, and it is not unreasonable to assume that this was done from thereon out. Functioning through a mediator would also stress the importance of the Mediator Jesus Christ. However, as previously noted, under the **Appearances of the Angel of Jehovah**, the Angel of Jehovah apparently appeared to the Israelites in the desert and spoke to them on two occasions, and in the time of Isaiah, will speak to those in Jerusalem. Even though it is possible that the Angel of Jehovah spoke to someone, who then spoke to Israel; there is no clear clue or hint that happened. Furthermore, Moses was very keen on distinguishing when God spoke to him and when he spoke to Israel.

It was my original opinion, what we have here is an acknowledged spiritual leader, albeit unnamed—perhaps Phinehas, and perhaps a prophet of God whose name will not be known to us until we die. Another option is, this is Jesus Christ, in a theophany, speaking to all Israel. However, for the reasons given above, this could be argued against. When Jesus Christ appears throughout the Old Testament as a theophany, He tends to do so to individuals with a great spiritual mission before them (furthermore, one might even argue that God is speaking through a man whose prophetic abilities are simply accepted by the listener).



What is the Manner of the Angel of Jehovah?		
The Views	The Pros	The Cons
<p>He is the Angel of Jehovah, in the form of a man, speaking to the people of Israel.</p>	<p>God agreeing to give the Law through Moses than directly to the people does not mean that He would always function in that way.</p> <p>Even though there are instances of the Angel of Jehovah speaking to those who would lead Israel in a spiritual crisis, that is not the only modus operandi that the Angel of Jehovah uses. Furthermore, there is no great spiritual leader who is going to lead them out of this general condemnation.</p> <p>The Angel of Jehovah has the form of a man in Gilgal, and is said in our passage to have gone from Gilgal to Bochim.</p> <p>The text here is in complete agreement with this point of view.</p>	<p>When Gen X asked God to speak to them through Moses, He agreed to do so.</p> <p>The Angel of Jehovah seems to come to specific individuals and speak directly to them prior to a great spiritual mission.</p>
<p>He is the Angel of Jehovah who speaks to an unnamed spiritual leader, like Phinehas, who then speaks to the people of Israel.</p>	<p>Gen X asked God to speak through Moses, a mediator.</p> <p>In the past, God often spoke to a spiritual giant, who then spoke to the people.</p>	<p>That Mediator could be seen as the Angel of Jehovah.</p> <p>This does not mean that God must function in exactly the same way time after time.</p> <p>There is nothing in the text to suggest this theory.</p>
<p>God enters the dreams of the people of Israel, and speaks to them as the Angel of Jehovah.</p>		<p>Although God does speak to various people in dreams, the Bible records this fact.</p> <p>There is nothing in the language here to even suggest this viewpoint.</p>
<p>God speaks as a voice from heaven, as He gave the Ten Commandments to Israel.</p>		<p>Although there is precedence for this viewpoint, then we could also apply the precedence of the people saying, "Don't speak directly to us; speak through Moses."</p> <p>The biggest problem is, there is nothing in the text which indicates this is what happened.</p>

I realize that we have covered this ground before, but I did not break down the pros and cons before; plus, at this point, you have gone through the first few verses of this chapter. In this case, no matter how God is speaking to the people, they clearly know that these words are from God and they take them very seriously.

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Gill suggests that the reason for the gathering of Israel is one of the 3 solemn feasts where the men of Israel are to gather at the Tabernacle of God.<sup>19</sup> Henry suggests that they could be gathered to go to war,<sup>20</sup> but we have already been told that only Judah and Simeon had moved forward with that. Like Gill, he also thinks that this may be one of the 3 feasts given at Shiloh. The name Bochim could be applied specifically to where the congregation of Israelites gathered this one time and is not necessarily some established city.

The Bible does indicate a relationship between the appearances of the Angel of Jehovah and the offering up of sacrifices to Him: Judges 6:20, 26, 28 13:16 2Sam. 24:25 Deut. 12:5–14.

### Judges 2:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5375 (and #4984) BDB #669
'am (אָם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
Note that it is proper here to have this masculine singular collective noun with a masculine plural verb.			
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6963 BDB #876
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep, to cry, to bewail</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1058 BDB #113

**Translation:** ...that the people lifted up their voices and wept. Whoever this was who speaks to the people—and, again, I believe that this is the Angel of Jehovah in the form of a man whose spiritual authority is accepted—it is

<sup>19</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:4.

<sup>20</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:1–5.

clear that the people there believe him. They clearly believe that these are the words of God being spoken to them, and they react very demonstrably.

As we have noted, the Israelites are a very demonstrative people. Whereas, I have a hard time picturing myself at a public weep-in, this was apparently not an unusual event for Israel. God had given Israel certain responsibilities and He had promised to support them if they carried out their responsibilities. The problem was not that Israel was trying to remove the Canaanites from the land, but that they did not make any sort of real effort to do so and therefore God would not longer support their armies. Therefore, they went from being king of the hill to one who barely ruled over the hill. Some of the tribes had an even less exalted position than that. The remainder of the history of Israel will be God trying to speak to Israel through His prophets. *Yet Jehovah warned Israel and Judah, through all of His prophets and through all His seers, saying, "Turn from your evil ways and keep My commandments. My statutes according to all the law which I commanded your fathers, and which I sent to you through My servants the prophets." However, they did not listen, but they stiffened their neck, like their fathers, who did not believe in Jehovah their God* (2Kings 17:13–14).

Now, I have spent a great deal of time—perhaps too much—discussing the form of this theophany; and, even though I have expressed a strong opinion on this matter, I would not be completely thrown for a loop spiritually if it turns out that the Angel of Jehovah spoke to Phinehas, for example, who then spoke to the people. Why would it not bother me? The reason is simple: it is not the man, but the message. These are the words of God. The people recognized them as such. We can wonder and even argue as to the immediate source of these words; but, what God had to say to the Jews is what is important to us.

*Gill: that the people lift up their voice, and wept: being affected with what the angel said, and convicted in their consciences of their sins, and so fearing the bad consequences thereof, they wept because of the sins they had been guilty of, and because of the evils that were like to befall them on account of them.*<sup>21</sup>

*Jamieson, Fausset and Brown: The angel's expostulation made a deep and painful impression. But the reformation was but temporary, and the gratifying promise of a revival which this scene of emotion held out, was, ere long, blasted by speedy and deeper relapses into the guilt of defection and idolatry.*<sup>22</sup> What Jamieson, Fausset and Brown don't take into account is, (1) weeping and great sorrow does not indicate that any sort of lasting change will take place; and (2) it is not all the people who are said to weep here; so it is reasonable that the generation of promise and some of their children wept; while the next generation did not.

There is definitely a relationship between contact with the Lord or missing the mark and realizing it: 1Sam. 7:6 Ezra 10:1 Prov. 17:10 Jer. 31:9 Zech. 12:10 Luke 6:21 7:38 2Cor. 7:10 James 4:9. We may go into the details of these passages in the future sometime.

We have discussed the audience previously, but let me speak to it again. It seems unlikely that God is speaking strictly to the Generation of Promise, who took the land, simply because they have done nothing particularly wrong. Furthermore, there is nothing in the message here where they are denigrated by God for not, for instance, teaching the next generation. There is a generation which would arise after them, who did not see any of the great works of God, but knew second hand of the struggle of Israel, and how God led them out of Israel into the Land of Promise, and how God further let them take the Land of Promise. However, the generation below them just found themselves being born in the land, to parents who were either born in the land or who came into the land, but were shielded from the warfare which took place. My opinion is, this is the audience of the Angel of Jehovah—these three generations. We would expect the generation of promise to weep and some of their children as well. However, there is every indication that there were Jews in the land who had intermarried, who had tolerated their heathen neighbors, who made contracts with their heathen neighbors, and who even went to their religious ceremonies.

<sup>21</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:4.

<sup>22</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Judges 2:5.

I suspect this is mostly true of this third generation, and that they listened, but were probably not as moved as the previous two generations.

**Application:** God has grabbed the attention of us in the United States, both with the Great Depression and then with the incarnate evil of World War II. However, many generations have come into this world since then, and there are a number of people out there who have no spiritual understanding, no relationship to God, and that they somehow think that they deserve all the wonderful material blessings which they have. God again, in 2001, called out to us with the destruction of the World Trade Center on September 11<sup>th</sup>. Some of us recognized, in that event, the horrendous evil which pervades the world, and will continue to act. There are a lot of appropriate responses; but the most appropriate response is turning toward God, turning away from our own lusts and evil, and growing in the grace and knowledge of the Lord Jesus Christ. The spiritual changes which our nation goes through this next decade will determine how many more similar incidents that we will face. In my final few years of teaching, I must say that I witnessed little if any spiritual impact of the students that I dealt with. I have also observed a great willingness by many to believe historical and current lies. To me, this does not bode well for our country.

**Application:** On the other hand, where I was once aware of one very doctrinal church; now I am aware of a half dozen doctrinal churches which are spread throughout the US. Unfortunately, in my church, the missionaries seem to be older—my age; and I don't see any coming up to replace them. I hope that things are better in these other churches. We need to have a significant number of believers who are growing and maturing. From this group, we need to have those who teach and we need to have those who evangelize and those who are missionaries. This will be the key to our continuation as a client nation to God. We need in this nation a pivot, as Bob Thieme Jr. has said—this is a significant percentage of believers who are growing and their spiritual gift or gifts are functioning. This is the hope—and the only hope—of our nation.

**And so they call a name of the place the that, Bochim; and so they slaughter [animal sacrifices] there to Y<sup>e</sup>howah.**

Judges  
2:5

**And so they called the name of that place Bochim, and they sacrificed there to Y<sup>e</sup>howah.**

**Therefore, they called the name of that place Bochim, and there they sacrificed to Jehovah.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text                      And so they call a name of the place the that, Bochim; and so they slaughter [animal sacrifices] there to Y<sup>e</sup>howah.

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

Significant differences:              None.

**Thought-for-thought translations; paraphrases:**

CEV    ...and they offered sacrifices to the LORD. From then on, they called that place "Crying."

*The Message*                              They named the place Bokim (Weepers). And there they sacrificed to GOD.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word*<sup>™</sup>                              So they called that place Bochim [Those Who Cry]. They offered sacrifices there to the LORD.

HCSB    So they named that place Bochim and offered sacrifices there to the LORD.

**Literal, almost word-for-word, renderings:**

**MKJV** And they called the name of that place The Place of Weeping. And they sacrificed there to Jehovah.

*Young's Literal Translation* And they call the name of that place Bochim, and sacrifice there to Jehovah.

**What is the gist of this verse?** The Israelites name the place where they have cried before God *Bochiim*, which means *weepers*; and they offer up sacrifices to God there.

<b>Judges 2:5a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	<i>wâw</i> consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lamed]	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
mâqôwm (מַקְוִים) [pronounced <i>maw-KOHM</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
hûw' (הוּוּ) [pronounced <i>hoo</i> ]	<i>that; this</i>	masculine singular, demonstrative pronoun with the definite article	Strong's #1931 BDB #214
Bôkîym (בְּכִיִּים) [pronounced <i>boh-KEEM</i> ]	<i>weeping, crying; weepers; transliterated Bochum</i>	proper masculine noun with the definite article; the active plural participle of <i>to weep, to cry</i>	Strong's #1066 BDB #114

**Translation:** *And so they called the name of that place Bochim,...* In the Hebrew, Bochim is Bôkîym (בְּכִיִּים) [pronounced *boh-KEEM*], and this proper noun is only found in Judges 1:1, 5. It comes from the verb *bâkâh* (בָּכָה) [pronounced *baw-KAW*], which means *to weep, to cry, to bewail*. The *im* in Hebrew is the plural ending, so this means *weepers* or *crybabies*. *Bâkâh* was the last word in the previous verse (it was in the Qal imperfect). There are several ideas as to where Bochim is. ZPEB suggests that it is close to Gilgal (because of v. 1—as though, if it were a long distance, God might not have made the trip). They also suggest that there is a *tree of weeping* near Bethel (Gen. 35:8), but that assumes that there was nowhere else in the Land of Promise which was associated with weeping. However, in Gen. 35:8, this is associated with the death of Rebekah's nurse. So, even though the words are similar, this is incorrect.

As we have covered most recently, the Ark was definitely in Shiloh, then Bethel, and then back in Shiloh during the early time of the judges (see **the Movement of the Ark of God and the Tent of Meeting**). The designation *Bochum* may have simply referred to where the Angel of Jehovah met and spoke with them. It would be more of a large open area, and designated *Bochim*; and not necessarily the name of some newly established city.

Apparently, the Alexandrian Septuagint has *Bethel* here instead, so that Bochim is often associated with Bethel. Since this is not the general reading, it could be that a scholar involved in translating the Hebrew into Greek, knew of the movement of the Ark, and concluded that the place we are speaking of is Bethel. Although it is possible and even reasonable that those who translated the Septuagint were believers (or became believers as a result); but this does not mean that some may have taken some unwarranted liberties with the text (again, we do not find Bethel in the Hebrew, the beta LXX, the Latin or in the Syriac—strong evidence to indicate that the Alexandrian Septuagint reading is incorrect.

<b>Judges 2:5b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced <i>zaw<sup>b</sup>-VAHKH</i> ]	<i>to slaughter [usually an animal for sacrifice]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2076 BDB #256
shâm (שָׁמָּה) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
lâmed (לְ) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...and they sacrificed there to Y<sup>e</sup>howah. My first guess is, we are now at Shiloh; God would go up with Israel from Gilgal to Shiloh (which was their progression—Joshua 14:6–18:1). At that point, the tabernacle seems to be in Shiloh, although this is not something that we can state with absolute certainty. Furthermore, we cannot state with absolute certainty that the sacrificing of animals means that this is done at the altar outside the Tent of God. We have times during which animals were sacrificed apart from Tent worship (Judges 6:20, 26, 28–13:16–20/2Sam. 24:25). The fact that anyone in the book of Judges offered a sacrifice apart from the Tent of Meeting does not prove that this was acceptable, although it would make sense that where the Angel of God appears, that an animal sacrifice would be in order, regardless of where the Tent of Meeting was.

However, the problem with that interpretation is, the adverb *there*, which seems to clearly indicate that we are in Bochim, when the Angel of the Lord spoke to them, and where they wept. This would not be a matter of the Israelites to just start sacrificing anywhere (despite Joshua 22). You see, still we have God speaking to the people, and that would imply that He spoke to them from the tabernacle or in the vicinity of the tabernacle. God would not just appear in some miscellaneous spot in His dealings with Israel—particularly since the laws concerning sacrifice are so stringent.

When it came to offering sacrifices, God was very specific. That is, there were not to be tabernacles scattered all over the land of Israel where sacrifices were offered. In fact, for 3 of the sacrificial holidays, the men of Israel had to go to where the Tabernacle was located in order to celebrate their relationship to Jesus Christ.

Therefore, we have a bit of a problem—is Bochim equivalent to Shiloh (where the Tabernacle is); was the Tabernacle moved to Bochim?

The Location of the Tent of God	
Evidence which favors Shiloh as Bochim	Evidence against Shiloh being Bochim
<ol style="list-style-type: none"> <li>1. God spoke to Israel at Bochim (Judges 2:1–5).</li> <li>2. The tabernacle was at Shiloh (Joshua 18:1 19:51 Judges 18:31 1Sam. 1:24 4:3).</li> <li>3. Animal sacrificing occurred in Bochim (Judges 2:5) and animal sacrifice should only occur at the tabernacle (Joshua 22:10–27, 29).</li> <li>4. Animal sacrifices occurred first at Gilgal (Joshua 5:10) and then, presumably, at Shiloh, where the tabernacle was relocated (Joshua 18:1 1Sam. 1:3).</li> <li>5. Shiloh seemed to be a natural gathering place for Israel (Joshua 22:12 Judges 21:19).</li> <li>6. The Angel of God going up from Gilgal to Shiloh would be following the recorded movements of Israel (Joshua 4:19 14:6 18:1 Judges 2:1).</li> <li>7. It was clearly there prior to the time of the Book of Judges (Joshua 18:1) and immediately after (1Sam. 4:3), although, for awhile, the ark was at Bethel (Judges 20:27).</li> </ol>	<ol style="list-style-type: none"> <li>1. It is possible that the Ark was moved about during the time of the book of the Judges as it was moved after that time period (1Sam. 4:3–5) and, at least once during that time period (Judges 20:27).</li> <li>2. The tabernacle therefore may have been at Shiloh and then maybe it wasn't. It was clearly in Bethel for a time (Judges 20:27).</li> <li>3. Although it is likely that God spoke to Israel from the tabernacle, (1) the tabernacle was not necessarily in Shiloh, and (2) it is not stated in this passage that God did speak to Israel from the tabernacle.</li> <li>4. Not all animal sacrifices are offered from the tabernacle; there are a few rare instances where these were offered because of God's presence (Judges 6:20, 26, 28 13:16–20 2Sam. 24:25).</li> <li>5. If Israel moved the tabernacle, then the fact that the Angel of Jehovah went from Gilgal to Bochim does not signify anything.</li> <li>6. We find Bethel named in the Greek Septuagint.</li> </ol>
Other places suggested:	Evidence in favor:
<b>Shechem</b>	Shechem, Bethel and Shiloh are all pretty close together (Judges 21:19).
<b>Bethel</b>	This is what is found in the Alexandrian Septuagint (I apparently read that somewhere, as I do not have a copy of it myself). Bethel is also associated with weeping and with the location of the ark during the time of the Book of the Judges (Judges 20:26–27). In fact, some theologians suggest that the event recorded here is equivalent to recorded in Judges 20:26–27, which is not unreasonable.
<b>Allon-bacuth</b>	This place is associated with weeping (Gen. 35:8). This is Bethel, by the way (read the reference passage).

One of the things that we should bear in mind here is, the text seems to unequivocally indicate that the Jews wept when the Angel of the Lord spoke to them; that they called this place *a place of weeping*; and that they offered sacrifices **there**. Furthermore, there is no evidence that Bochim = Shiloh; that is, **nowhere** in our text, do we have the statement *Shiloh was known as Bochim at that time*. For this reason, I would think that these are separate cities; although it is possible and reasonable that the Tabernacle had been relocated for a time in Bochim.

Again, there is no reason to suppose that the name *Bochim* refers to the name of a city, but simply to the meeting place where these Israelites encountered Jesus Christ. Given that the Tabernacle would have been far too small for such a meeting would indicate that God spoke to them in an adjacent large clearing or valley.

One of the possibilities that we should explore is whether this incident is equivalent to what occurs in Judges 20. We read in Judges 20:24–28, which deals, in part, with a small civil war. [Then the sons of Israel came against the sons of Benjamin the second day and Benjamin went out against them from Gibeah the second day and destroyed to the ground again 18,000 men of the sons of Israel, all whom drew the sword. Then all the sons of Israel and all the people went up and came to Bethel and wept; thus they remained there before Jehovah and fasted that day until evening. And they offered burnt offerings and peace offerings before Jehovah. And the sons of Israel inquired of Jehovah \(for the ark of the covenant of God was there in those days, and Phinehas ben Eleazar, Aaron's son, stood before it to minister in those days\), saying, "Should I still again go out to battle against the sons of my brother Benjamin or should I cease?" And Jehovah said, "Go up, for tomorrow, I will deliver them into your hand."](#) It is clear that this is a different situation, but there are certainly parallels. Furthermore, the incident recorded in this first portion of Judges 2 does not have to be in any sort of order. The vocabulary and sentence structure of Judges 1 and 2 and completely different (and it is more than just a difference in subject matter), indicating that we have different authors. The death of Joshua mentioned in the beginning of Judges 1 and in the middle of Judges 2 means that we are not dealing with linear thinkers here. Finally, this chapter 2 of the Book of Judges seems to provide us with an overview of what is to come, meaning that this incident could have occurred anytime during the time of the judges (however, I have given compelling reasons why the Angel of Jehovah probably spoke to the generation of promise and to the 2 generations which followed them).

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## Joshua's Death

It may seem weird that we are suddenly mentioning Joshua's death, given that it is mentioned at the end of the book of Joshua and at the beginning of this book; however, just bear with me on this, and I *will* explain what is going on, and, for most of you, it will make perfect sense. Also, this is continued in the next section about Israel's apostasy. That is, there is a hard break between this and the previous section; but not between this section and the next.

[And so dismisses Joshua the people and so go sons of Israel a man to his inheritance to possess the land.](#)

Judges  
2:6

[And so Joshua dismissed the people and the sons of Israel each went to his inheritance to possess the land.](#)

[And Joshua had dismissed the people and every one of the sons of Israel went to his own inheritance to possess the land.](#)

Here is how others have translated this verse:

### Ancient texts:

#### Masoretic Text

[And so dismisses Joshua the people and so go sons of Israel a man to his inheritance to possess the land.](#)

#### Septuagint

[And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.](#)

Significant differences: None.

### Thought-for-thought translations; paraphrases:



**CEV** Joshua had been faithful to the LORD. And after Joshua sent the Israelites to take the land they had been promised, they remained faithful to the LORD until Joshua died at the age of one hundred ten. He was buried on his land in Timnath-Heres, in the hill country of Ephraim north of Mount Gaash. Even though Joshua was gone, the Israelites were faithful to the LORD during the lifetime of those men who had been leaders with Joshua and who had seen the wonderful things the LORD had done for Israel. [This is vv. 6–9).

*The Message* After Joshua had dismissed them, the People of Israel went off to claim their allotted territories and take possession of the land.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™* Now, Joshua sent the people of Israel home. So each family went to take possession of the territory they had inherited.

**HCSB** Joshua sent the people away, and the Israelites went to take possession of the land, each to his own inheritance.

**Literal, almost word-for-word, renderings:**

**ESV** When Joshua dismissed the people, the people of Israel went each to his inheritance to take possession of the land.

**MKJV** And when Joshua had let the people go, the sons of Israel left, each man to his inheritance, to possess the land.

**Young's Updated LT** And Joshua sent the people away, and the sons of Israel go, each to his inheritance, to possess the land.

**What is the gist of this verse?** After distributing the land to the sons of Israel, Joshua sends the people to their inheritance and they go to take it.

Judges 2:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7971 BDB #1018
Yêhōwshûa' (יְהוֹשֻׁעַ) [pronounced yêhoh-SHOO-ahg]	<i>whose salvation is Yêhowah or Yêhowah is salvation; transliterated Joshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## Judges 2:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿam (אָם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** *And so Joshua dismissed the people...* Now, even the most obstinate of the exegetes does not claim that this is in chronological order. Obviously, we do not have the following sequence of events: Joshua dies in Judges 1:1, then several things happened, and then Joshua dies again in this passage. This verse either concludes the section which we just read or it precludes the next section. The previous section seems to be out of wack with Joshua 24:31, which reads: *And Israel served Jehovah all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of Jehovah, which He had done for Israel.* It is obvious that, given the old sin nature, that every believer was not in fellowship during the entirety of Joshua's remaining life and that after his death, everyone went out of fellowship. We are dealing with generalities here. It is clear by that verse in Joshua that, in general, the people obeyed God. Much of this is recorded in the previous chapter. Joshua was still alive, yet in semi-retirement. That is, now and again, he spoke to the people of Israel; but he apparently no longer led them in war (recall, he and Caleb are the last of a generation which has already died out in the desert). The people moved into their land and some of the tribes began to take the portions allotted to them by God. However, not all of their campaigns were successful, and the previous passage explains why. Given the end of Joshua and the first chapter and a half here, we can conclude that the successful campaigns generally occurred during Joshua's lifetime and for several years afterward, but that they became less and less successful as time progressed. Vv. 1–5 explains this.

A time line at this point is rather difficult. As gentiles, we tend to think chronologically. We expect that the incident with the Angel of the Lord occurs first, and then Joshua sends the people away to possess the land which he had distributed to them. The problem with this understanding is, the Angel of Jehovah said, *"You were not to make any covenants with the people living in this land; instead, you were to destroy their altars; why have you disobeyed my command?"* (Judges 2:2). Under Joshua, after taking the Land of Promise, it does not appear as though there were any unwillingness to destroy the altars of their enemies; and there are no covenants made (except with the Gibeonites). Of course, their faith waivered now and again; and was imperfect; but, for the most part, the taking of the land was successful. Distribution of the land seems to have occurred without incident; and if the people are being dismissed to the land, it would logically make more sense for the individual tribes to fail after going to the cities given to them by God. My point in this is, taking v. 6 to occur chronologically after vv. 1–5 just does not agree with the text; and, in the Hebrew mind, it is not necessary for v. 6 to chronologically follow vv. 1–5. For this reason, near the end of this chapter, I will set up a **linear time line** to cover the incidents of this and previous chapters.

Maybe I can explain the reasoning like this: at the end of the book of Joshua, we are on a high. Israel has taken the land, Joshua is retired, but speaking great things near the end of his life, and *God gives Israel rest from the enemies at every side* (Joshua 23:1). Well, in Judges 1, only Judah and Simeon continue with the process of taking the land given them by God; the other tribes do not move forward with this mandate. Furthermore, in vv. 1–5, God speaks to Israel so harshly, that they break down and cry. How did we come to this point in Israel's history, from great victory to what appears to be a sudden low point? The author of the book of Judges stops to explain—and this is Judges 2:6–23. He explains how Israel moved from great victory to God chewing them out; and why God did not remove all of the heathen from the land—not initially in Joshua's taking of the land; and not after Israel had moved into her cities. In fact, after we cover this material, I will go into great detail explaining the **Jewish logic** in the presentation of this material.<sup>23</sup>

<sup>23</sup> By the way, the first time I exegeted this chapter, the logic of the order of these first couple chapters completely eluded me.

This table will be somewhat repetitive; almost every exegete that I read see this chapter the same way.

<b>Exegetes Explain Why this Narrative Suddenly Returns to Joshua</b>	
<b>Commentator</b>	<b>Commentary</b>
<b>Clarke</b>	<i>The author of this book is giving here a history of the people, from the division of the land by Joshua to the time in which the angel speaks. Joshua divided the land to them by lot; recommended obedience to God, which they solemnly promised: and they continued faithful during his life, and during the lives of those who had been his contemporaries, but who had survived him. When all that generation who had seen the wondrous works of God in their behalf had died, then the succeeding generation [or, their sons<sup>24</sup>], who knew not the Lord - who had not seen his wondrous works - forsook his worship, and worshipped Baalim and Ashtaroth, the gods of the nations among whom they lived, and thus the Lord was provoked to anger; and this was the reason why they were delivered into the hands of their enemies. This is the sum of their history to the time in which the angel delivers his message.<sup>25</sup></i>
<b>Gill</b>	<i>What follows connects the history of Israel, and to show them how they fell into idolatry, and [why they are] so under the divine displeasure, which brought them into distress, from which they were delivered at various times by judges of his own raising up, which is the subject matter of this book.<sup>26</sup></i>
<b>Henry</b>	<i>The beginning of this paragraph is only a repetition of what account we had before of the people's good character during the government of Joshua, and of his death and burial (Joshua 24:29–30), which comes in here again only to make way for the following account, which this chapter gives, of their degeneracy and apostasy. The angel had foretold that the Canaanites and their idols would be a snare to Israel; now the historian undertakes to show that they were so, and, that this may appear the more clear, he looks back a little, and takes notice.<sup>27</sup></i>
<b>Jamieson, Fausset and Brown</b>	<i>Judges 2:6-10 is a repetition of Joshua. It was inserted here to give the reader the reasons which called forth so strong and severe a rebuke from the angel of the Lord. During the lifetime of the first occupiers, who retained a vivid recollection of all the miracles and judgments which they had witnessed in Egypt and the desert, the national character stood high for faith and piety. But, in course of time, a new race arose who were strangers to all the hallowed and solemnizing experience of their fathers, and too readily yielded to the corrupting influences of the idolatry that surrounded them.<sup>28</sup></i>
<b>Keil and Delitzsch</b>	<i>The account of this development of the covenant nation, which commenced after the death of Joshua and his contemporaries, is attached to the book of Joshua by a simple repetition of the closing verses of that book (Joshua 24:28–31) in Judges 2:6–10, with a few unimportant differences, not only to form a link between Joshua and Judges 2:11, and to resume the thread of the history which was broken off by the summary just given of the results of the wars between the Israelites and Canaanites (Bertheau), but rather to bring out sharply and clearly the contrast between the age that was past and the period of the Israelitish history that was just about to commence.<sup>29</sup></i>

<sup>24</sup> My comment.

<sup>25</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Judges 2:6.

<sup>26</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:6.

<sup>27</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:6–23.

<sup>28</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Judges 2:6–10.

<sup>29</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Judges 2:6–10.

It is always nice to find some of my exposition solidly supported by commentators from the past.<sup>30</sup> I include these repetitive explanations so that your gentile sensibilities in the realm of chronology can be soothed over.

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### Judges 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nachâlâh (נַחֲלָה) [pronounced <i>nah-khuh-LAW</i> ]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5159 BDB #635

**Translation:** [...and the sons of Israel each went to his inheritance...](#) The proper chronological order is, Joshua and the people of Israel conquered the land; however, they did not destroy each and every heathen outpost and city in the Land of Promise. Then Joshua parceled out the land (this was done, apparently, in two stages). Then Joshua dismissed the sons of Israel to go to the land which they had been given in the land distribution.

What we have here would be an amazing time for the generation of promise (the generation which followed Joshua's generation). They were mostly raised in the desert—not necessarily wandering, but stalled in one place for 38½ years (you may recall, God led them by the pillar of fire and the cloud; so if the pillar of fire and the cloud came to a stop, then Israel stopped). The faithless parents of this generation, Gen X, all died out; and then Moses led the people up to the Land of Promise; and Joshua led them into the Land of Promise. What followed was probably less than a decade of war which secured many of the larger cities. And now, after receiving their land distribution, all of these tired soldiers can lead their wives and children into the land which they had just conquered, to find houses which they did not build, and wells which they had not dug; and lead almost a normal life. For someone raised in a tent, and then going into battle day after day, this was going to be an amazing thing. It is much like those in the United States who returned from World War II: they had grown up in the Great Depression; then

<sup>30</sup> I make a couple of pass-through's on my commentary, and then check other commentators to see if I have left anything out.

they went to war; and now they could return home, marry, have children, and enjoy their lives. They went through a dark period of time, but that has all changed.

Judges 2:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>ee</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	Qal infinitive construct	Strong's #3423 BDB #439
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, ground, soil</i>	feminine singular noun with the definite article	Strong's #076 BDB #75

**Translation:** ...to possess the land. The Israelites fan out to take the land which was distributed to them. They were supposed to conquer their particular area and to drive out the heathen that were there. However, they did not, which is what we are told in the previous chapter.

What is important here is to see how this is relevant. That is, why do we suddenly have the death of Joshua here? It carefully leads us from his generation to the generation which followed soon thereafter. I described my world as a child to my students and there were some stark contrasts. I told them that in the 50's, people didn't lock the doors of their house; and they left their keys in the ignition of their car, so that they would know where to find them. That is what this author is doing. He is telling about how things used to be during the days of Joshua and the time immediately following his death; and then how degenerate the later generations became.

Keil and Delitzsch write: *The death of Joshua...brings out sharply and clearly the contrast between the age that was past and the period of the Israelitish history that was just about to commence.*<sup>31</sup>

Now, what is reasonably possible is, the history of these times is pieced together from several historical documents which were available to the editor—who may have been Samuel, the last judge of this age. However, this does not mean that the final document is just going to be a mishmash of events; recall that God the Holy Spirit moved men as they wrote Scripture, and that Scripture is God-breathed. Therefore, even if Samuel here does not have the big picture, God the Holy Spirit does.

**And so serve the people Y<sup>e</sup>howah all days of Joshua and all days of the elders who prolonged days after Joshua, who saw all work of Y<sup>e</sup>howah the great which He had done for Israel.**

Judges  
2:7

**And so the people had served Y<sup>e</sup>howah all the days of Joshua and all the days of the elders who lived [lit., *prolonged days*] after Joshua, who saw all the great works of Y<sup>e</sup>howah which He had done for Israel.**

<sup>31</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 195.

**Essentially, the people served Jehovah all the days of Joshua and all the days of the elders who outlived Joshua—the ones who actually observed all the great work which Jehovah had done on behalf of Israel.**

Here is how others have translated this verse:

**Ancient texts:**

**Masoretic Text**                      And so serve the people Y<sup>e</sup>hovah all days of Joshua and all days of the elders who prolonged days after Joshua, who saw all work of Y<sup>e</sup>hovah the great which He had done for Israel.

**Septuagint**                              And the people served the LORD all the days of Joshua, and all the days of the elders that outlived [Hebrew: *prolonged days after*] Joshua, who had seen all the great works of the LORD, that he did for Israel.

Significant differences:              None.

**Thought-for-thought translations; paraphrases:**

**The Message**                              The people worshiped GOD throughout the lifetime of Joshua and the time of the leaders who survived him, leaders who had been in on all of GOD's great work that he had done for Israel.

**NLT**    And the Israelites served the LORD throughout the lifetime of Joshua and the leaders who outlived him—those who had seen all the great things the LORD had done for Israel.

**Mostly literal renderings (with some occasional paraphrasing):**

**God's Word™**                              The people served the LORD throughout Joshua's lifetime and throughout the lifetimes of the leaders who had outlived him and who had seen all the spectacular works the LORD had done for Israel.

**HCSB**    The people worshiped the LORD throughout Joshua's lifetime and during the lifetimes of the elders who outlived Joshua. They had seen all the LORD's great works He had done for Israel.

**Literal, almost word-for-word, renderings:**

**ESV**    And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the LORD had done for Israel.

**MKJV**    And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of Jehovah that He did for Israel.

**Young's Updated LT**                      And the people serve Jehovah all the days of Joshua, and all the days of the elders who prolonged days after Joshua, who saw all the great work of Jehovah which He did to Israel.

**What is the gist of this verse?** We are told that it is not the generation of promise whose behavior goes awry after entering the land; they are said to serve Jehovah and are identified as the ones who observed the great works of God which He accomplished in Israel.

## Judges 2:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʿâbad (עָבַד) [pronounced ʿawb-VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5647 BDB #712
ʿam (עַם) [pronounced ʿahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
ʿêth (עַתָּה) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
kôl (כֹּל) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Y <sup>e</sup> hōwshûaʿ (יְהוֹשֻׁעַ) [pronounced y <sup>e</sup> hoh-SHOO-ahg]	<i>whose salvation is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221

**Translation:** *And so the people had served Y<sup>e</sup>howah all the days of Joshua...* You may notice that this is almost identical to Joshua 24:31. The author is explaining something to us. We might be reading along and think to ourselves, *wasn't Israel faithful to God after being taken through the desert into the Land of Promise?* For the most part, they were. Once Israel entered the land, they began to quickly take on the various heathen who lived within the land. This verse will indicate that Israel was relatively faithful, while Joshua was alive, and while the elders who observed the great works during his life were alive.

There is a disconnect of sorts. At some point, Israel began to intermarry with the heathen still in the land, agree to contracts with them, attend their heathen worship ceremonies; and Israel clearly did not take the remaining cities, which God would have given them. This requires some explanation. The generation of promise came into the land. Joshua and Caleb, by this time, were very old men. They moved to their cities and settled in. The generation of promise also moved to their cities and settled in. Their respect for and worship of Jehovah was maintained. They had the Law of Moses, and it is apparent that they observed the Law while in the land (obviously, all men have old sin natures, so we are not talking perfect obedience here, but general overall obedience). When they entered into the land, they had their children, who began to grow up. The generation of promise is to pass the torch of spiritual obedience to their sons and daughters, who, in turn, pass it along to the next generation. This would include not just observance of the Law but organizing to take the remaining cities in their inheritance. Only Judah and Simeon took this responsibility. Whether the generation of promise moved forward with taking the remaining cities, or

whether this was their sons, we do not know. But, at some point, in one of the two following generations, God's spiritual authority broke down. The author makes it clear to us that the generation of promise remained faithful.

<b>Judges 2:7b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
zâkên (זָקֵן) [pronounced <i>zaw-KANE</i> ]	<i>elders</i>	masculine plural noun with the definite article	Strong's #2205 BDB #278
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾârak <sup>e</sup> (אָרַךְ) [pronounced <i>aw-RAHK</i> ]	<i>to make long, to extend, to lengthen; to prolong [one's life]; to be long, to be long-lived; to retard, to delay, to defer</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #748 BDB #73
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
ʾachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
Y <sup>e</sup> hôwshûa <sup>c</sup> (יְהוֹשֻׁעַ) [pronounced <i>y<sup>e</sup>hoh-SHOO-ahó</i> ]	<i>whose salvation is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221

**Translation:** ...and all the days of the elders who lived [lit., *prolonged days*] after Joshua,... When Joshua died, you may recall that he encouraged those around him to be faithful to God and to trust Jehovah God. These men observed some of what God did on behalf of Israel in the desert; they observed what God did to displace the Canaanites in the land on behalf of Israel. In about 50 years, Israel went from being a people under slavery to a people ruling over the Land of Promise. Here, we are speaking of the elders who observed this happen; those who lived past Joshua (Joshua was from the previous generation; all of his generation had died out before entering the land, except for Caleb). .



## Judges 2:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
râ`âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #7200 BDB #906
ʾêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ma`ăseh (מַעֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʿăsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>l</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yis <sup>e</sup> râ`êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** ...who saw all the great works of Y<sup>e</sup>howah which He had done for Israel. Since we exegeted most of this back in Joshua 24:31, we don't need to again. However, we do have an adjective here which was not there: the masculine singular of gâdôwl (גָּדוֹל) [pronounced gaw-DOHL], which means *great* (in magnitude, extent and number).

These elders saw for themselves the great works which God did on behalf of Israel.

Now, hopefully you have noticed that this appears to be word-for-word from the end of the book of Joshua. There are slight differences, however, although both passages mean essentially the same thing. I will place these side-by-side and give a very literal rendition of the verses:

### The Parallel Passages of Joshua and Judges

And so dismissed Joshua the people and so went sons of Israel a man to his inheritance to possess the land.	Judges 2:6	Joshua 24:28	And so dismissed Joshua the people a man to his inheritance.
And so served the people Y <sup>e</sup> howah all [the] days of Joshua and all [the] days of the elders who prolonged days beyond Joshua, who saw all work of Y <sup>e</sup> howah the great which He had done for Israel.	Judges 2:7	Joshua 24:31	And so served Israel Y <sup>e</sup> howah all of [the] days of Joshua and all of [the] days of the elders who prolonged days beyond Joshua and who knew all of [the] work of Y <sup>e</sup> howah which He did for Israel.
And so died Joshua son of Nun, a servant of Y <sup>e</sup> howah, a son of a hundred and ten years. And so they buried him in [the] border of his inheritance in Timnath-heres in [the] hill country of Ephraim from north of to a mountain of Gaash.	Judges 2:8–9	Joshua 24:29–30	And so he was after the words the these and so died Joshua ben Nun, a servant of Y <sup>e</sup> howah, a son of a hundred and ten years. And so they buried him in a border of his inheritance, Timnath-serah, which [is] in a hill country of Ephraim from north to mountains of Gaash.

As you can see, these verses are more than coincidentally close in verbiage. It is clear that the same person wrote them or one copied from the other. What is the most likely scenario is that there would be a pocket of men—a pivot, as Thieme would call them—who were faithful to God. They read the Scriptures and they studied what Moses and Joshua both wrote. They were familiar with these things and brought them in by way of explanation and coherence. They did not necessarily copy word-for-word, but they either knew the Scriptures well enough to quote them by memory, or they copied them from the existing manuscripts, making an occasional change now and again (I take the same liberties with the NASB; I generally translate LORD as Jehovah; *shall* as *will*, etc.). No major changes, just minor ones which suit my own vocabulary and which, to my way of thinking, better convey the thought of Scripture.

In my opinion, Phinehas probably tacked on the final couple chapters of Joshua; and that Samuel (or another author) incorporated what Phinehas wrote into his book, in which he chronicled the time of the judges.

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What is important in this verse is the testimony that the people of Israel were faithful to God during the time of Joshua and for awhile thereafter. This means that we do not have widespread idolatry, intermarriage, or anything like that—not done by those of the generation of promise. We have the beginnings of the tribe of Judah getting down to business and expelling their enemies from the land. For a short while, for the space of a few decades, Israel does what Israel is supposed to do.

Barnes estimates this time period to be roughly fifty years, which is a reasonable estimate. He explains: *If Joshua was about 80 at the entrance into Canaan, 30 years would bring us to the close of his life. The “elders” would be all that were old enough to take part in the wars of Canaan Judges 3:1–2; and therefore, reckoning from the age of 20 to 70, a period of about 50 years may be assigned from the entrance into Canaan to the death of the elders, or 20 years after the death of Joshua.*<sup>32</sup>

<sup>32</sup> *Barnes' Notes, Volume 2*, reprinted 1996 by Baker Books; p. 418.

And so dies Joshua ben Nun, a servant of Y<sup>e</sup>howah, a son of one hundred and ten years. Judges 2:8

And Joshua ben Nun, a servant of Y<sup>e</sup>howah, died; [at] the age of [lit., a son of] one hundred and ten years, died.

And Joshua, the servant of Jehovah, the son of Nun, died at the age of 110.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text And so dies Joshua ben Nun, a servant of Y<sup>e</sup>howah, a son of one hundred and ten years.

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

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

*The Message* Then Joshua son of Nun, the servant of GOD, died. He was 110 years old.

#### Mostly literal renderings (with some occasional paraphrasing):

*God's Word™* The LORD'S servant Joshua, son of Nun, died at the age of 110.

#### Literal, almost word-for-word, renderings:

ESV And Joshua the son of Nun, the servant of the LORD, died at the age of 110 years.

Young's Updated LT And Joshua son of Nun, servant of Jehovah, died, a son of a hundred and ten years.

**What is the gist of this verse?** Joshua's death is chronicled here; he dies at the age of 110.

### Judges 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Y <sup>e</sup> hōwshûa' (יְהוֹשֻׁעַ) [pronounced y <sup>e</sup> hoh-SHOO-ahg']	<i>whose salvation is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Nûwn (נוֹן) [pronounced noon]	<i>to propagate, to increase; posterity; fish; transliterated Nun</i>	masculine singular proper noun	Strong's #5126 BDB #630

## Judges 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿebed (עֶבֶד) [pronounced ʿE <sup>b</sup> -ved]	<i>slave, servant</i>	masculine singular construct	Strong's #5650 BDB #713
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *And Joshua ben Nun, a servant of Y<sup>e</sup>howah, died;...* What we are being set up for is Israel's behavior, which follows Joshua's death, and the death of the elders who supported him.

We covered the *servant of Jehovah* briefly in the introduction to Joshua under the heading *Joshua*. It is an honored, exalted position. Moses is given this title throughout Scripture: Deut. 34:5 Joshua 1:1, 13, 15 8:31, 33 12:6 13:8 14:7 18:7 22:2, 4–5 2Kings 18:12 2Chron. 24:6. Moses is called the *servant of God* in 1Chron. 6:49 2Chron. 24:9 Neh. 10:29 Daniel 9:11 Rev. 15:3. Interestingly enough, Joshua is called *the servant of the Lord* only twice: Joshua 24:29 Judges 2:8; and David but once (Psalm 18:1).<sup>33</sup> When it comes to the New Testament, a civil ruler is called a *servant of God* (Rom. 13:4); Paul calls himself this in Titus 1:1; and James refers to himself this way in James 1:1.

**Application:** We find *servant of the Lord* but once in the New Testament, in 2Tim. 2:24; and here, it may be applied to all believers (not just to those who are pastor-teachers). This should be quite an important passage. You see, in the Old Testament, only 3 believers are called *servants of Jehovah* and, I don't know about you, but I don't feel as if I could compare myself to these men in any way. I look at the life of Moses, how faithful he was; and how his failings were so few; and I look at my life and think, *what a loser!* But we are all given God the Holy Spirit; we are all capable of producing divine good. We are all capable of having an impact for Jesus Christ. We are all capable of doing things whose results will last forever. I don't mean just as a pastor-teacher or as a missionary, whose very lives are given completely over to the service of God, but every believer has this potential; you are a servant of God and you have the ability to produce perfect, divine good. We live during the intensified stage of the angelic conflict; we *all* are indwelt by God the Holy Spirit. We all have instant access to the filling of the Holy Spirit. Once we are filled with the Spirit, we are producing divine good. When we have some spiritual maturity, then we are producing even greater divine good. An analogous situation is a person who is learning a craft: a cabinet maker, for instance. At the beginning of his career, he can produce a cabinet, albeit slowly and he will be limited as to what he is able to do. However, after he has grown in his profession, he can produce cabinets much faster and a much greater variety of cabinets. For us, it is the same way. Our spiritual production as babies is limited—for instance, early on, we may not even have a full understanding of the gospel; however, as we grow, we get to a point where we understand the gospel completely and have several ways of presenting it (which should not require you to memorize a speech). Obviously, as grown-up believers—believers who know the gospel of Jesus Christ well—we are much better at witnessing. This is only one example; as witnessing is not the only divine good that we produce. Simply living your life with integrity is divine good. Living up to your financial responsibilities; not giving in to lust; being honest, working hard—these are day in and day out activities that we all are involved in.

**Application:** I know a number of people who have told me immediately that they are believers in Jesus Christ. Well, they tell me they are *Christians*. And, most often, these are the people who will cheat me, who will lie to me. If I was an unbeliever, these people would have reinforced again and again how hypocritical Christians are. If you are going to lie to your boss; if you are going to cheat your landlord; if you are going to not pay a bill you promise to pay; then don't tell anyone that you are a Christian. Keep that a secret! If you are unable to live up to what you promise to do; if you cannot be trusted or believed, then giving your testimony or witnessing is not a good thing.

<sup>33</sup> These are complete listings, by the way.

If you simultaneously lie to someone, and then self-righteously say, “The Lord will see to my needs;” you are not being a witness for Jesus Christ; you are being an embarrassment to Him.

**Application:** Now, so you don’t get concerned—you may be the biggest loser anyone has ever met; and the biggest liar and cheat—but if you have believed in Jesus Christ, then you are saved and saved forever. You may be under divine discipline for all of your life; you may be the biggest embarrassment to Jesus Christ in the history of man; you may not produce even a thimble-full of divine good; and God may keep you alive to do nothing but ambush other believers; but if you have trusted in Jesus Christ, then you have been saved forever. Just don’t tell anyone who knows you too well.

<b>Judges 2:8b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong’s Numbers</b>
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong’s #1121 BDB #119
mê`âh (מֵאָה) [pronounced <i>may-AW</i> ]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong’s #3967 BDB #547
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
‘eser (עָשָׂר) [pronounced <i>ĠEH-ser</i> ]	<i>ten</i>	masculine numeral	Strong’s #6235 BDB #796
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine plural noun	Strong’s #8141 BDB #1040

**Translation:...**[at] the age of [lit., a son of] one hundred and ten years, died. We discussed Joshua’s age back in Joshua 24:29. My thinking was that he was as old as Caleb and perhaps older by a decade or so. Between the time that Israel conquered Canaan and his death, at the most, twenty-five years passed (and possibly as little as fifteen); the elders, which, recall, will be twenty years his junior (their parents—Joshua’s contemporaries—were killed by God in the desert). So, after the taking of Canaan, Israel spent about forty years in the land until the older generation died out—the generation of promise. During that time period, many of the events of Judges 1 take place. There may have been some overlap—that is, it is possible that some tribes, after hearing that the Angel of Jehovah had cursed them, decided to try to take some of their cities, and were unsuccessful (this is a theory; and it assumes that the Israelites did the same thing their fathers did in the desert in Num. 13–14).

**And so they bury him in a border of his inheritance in Timnath-heres in a hill country of Ephraim from north of to a mountain of Gaash.**

Judges 2:9

**They buried him within the border of his inheritance, in Timnath-heres (in the hill country of Ephraim) north of the mountain of Gaash.**

**They buried him within the border of his inheritance, in Timnath-heres, which is in the hill country of Ephraim north of the mountain of Gaash.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

And so they bury him in a border of his inheritance in Timnath-heres in a hill country of Ephraim from north of to a mountain of Gaash.

eptuagint                      And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

Significant differences:        None.

**Thought-for-thought translations; paraphrases:**

CEV                                Joshua had been faithful to the LORD. And after Joshua sent the Israelites to take the land they had been promised, they remained faithful to the LORD until Joshua died at the age of one hundred ten. He was buried on his land in Timnath-Heres, in the hill country of Ephraim north of Mount Gaash. Even though Joshua was gone, the Israelites were faithful to the LORD during the lifetime of those men who had been leaders with Joshua and who had seen the wonderful things the LORD had done for Israel. [vv. 6–9].

*The Message*                    They buried him in his allotted inheritance at Timnath Heres in the hills of Ephraim north of Mount Gaash.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™*                    He was buried at Timnath Heres within the territory he had inherited. This was in the mountains of Ephraim north of Mount Gaash.

HCSB                                They buried him in the territory of his inheritance, in Timnath-heres, in the hill country of Ephraim, north of Mount Gaash.

**Literal, almost word-for-word, renderings:**

ESV                                 And they buried him within the boundaries of his inheritance in Timnath-heres, in the hill country of Ephraim, north of the mountain of Gaash.

Young's Updated LT             And they bury him in the border of his inheritance, in Timnath-Heres, in the hill-country of Ephraim, on the north of mount Gaash.

**What is the gist of this verse?** Joshua is buried within the borders of his inheritance in Timnath-Heres, which is in the hill country of Ephraim and north of Mount Gaash.

### Judges 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
It is typical for each sentence—in fact, each thought—to begin with a wâw consecutive in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i> ]	<i>to bury, to heap up a mound</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6912 BDB #868
ʾêth (אֵת) [pronounced <i>ayth</i> ]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88

## Judges 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
גְּבוּל (גְּבוּל) [pronounced <i>g<sup>eb</sup>-VOOL</i> ]	<i>border, boundary, territory</i>	masculine singular construct	Strong's #1366 BDB #147
נַחְלָה (נַחְלָה) [pronounced <i>nah-khuh-LAW</i> ]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5159 BDB #635
בְּ (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
תִּמְנַחַת (תִּמְנַחַת) [pronounced <i>tim-NAHTH</i> ]	<i>portion of, territory of</i>	proper singular noun; location; construct form	Strong's #8553 BDB #584
חֶרֶס (חֶרֶס) [pronounced <i>KHĒH-res</i> ]	<i>sun; transliterated Heres</i>	masculine singular proper noun	Strong's #2775 & #2776 BDB #357

Together, these two words are transliterated *Timnath-Heres* and assigned Strong's #8556.

**Translation:** [They buried him within the border of his inheritance, in Timnath-heres...](#) We covered Timnath-serah (or, Timnath-heres) back in Joshua 19:50.

This is taken directly from Joshua 19:50: It is interesting that Timnath-serah has not be mentioned until now. It means *precinct remaining*; and was perhaps given that name by Joshua tongue-in-cheek. This was the last bit of land to be parceled out and he set it aside for himself. Here is pretty much the sum total of what we know about this city, apart from what is in v. 49: [And they buried him \[Joshua\] in the territory of his inheritance in Timnah-serah, which is in the hill country of Ephraim, on the north of Mount Gaash](#) (Joshua 24:30). Apparently the letters were transposed here or in Judges 2:10, where the name is given as Timnath-heres, which means *portion of the sun*. You will recall the oft-time repeated phrase in the book of Solomon (Ecclesiastes)—*the man under the sun*, and this appears to be Joshua's portion given to him in the world. Whether the transposition of the letters was an accident or a play on the words, we do not know. ZPEB suggests the modern sites of Khirbet-tibneh, which is twelve miles northwest of Ramallah; or Kafr-haris, which is located twelve miles southwest of Nablus and seven miles from Shechem. ZPEB seemed to place a lot less credence in the latter location. Some traditions have this as being the place where Joshua asked the sun to stand still in the sky (Joshua 10:13). There is no strong reason to support either identification.<sup>34</sup> McGee places it eleven miles from Shiloh and calls it barren and one of the worst spots that Joshua could have chosen. NIV places it in the southwest corner of Ephraim, facing the sea, which sounds better than the previous ideas, primarily because I like the ocean and the seas, but this identification is given without substantiation.<sup>35</sup>

Gill: *[Where Joshua is buried is named] Timnathserah, the letters of "serah" being here inverted, make "heres", which sometimes is used for the sun, Job 9:7; and therefore some observe, that the whole name signifies the figure of the sun, which the Jews say was put on his monument, in commemoration of the miracle of the sun standing still at his request, and had this inscription on it, "this is he that caused the sun to stand still;" but this is not very probable, since it might have had a tendency to idolatry, the*

<sup>34</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; ©1976; Vol. 5, p. .752

<sup>35</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; pp. 314–315.

*sun being what was the first object of idolatrous worship among the Heathens, and had the greatest show of reason for it.*<sup>36</sup>

Some manuscripts have *Timnath-serah* here rather than *Timnath-heres* (two early printed editions as well as the Septuagint and the Vulgate). It is suggested that all that happened was a scribe simply reversed the consonants in the Hebrew.

<b>Judges 2:9b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
b <sup>e</sup> (בֶּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country</i>	masculine singular construct	Strong's #2042 (and #2022) BDB #249
ʿEph <sup>e</sup> rayim (אֶפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; transliterated Ephraim</i>	masculine proper noun; pausal form	Strong's #669 BDB #68
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsâphôwn (צָפוֹן) [pronounced tsaw-FOHN]	<i>north</i>	feminine singular noun	Strong's #6828 BDB #860
When preceded by min and followed by a lâmed, it means <i>northward, north</i> of any place.			
lâmed (ל) [pronounced l <sup>eh</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country</i>	masculine singular construct	Strong's #2042 (and #2022) BDB #249
G <sup>a</sup> ash (גַּעַשׁ) [pronounced GAH-gahsh]	<i>shaking, quivering; earthquake; transliterated Gaash</i>	proper singular noun; location; pausal form	Strong's #1608 BDB #172

**Translation:...**(in the hill country of Ephraim) north of the mountain of Gaash. Gaash is used to name both a mountain (Joshua 19:50 Judges 2:9) and a wadi (2Sam. 23:30 1Chron. 11:32). The wadi is guessed to be twenty miles southwest of Shechem.<sup>37</sup> For Israel, the death of a great man simultaneously ends an era and begins a new age.<sup>38</sup>

<sup>36</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:8.

<sup>37</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; ©1976; Vol. 2, p. 618.

<sup>38</sup> Paraphrased from *The Zondervan Pictorial Encyclopedia of the Bible*; ©1976; Vol. 3, p. 746.



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Joshua's death and burial is covered in Joshua 24:29–32; Judges 1:1 alludes back to his death. A reasonable question to ask is...

### Why Is Joshua's Death Mentioned Again?

1. One possible explanation is, Judges 1 and Judges 2 are from two different historical documents, both of which mention Joshua's death.
2. When Joshua's death is first mentioned, we examine what happens to Israel immediately after his death. This chapter answers the question, do the various tribes of Israel continue moving in the direction which God had planned for them?
3. The second time that Joshua's death is mentioned in the book of the Judges, it is in relationship to what God warns and then what God carried out.
4. The second time Joshua's death is mentioned, it is in relationship to the death of those who followed Joshua into the Land of Promise; it is in relationship to the thousands of brave soldiers who fought to take the land of Israel which God had given them.
5. Joshua's death puts a time frame on the narrative which follows, and shows us what went so wrong in Israel.

I think the best explanation is, what follows is going to tell us where Israel went wrong; and Joshua's death simply puts the proper time frame around it.

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## Israel's Apostasy and Instability under the Judges: A Summary

And also all the generation the that were gathered unto their [lit., *his*] fathers and so arises a generation another after them who did not know Y<sup>e</sup>howah and also the work which He had done for Israel.

Judges  
2:10

Moreover, all that generation were gathered to their fathers and then another generation arose after them who did not know Y<sup>e</sup>howah or the work which He had done for Israel.

Similarly, all of that generation passed away and after them another generation arose—a generation that did not know Jehovah or the work that He had done on behalf of Israel.

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And also all the generation the that were gathered unto their [lit., *his*] fathers and so arises a generation another after them who did not know Y<sup>e</sup>howah and also the work which He had done for Israel.

##### Septuagint

And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	After a while the people of Joshua's generation died, and the next generation did not know the LORD or any of the things he had done for Israel.
<i>The Message</i>	Eventually that entire generation died and was buried. Then another generation grew up that didn't know anything of GOD or the work he had done for Israel.
NLT	After that generation died, another generation grew up who did not acknowledge the LORD or remember the mighty things that he had done for Israel.

**Mostly literal renderings (with some occasional paraphrasing):**

<i>God's Word™</i>	That whole generation had joined their ancestors in death. So another generation grew up after them. They had no personal experience with the LORD or with what he had done for Israel.
HCSB	That whole generation was also gathered to their ancestors. After them another generation rose up who did not know the LORD or the works He had done for Israel.

**Literal, almost word-for-word, renderings:**

ESV	And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.
MKJV	And also all that generation were gathered to their fathers. And there arose another generation after them who did not know Jehovah, nor even the works which He had done for Israel.
Young's Updated LT	And also all that generation have been gathered unto their fathers, and another generation rises after them who have not known Jehovah, and even the work which He has done to Israel.

**What is the gist of this verse?** There was this generation which came up, essentially after Joshua and this generation died out after Joshua. Their sons and daughters are the next generation, and this next generation is made up of unbelievers who do not know what God has done for Israel.

### Judges 2:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore.</i>			
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
dôwr (דָּוָר) [pronounced <i>dohr</i> ]	<i>generation, age, period, time period [of a generation], a time slice</i>	masculine singular noun with the definite article	Strong's #1755 BDB #189

## Judges 2:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אִנּוּ) [pronounced hoo]	<i>that; this</i>	masculine singular, demonstrative pronoun with the definite article	Strong's #1931 BDB #214
ʾâçaph (אָצַף) [pronounced aw-SAHF]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 <sup>rd</sup> person plural, Niphal perfect	Strong's #622 BDB #62
ʾel (אֶל) [pronounced e/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâb (אָב) [pronounced aw <sup>b</sup> ]	<i>father, both as the head of a household, clan or tribe</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1 BDB #3

**Translation:** *Moreover, all that generation were gathered to their fathers...* At the beginning of this verse, right after the wâw conjunction, we have the adverb gam (גַּם) [pronounced *gahm*] which means *also, in addition to, moreover, furthermore*. Here, it is probably used as an emphatic. With the 3<sup>rd</sup> person plural pronoun, Young translates this *even they*, Rotherham as *they also*; Owen as *also they*; NIV simply renders the two words as *also*; and the NASB gives it possibly the most up-to-date rendering *likewise*, when placed at the beginning of the sentence (*similarly* would also be a good way to render this).

This general phrasing of one dying and then be gathered to his father is found throughout the Bible: Gen. 15:15 25:8, 17 49:33 Num. 27:13 Deut. 31:16 2Sam. 7:12 Acts 13:36.

Joshua and Caleb were two men from a generation that had already been wiped out by God. The adult generation of slaves would not trust God, and God let them die in the desert for 40 years, before He allowed Moses to bring the children of Israel up to the land. Then Joshua led this next generation of Israelites—the generation of promise—into the land, which they conquered, believing God for the most part. However, like all mankind, this generation dies out. Joshua, from Gen X, the previous generation, died, and then the men whom he led died out as well.

## Judges 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קָוַם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
dôwr (דָּוָר) [pronounced dohr]	<i>generation, age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189

## Judges 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾachêr (אָחֵר) [pronounced ah-KHEHR]	<i>another, following, other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29
ʾachar (אָחַר) [pronounced ah-KHAHR]	<i>after, following, behind</i>	preposition; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #310 BDB #29

**Translation:** *...and then another generation arose after them...* What we have is the generation of people who did not participate in the war on Canaan—they were too young. They were born in the desert or they were born in the land within the bounds of their inheritance. The wording here makes it appear as though this is the next generation which follows the men who conquered and then settled the Land of Promise. However, this could be 1 or 2 (or even more) generations removed from the generation of promise.

**Application:** Each generation stands on its own two feet. No matter how great or how lame the previous generation has been, the new generation are their own people. Of course, there is a relationship between the two generations; however, these generations can be as different as night and day. I think to my generation of hippies and dropouts and drug users, as compared to the generation of my father—many of whom gave their lives in World War II, and many of whom worked hard to establish families after the war. My father's generation were brave and selfless and honorable; I came from a generation of hedonists, beatniks and hippies, who used their intelligence to justify their rebellion and hedonism. What is even more amazing is, the generation of kids that are around now are worse than I could ever imagine (I am writing in the year 2006 after teaching for nearly 30 years). They make my generation look like prudes and pilgrims.

**Application:** A lot of things affect generations which come up. One of the greatest things which can define a generation is the teaching of Bible doctrine. However, if that is not done, then sometimes a generation must sometimes face the great evil of the world to turn them around. We saw the destruction of the Twin Towers, which was only a taste of how evil man can be; and was only a minimal taste of the angelic conflict. There are hundreds of thousands of people out there who absolutely hate the United States and all that it stands for; and their great desire is to see us as a nation go down. And what we have are two great forces, the people of the United States and the radical Muslim community, all engaged in a conflict which we/they do not really understand. The true conflict is the angelic conflict; and what we see with the destruction of the World Trade Center or with the unbelievable vicious torture of our soldiers, is barely the tip of the iceberg of the hatred and violence which seethes beneath.

## Judges 2:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or לֹא')	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## Judges 2:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (יָדָע) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...who did not know Y<sup>e</sup>howah... Not knowing God simply means that this generation of men are primarily unbelievers (Ex. 5:2 1Sam. 2:12 Job. 21:14 Psalm 92:5–6 Isa. 5:12 Jer. 9:3 22:16 31:34 Gal. 4:8–9 2Th. 1:8 Tit. 1:16).

God had performed a great number of incredible works at the hand of Moses, and several by the hand of Joshua. However, these people saw none of these great acts of God. When I read passages like this, I always recall 1Cor. 1:22: **For indeed, Jews ask for signs and Greeks search for wisdom.** These Jews had not seen any signs, any evidence of the faith that their fathers had (apart from living right smack dab in the middle of the land which Jehovah had given them), so they chose not to trust in God. It is this generation and their children that we will study.

This does not mean that a person must have signs in order to believe. The pharaoh at the time of Moses saw all sorts of signs, and yet did not believe. When Moses first went to him and told him that Jehovah wanted the Israelites to be freed, the pharaoh replied, **“Who is Jehovah that I should obey His voice to let Israel go? I do not know Jehovah.”** (Ex. 5:2). And yet, even after all of the signs pharaoh saw, he still did not know Jehovah—he was afraid of Jehovah, but not even that completely (recall that, even after allowing Israel to go, he then pursued Israel with his army—Ex. 14). For all believers, there is a period of time in their lives, prior to salvation, when they do not know God. **However, at that time, when you did not know God, you were slaves to those which are not, by nature, gods** (Gal. 4:8). On the other hand, of course, you have those who claim to know God, but do not: **They profess to know God, but, by deed, they deny Him, being detestable and disobedient and worthless for any good deed** (Titus 1:16).

With this new generation which came up, we don't know if their fathers were remiss or not in their teachings concerning Jehovah, the God of Israel. They had been commanded clearly on this point by Moses: **“And these words, which I command you today, will be on your heart, and you will teach them diligently to your sons and you will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. And you will bind them as a sign on your hand and they will be as frontals on your forehead. And you will write them on the doorposts of your house and on your gates. Then it will come to pass when Jehovah your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give to you, great and splendid cities which you did not build, and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you will eat and be satisfied. At that time, watch yourself, so that you do not forget Jehovah Who brought you from the land of Egypt, out of the house of slavery. You will fear Jehovah your God and you will worship Him and you will swear by His name. You will not follow other gods, any of the gods of the peoples who are around you...And when your sons asks you in time to come, saying, ‘What are the testimonies and the statutes and the judgments which Jehovah commanded you?’ And you will then say to your son, ‘We were slaves to pharaoh in Egypt, then Jehovah brought us from Egypt with**

a mighty hand. Furthermore, Jehovah showed great and distressing signs and wonders before our eyes against Egypt, pharaoh and all of his household. And God brought us out from there in order to bring us in, to give us the land, which He had sworn to our fathers. Therefore, Jehovah commanded us to observe all these statutes, to revere Jehovah our God for our Good always, and for our survival.' " (Deut. 6:6–14, 20–24a). God required that divine truth be inculcated into each generation of Jews.

My guess would be, despite the mandates of God, the generation who conquered Israel did not pass along their spiritual heritage to their children. Perhaps they were too busy with conquering and then settling the land. There always seemed to be things which were pressing; and so they allowed their spiritual heritage to fall by the wayside.

**Application:** There is nothing more important than the spiritual heritage of a country or of a generation. We have all but forgotten the great spiritual heritage of this country. We have forgotten that the great ivy league schools were all founded by believers to teach Bible doctrine. We have forgotten that about 97% of those who settled this country could be classified as Protestants (no idea how many colonists were believers, but I would not be surprised if that number was between 80 and 90%). However, it is clear that the adult generation and the children who follow them in the time which I live have no idea about their spiritual heritage. In fact, they are doing everything possible to minimize the spiritual heritage of the United States.

### Judges 2:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>ə</sup> (or v <sup>ə</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore.</i>			
ma'āseh (מַעֲשֶׂה) [pronounced <i>mah-ġa-SEH</i> ]	<i>deed, act, action, work, production, that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular noun with the definite article	Strong's #4639 BDB #795
ʾāsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾāsâh (אָסַח) [pronounced <i>ġaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) (pronounced <i>l<sup>ə</sup></i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional preposition	No Strong's # BDB #510
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** ...or the work which He had done for Israel. With this generation which arose after the death of Joshua, Israel is a whole new place. In some ways, when you look at our youth, it is very frightening. The fabric

of a nation can be changed dramatically with one generation and this is what happened to Israel. With one generation, these people fell into great apostasy, and this apostasy was perpetuated for the next 350 years.

Matthew Henry: *All that generation in a few years wore off, their good instructions and examples died and were buried with them, and there arose another generation of Israelites who had so little sense of religion, and were in so little care about it, that, notwithstanding all the advantages of their education, one might truly say that they knew not the Lord, knew him not aright, knew him not as he had revealed himself, else they would not have forsaken him. They were so entirely devoted to the world, so intent upon the business of it or so indulgent of the flesh in ease and luxury, that they never minded the true God and his holy religion, and so were easily drawn aside to false gods and their abominable superstitions.*<sup>39</sup>

**Application:** The key here is, [this generation was not aware of the work which God had done on behalf of Israel](#). So, the problem is not that they did not witness what God did for Israel; but they were unaware—they had not been taught what God did on behalf of Israel. They are just born into this beautiful land flowing with milk and honey.

This is one of the unfortunate aspects of man and our sin nature: when we are born into a relatively good life, we tend to take our life for granted; even to the point of thinking that we deserve it. We often have a limited interest in God and in spiritual things. Many believers, if they won the lottery, would drop their church and their spiritual lives like a hot rock. Well, they might give \$1000 to their church or some piddly thing like that, and then fade away. For some of us, the only way we maintain any sort of a spiritual life is for God to clobber us once and awhile. We are going to see a generation here who did not have to fight for what they have; they are born into a land flowing with milk and honey; and they have the freedom to enjoy this, for the most part. However, in this, they neglect the God who ultimately brought them to this land.

<a href="#">And so do sons of Israel the evil in eyes of Y<sup>e</sup>howah and so they serve the Baalim.</a>	Judges 2:11	<a href="#">And so the sons of Israel did evil in the sight of Y<sup>e</sup>howah when they served the Baals.</a>
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[And so the sons of Israel committed evil in the sight of Jehovah when they served the Baals \(the gods of the Canaanites\).](#)

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	And so do sons of Israel the evil in eyes of Y <sup>e</sup> howah and so they serve the Baalim.
Septuagint	And the children of Israel did evil in the sight of the LORD, and served Baalim.

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

CEV	The LORD had brought their ancestors out of Egypt, and they had worshiped him. But now the Israelites stopped worshiping the LORD and worshiped the idols of Baal and Astarte, as well as the idols of other gods from nearby nations. The LORD was so angry... [vv. 11–13].
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<a href="#">The Message</a>	The People of Israel did evil in GOD's sight: they served Baal-gods;... [For some reason, half of this is listed as v. 12 in <i>The Message</i> ].
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NLT	Then the Israelites did what was evil in the LORD's sight and worshiped the images of Baal.
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<sup>39</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:6–23.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™	The people of Israel did what the LORD considered evil. They began to serve other gods-the Baals.
HCSB	The Israelites did what was evil in the LORD's sight. They worshiped the Baals...

**Literal, almost word-for-word, renderings:**

LTHB	And the sons of Israel did evil in the sight of Jehovah, and served the Baals.
Young's Updated LT	And the sons of Israel do the evil thing in the eyes of Jehovah, and serve the Baalim,...

**What is the gist of this verse?** Israel began doing evil in the sight of God, serving the gods of those around them.

<b>Judges 2:11a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793
bânîym (בְּנֵי־יָם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʿêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
ʿêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
raʿ (רָעָה) [pronounced <i>rahg</i> ]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun with the definite article	Strong's #7451 BDB #948
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744

Together, the bêtth preposition and ʿayin literally mean *in the eyes of*; it can be understood to mean *in the opinion of, in the thinking of, in the estimation of; as \_\_\_\_\_ sees things to be.*



### Judges 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *And so the sons of Israel did evil in the sight of Y<sup>e</sup>howah...* The evil which Israel will do in the sight of God will be horrendous. In one or two generations, they will turn away from Jesus Christ and turn toward the heathen gods of the people all around them.

### Judges 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʿâbad (עבד) [pronounced gaw <sup>b</sup> - VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5647 BDB #712
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
baʿal (בַּעַל) [pronounced BAH-gah]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine plural noun with the definite article	Strong's #1167 BDB #127

**Translation:** *...when [lit., and] they served the Baals.* We have the term *Baalim* or *Baals*, which is simply the plural of Baal. We have studied Baal back in Num. 22:41. Although he is a particular *god*, *Baalim* simply refers to the pantheon of gods worshipped by the Canaanites and other peoples of the land or to the individual chief god of this or that people. Individual races might have a different head *god*; the term *Baalim* would take in the various *chief [or, head] gods* in their various religions.

Keil and Delitzsch wrote: *This use of the term "Baalim" arose from the fact that Baal was the chief male deity of the Canaanites and all the nations of Hither Asia, and was simply worshipped by the different nations with peculiar modifications, and therefore designated by various distinctive epithets*<sup>40</sup>.

The following are some of the Baalim which were worshiped in and around the Land of Promise. These are the names given in Scripture, although it is possible that these gods were known by different names to the people who worshiped them.<sup>41</sup>

<sup>40</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 196.

<sup>41</sup> This particular list is inspired by Adam Clarke, *Commentary on the Bible*; from e-Sword, Judges 2:11.

## A Listing of Some of the Baalim in Scripture

Scripture	Incident
Baal-zephon	Worshiped by the Moabites. <i>Baal of the north, an Egyptian town on the shores of the Gulf of Suez (Ex. 14:2 Num. 33:7), over against which the children of Israel encamped before they crossed the Red Sea. It is probably to be identified with the modern Jebel Deraj or Kulalah, on the western shore of the Gulf of Suez. Baal-capuna of the Egyptians was a place of worship.</i> <sup>42</sup>
Baal-peor	Worshiped by the Moabites. <i>Lord of the opening, a god of the Moabites (Num. 25:3 Joshua 22:17), worshipped by obscene rites. So called from Mount Peor, where this worship was celebrated, the Baal of Peor. The Israelites fell into the worship of this idol (Num. 25:3, 5, 18 Deut. 4:3 Psalm 106:28 Hos. 9:10).</i> <sup>43</sup>
Baal-zebub	Worshiped by the Ekronites. <i>Fly-lord, the god of the Philistines at Ekron (2Kings 1:2–3, 16. This name was given to the god because he was supposed to be able to avert the plague of flies which in that region was to be feared. He was consulted by Ahaziah as to his recovery.</i> <sup>44</sup> My recollection is, this is the Lord of Dung.
Baal-shamayim	Worshiped by the Phœnicians, Syrians, Chaldeans and others. Although Clarke mentions this god, I do not find him elsewhere.
Baal-berith	Worshiped in Shechem. <i>Covenant lord, the name of the god worshipped in Shechem after the death of Gideon (Judges 8:33 9:4) In Judges 9:46 he is called simply “the god Berith.” The name denotes the god of the covenant into which the Israelites entered with the Canaanites, contrary to the command of Jehovah (Ex. 34:12), when they began to fall away to the worship of idols.</i> <sup>45</sup>

Some (if not all) of these peoples would have worshiped a pantheon of gods; this is certainly just a short list of some of their primary ones.

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That Israel would have a long history of chasing after the wrong gods is chronicled in Scripture.

## Israel and the Baalim in Scripture

Scripture	Text
Judges 3:7	And the people of Israel did what was evil in the sight of the LORD. They forgot the LORD their God and served the Baals and the Asheroth.
Judges 8:33	As soon as Gideon died, the people of Israel turned again and chased after the Baals and made Baal-berith their god.
Judges 10:6	The people of Israel again did what was evil in the sight of the LORD and served the Baals and the Ashtaroth, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. And they forsook the LORD and did not serve him.

<sup>42</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Baal-zephon.

<sup>43</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Baal-peor.

<sup>44</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Baal-zebub.

<sup>45</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Baal-berith.

<b>Israel and the Baalim in Scripture</b>	
<b>Scripture</b>	<b>Text</b>
Judges 10:10	And the people of Israel cried out to the LORD, saying, "We have sinned against you, because we have forsaken our God and have served the Baals."
1Sam. 7:4	So the people of Israel put away the Baals and the Ashtaroth, and they served the LORD only.
1Sam. 12:10	And they cried out to the LORD and said, 'We have sinned, because we have forsaken the LORD and have served the Baals and the Ashtaroth. But now deliver us out of the hand of our enemies, that we may serve you.'
1Kings 18:18	And he answered, "I have not troubled Israel, but you have, and your father's house, because you have abandoned the commandments of the LORD and followed the Baals.
2Chron. 17:3–4	The LORD was with Jehoshaphat, because he walked in the earlier ways of his father David. He did not seek the Baals, but sought the God of his father and walked in his commandments, and not according to the practices of Israel.
2Chron. 24:7	For the sons of Athaliah, that wicked woman, had broken into the house of God, and had also used all the dedicated things of the house of the LORD for the Baals.
2Chron. 28:2–4	But he walked in the ways of the kings of Israel. He even made metal images for the Baals, and he made offerings in the Valley of the Son of Hinnom and burned his sons as an offering, according to the abominations of the nations whom the LORD drove out before the people of Israel. And he sacrificed and made offerings on the high places and on the hills and under every green tree.
2Chron. 33:3–4	For he rebuilt the high places that his father Hezekiah had broken down, and he erected altars to the Baals, and made Asherahs, and worshiped all the host of heaven and served them. And they chopped down the altars of the Baals in his presence, and he cut down the incense altars that stood above them. And he broke in pieces the Asherim and the carved and the metal images, and he made dust of them and scattered it over the graves of those who had sacrificed to them.
Jer. 2:23–24a	How can you say, 'I am not unclean, I have not gone after the Baals'? Look at your way in the valley; know what you have done—a restless young camel running here and there, a wild donkey used to the wilderness, in her heat sniffing the wind! Who can restrain her lust?
Jer. 9:13–14	And the LORD says: "Because they have forsaken my law that I set before them, and have not obeyed my voice or walked in accord with it, but have stubbornly followed their own hearts and have gone after the Baals, as their fathers taught them.
Hosea 2:13-17	And I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewelry, and went after her lovers and forgot me, declares the LORD. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her. And there I will give to her, her vineyards and make the Valley of Achor a door of hope. And there she shall answer as in the days of her youth, as at the time when she came out of the land of Egypt. "And in that day, declares the LORD, you will call me 'My Husband,' and no longer will you call me 'My Baal.' For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more.
Hosea 11:2	The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols.

It is interesting that even modern Jews who know Scripture, who see these continual references to their fathers chasing after false gods, do not realize that they are doing the same thing today.

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We can guess what happened here: some of the older generation told their children about what God had done on their behalf, about the miracles and the great works; but this generation did not personally observe any of it, and they apparently were unmoved and even unconvinced of what their fathers or grandfathers witnessed. Some of them even lived side-by-side the Canaanites in the land and they figured it was just old people talking or old people with their imaginations running wild. The religion of Baal provided them an opportunity for illicit sex or the opportunity to check out the women of the Canaanites (which, obviously, some of them married). That child sacrifice was a part of the picture was just one of those things that they had to live with. In some cases, no doubt, the generation of promise or their sons did not share their faith with their children, and, therefore, those children would grow up without a knowledge of God.

Often, when a lie is repeated often enough, it becomes a fundamental belief for those who hear it. There are hundreds of thousands of Muslim children who are raised with anti-Semitism, and they accept it as a reasonable maxim for their lives. I have observed in the past half dozen years dozens of lies repeated about the current president George Bush. These are lies which are seen over and over again in the news, in newspapers, in blogs, in forwarded emails; and these lies have come to be accepted as truth. It is a little frightening that history—including such recent history—can be rewritten and so easily accepted. This is likely the scenario faced by the Jews in Israel. Even if their heritage was passed along, how many of these young people spoke among one another saying, “Well, this is pretty much a load of crap which our fathers invented; maybe they were seeing things. They did hang out in the desert for 40 years; no wonder they came back with such crazy stories.” And when this is repeated again and again, even those who have heard the Word of God doubt it, and question their entire heritage. All it takes is one negative generation.

In this chapter, we are given the principle: Israel turns from God toward idols; however, specific occurrences make up the chapters in the book of Judges which follow.

Barnes says that there are 7 apostasies and 7 servitudes; and, when I originally covered this material, I gave 5 quotations of idolatry which Israel went through. Let’s see if I can match them up.

### Israel’s 7 Apostasies in the Book of the Judges

Opressor	Deliverer	Scripture Documenting Apostasy
(1) Chushan-Rishathaim	Othniel	And the sons of Israel did what was evil in the sight of Jehovah, and they forgot Jehovah their God, and they served the Baals and the Ashteroth. Then the anger of Jehovah burned against Israel, so that He sold them into the hands of Cushan-rishathaim, king of Mesopotamia; and the sons of Israel served Cushan-rishathaim eight years (Judges 3:7–8).
(2) Eglon	Ehud	Now the sons of Israel again did evil in the sight of Jehovah, so Jehovah strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of Jehovah. And he gathered to himself the sons of Ammon and Amalek, and he went and defeated Israel, and they possessed the city of the palm trees. And the sons of Israel served Eglon the king of Moab eighteen years (Judges 3:12–14).

Israel's 7 Apostasies in the Book of the Judges		
Oppressor	Deliverer	Scripture Documenting Apostasy
(3) Jabin	Deborah and Barak	Then the sons of Israel again did evil in the sight of Jehovah, after Ehud died. Therefore, Jehovah sold them into the hand of Jabin, king of Canaan, who reigned in Hazor; and he commanded of his army was Sisera, who lived in Harosheth-hagoyim. And the sons of Israel cried to Jehovah, for he had 900 iron chariots and he oppressed the sons of Israel severely for 20 years (Judges 4:1–3).
(4) Midian	Gideon	Then the sons of Israel did what was evil in the sight of Jehovah, and Jehovah gave them into the hands of Midian for seven years. And the power of Midian prevailed against Israel. Because of Midian, the sons of Israel made for themselves the dens which were in the mountains and the caves and the strongholds (Judges 6:1–2).
(5) the tyranny of Abimelech	The woman who dropped a millstone on his head	And Gideon made an ephod of it and put it in his city, in Ophrah. And all Israel whored after it there, and it became a snare to Gideon and to his family (Judges 8:27). Abimelech is Gideon's son (one of them) who ruled over Israel after Gideon (who refused to be anointed as king). There is almost as much about Abimelech in the book of Judges as about Gideon.
(6) the Ammonites	Jephthah	And the sons of Israel again did evil in the sight of Jehovah, and served the Baals and the Ashtaroth, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines; thus they forsook Jehovah and did not serve Him. And the anger of Jehovah burned against Israel, and He sold them into the hands of the Philistines, and into the hands of the sons of Ammon. And they afflicted and crushed the sons of Israel that year; for eighteen years, they afflicted all the sons of Israel who were beyond the Jordan in Gilead in the land of the Amorites (Judges 10:6–7). This verse applies to both groups, whose attacks against Israel may have been simultaneous.
(7) the Philistines	Samson	

Listing Israel's idolatries here also gives us an outline for the middle portion of the book of Judges.

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**Application:** The application is simple; idolatry can be anything that we place before God and His truth—in some cases, it can be heathen religion (e.g., Buddhism, Islam); and, in some cases, it can be the details of life which are judged to be more important (e.g., possessions, family, love, sex, vacations, money). Idolatry can simply supplant Bible doctrine with legitimate concerns of life: family, children, providing for one's family, etc. When it comes to legitimate concerns, one must have priorities. Of course, we are mandated by Scripture to love our wives (or obey our husbands) and to provide for our own families—these things take time; but, time must be set aside for the intake of Bible doctrine, and the study of God's Word cannot be neglected. Your spiritual growth and the spiritual growth of your family is just as important as putting food on the table. God will make certain there is time to do both, as we are mandated to do both.

And so they forsake Y<sup>e</sup>howah, God of their fathers, the One bringing them out from a land of Egypt and so they go after gods other; from gods of the peoples who [were] around them and so they bowed to them and so they provoked Y<sup>e</sup>howah.

Judges  
2:12

And so they forsook Y<sup>e</sup>howah, the God of their fathers, the One who brought them out from the land of Egypt and they went after other gods. On account of the gods of the peoples who [were] around them, they bowed down to them and they provoked Y<sup>e</sup>howah.

They therefore left Jehovah, the God of their fathers, the One Who brought them out of the land of Egypt, and they pursued other gods—the gods of the peoples who were around them. They bowed down to these gods and thereby provoked Jehovah.

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And so they forsake Y<sup>e</sup>howah, God of their fathers, the One bringing them out from a land of Egypt and so they go after gods other from gods of the peoples who [were] around them and so they bowed to them and so they provoked Y<sup>e</sup>howah.

##### Septuagint

And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD [to anger].

##### Significant differences:

The preposition *from* in the Hebrew is a bit confusing; it is possible that the Greek translators were not sure what to do with it, and simply rendered it *of*.

#### Thought-for-thought translations; paraphrases:

##### *The Message*

...they served Baal-gods; they deserted GOD, the God of their parents who had led them out of Egypt; they took up with other gods, gods of the peoples around them. They actually worshiped them! And oh, how they angered GOD...

##### NLT

They abandoned the LORD, the God of their ancestors, who had brought them out of Egypt. They chased after other gods, worshiping the gods of the people around them. And they angered the LORD.

#### Mostly literal renderings (with some occasional paraphrasing):

##### *God's Word*<sup>TM</sup>

The Israelites abandoned the LORD God of their ancestors, the God who brought them out of Egypt. They followed the other gods of the people around them. They worshiped these gods, and that made the LORD angry.

##### HCSB

...and abandoned the LORD, the God of their fathers, who had brought them out of Egypt. They went after other gods from the surrounding peoples and bowed down to them. They infuriated the LORD,...

#### Literal, almost word-for-word, renderings:

##### ESV

And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger.

##### Young's Updated LT

...and forsake Jehovah, God of their fathers, who brings them out from the land of Egypt, and go after other gods (of the gods of the peoples who are round about them), and bow themselves to them, and provoke Jehovah.

**What is the gist of this verse?** This younger generation forsakes the God who brought their fathers out of Egypt and they serve the gods of the heathen who live around them, provoking Jehovah God to anger.

<b>Judges 2:12a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
'âzab (אָזַב) [pronounced <i>gaw-ZA<sup>BV</sup></i> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5800 BDB #736
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
'âb (אָב) [pronounced <i>aw<sup>BV</sup></i> ]	<i>father, both as the head of a household, clan or tribe</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** *And so they forsook Y<sup>e</sup>howah, the God of their fathers,...* The first verb is the Qal imperfect of *to leave, to forsake*. This next generation of Israelites did not really know Jehovah God. They had not seen His great works in leaving Egypt or in conquering the Land of Promise; they just found themselves in the Land of Promise, and they did not feel grateful to the God Who had placed them there. For this reason, they forsook Jehovah God. This means, they were not concerned with the Law of Moses; they were not concerned with the animal sacrifices; but they were interested in the gods of the peoples around them.

Some people have a difficult time with this concept. They think, *if only I had witnessed the miracles of Jesus; that would be enough to convince me*. I will grant you that this viewpoint seems reasonable, but it is not. There are a lot of things which seem reasonable, but are not. Logically, for instance, it seems that, if you live with a woman first, and then marry her (assuming that you do), that your marriage will have a better chance of making it, because you have carefully checked her out first. However, the divorce rate is higher among couples who live together first. And witnessing a miracle means little or nothing. Gen X witnessed a number of miracles in Egypt and after exiting Egypt, and they should have reasonably been the strongest generation of faith in the history of Israel (until the time of our Lord). However, just the opposite is true; in fact, God has said, "I loathed that generation." Even more surprising than this is, thousands of people witnessed the miracles done by Jesus, and still did not believe. The religious types, as we know, hated our Lord; but, quite frankly, the Jews in general were not converted as a whole. In all the contemporary writings of that time, no one questions the miracles of Jesus; however, relatively few people believed in Him as well. It was not just the religious hierarchy who called for our Lord's crucifixion; there were hundreds of Jews there as well who, as a mob, demanded His crucifixion.

## Judges 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (אָצַא') [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil participle with the definite article	Strong's #3318 BDB #422
<p>The <b>Qal active participle</b> is often used as a noun, describing a person by what he does or has done. When preceded by a definite article, it refers to a particular person involved in the activity of the verb. Without the definite article, this can be any person involved in the activity of the verb or a reference to simply the activity of the verb alone. The Qal active participle is used in several different ways in the Hebrew: When preceded by a definite article, it acts as a noun whose function is described by the verb, e.g., the occupation of a person; It acts as a relative pronoun and verbal description, describing actions which can be attributed to the preceding noun (e.g., <i>in the presence of the witnesses who were subscribing the book of the purchase</i> in Jer. 32:12); It behaves as an adjective describing a noun in context (e.g., <i>sinful nation</i> in Isa. 1:4); and, it acts as a descriptive verbal phrase. I need to go back to Zech. 12 and finish this up properly.</p>			
ʿêth (אֵת) [pronounced ayth]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, ground, soil</i>	feminine singular construct	Strong's #776 BDB #75
Mitz <sup>o</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

**Translation:** ...the One who brought them out from the land of Egypt... God brought them out of their wretched misery and bondage there, with an high hand, and outstretched arm; and He led them through the desert-wilderness, and provided for them there, and brought them into the land of Canaan, a land flowing with milk and honey; but all these mercies were forgotten by this generation.<sup>46</sup>

God actually got a lot of mileage from bringing Israel out of Egypt; just not with every generation. Other nations were aware that God had done this; other nations realized just how powerful Jehovah God was. When other nations opposed Israel, some of them realized that they were at war with the God of Israel as well. However, this generation of Israelites felt no obligation toward their God; and what was past, was past. Even though we are speaking of history which is less than 100 years old, those events could have take place a million years ago, for all they cared. This generation of Jews was very negative.

V. 12 indicates that they did not know Jehovah God. We have speculated that perhaps the previous generation did not tell them of the God Who led them out of Egypt and Who gave them this great land; however, it is just as possible that they heard of the God of their fathers and, for all intents and purposes, ignored what they heard. When it says **they did not know Jehovah**, this refers to salvation. This verse also tells us that **they did not know...the work which Jehovah had done for Israel**. This could mean either they did not know of God's works because they did not

<sup>46</sup> Paraphrased from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:12.



witness them; they did not know of God's works because they were not interested (their parents did try to tell them); or they did not know because their parents did not inculcate them with divine truth. Very likely, it is a combination of these things; and, for the most part, we have a generation of unbelievers who have no interest in the God of their fathers.

### Judges 2:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʿachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿachêr (אַחֵר) [pronounced <i>ah-KHEHR</i> ]	<i>another, following, other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

**Translation:** ...and they went after other gods. Just because someone is not interested in Jehovah God, does not mean that they are not religious. In the generation that I grew up in, there were a lot of people trying transcendental medication; there were many who were enamored of the eastern religions; and there were a significant number of African Americans who turned to Islam. At the same time, our Christian heritage was being suppressed in every way possible; often under the guise of separation of church and state. It is not abnormal to reject Jesus Christ as Savior, but then to turn toward some heathen god instead. This is what this particular generation of Israelites did.

### Judges 2:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
ʿammîym (עַמִּים) [pronounced <i>gáhm-MEEM</i> ]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

## Judges 2:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The plural is used here because there were many groups of heathen who lived in the Land of Promise as well as just outside the Land of Promise.			
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
çābîyb (סָבִיב) [pronounced saw <sup>b</sup> - VEE <sup>b</sup> V]	<i>around, surrounding, circuit, round about, encircle</i>	adverb/preposition; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5439 BDB #686

**Translation:** [On account of the gods of the peoples who \[were\] around them...](#) Israel was surrounded by heathen who did not know God. However, these heathen had their own gods. We are speaking of the peoples who were still in the land of promise; and of those who are on the outskirts of the land. In any case, these were the people who surrounded the people of Israel.

One of the misinterpreted passages of the Mosaic Law deals with a command not to intermarry (Deut. 7:2–5). This has nothing to do with racial purity; this has to do with religious purity. When you marry a person who was raised Muslim or Hindu or Buddhist, then you set yourself up to be unduly influenced by that person. During the time of Israel, the truth was entrusted to Israel, and not to other countries or peoples. Therefore, marriage with those from the outside necessarily involved a union with other gods. In the New Testament, marriage mandates have changed in verbiage, but not in intent. We are told not to be unequally yoked (2Cor. 6:14). This does not prevent us from marrying someone outside our race, culture, or country; this is designed to prevent us from marrying an unbeliever; or from marrying a Christian with no interest in the Word of God.

## Judges 2:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wāw consecutive	No Strong's # BDB #253
shāchah (שָׁחָה) [pronounced shaw- KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005
lāmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** [...they bowed down to them...](#) Some Israelites married the beautiful heathen women who were around them; and also worshiped their gods. Others became interested in the culture and religion of those they lived with, and engaged in heathen worship practices.

What Satan does is subtle; on your first visit to a heathen temple, you are not called upon to sacrifice your own child; and you probably do not even observe any child sacrifice; however, the sacrifice of children was a part of heathen worship in and around Israel during this time. The Israelites are lured in a little at a time.

I am reminded of a generation of Blacks who were lured into Islam. In the United States, the Black man came from a rich heritage of truth and devotion to Jesus Christ, their Savior; but, when I was growing up, many men turned to heathen Islam. Some of what was taught was reasonable—personal responsibility, a shunning of loose sex and recreational drugs—and many men improved their lot in life by obeying a few simple mandates. However, little did they know that they were being sucked into a religion which looks to dominate the world through any means necessary (obviously, this is not the belief of every Muslim; however, there are a significant number of Muslims who are raised this way). What many Black Muslims did get a taste of was racial purity, which led to racial intolerance and anti-Semitism. And, most importantly, this led them away from the God of their fathers, Jesus Christ; just as the religions of the ancient land of Israel lured many Jews away from the God Who bought them.

God knew way in advance that Israel would raise up a generation of people who did not know Him; who would forsake Him for other gods; and God said this to Moses. *“Listen, you are about to lie down with your fathers; and this people will arise and play the harlot with the strange gods of the land, into the midst of which they are going, and they will forsake Me and they will break My covenant which I have made with them. Then My anger will burn against them in that day, and I will forsake them and I will hide My face from them, and they will be consumed and many evils and troubles will come upon them; so that they will say in that day, ‘Is it not because our God is not among us that these evils have come upon us?’ But I will certainly hide My face in that day, because of all the evil which they will do, for they will turn to other gods.”* (Deut. 31:16b–18). Therefore, the anger of Jehovah burned against His people and He abhorred His inheritance. Then He gave them into the hand of the Gentiles and those who hated them ruled over them. Their enemies also oppressed them and they were subdued under their power (Psalm 106:40–41).

<b>Judges 2:12f</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong’s Numbers</b>
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong’s # BDB #253
קָאַַחַ (אָחַ) [pronounced kaw-ĠAHS]	<i>to vex, to grieve; to irritate, to provoke</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong’s #3707 BDB #494
`êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong’s #3068 BDB #217

**Translation:** ...and they provoked Y<sup>e</sup>howah. This is an expression that we find frequently, used in connection with idolatry, especially in Deuteronomy, the Book of Kings, and Jeremiah.<sup>47</sup>

Altogether, I came up with about 8 pages of verses where we see God expressing His anger, but I will try to reduce that number.

### The Anger of Jehovah

For faithlessness:

*While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against*

<sup>47</sup> Paraphrased from Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Judges 2:12.

## The Anger of Jehovah

the people, and the LORD struck down the people with a very great plague (Num. 11:33).

And the LORD's anger was kindled on that day, and he swore, saying, "Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land that I swore to give to Abraham, to Isaac, and to Jacob, because they have not wholly followed me, none except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have wholly followed the LORD." And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was gone. And behold, you have risen in your fathers' place, a brood of sinful men, to increase still more the fierce anger of the LORD against Israel!" (Num. 32:10–14).

For idolatry:

"When you father children and children's children, and have grown old in the land, if you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger." (Deut. 4:25).

The LORD your God in your midst is a jealous God, lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth (Deut. 6:15).

They would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly (Deut. 7:4).

"If you transgress the covenant of the LORD your God, which he commanded you, and go and serve other gods and bow down to them. Then the anger of the LORD will be kindled against you, and you shall perish quickly from off the good land that he has given to you." (Joshua 23:16).

He served Baal and worshiped him and provoked the LORD, the God of Israel, to anger in every way that his father had done (1Kings 22:53).

And they burned their sons and their daughters as offerings and used divination and omens and sold themselves to do evil in the sight of the LORD, provoking him to anger (2Kings 17:17).

And he burned his son as an offering and used fortune-telling and omens and dealt with mediums and with wizards. He did much evil in the sight of the LORD, provoking him to anger (2Kings 21:6).

And Josiah removed all the shrines also of the high places that were in the cities of Samaria, which kings of Israel had made, provoking the LORD to anger. He did to them according to all that he had done at Bethel (2Kings 23:19).

Behold, the cry of the daughter of my people from the length and breadth of the land: "Is the LORD not in Zion? Is her King not in her?" "Why have they provoked me to anger with their carved images and with their foreign idols?" (Jer. 8:19).

Against the unbeliever:

The LORD will not be willing to forgive him, but rather the anger of the LORD and his jealousy will smoke against that man, and the curses written in this book will settle upon him, and the LORD will blot out his name from under heaven (Deut. 29:20).

The whole land burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath (Deut. 29:23).

## The Anger of Jehovah

And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to my anger and according to my wrath, and they shall know my vengeance, declares the Lord GOD (Ezek. 25:14).

Anger expressed in disciplining the believer:

A Psalm of David, for the memorial offering. O LORD, rebuke me not in your anger, nor discipline me in your wrath! (Psalm 38:1).

Therefore, when the LORD heard, he was full of wrath; a fire was kindled against Jacob; his anger rose against Israel (Psalm 78:21).

You will say in that day: "I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me (Isa. 12:1).

Anger against His own people:

Therefore the anger of the LORD was kindled against his people, and he stretched out his hand against them and struck them, and the mountains quaked; and their corpses were as refuse in the midst of the streets. For all this his anger has not turned away, and his hand is stretched out still (Isa. 5:25).

I looked, and behold, the fruitful land was a desert, and all its cities were laid in ruins before the LORD, before his fierce anger (Jer. 4:26).

For the children of Israel and the children of Judah have done nothing but evil in my sight from their youth. The children of Israel have done nothing but provoke me to anger by the work of their hands, declares the LORD (Jer. 32:30)

"For thus says the LORD of hosts, the God of Israel: As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you when you go to Egypt. You shall become an execration, a horror, a curse, and a taunt. You shall see this place no more (Jer. 42:18).

God's anger in the Tribulation:

Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pomp of the arrogant, and lay low the pompous pride of the ruthless. Therefore I will make the heavens tremble, and the earth will be shaken out of its place, at the wrath of the LORD of hosts in the day of his fierce anger (Isa. 13:9, 11, 13).

The anger of the LORD will not turn back until he has executed and accomplished the intents of his heart. In the latter days you will understand it clearly (Jer. 23:20).

"Therefore wait for me," declares the LORD, "for the day when I rise up to seize the prey. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all my burning anger; for in the fire of my jealousy all the earth shall be consumed (Zeph. 3:8).

God restrains His anger:

The LORD is gracious and merciful, slow to anger and abounding in steadfast love (Psalm 145:8).

Go, and proclaim these words toward the north, and say, "Return, faithless Israel, declares the LORD. I will not look on you in anger, for I am merciful, declares the LORD; I will not be angry forever (Jer. 3:12).

## The Anger of Jehovah

"O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us (Daniel 9:16).

This is actually just a fraction of the passages which deal with the anger of Jehovah, a phrase not found nearly so often in the New Testament.

There is obviously some overlap in many of these categories.

Bear in mind that anger is an anthropopathism, where God's actions are explained to the finite mind by means of human emotions. An analogous situation is a parent disciplining his child; to the child, this may seem like the parent is angry, but the parent is simply doing what is best for the child.

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Every generation is just one generation away from apostasy. The children and the grandchildren of the generation of promise have absolutely no respect and no understanding of what went before them. We can see this ourselves in the generation of the 60's—many of them had no respect or understanding of the sacrifices made by the generation which preceded them—the generation which fought and won World War II. Many men died in battle to preserve the freedom of the United States and to secure the freedom for many peoples in Europe. However, many of the children from the 50's and 60's grew up with little of the same willingness to sacrifice; and succeeding generations have become even worse.

**And so they forsake Y<sup>e</sup>howah and they serve to the Baal and to the Ashtaroth.**      Judges 2:13      **So they forsook Y<sup>e</sup>howah and they served Baal and Ashtaroth.**

**Therefore, they left the worship of Jehovah and served Baal and Ashtaroth instead.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text Septuagint	And so they forsake Y <sup>e</sup> howah and they serve to the Baal and to the Ashtaroth. And they forsook the LORD, and served Baal and Ashtaroth.
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Significant differences:      The primary difference is the use of the lâmed prepositions in the Hebrew, which can simply be used more or less like direct object markers. Apart from this, these versions are identical.

### Thought-for-thought translations; paraphrases:

<i>The Message</i>	...as they worshiped god Baal and goddess Astarte!
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### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> <sup>™</sup> HCSB	They abandoned the LORD to serve the god Baal and the goddess Astarte. ...for they abandoned Him and worshiped Baal and the Ashtoreths.
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### Literal, almost word-for-word, renderings:

ESV	They abandoned the LORD and served the Baals and the Ashtaroth.
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Young's Updated LT

Yea, they forsake Jehovah, and do service to Baal and to Ashtaroth.

**What is the gist of this verse?** This corrupt generation rejected the God Who bought them and served the heathen gods of the people within and without the land.

<b>Judges 2:13a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
'âzab (אָזַב) [pronounced <i>gaw-ZA<sup>B</sup>V</i> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5800 BDB #736
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** [So they forsook Y<sup>e</sup>howah...](#) If we read just Judges 1:1–10, it sounds as if Israel is doing just the opposite of forsaking Jehovah; Judah and Simeon immediately begin taking the land; yet here, we are told the Israel forsakes Jehovah. What is the deal? Can't the historian of the book of Judges keep his facts straight for two chapters in a row? If you read these chapters carefully, there is no problem whatsoever between the two accounts. Immediately after Joshua's death, Judah and Simeon began to do what they were supposed to do—begin conquering the indigenous peoples of their inheritance. Joshua had conquered the land well enough for Israel to move into their inheritance; however, there were still quite a number of heathen living in the land side-by-side Israel. A huge number of cities were conquered in the book of Joshua; however, it is clear by the distribution of cities that what Joshua conquered was only a small portion of the total number of cities in the land.

So, Joshua dies, and immediately, the same soldiers from Judah and Simeon who marched into the Land of Promise under Joshua began to clean house, so to speak. However, Judges 2 is a whole other story. At this point, not only do we have the death of Joshua (which orients us to time), but we have the deaths of those who marched with him into the Land of Promise. Joshua's generation had already died out in the desert (save Caleb); but the generation which followed him in years also followed him into the land. However, at some point, these men had to die out, and that is what takes place in Judges 2:10. In Judges 1, we get a small percentage of believers who continue taking the territory God had given them; in Judges 2:10, these men who continued to take the land (and those who did not), died out, and their children have taken their place. Their children make up a despicable generation of Jews.

**Application:** You've got one shot at life; your generation has one shot for its time period. You will die; your generation will die off. What is going to be your legacy? What will be your eternal reward? Will you just leave money and possessions behind for your children to squander in their hedonistic fits?

## Judges 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore	wâw consecutive	No Strong's # BDB #253
ʿâbad (עָבַד) [pronounced ʿawb-VAHD]	to work, to serve, to labor; to be a slave to	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5647 BDB #712
lâmed (ל) (pronounced ʿ)	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
baʿal (בַּעַל) [pronounced BAH-ʿahl]	owner, lord, husband; transliterated Baal when referencing the heathen god	masculine plural noun with the definite article	Strong's #1167 BDB #127
wê (or vê) (וְ) [pronounced weh]	and, even, then; namely; when; since, that, so that; though	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced ʿ)	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
ʿashʿtârôwth (עַשְׁתָּרוֹת) [pronounced ʿahsh-îaw-ROHTH]	transliterated Ashtaroth, Ashartes, Ashtaroths	Feminine proper noun; plural form	Strong's #6252 BDB #800

**Translation: ...and they served Baal and Ashtaroth.** You may not have noticed, but the vocabulary in chapter 2 is quite different from the previous chapter. It is still fairly simple Hebrew, but it has been taken up a notch. There were four primary Canaanite deities mentioned in Scripture: Baal, Ashtaroth, Asherah (Judges 3:7) and Dagon (Judges 16:23). These deities will be thorns in the side of Israel until the Babylonian captivity. They never fully expel idolatry from their nation.

The NIV Study Bible on Baal: *Baal means "lord." Baal, the god worshiped by the Canaanites and Phoenicians, was variously known to them as the son of Dagon and the son of El. In Arm (Syria) he was called Hadad and in Babylonia Adad. Believed to give fertility to the womb and life-giving rain to the soil, he is pictured as standing on a bull, a popular symbol of fertility and strength (see 1Kings 12:28). The storm cloud was his chariot, thunder his voice, and lightning his spear and arrows. The worship of Baal involved sacred prostitution and sometimes even child sacrifice (see Jer. 19:5). The stories of Elijah and Elisha (1Kings 17; 2Kings 13), as well as many other OT passages, directly or indirectly protest Baalism (e.g., Psalm 29:3–9 68:1–4, 32–34 93:1–5 97:1–5 Jer. 10:12–16 14:22 Hosea 2:8, 16–17 Amos 5:8).*<sup>48</sup>

Zodhiates provides us with a good overview of the Canaanite idolatry: *Recent archeological studies have helped to clarify the facts about the religion of Canaan in the days of the judges. Baal and Ashtaroth are the names of two individual gods in a much larger and complicated system of polytheism. Moreover, they were also community gods whose names differed from region to region.*

<sup>48</sup> The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 329.



For instance, Baal was called Baal-Peor, Baal-Berith, and Baal-zebul (Num. 25:3; Judg. 8:33; 2 Kgs. 1:2). It is for this reason that Scripture describes Israel's serving "Baal" or "Baalim" ("im" is the Hebrew plural ending). Overall, the religion of the Canaanites was extremely corrupt. It was characterized by the practices of human sacrifice, ritual prostitution and homosexuality and self-mutilation. These religions taught that these practices were prevalent among their gods as well, so it is not surprising that the people became equally debased. The many gods were particularly connected with agriculture (the seasons, weather, and grain) and many of God's judgments against these people would ultimately discredit the supposed abilities of these Canaanite "gods" (1Kings 18:20–40 Hos. 2:8–13 Amos 4:4–11).<sup>49</sup>

We studied Baal in more detail back in Num. 22:41, but we have not studied the Ashtaroth; so now would be a good time to examine the **Doctrine of the Goddess Ashtoreth**.

In the complete doctrine, I did not do a very good job when it comes to editing; so let me sum up the most pertinent information:

### A Summary of the Doctrine of Ashtoreth

1. Both Ashtoreth and Ashtaroth refer to a goddess in the ancient world. Ashtaroth is the plural of Ashtoreth; however, this does not mean that Ashtaroth necessarily refers to figurines or idols (it doesn't); but it may refer to a goddess pantheon.
2. Ashtoreth is variously thought of as a goddess of fertility, love, and/or war. She might be thought of as the moon goddess or possibly as the goddess of Venus. These different attributes were predominant in different cultures; that is, Ashtoreth could be very sexual in one culture; and very warlike in another.
3. A reasonable assumption is, these various goddesses of the different cultures actually had different names and different characteristics; however, the Bible gives them all the name Ashtoreth (Ashtaroth).
4. The designation *the virgin mother* or the *holy virgin* was originally applied to this goddess (or, to some of the goddesses referred to in Scripture as Ashtoreth).
5. This goddess is also presented as being bi-sexual or dual-sexual (an hermaphrodite).
6. Similarly, Baalim is the plural of Baal. Baal is a well-known male god of the ancient world.
7. The heathen worship, which the Israelites often adopted, involved horribly degenerate practices:
  - a. Sexual union with temple prostitutes (Deut. 23:17 1Kings 14:24 15:12 2Kings 23:7 Isa. 57:3–5a).
  - b. The murder of children in sacrificial rites to the various gods (Lev. 18:21 Psalm 106:37–38 Isa. 57:5b).
  - c. Apart from their worship, the heathen practiced homosexuality and bestiality (Lev. 18:22–30).
8. Asherah is possibly a related word, although it is debatable whether Asherah is equivalent to Ashtoreth. However, when we find Asherah and Asherim, often these words refer to figurines or idols. Sometimes, this is translated *groves*, which is where idolatry was practiced. However, this is only a possible translation 3 or 4 times of the dozen or so times it occurs.

The NIV Study Bible adds some comments: *Ashtoreth was associated with the evening star and was the beautiful goddess of war and fertility. She was worshiped as Ishtar in Babylonia and as Athtart in Aram. To the Greeks she was Astarte or Aphrodite, and to the Romans, Venus. Worship of the Ashtoreths involved extremely lascivious practices (1Kings 14:24 2Kings 23:7).*<sup>50</sup>

Besides Ashtoreth being a goddess in the ancient world, what might be most important to take from this doctrine is, this is probably the Jewish word applied to a number of female and half-female deities in the ancient world.

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<sup>49</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 647.

<sup>50</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 329.

It is interesting that in this passage, *Baal* is in the singular and *Ashtaroth* is plural. Keil and Delitzsch explain: *The male deities of all the Canaanitish nations, and those that bordered upon Canaan, were in their nature one and the same deity, viz., Baal, a un-god, and as such the vehicle and source of physical life, and of the generative and reproductive power of nature, which was regarded as an effluence from its own being...Ashtaroth, from the singular Ashtoreth...was the general name used to denote the leading female deity of the Canaanitish tribes, a moon-goddess, who was worshipped as the feminine principle of nature embodied in the pure moon-light, and its influence upon terrestrial life.*<sup>51</sup>

As you may have noticed with many other religions, there is rarely a specific rejection of Jesus Christ per se; but rather a modification of Who He is. Even some Jews consider Him to be a prophet, as do some Muslims (officially, Jesus Christ is a prophet in the Islam religion, although many Muslims are unaware of this). Other religions incorporate Him as one of the ten or so *masters* who have walked on this earth. There is rarely a direct attack upon our Lord or an out-and-out rejection of Him. In fact, we are often spoken to condescendingly, as if we were children who had not made it to the next level, the level which understands that all religion is one religion and that the gods of all religions is the One True God. This is not new.

Matthew Henry: *When they forsook the only true God they did not turn atheists, nor were they such fools as to say, There is no God; but they followed other gods: so much remained of pure nature as to own a God, yet so much appeared of corrupt nature as to multiply gods, and take up with any, and to follow the fashion, not the rule, in religious worship. Israel had the honour of being a peculiar people and dignified above all others, and yet so false were they to their own privileges that they were fond of the gods of the people that were round about them. Baal and Ashtaroth, he-gods and she-gods; they made their court to sun and moon, Jupiter and Juno. Baalim signifies lords, and Ashtaroth blessed ones, both plural, for when they forsook Jehovah, who is one, they had gods many and lords many, as a luxuriant fancy pleased to multiply them. Whatever they took for their gods, they served them and bowed down to them, gave honour to them and begged favours from them.*<sup>52</sup>

Keil and Delitzsch: *Baal and Astharte worship...did not consist of direct opposition to the worship of Jehovah, or involve any formal rejection of Jehovah, but that it was simply an admixture of the worship of Jehovah with the heathen or Canaanitish nature-worship...[it] was simply a corruption of the worship of Jehovah, in which Baal was put in the place of Jehovah and worshipped in a similar way [as we will see in Judges 9:27]. The Israelites also imagined that they could worship the Baals of the powerful nations round about them along with Jehovah their covenant God, especially if they worshipped them in the same manner as their covenant God. This will serve to explain the rapid and constantly repeated falling away of the Israelites from Jehovah into Baal-worship, at the very time when the worship of Jehovah was stedfastly continued at the tabernacle in accordance with the commands of the law. The Israelites simply followed the lead and example of their heathen neighbours. Just as the heathen were tolerant with regard to the recognition of the deities of other nations, and did not refuse to extend this recognition even to Jehovah the god of Israel, so the Israelites were also tolerant towards the Baals of the neighbouring nations, whose sensuous nature-worship was more grateful to the corrupt heart of man than the spiritual Jehovah-religion, with its solemn demands for sanctification of life.*<sup>53</sup>

We should understand why this is wrong and unacceptable. Buddha did not die for our sins. Mohammed was not a messenger from God. Baal is not God. Our God is a perfect God Who has prescribed a way for us to live and has delineated simply that for us our only means of acceptance by Him is Jesus Christ. Our God is a God Who is righteous and can accept no less than perfect righteousness. In all other religions, God's perfect righteousness is never an issue. That is, we can fail, and fail again, and still somehow get up and be right with God, apart from any satisfaction of justice. Every failure of ours, every mistake that we have made, every wrong choice that we

<sup>51</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 196. They also suggest some other sources, which appear to be German works, on the same page.

<sup>52</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:6–23.

<sup>53</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, pp. 196–197.

make is an affront to God's perfection and to His righteousness; and every sin that we have committed has been paid for by the blood of our Lord Jesus Christ.

Keil and Delitzsch: *For if Jehovah is the only true God, and there are no other gods besides or beside Him, then the purity and holiness of His nature is not only disturbed, but altogether distorted, by an admixture of His worship with the worship of idols or of the objects of nature, the true God being turned into an idol, and Jehovah degraded into Baal. Looking closely into the matter, therefore, the mixture of the Canaanitish worship of Baal with the worship of Jehovah was actually forsaking Jehovah and serving other gods, as the prophetic author of this book pronounces it.*<sup>54</sup>

There is a picture which God paints, having taken Israel out of Egypt. The Israelites were slaves to the Egyptians and they had no way to save themselves, or to remove themselves from slavery. The analogy is to us being in the slave market of sin—we have Adam's imputed sin, we have the old sin nature, and we commit personal sins—these are things which prevent us from being anything other than a slave to sin. God freed Israel from their slavery; God purchased Israel from Egypt; just as Jesus Christ paid the price for our sins on the cross. However, since God brought Israel out of slavery to the Land of Promise—just as we are brought from darkness into light—the purpose is to serve the Lord Who bought us. We have been purchased by God from the slave market of sin; we are not to simply return to committing sins as fast as we can think of sins to commit. This is a slave who has been purchased and set free, and yet desired to become a slave again. It is the same thing with Israel—God freed Israel from Egypt; God defeated and humiliated the gods of Egypt; and now Israel wants to place herself under heathen gods once more.

One of the things which stands out clearly through the various incidents of the Old Testament, is God is painting a picture for us—these are not simply miscellaneous events which just happened, but God has framed them and presented them in such a way so that we can often relate them to His great plan of salvation or to the coming of His Son.

**And so is kindled a nostril of Y<sup>e</sup>howah against Israel, and so He gives them into a hand of plunderers and so they plunder them and so He sells them into a hand of their enemies from round about and they were no longer able to take a stand before faces of their enemies.**

Judges  
2:14

**Therefore, the anger of Y<sup>e</sup>howah was kindled against Israel, and He gave them into the hand of pillagers and they pillaged them. He sold them into the hand of their enemies from round about and they were no longer able to stand before the faces of their enemies.**

**Therefore, the anger of Jehovah burned against Israel, and He gave them over to looters who pillaged them. Furthermore, He sold them into the hand of their enemies who were around them until they were not even able to resist them.**

Here is how others have translated this verse:

#### **Ancient texts:**

##### Masoretic Text

And so is kindled a nostril of Y<sup>e</sup>howah against Israel, and so He gives them into a hand of plunderers and so they plunder them and so He sells them into a hand of their enemies from round about and they were no longer able to take a stand before faces of their enemies.

<sup>54</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 197. By these many quotations, it should be obvious that Keil and Delitzsch are clear on salvation and outstanding when it comes to the exegetical study of God's Word.

Septuagint                      And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hand of their enemies round about, so that they could not any longer stand before their enemies.

Significant differences:            I should mention that I generally present Lancelot's English translation of the Greek. However, now and again, when there are differences between the Greek and Hebrew, I look at the Greek itself. In this verse, Lancelot has *hands of their enemies*, but the Greek and Hebrew both have *hand of their enemies*. It also appears as though we have *before faces of* in the Hebrew and simply *before* in the Greek; but the Greek does have the preposition *κατα* and the Greek word for face (*πρόσωπον*). In other words, there are no significant differences between the Greek and the Hebrew.

#### Thought-for-thought translations; paraphrases:

CEV                                      ...at the Israelites that he let other nations raid Israel and steal their crops and other possessions. Enemies were everywhere, and the LORD always let them defeat Israel in battle. The LORD had warned Israel he would do this, and now the Israelites were miserable. [vv. 14–15].

*The Message*                      GOD's anger was hot against Israel: He handed them off to plunderers who stripped them; he sold them cheap to enemies on all sides. They were helpless before their enemies.

#### Mostly literal renderings (with some occasional paraphrasing):

*God's Word*<sup>™</sup>                      So the LORD became angry with the people of Israel. He handed them over to people who robbed them. He also used their enemies around them to defeat them. They could no longer stand up against their enemies.

HCSB                                      The LORD's anger burned against Israel, and He handed them over to marauders who raided them. He sold them to the enemies around them, so that they could no longer resist their enemies.

#### Literal, almost word-for-word, renderings:

ESV                                      So the anger of the LORD was kindled against Israel, and he gave them over to plunderers, who plundered them. And he sold them into the hand of their surrounding enemies, so that they could no longer withstand their enemies.

MKJV                                      And the anger of Jehovah was hot against Israel, and He delivered them into the hand of spoilers who spoiled them. And He sold them into the hand of their enemies all around, so that they could not any longer stand before their enemies.

Young's Updated LT                And the anger of Jehovah burns against Israel, and He gives them into the hand of spoilers, and they spoil them, and He sells them into the hand of their enemies round about, and they have not been able any more to stand before their enemies.

**What is the gist of this verse?** God allowed the people around Israel to come into the land and pillage them and to even temporarily rule over them; and this generation of Jews is unable to withstand the attacks of their enemies.

## Judges 2:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i> ]	<i>to burn, to kindle, to become angry, to evoke great emotion</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2734 BDB #354
ʾaph (אָפ) [pronounced <i>ahf</i> ]	<i>nose, nostril, but is also translated face, brow, anger</i>	masculine singular construct	Strong's #639 BDB #60
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Yis <sup>e</sup> râ <sup>l</sup> ʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** [Therefore, the anger of Y<sup>e</sup>howah was kindled against Israel,...](#) God has done everything imaginable for these people: He took Israel out of Egypt with great power and deposited them in a land flowing with milk and honey. He gave them cities they did not build and wells they did not dig. God provided Israel with the Law of Moses and with a hierarchical priestly system by which salvation and basic doctrine is taught. He has given them protection from their enemies without. However, despite all that God has done, Israel rejected God, and God's anger against Israel is kindled.

**Application:** At this time, there is a huge population of the United States who have no clue as to the source of their blessings. We think that we are harder working, smarter, living in a land of greater resources than any nation in the world, and we are so wrong to think that, it is unbelievable. People think this to be true, despite all the information which indicates the opposite. There are a large number of countries where people are willing to work much harder than we are—we have an influx of Mexican immigrants, many of whom are willing to work harder than we. I recall driving by nearly two dozen men *working* on the railroad. Actually, most of them stood there while one man, every few minutes, stuck his shovel into the ground, perhaps out of boredom. These were Americans. Not too long after, I drove by a roof where maybe 10 Mexican roofers were hard at work. It was like watching ants; they constantly moved; everyone was doing something, no one was moving slowly; they were organized and everyone pulled his own weight. Were they illegal? I suspect that they all were. The people in China or Japan are willing to work much harder than our people are willing to work, and for much less. When it comes to natural resources, few countries are as rich as many of the nations in Africa. And when it comes to the simple natural resource of oil, the per capita income of some middle eastern countries is much higher than the per capita income in the United States. And, when it comes to education, we are one of the lowest rated nations in the world, with terrifically lazy students (not always; but particularly lately). Now, obviously, there are exceptions to these generalizations which I am making on both sides. However, my point is, we are blessed in this country by God; the blessings that we have received as a nation is almost beyond imagination. People in middle class homes, who struggle from paycheck to paycheck, live better than kings of previous centuries. Even people in our nation earning below the poverty level generally have food, shelter, clothing, televisions, and other conveniences (obviously there are homeless people; but I am speaking of those who are classified as living below the official poverty line).

**Application:** The further we move away from a realization of and an acknowledgment of God’s grace, which He pours upon the United States, the greater the chances that we will face more and more national disasters. In the Church Age, we live during a time of national trends. We can observe what happens around us and come to reasonable conclusions of what we can expect. It is a simple cause and effect here: as the United States moves further and further from God, our national status becomes more and more precarious; our prosperity becomes more and more tenuous. As we embrace our spiritual heritage; as more people believe in Jesus Christ and as more people advance spiritually, the prosperity of our country will increase.

**Application:** One of the most fascinating studies of history and historical trends, is to follow the nations throughout the past 2000 years of history, and notice which nations are client nations—which nations evangelize and teach the Word of God; which nations send out Christian missionaries—and note how it is these nations which become world leaders with the greatest prosperity. Also not, when a nation forsakes its spiritual heritage, it becomes a 3<sup>rd</sup> rate power (Spain is an excellent example of this). When Spain began to practice anti-Semitism based on great distortions of God’s truth, Spain went from being a prosperous world leader to a 3<sup>rd</sup> rate power. Now, of course, God does raise up nations, temporarily, to check client nations; and God works within these nations as well. China and Russia are two such nations, who attempted to raise up a godless society, who attempted to enslave their entire populations; and yet, missionaries still made great inroads into these nations, and converted huge numbers of their population (the last figure I heard—and I have no idea if it is accurate—is that 10% of China’s population consider themselves Christians). This is after Mao Tse-tung killed, directly or indirectly, 49,000,000 of his own people in “the great leap forward” and “the cultural revolution.” These are people who, for the most part, did not think *correctly* (in many cases, this would be people who believed in Jesus Christ).

My point in all of this is, we may be studying things which happened to Israel over 3000 years ago; however, Israel’s relationship to God sets up historical trends; and, if we study these historical trends, then we can apply them to ourselves.

**Application:** It is important to recognize that the New Testament does not galvanize us for political action. That is, Paul did not rally Roman citizens to promote this or that political cause or candidate; our spiritual growth is the key; and for those of us with families, their spiritual growth is the key. You can post the Ten Commandments in every court building in the United States; however, this has little or no effect on a population without salvation or without doctrine.

God’s anger is alluded to back in v. 12, and again here. In v. 12, we see God’s anger tied to what the Jews were doing—chasing after the gods of the surrounding heathen; here, God’s anger is tied to what He will do about Israel’s faithlessness.

### Judges 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong’s # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong’s #5414 BDB #678
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong’s # BDB #88

## Judges 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered <i>in the power of; by the power of; with; through, by, by means of; before, in the sight of</i> .			
shâçâh (שָׁחַח) [pronounced shaw-SAW]	<i>plundering, spoiling, pillaging, looting during war</i>	masculine plural, Qal active participle	Strong's #8154 BDB #1042

**Translation:** ...and He gave them into the hand of pillagers... These pillagers are going to be those groups of people which surround Israel. When it comes to believers and unbelievers, there is going to be a natural antagonism among the unbelievers. Historically, we have seen unbelievable hatred on the part of certain Arab groups for Jews and for Christians; and this is what happened here. These various groups in and around Israel despised the Jews, and when weakness was perceived, they sent in pillagers to plunder the Israelites.

By the way, the verb that we find here, used as a noun, will be repeated in the next portion of this verse. This is the masculine plural, Qal active participle of shâçâh (שָׁחַח) [pronounced shaw-SAW], which means *to plunder, to spoil, to pillage, to loot during war*. In the participle, it means *looter, pillager, plunderer*.

## Judges 2:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
shâçâh (שָׁחַח) [pronounced shaw-SAW]	<i>to plunder, to spoil, to pillage, to loot during war</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8154 BDB #1042
ʾêth (אֶת) [pronounced ayth]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** ...and they pillaged them. The verb which follows this is the Qal imperfect of the same verb in the previous section (with a masculine plural subject and a masculine plural suffix on the direct object notation); i.e., *they plundered them*. This refers primarily to the various nations which surrounded Israel; they saw that they could make inroads in Israel; they saw that they could attack and pillage them, and so they did.

Jamieson, Fausset and Brown: *Adversities in close and rapid succession befell them. But all these calamities were designed only as chastisements—a course of correctional discipline by which God brought His people to see and repent of their errors; for as they returned to faith and allegiance, He "raised up judges" (Judges 2:16).*<sup>55</sup>

Israel's great Protector is Jehovah Elohim; however, when they reject Jehovah and chase after some phoney set of gods, then Israel is no longer protected. This means that the heathen around them can attack and plunder Israel; when you reject your protection, then you are no longer protected. God has already promised Israel: "I am the

<sup>55</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Judges 2:14.

LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect. But if you will not listen to me and will not do all these commandments, if you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but break my covenant, then I will do this to you: I will visit you with panic, with wasting disease and fever that consume the eyes and make the heart ache. And you shall sow your seed in vain, for your enemies shall eat it. I will set my face against you, and you shall be struck down before your enemies. Those who hate you shall rule over you, and you shall flee when none pursues you.” (Lev. 26:13–17). Moses promised them: “The LORD will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth.” (Deut. 28:25).

### Judges 2:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
It is typical for each sentence—in fact, each thought—to begin with a wâw consecutive in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
mâkar (מָכַר) [pronounced maw-KAHR]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4376 BDB #569
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered <i>in the power of</i> ; <i>by the power of</i> ; <i>with</i> ; <i>through</i> , <i>by</i> , <i>by means of</i> ; <i>before</i> , <i>in the sight of</i> .			
ʾâyab (אֵיבָב) [pronounced aw-YA <sup>b</sup> V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #340 BDB #33
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
çâbîyb (כָּבִיב) [pronounced saw <sup>b</sup> -VEE <sup>b</sup> V]	<i>around, surrounding, circuit, round about, encircle</i>	adverb	Strong's #5439 BDB #686

The min preposition and çâbîyb mean *from round about, from every side*.

**Translation:** He sold them into the hand of their enemies from round about... He in this verse is God; God allowed those from around Israel to plunder them. In fact, the greatest portion of this book of Judges will be an enumeration of the various peoples who attacked Israel and either plundered them or extracted payments from them. We find this same verbiage—*Jehovah sold them into the hand of their enemies*—in Judges 3:8 4:2.



*A hand of their enemies* refers to being under the power or the control of the enemies which surround Israel.

Now, recall the Jehovah Elohim purchased Israel from slavery to the Egyptians; therefore, because they belong to Him, He may sell them to their enemies, which is what God does here. This reminds me a little of a passage from Ephesians: **Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity** (Eph. 4:17–19).

### Judges 2:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל or אֵל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [pronounced <i>yaw-COAL</i> ]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #3201 BDB #407
With the negative, this means <i>to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.</i>			
ôwd (וְעַד) [pronounced <i>ôhd</i> ]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
âmad (עָמַד) [pronounced <i>ôw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand</i>	Qal infinitive construct	Strong's #5975 BDB #763
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L<sup>e</sup>pânîym (לְפָנַיִם) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

## Judges 2:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâyab (אָיָב) [pronounced aw-YA <sup>B</sup> V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #340 BDB #33

**Translation:** ...and they were no longer able to stand before the faces of their enemies. It was only because of God that they could stand before their enemies: "How could one chase a thousand and two put ten thousand to flight, if their Rock had sold them and Jehovah had given them up?" (Deut. 32:30). Without God, they would be lost: "Jehovah will cause you to be defeated before your enemies; you will go out one way against them, but you will flee seven ways before them, and you will be an example of terror to all the kingdoms of the earth. And you carcasses will be food to all of the birds of the sky and to the beasts of the earth, and there will be no one to frighten them away." (Deut. 28:25–26).

This verse explains why in chapter 1, Israel was unable to take the land which God had given them. Since they turned from God and worshipped the gods of their enemies, God rejected them and gave them over into the hands of their enemies. The gods of the heathen are at enmity with God, belonging to the enemies of Israel; it was only fitting for God to give Israel over to the enemies whose gods they worshipped.

We read in the NIV Study Bible: *the Lord withdraws his help because of Israel's apostasy. He "sells" the people he had "brought" (Ex. 15:16) and redeemed (Ex. 15:13; cf. Psalm 74:2).*<sup>56</sup>

Several times, we are told in this book that God sells Israel over to some heathen nation: *And the anger of Jehovah burned against Israel, and He sold them into the hands of the Philistines, and into the hands of the sons of Ammon* (Judges 10:7; see also 3:8 4:2). The key each and every time is Israel's spiritual condition. As Israel pulled further from God, God pulled further away from Israel.

**In all where they went out, a hand of Y<sup>e</sup>howah was in them for evil, as which promised Y<sup>e</sup>howah and as which had sworn Y<sup>e</sup>howah to them; and so He showed hostility to them extremely.**

Judges  
2:15

**In all of where they went out, the hand of Y<sup>e</sup>howah was against them for evil, just as Y<sup>e</sup>howah had promised and just as Y<sup>e</sup>howah had sworn to them. Therefore, He showed extreme hostility to them.**

**Whenever they went out to battle, the hand of Jehovah was against them bringing evil upon them, just as Jehovah had promised and sworn to them. Because of their actions, He demonstrated great hostility against them.**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

In all where they went out, a hand of Y<sup>e</sup>howah was in them for evil, as which promised Y<sup>e</sup>howah and as which had sworn Y<sup>e</sup>howah to them; and so He showed hostility to them extremely.

##### Septuagint

Wherever they went, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and he greatly distressed them.

<sup>56</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 329.

**Significant differences:** Although the beginning of this verse seems different, the Greek is merely properly interpreting the construction of the Hebrew. The way Lancelot translated the last phrase was very different; however, the verb in the Greek is a 3<sup>rd</sup> person singular, aorist active indicative, a reasonable rendering of the Hebrew verb. Again, there are no significant differences.

**Thought-for-thought translations; paraphrases:**

*The Message* Every time they walked out the door GOD was with them--but for evil, just as GOD had said, just as he had sworn he would do. They were in a bad way.

NLT Every time Israel went out to battle, the LORD fought against them, bringing them defeat, just as he promised. And the people were very distressed.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™* Whenever the Israelites went to war, the power of the LORD brought disaster on them. This was what the LORD said he would do in an oath. So he made them suffer a great deal.

HCSB Whenever the Israelites went out, the LORD was against them and brought disaster on them, just as He had promised and sworn to them. So they suffered greatly.

**Literal, almost word-for-word, renderings:**

ESV Whenever they marched out, the hand of the LORD was against them for harm, as the LORD had warned, and as the LORD had sworn to them. And they were in terrible distress.

Young's Updated LT In every place where they have gone out, the hand of Jehovah has been against them for evil, as Jehovah has spoken, and as Jehovah has sworn to them, and they are greatly distressed.

**What is the gist of this verse?** Every time that Israel went out to war against their neighbors, God was against them, just as He had promised them; God put them under great pressure.

Judges 2:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, all that [which]; whomever, all whose, all where, wherever.</i>			
yâtsâʾ (יָצְאוּ) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #3318 BDB #422

## Judges 2:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949

**Translation:** In all of where they went out, the hand of Y<sup>e</sup>howah was against them for evil,... When the neighboring countries harassed Israel in one way or another, Israel often went to war against them; but their attacks were very unsuccessful, as God was against them. God brought evil, misery, distress and disaster upon them.

## Judges 2:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כְּ) [pronounced k <sup>eh</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> . Back in 1Sam. 12:8, I rendered this for example.			
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...just as Y<sup>e</sup>howah had promised... Jehovah is the subject. This gives us: *In all where they went out, a hand of Y<sup>e</sup>howah was against them for evil, as which promised Y<sup>e</sup>howah to them...* For great emphasis, this is followed by the proper name of God again and the verb *to swear, to make a solemn oath*. Not had God just said that he would do this, he made a solemn oath that he would turn against Israel if Israel turned against Him. We find similar phrasing in Ruth 1:13 Job 19:25 Psalm 32:4. Having had the hand of God *gently* upon me for discipline and correction, let me assure you that it is a lot easier to obey than it is to withstand Him.

## Judges 2:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (אֲשֶׁר כּ) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
shâbva <sup>c</sup> (שָׁבַע) [pronounced <i>shaw<sup>b</sup>-VAHG</i> ]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #7650 BDB #989
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...and just as Y<sup>e</sup>howah had sworn to them. God obviously had promised Israel that, if they turned away from Him and pursued other gods, that He would turn away from them. God here fulfills His promises to Israel. God has set down several promises to Israel, one of them that, if Israel turns against Him, He will turn against her. We have this in great detail given prior to entry into the Land of Promise in Lev. 26:14–26 (the more severe punishments follow v. 26) and in Deut. 28:15–62, where the cursings from Mount Ebal are given (again, the more severe discipline follows v. 62, including the promise of dispersion).

## Judges 2:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253

## Judges 2:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsârar (צָרַר) [pronounced tsaw-AHR]	<i>to bind, to tie up, to be restricted, to be cramped, to lay hold of, to shut up; to show hostility toward, to treat as an enemy</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6887 & #3334 BDB #865
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition; with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
m <sup>e</sup> ôd (מְאֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** *Therefore, He showed extreme hostility to them.* Because this verse is widely mistranslated, I need to spend a little more time on it.

The last part of this verse is incorrectly rendered in most translations (with the unusual exception of the Septuagint, which is often a bit more free-form in its rendering of the Hebrew). Below is an example of how others have translated this verse:

## The Mistranslation of Judges 2:15d

<i>The Emphasized Bible</i>	<i>...and they were distressed exceedingly.</i>
NASB	<i>...so that they were severely distressed.</i>
NIV	<i>They were in great distress.</i>
Owens	<i>..and they were in sore straits.</i>
The Septuagint	<i>...and He greatly afflicted them.</i>
<i>Young's Lit. Translation</i>	<i>...and they are distressed—greatly.</i>

The next verb is the 3<sup>rd</sup> person masculine **singular**, Qal imperfect of tsârar (צָרַר) [pronounced tsaw-RAHR], which appears to have two meanings: the first means *to bind, to tie up, to be restricted, to be cramped*. (Strong's #6887 and #3334 BDB #864). The second means *to show hostility toward, to vex, to oppress, to persecute*. Strong's #6887 BDB #865. Owen, for some reason, renders this as though the people of Israel are the subject of the verb, but it is still Jehovah Who is. This is followed by the lâmed preposition (which usually means *to, for, towards, in regards to, with reference to, as to, with regards to*—No Strong's # BDB #510) and the 3<sup>rd</sup> person masculine **plural** suffix. The last adverb is m<sup>e</sup>ôd (מְאֹד) [pronounced m<sup>e</sup>-ODE], which means *exceedingly, extremely, greatly, very*. Strong's #3966 BDB #547. The last phrase, nowhere correctly translated, should read: *and so He showed hostility to them extremely*; or, slightly less literally: *Therefore, He showed extreme hostility toward them*.<sup>1</sup> Obviously, this does make some difference in interpreting this verse. In the correct rendering of this verse, it is God Who shows Israel extreme hostility because of their rebellion against Him.

There are a couple handfuls of verses like this in the Bible; where virtually every translator incorrectly renders the verse.

Now and again, when so many translations are inaccurate, I feel it is necessary to dissect the verse carefully, so that you can see how inaccurate they are.

<sup>1</sup> I realize that this goes against every other translator, but I have looked at the Hebrew with my own eyes in Owen's (who also translates this incorrectly), and it is singular where I have indicated and plural where I have indicated. I have no explanation for why it is rendered with a plural subject and why the prepositional phrase is ignored. I can't find an explanation for this in Gesenius or in BDB; incidentally, for those who do not read Hebrew, Zodhiates confirms that the lamed prefixed preposition with the plural suffix.

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God put extreme pressure upon Isarel; He showed extreme hostility towards them. They chased after heathen gods, after all that He did for them, and now, because they are His people, He puts the screws to them.

*Gill: They suffered because of the Canaanites, who lived among them, who were pricks in their eyes, and thorns in their sides, as had been threatened them; and by the nations round about them, who came in upon them, and plundered them, and carried them captive.<sup>57</sup>*

This was not sudden, nor was it unexpected; God had warned Israel—particularly about idolatry.

### God Has Clearly Warned Israel

#### Leviticus 26:15–45

“But if you will not listen to me and will not do all these commandments, if you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but break my covenant, then I will do this to you: I will visit you with panic, with wasting disease and fever that consume the eyes and make the heart ache. And you shall sow your seed in vain, for your enemies shall eat it. I will set my face against you, and you shall be struck down before your enemies. Those who hate you shall rule over you, and you shall flee when none pursues you. And if in spite of this you will not listen to me, then I will discipline you again sevenfold for your sins, and I will break the pride of your power, and I will make your heavens like iron and your earth like bronze. And your strength shall be spent in vain, for your land shall not yield its increase, and the trees of the land shall not yield their fruit.

#### Deuteronomy 28:15–57, 64–65

“But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. Cursed shall you be in the city, and cursed shall you be in the field. Cursed shall be your basket and your kneading bowl. Cursed shall be the fruit of your womb and the fruit of your ground, the increase of your herds and the young of your flock. Cursed shall you be when you come in, and cursed shall you be when you go out.

<sup>57</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:15. Slightly paraphrased.

## God Has Clearly Warned Israel

### Leviticus 26:15–45

Then if you walk contrary to me and will not listen to me, I will continue striking you, sevenfold for your sins. And I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that your roads shall be deserted. And if by this discipline you are not turned to me but walk contrary to me, then I also will walk contrary to you, and I myself will strike you sevenfold for your sins. And I will bring a sword upon you, that shall execute vengeance for the covenant. And if you gather within your cities, I will send pestilence among you, and you shall be delivered into the hand of the enemy. When I break your supply of bread, ten women shall bake your bread in a single oven and shall dole out your bread again by weight, and you shall eat and not be satisfied.

### Deuteronomy 28:15–57, 64–65

The LORD will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me. The LORD will make the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it. The LORD will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought and with blight and with mildew. They shall pursue you until you perish. And the heavens over your head shall be bronze, and the earth under you shall be iron. The LORD will make the rain of your land powder. From heaven dust shall come down on you until you are destroyed. The LORD will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth. And your dead body shall be food for all birds of the air and for the beasts of the earth, and there shall be no one to frighten them away. The LORD will strike you with the boils of Egypt, and with tumors and scabs and itch, of which you cannot be healed. The LORD will strike you with madness and blindness and confusion of mind, and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. And you shall be only oppressed and robbed continually, and there shall be no one to help you.



**God Has Clearly Warned Israel**

**Leviticus 26:15–45**

But if in spite of this you will not listen to me, but walk contrary to me, then I will walk contrary to you in fury, and I myself will discipline you sevenfold for your sins. You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. And I will destroy your high places and cut down your incense altars and cast your dead bodies upon the dead bodies of your idols, and my soul will abhor you. And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your pleasing aromas. And I myself will devastate the land, so that your enemies who settle in it shall be appalled at it. And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste. Then the land shall enjoy its Sabbaths as long as it lies desolate, while you are in your enemies' land; then the land shall rest, and enjoy its Sabbaths. As long as it lies desolate it shall have rest, the rest that it did not have on your Sabbaths when you were dwelling in it. And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies. The sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues. They shall stumble over one another, as if to escape a sword, though none pursues. And you shall have no power to stand before your enemies. And you shall perish among the nations, and the land of your enemies shall eat you up. And those of you who are left shall rot away in your enemies' lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them.

But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, so that I walked contrary to them and brought them into the land of their enemies--if then their uncircumcised heart is humbled and they make amends for their iniquity, then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land. But the land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they shall make amends for their iniquity, because they

**Deuteronomy 28:15–57, 64–65**

You shall betroth a wife, but another man shall ravish her. You shall build a house, but you shall not dwell in it. You shall plant a vineyard, but you shall not enjoy its fruit. Your ox shall be slaughtered before your eyes, but you shall not eat any of it. Your donkey shall be seized before your face, but shall not be restored to you. Your sheep shall be given to your enemies, but there shall be no one to help you. Your sons and your daughters shall be given to another people, while your eyes look on and fail with longing for them all day long, but you shall be helpless. A nation that you have not known shall eat up the fruit of your ground and of all your labors, and you shall be only oppressed and crushed continually, so that you are driven mad by the sights that your eyes see. The LORD will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head. The LORD will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone. And you shall become a horror, a proverb, and a byword among all the peoples where the LORD will lead you away. You shall carry much seed into the field and shall gather in little, for the locust shall consume it. You shall plant vineyards and dress them, but you shall neither drink of the wine nor gather the grapes, for the worm shall eat them. You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil, for your olives shall drop off. You shall father sons and daughters, but they shall not be yours, for they shall go into captivity. The cricket shall possess all your trees and the fruit of your ground. The sojourner who is among you shall rise higher and higher above you, and you shall come down lower and lower. He shall lend to you, and you shall not lend to him. He shall be the head, and you shall be the tail.

All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you did not obey the voice of the LORD your God, to keep his commandments and his statutes that he commanded you. They shall be a sign and a wonder against you and your offspring forever. Because you did not serve the LORD your God with joyfulness and gladness of heart, because of the abundance of all things, therefore you shall serve your enemies whom the LORD will send against you, in hunger and thirst, in nakedness, and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you.

## God Has Clearly Warned Israel

**Leviticus 26:15–45**

spurned my rules and their soul abhorred my statutes. Yet for all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am the LORD their God. But I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.”

**Deuteronomy 28:15–57, 64–65**

The LORD will bring a nation against you from far away, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand, a hard-faced nation who shall not respect the old or show mercy to the young. It shall eat the offspring of your cattle and the fruit of your ground, until you are destroyed; it also shall not leave you grain, wine, or oil, the increase of your herds or the young of your flock, until they have caused you to perish. They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, which the LORD your God has given you. And you shall eat the fruit of your womb, the flesh of your sons and daughters, whom the LORD your God has given you, in the siege and in the distress with which your enemies shall distress you. The man who is the most tender and refined among you will begrudge food to his brother, to the wife he embraces, and to the last of the children whom he has left, so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing else left, in the siege and in the distress with which your enemy shall distress you in all your towns. The most tender and refined woman among you, who would not venture to set the sole of her foot on the ground because she is so delicate and tender, will begrudge to the husband she embraces, to her son and to her daughter, her afterbirth that comes out from between her feet and her children whom she bears, because lacking everything she will eat them secretly, in the siege and in the distress with which your enemy shall distress you in your towns. And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the LORD will give you there a trembling heart and failing eyes and a languishing soul. Your life shall hang in doubt before you.”

Israel has no excuse.

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**Application:** In case there is any doubt in your mind, we have no excuse either. These trends can be applied to any client nation—any nation which God has greatly blessed. This can be applied to individuals as well. As has

been discussed earlier, God is *slow* to anger; make certain that you rebound before spending too much time out of fellowship.

Concerning this vocabulary and sentence structure—this is not the most difficult Hebrew that we have had—not at all—but it is definitely more challenging than what we read at the beginning of this book. Now, just the difference in the vocabulary does not mean that we have a different author, as there is different subject matter; but the vocabulary is more varied and the sentence structure has some serious variation to it.

**And so raises up Y<sup>e</sup>howah those judging and so they delivered them from a hand of their pillagers.**

Judges  
2:16

**Y<sup>e</sup>howah raised up judges and they delivered them from the hand of their looters.**

**However, Jehovah did raise up judges and these judges delivered Israel out of the hand of their persecutors.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text                      And so raises up Y<sup>e</sup>howah those judging and so they delivered them from a hand of their pillagers.

Septuagint                              And the LORD raised up judges, and He delivered them out [of the hand of] those that spoiled them.

Significant differences:              Unfortunately, Brenton's English translation is sometimes rather inaccurate; I've made several changes here, with the end result that the Greek and Hebrew text line turn out to be fairly close; however, we do not have the phrase *of the hand of* in the Greek.

#### **Thought-for-thought translations; paraphrases:**

CEV    From time to time, the LORD would choose special leaders known as judges. These judges would lead the Israelites into battle and defeat the enemies that made raids on them.

NLT    Then the LORD raised up judges to rescue the Israelites from their enemies.

#### **Mostly literal renderings (with some occasional paraphrasing):**

God's Word™                              Then the LORD would send judges to rescue them from those who robbed them.

HCSB    The LORD raised up judges, who saved them from the power of their marauders,...

#### **Literal, almost word-for-word, renderings:**

ESV    Then the LORD raised up judges, who saved them out of the hand of those who plundered them.

Young's Updated LT                      And Jehovah raises up judges, and they save them from the hand of their spoilers.

**What is the gist of this verse?** Once Israel got to a certain point, God would raise up judges who would deliver Israel from their enemies.

## Judges 2:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
It is typical for each sentence—in fact, each thought—to begin with a wâw consecutive in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
qûwm (קוּם) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
shâphaṭ (שָׁפַט) [pronounced shaw-FAHT]	<i>those judging, the ones judging [governing]; judges, governors</i>	masculine plural, Qal active participle	Strong's #8199 BDB #1047

**Translation:** *Y<sup>e</sup>howah raised up judges...* We have in this verse the masculine plural, Qal active participle of shâphaṭ (שָׁפַט) [pronounced shaw-FAHT], which means *to judge, to govern*. The Qal active participle is often used to refer to one's occupation or activity in life; so the proper rendering here is *those judging, judges [or, governors]*.

This is the first occurrence of this term in this book, although we have seen the same term previously used in the Qal participle (e.g., Gen 18:25 Num. 25:5 Deut. 17:12). The book of Judges receives its name from this Qal active participle.

With regards to these *judges*, Gill writes: *[These Judges] are particularly mentioned by name, and their exploits recorded, in some following chapters, and from whom the book in general has its name: these were men that God raised up in an extraordinary manner, and spirited and qualified for the work he had to do by them; which was to deliver the people of Israel out of the hands of their oppressors, and restore them to their privileges and liberties, and protect them in them, and administer justice to them; which was a wonderful instance of the goodness of God to them, notwithstanding their many provoking sins and transgressions.*<sup>58</sup>

Jamieson, Fausset and Brown give us some additional background: *There was no regular, unbroken succession of judges. Individuals, prompted by the inward, irresistible impulse of God's Spirit when they witnessed the depressed state of their country, were roused to achieve its deliverance. It was usually accompanied by a special call, and the people seeing them endowed with extraordinary courage or strength, accepted them as delegates of Heaven, and submitted to their sway. Frequently they were appointed only for a particular district, and their authority extended no farther than over the people whose interests they were commissioned to protect. They were without pomp, equipage, or emoluments attached to the office. They had no power to make laws; for these were given by God; nor*

<sup>58</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:16.

to explain them, for that was the province of the priests--but they were officially upholders of the law, defenders of religion, avengers of all crimes, particularly of idolatry and its attendant vices.<sup>59</sup>

Treasury of Scriptural Knowledge tells us a little about these judges: *The shophetim were not judges in the usual sense of the term; but were heads or chiefs of the Israelites, raised up on extraordinary occasions, who directed and ruled the nation with sovereign power, administered justice, made peace or war, and led the armies over whom they presided. Officers with the same power, and nearly the same name, were established in New Tyre, after the termination of the regal state; and the Carthaginian Suffetes, the Athenian Archons, and the Roman Dictators, appear to have been nearly the same.*<sup>60</sup>

Examples of God raising up judges is found in Judges 3:9–10, 15 4:5 6:14 1Sam. 12:11 Acts 13:20.

What we have in this paragraph is a general description of Israel's history. Actual, we will see a repetition of historical events. It is easiest to learn about God via the Bible and a good Bible teacher. However, a huge number of believers choose not to learn that way. Therefore, God must create large object lessons. Then God teaches this same lesson again and again and again until they seem to get it. To understand what is going on, the Israelite needs to know some history. Otherwise, we have the famous maxim, *those who do not know history are doomed to repeat it.*<sup>61</sup> So, we will have a repetition of events. Israel will pursue other gods; God will allow the countries of these gods to plunder Israel; Israel will turn to God, God will give them a judge, and this judge will deliver them. And then, they will repeat these steps.

Judges 2:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore	wâw consecutive	No Strong's # BDB #253
yâsha' (יִשָּׂא) [pronounced yaw-SHAHÇ]	to deliver, to save; to set free, to preserve; to aid, to give relief	3 <sup>rd</sup> person masculine plural, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3467 BDB #446
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	generally translated hand	feminine singular noun	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered <i>from a hand of</i> ; together, they can also mean <i>out of the hand of</i> ; <i>out of the power of</i> ; <i>from the power of</i> .			

<sup>59</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Judges 2:16.

<sup>60</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Judges 2:16.

<sup>61</sup> Apparently, this is a paraphrase from George Santayana *Life of Reason, Reason in Common Sense*, Scribner's, 1905, p. 284. One of the two web references was <http://answers.google.com/answers/threadview?id=495329>. The actual quote is *Those who cannot remember the past are condemned to repeat it*.

## Judges 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâçâh (חָצַח) [pronounced shaw-SAW]	plundering, spoiling, pillaging, looting during war	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8154 BDB #1042

The **Qal active participle** is often used as a noun, describing a person by what he does or has done. When preceded by a definite article, it refers to a particular person involved in the activity of the verb. Without the definite article, this can be any person involved in the activity of the verb or a reference to simply the activity of the verb alone. The Qal active participle is used in several different ways in the Hebrew: When preceded by a definite article, it acts as a noun whose function is described by the verb, e.g., the occupation of a person; It acts as a relative pronoun and verbal description, describing actions which can be attributed to the preceding noun (e.g., *in the presence of the witnesses who were subscribing the book of the purchase* in Jer. 32:12); It behaves as an adjective describing a noun in context (e.g., *sinful nation* in Isa. 1:4); and, it acts as a descriptive verbal phrase. I need to go back to Zech. 12 and finish this up properly.

**Translation:** ...and they delivered them from the hand of their looters. What these judges did was *deliver or save* Israel. We will find many examples of this throughout the book of Judges; and writers in the future will make reference to them. Neh. 9:27–29: *Therefore you gave them into the hand of their enemies, who made them suffer. And in the time of their suffering they cried out to you and you heard them from heaven, and according to your great mercies you gave them saviors who saved them from the hand of their enemies. But after they had rest they did evil again before you, and you abandoned them to the hand of their enemies, so that they had dominion over them. Yet when they turned and cried to you, you heard from heaven, and many times you delivered them according to your mercies. And you warned them in order to turn them back to your law. Yet they acted presumptuously and did not obey your commandments, but sinned against your rules, which if a person does them, he shall live by them, and turned a stubborn shoulder and stiffened their neck and would not obey. Psalm 106:36–45: They served their idols, which became a snare to them. They sacrificed their sons and their daughters to the demons; they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood. Thus they became unclean by their acts, and played the whore in their deeds. Then the anger of the LORD was kindled against his people, and he abhorred his heritage; he gave them into the hand of the nations, so that those who hated them ruled over them. Their enemies oppressed them, and they were brought into subjection under their power. Many times he delivered them, but they were rebellious in their purposes and were brought low through their iniquity. Nevertheless, he looked upon their distress, when he heard their cry. For their sake he remembered his covenant, and relented according to the abundance of his steadfast love.*

J. Vernon McGee makes an unusual application here: *Frankly, if you want to see a sweeping revival in this country, don't pray for revival—pray that God will put the church through the fire, and I'll guarantee that will bring revival. It has always brought revival among God's people in the past, and it did in the nation Israel. When they got far from God, judgment came—He sent them into slavery, or an enemy came and defeated them. Then in their suffering, they cried out to God. And God was so gracious. He always raised up judges to deliver them.*<sup>62</sup>

**Application:** We often do not appreciate what God does in pressure and distress. For many believers, this is the only way that He can get through to them. Most of us would prefer not to learn from other's mistakes. We really prefer learning from our own. Israel was in slavery to the Egyptians for 400 years before they were ready to march to the Land of Promise. The next generation of Israel had to watch for forty years while their fathers were killed in the desert in order to become strong enough to walk into the Land of Promise and take it from the heathen who occupied it. Successive generations of Israelites had to be put under great oppression to steer them away from

<sup>62</sup> J. Vernon McGee, *Ruth*, Thru the Bible Radio, ©1976 in La Verne, California, p. 12.

the heathen influence of religion during the period of the judges. We find this again and again in Scripture. There is the easy way—learning through Bible doctrine by studying God’s Word. And there is the hard way: do whatever you want until you are so worn out from discipline that you turn toward God. Israel generally chose the latter option. One of my favorite approaches to the gospel is the accurate approach. So often, the evangelist or the individual thinks that they are selling shoes, and they tell just how wonderful a person’s life will become when they believe in Jesus Christ, just as a shoe salesman might tell you how wonderful these shoes look on you, even when it’s a damned lie. Many people, when they believe in Christ, end up with very screwed up lives afterwards because they learn everything the hard way. God does not discipline the unbeliever. Unbelievers are not His children. God only disciplines the believer. Therefore, when a person goes from being an unbeliever who is not disciplined to a believer who falls into discipline, he often does not know what hit him. What happened was that God became his father and his father needed to discipline him. When you give someone the gospel, particularly when you tell them that all they have to do is believe in Christ and they are saved eternally, no matter what they do afterwards—then they should be told the whole truth. It is true that a person can believe in Christ and then turn to a life of depraved indifference. However, God does not ignore his actions; as his new Father, God disciplines this recently converted believer. Therefore, his life after salvation is not all bliss and happiness but is often full of pain and suffering.

There is a marked change in the administration of the earthly affairs of Israel. Rather than have one man over all of Israel, as was Moses or Joshua, God chose for judges to rule over the various tribes (and, occasionally, a judge would have a circuit which included several tribes). They had been given the Law of God and all other individual disputes were given over to the various judges. We have examples of the judges being raised up by God in Judges 3:9–10, 15.

God never completely rejects Israel, although there are times where that seems to be the case. When arguing with Moses about the fate of Israel, God is cognizant that he will give into Moses. The fact that Moses talked God into allowing Israel to live was not due to a change in God’s plan or policy, but a testimony to the strength of one or two great believers. How should I put this? If you feel as though you are the only one left—you are the only person faithful to God and everyone else seems to be going their own way—God preserves and God allowed Israel to live, back in the time of Moses, even though there were fewer than a half dozen men who were spiritually mature believers (this is out of two million).

**And also, unto their judges they did not listen for they committed adultery after gods other and so they bow down to them; they turned aside soon from the way which had walked their fathers to listen [and obey] commandments of Y<sup>e</sup>howah—they did not do so.**

Judges  
2:17

**Furthermore, they did not listen to [or obey] their judges, but [instead] they committed adultery with other gods and bowed down to them. They soon turned aside from the way which their fathers had walked—to listen to [and obey] the commandments of Y<sup>e</sup>howah—they [this new generation] did not do so.**

**Unfortunately, they did not listen to or obey their judges; instead, they committed adultery with other gods and bowed down to them. They soon turned away from the way in which their fathers had walked, who had listened to and who had obeyed the commandments of God. They turned away from God.**

Here is how others have translated this verse:

#### **Ancient texts:**

##### Masoretic Text

And also, unto their judges they did not listen for they committed adultery after gods other and so they bow down to them; they turned aside soon from the way which had walked their fathers to listen [and obey] commandments of Y<sup>e</sup>howah—they did not do so.

##### Septuagint

And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which

their fathers walked in, obeying the commandments of the LORD; but they did not so.

Significant differences: None.

**Thought-for-thought translations; paraphrases:**

CEV In years gone by, the Israelites had been faithful to the LORD, but now they were quick to be unfaithful and to refuse even to listen to these judges. The Israelites would disobey the LORD, and instead of worshiping him, they would worship other gods.

*The Message* But they wouldn't listen to their judges; they prostituted themselves to other gods--worshiped them! They lost no time leaving the road walked by their parents, the road of obedience to GOD's commands. They refused to have anything to do with it.

NLT Yet Israel did not listen to the judges but prostituted themselves to other gods, bowing down to them. How quickly they turned away from the path of their ancestors, who had walked in obedience of the LORD's commands.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™* But the people wouldn't listen to the judges. The Israelites chased after other gods as though they were prostitutes and worshiped them. They quickly turned from the ways of their ancestors who had obeyed the LORD'S commands. They refused to be like their ancestors.

HCSB ...but they did not listen to their judges. Instead, they prostituted themselves with other gods, bowing down to them. They quickly turned from the way of their fathers, who had walked in obedience to the LORD's commands. They did not do as their fathers did.

**Literal, almost word-for-word, renderings:**

ESV Yet they did not listen to their judges, for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the LORD, and they did not do so.

MKJV And yet they would not listen to their judges, but they went lusting after other gods, and bowed themselves to them. They turned quickly out of the way which their fathers walked in, for they had obeyed the commandments of Jehovah; these did not do so.

Young's Updated LT And also unto their judges they have not hearkened, but have gone a-whoring after other gods, and bow themselves to them; they have turned aside hastily out of the way *in* which their fathers walked to obey the commands of Jehovah—they have not done so.

**What is the gist of this verse?** There would be times that the children of Israel did not even listen to the judges whom God sent to them, but chased after other gods, bowing down to them, and quickly turning away from the path which God had set for them in the Law. Their fathers walked in this Law, following the commandments of Jehovah, but this generation (actually, several generations) did not.

Again, the meaning in this verse is clear, and the Hebrew is not too difficult; just moderately so.



## Judges 2:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>é</sup> (or v <sup>é</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore</i> .			
ʿel (על) [pronounced <i>e</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
shâphaṭ (שֹׁפְטִים) [pronounced <i>shaw-FAHT</i> ]	<i>those judging, the ones judging [governing]; judges, governors</i>	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8199 BDB #1047
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמְעוּ) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 <sup>rd</sup> person plural, Qal perfect; pausal form	Strong's #8085 BDB #1033

**Translation:** *Furthermore, they did not listen to [or obey] their judges...* Now, this author's vocabulary appears to be limited, as he will often use the same verb twice in one verse. Here we have a negative and the Qal perfect of *shâma' (שָׁמְעוּ)* [pronounced *shaw-MAH*], which means *to listen, listen intently, to listen and obey, to listen and give heed to, to hearken to, to be attentive to, listen and take heed to, listen and take note of, listen and be cognizant of*. Here, it means to do more than listen; it means *to listen to intently and to obey*. So far, we have: *And furthermore, unto their judges they did not listen [and obey]...* We are not given a time frame here; this could refer to a judge just coming up; it could refer to after a judge has delivered Israel. We are simply told that the people of Israel often times ignored the very men they prayed to God to send them.

Gill: *when the judges admonished them of their sins, and advised them to walk in the good ways of God, and serve Him only; they turned a deaf ear to them, and went on in their own ways.*<sup>63</sup>

We are developing a pattern here, and actually speaking of several generations of Israelites. Even the judges which God had sent them would speak to them, reason with them, present the Scriptures to them—yet, these generations of negative believers would not listen to the judges.

<sup>63</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:17. Slightly paraphrase.

## Judges 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
<p>Kîy, like many of the small words in Hebrew, has a large number of uses: ❶ It is used as a relative conjunction, particularly after the verbs <i>seeing, hearing, speaking, knowing, believing remembering, forgetting</i> and in such cases means <i>that</i>. ❷ Although kîy is used for consecution and effect and rendered <i>to that, that</i>; it sometimes has an intensifying force and is rendered <i>so that, so even, even</i>. This is how it is used in this context. ❸ The connective can be used of time and be rendered <i>at that time, which, what time, when</i>. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (<i>then, so</i>). ❺ It can be used as a relative causal particle: <i>because, since, while, on account that</i>. When we find it several times in a sentence, it can mean <i>because...and</i> or <i>for...and</i>. ❻ It can also have a continuous disjunctive use here and be rendered <i>for...or...or</i> (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean <i>but</i> (the former must not be done because the latter is to be done).</p>			
zânâh (זָנָה) [pronounced <i>zaw-NAW</i> ]	<i>to commit adultery, to fornicate, to [sexually] pursue</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #2181 BDB #275
ʿachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿachêr (אַחֵר) [pronounced <i>ah-KHEHR</i> ]	<i>another, following, other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

**Translation:** ...but [instead] they committed adultery with other gods... Then we have the explanatory conjunction kîy (כִּי) [pronounced *kee*], which means *when, that, for, because*. After a negative clause, this can be rendered *but*.<sup>64</sup> What follows is the Qal perfect of the verb zânâh (זָנָה) [pronounced *zaw-NAW*] generally means *to commit adultery*.

The NIV Study Bible gives an excellent explanation of this particular metaphor: *Since the Hebrew for Baal (meaning "lord") was also used by women to refer to their husbands, it is understandable that the metaphor of adultery was commonly used in connection with [the] Israelite worship of Baal.*<sup>65</sup>

Gill: *[They committed] adultery, for this is what idolatry is, and is often so represented in Scripture; for by it they broke the covenant God made with them, which had the nature of a matrimonial contract, and in which God was an husband to them; and therefore serving other gods was rejecting him as such, and committing whoredom with others; than which nothing was more provoking to God, jealous of his honour and glory.*<sup>66</sup>

The book of Hosea takes the case history of a prophet, Hosea, in love with a woman, who deserts him and commits adultery over and over again. Finally, she is sold into slavery and he purchases her out of slavery for a very low

<sup>64</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 198.

<sup>65</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 329.

<sup>66</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Judges 2:17. Slightly edited.

price, because she is apparently past her prime. This firstly illustrates God’s dealings with Israel, whom God loves. God provides for Israel and shows His love to her and she plays the harlot and commits adultery with other gods. God still pursues her, even to the point of purchasing Israel out of slavery. God does the same for us, which is why the doctrine of redemption is so dramatically presented in the New Testament. We also, like sheep, have strayed. Our idolatries often have little to do with idols which represent various gods, but our idols are often the gods of materialism (at least in my culture; however, there is actual idolatry in my culture as well—Muslims, Buddhists, etc.).

**Application:** We may look back on this generation of Israelites (actually, this is a pattern and refers to several generations) and we wonder, *how can they be so negative? Their very own fathers observed the great works of God; how can they not believe their own fathers?* But we have the same situation today—it would be difficult to read a good book on apologetics and not be convinced of the truth of Jesus Christ or of the Bible; however, I have observed dozens of people whom I know who have no interest whatsoever in what God has to say. They have a few pat arguments, which they rarely personally investigate, and they hold to these arguments. They manage to expect God to come down and give them the gospel personally (“Now, if God comes down to earth and speaks to me directly, then I’ll believe it!”); and yet, accept a lifestyle and philosophies for which they have little or no justifications. The key is in the soul, and the key is negative volition. The best we can do is present the gospel, and let God the Holy Spirit do His work. You see, God did come to this earth; God did present Himself and God did great miracles which substantiated His claims—and there were many who did not believe. The religious hierarchy and a mob of Jews cried out for His crucifixion; yet they were aware of His miracles and of His great teaching of Scripture.

Judges 2:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong’s # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong’s #7812 BDB #1005
lâmed (ל) (pronounced l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong’s # BDB #510

**Translation:** ...and bowed down to them. The Israelites are also said to bow down to these gods. God warned about this as far back as Ex. 34:12–14: “Guard yourselves that you make no covenant with the inhabitants of the land into which you are going, so that it does not become a snare to you. Instead, you are to tear down their altars and smash their pillars and cut down their Asherim, for you will not worship any others god, for Jehovah, Whose name is Jealous, is a jealous God.”

Judges 2:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
çûwr (סָוַר) [pronounced soor]	<i>to turn aside, to depart, to go away</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong’s #5493 (and #5494) BDB #693

## Judges 2:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mahêr (מַהֵר) [pronounced mah-HAIR]	<i>quickly, hastily, speedily, soon</i>	adverb (this is also used as a feminine noun); apparently, this is a Piel infinitive absolute	Strong's #4118 BDB #555
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH- <i>rek</i> <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
ʾâb (אָב) [pronounced aw <sup>b</sup> ]	<i>father, both as the head of a household, clan or tribe</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** *They soon turned aside from the way which their fathers had walked...* This sentence should jump out at you, because there is no intervening *wâw* conjunction or *wâw* consecutive; we jump right into the next verb, which is a real rarity in the Bible (the only exception to this is when we have two imperatives in the same verse; they will often be put together without an intervening *wâw*). After the verb *to turn aside, to depart*, we have another adverb—the adverb *m<sup>e</sup>hêrâh* (מַהֵרָה) [pronounced *m<sup>e</sup>-hay-RAW*], which means *quickly, hastily*. We have a stark contrast between the generation of promise and the generations of reprobates which followed. You have no doubt noted that there are some characteristics which seem to skip a generation; that is, the grandson resembles his grandfather more than his father; or acquires some of the characteristics of the grandfather. The generation which immediately followed the generation of Joshua and the elders under him were very much like their grandparents, gen X, who were struck down dead in the desert.

What they turn aside from is the masculine singular noun *way, distance, road, journey, manner, course*.

Although I believe that this passage was written awhile after the incidents which take place in the book of Judges, it is placed at the beginning as somewhat of a preface. This aspect of the history of Israel is recalled many times, and I will quote Neh. 9:28 as an example: *“But as soon as they had rest, they did evil again before You. Therefore, You abandoned them to the hand of their enemies, so that they ruled over them. When they cried again to You, You heard them from heaven and many times, You rescued them according to Your grace.”*

## Judges 2:17e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
mits'vâh (מִצְוָה) [pronounced <i>mits'-VAH</i> ]	<i>prohibition, commandment, precept, that which is forbidden, constraint, proscription, countermand</i>	feminine plural construct	Strong's #4687 BDB #846
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lô' (לֹא or לֹא־) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

**Translation:** ...—*to listen to [and obey] the commandments of Y<sup>e</sup>howah—they [this new generation] did not do so.* The last verb, combined with a negative, is the Qal perfect of *to do, to make, to construct, to fashion, to form, to prepare*. It refers back to the generation which went awry. They did not do as God commanded.

Again, you will notice that, unlike any other writer that we have come across so far, this writer uses several adverbs in many verses.<sup>67</sup> You see, in English, almost any verb or adjective can be adverbialized; therefore, we have tons of adverbs. In the Hebrew, there are almost as few adverbs as there are prepositions.<sup>68</sup> There are various constructions in the Hebrew which allow for verbs and adjectives to act as adverbs, but still, it is nothing like our language. This writer is a person who likes to use all the adverbs the Hebrew has to offer.

The upshot of this verse is that another generation came along, right after the generation of elders who worked with Joshua, and this generation did not see the wonder and power of God—they rejected Him and went after the gods of the heathen around them. Now, do you see why God ordered that all of these heathen be destroyed? They led this generation astray—possibly even to the point of child sacrifice (something which the heathen were guilty of; and which they also had sucked Israel into as well).

<sup>67</sup> I guess I should remind you that an adverb modifies a verb, an adjective or another adverb.

<sup>68</sup> I am exaggerating here to some degree; however, prepositions tend to be much more common in the Hebrew than adverbs.

And because raised up Y<sup>e</sup>howah for them judges and was Y<sup>e</sup>howah with the one judging and He delivered them from a hand of their enemies all days of the one judging for changes [His] mind Y<sup>e</sup>howah from their crying gout from faces of the ones afflicting them and the ones crowding them.

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And when Y<sup>e</sup>howah raised up judges for them then Y<sup>e</sup>howah was with the judge and He delivered them from the power [lit., *hand*] of their enemies all the days of the judge, because Y<sup>e</sup>howah changed [His] mind because of their groaning because of those who afflicted them and those who crowded them.

At any time that Jehovah raised up judges for them, Jehovah would be with the one who judged them. He delivered them from the hand of their enemies during the duration of the local rule of that judge because Jehovah had been moved to pity because of their pleas due to the constant affliction and crowding from those around them.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text                      And because raised up Y<sup>e</sup>howah for them judges and was Y<sup>e</sup>howah with the one judging and He delivered them from a hand of their enemies all days of the one judging for changes [His] mind Y<sup>e</sup>howah from their crying gout from faces of the ones afflicting them and the ones crowding them.

Septuagint                              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 groaning by reason of them that oppressed them and vexed them.

Significant differences:              The few apparent differences are simply a matter of interpreting the original Hebrew words. In case you did not realize, what I look for in the Greek translation is any indication that the manuscript from which they worked was any different from the Masoretic text which has come down to us. In this case of this verse (as well as most of the verses in this chapter), there is no indication of any textual differences.

#### Thought-for-thought translations; paraphrases:

CEV    When enemies made life miserable for the Israelites, the LORD would feel sorry for them. He would choose a judge and help that judge rescue Israel from its enemies. The LORD would be kind to Israel as long as that judge lived.

*The Message*                              When GOD was setting up judges for them, he would be right there with the judge: He would save them from their enemies' oppression as long as the judge was alive, for GOD was moved to compassion when he heard their groaning because of those who afflicted and beat them.

NLT    Whenever the LORD placed a judge over Israel, he was with that judge and rescued the people from their enemies throughout the judge's lifetime. For the LORD took pity on his people, who were burdened by oppression and suffering.

#### Mostly literal renderings (with some occasional paraphrasing):

*God's Word*<sup>™</sup>                              But when the LORD appointed judges for the Israelites, he was with each judge. The LORD rescued them from their enemies as long as that judge was alive. The LORD was moved by the groaning of those who were tormented and oppressed.

HCSB    Whenever the LORD raised up a judge for the Israelites, the LORD was with him and saved the people from the power of their enemies while the judge was still alive.

The LORD was moved to pity whenever they groaned because of those who were oppressing and afflicting them.

**Literal, almost word-for-word, renderings:**

**ESV** Whenever the LORD raised up judges for them, the LORD was with the judge, and he saved them from the hand of their enemies all the days of the judge. For the LORD was moved to pity by their groaning because of those who afflicted and oppressed them.

**LTHB** And when Jehovah raised up judges to them, then Jehovah was with the judge, and rescued them out of the hand of their enemies all the days of the judge. For Jehovah took pity because of their groaning before their oppressors, and those that crushed them.

**Young's Updated LT** And when Jehovah raised up to them judges—then was Jehovah with the judge, and saved them out of the hand of their enemies all the days of the judge; for Jehovah repented because of their groaning from the presence of their oppressors, and of those thrusting them away.

**What is the gist of this verse?** God would, nevertheless, raise up a judge and God would act with this judge and deliver Israel from their oppressors when Israel would call out to God.

<b>Judges 2:18a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
shâphaṭ (שֹׁפְטִים) [pronounced <i>shaw-FAHT</i> ]	<i>those judging, the ones judging [governing]; judges, governors</i>	masculine plural, Qal active participle	Strong's #8199 BDB #1047

**Translation:** *And when Y<sup>e</sup>howah raised up judges for them...* Again, we are looking here at what customarily happened throughout the time period of the Judges, a time period of 300–400 years, which indicates that the author here is writing from the perspective of history—he is looking back and summarizing Israel's general behavior. God the Holy Spirit is setting up a pattern here which will be covered in detail in the remainder of this book.

*Scofield: The judges were tribesmen in Israel upon whom the Lord laid the burden of Israel's apostate and oppressed state. They were the spiritual ancestors of the prophets; that is to say, men raised up of God, the theocratic King, to represent Him in the nation. They were patriots and religious reformers because national security and prosperity were inseparably connected with loyalty and obedience to Jehovah. Not one of the chosen deliverers had anything whereof to glory in the flesh. Othniel was but the son of the younger brother of Caleb; Ehud was a left-handed man and an assassin; Shamgar, a rustic with an ox-goad; Deborah, a woman; Gideon, of an obscure family in the smallest tribe, etc. Each of the classes mentioned in 1Cor. 1:27–28 is illustrated among the judges.<sup>69</sup>*

### Judges 2:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
The wâw conjunction later followed by a wâw consecutive can sometimes form a conditional or a causal sentence, and be reasonably rendered <i>if...then; when...then; when..., but if..., though...;because...therefore</i> .			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i> ]	<i>the one judging [governing]; a judge, governor; one set up to temporarily guide and rule Israel</i>	masculine singular, Qal active participle	Strong's #8199 BDB #1047

**Translation:** *...then Y<sup>e</sup>howah was with the judge...* Jehovah would raise up a judge and God would be with the judge as well. This means, God would guide this judge, empower him, and bless him with divine viewpoint. As we will see, this time period of the judges was a low ebb in Israel's spirituality, and therefore, many of the judges whom God used are going to be weak and/or quirky at times. In their own times, they are spiritual giants; next to David or Moses, they are a lot less impressive.

**Application:** What is important is apprehending and believing God's truth. What is quite impressive is, when you believe the Word of God and live in a culture which rejects God's Word. A believer in a Muslim world may not seem to be much in our own eyes—and we might even scoff at his spiritual ignorance—but the fact that he can hold onto Jesus Christ in spite of the tremendous social influences around him, is amazing. It does not matter what those around you think; you must hold onto the truth.

<sup>69</sup> C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Judges 2:18.



**Application:** We are in a generation which is becoming increasingly more godless. We may still attend church and spread the gospel, but the spiritual heritage of the United States is more and more under attack. Separation of church and state (a phrase found nowhere in the constitution of the United States), has become a by-word to some for eliminating any Judeo-Christian symbol from our American government. Even though it is painfully clear that we have a rich Christian heritage (see, for instance, <http://www.liddyshow.us/mustread16.php>); there is a small group of people whose hatred of God is so great, that they are doing everything within their power to eliminate all references to God from our government, despite the fact that this has nothing to do with the government setting up a state or federal church (which is what our constitution actually forbids, as the phrase *separation of church and state* occurs nowhere in our constitution or in any of its amendments).

### Judges 2:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yâsha' (יָשָׁא) [pronounced <i>yaw-SHAHG</i> ]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3467 BDB #446
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered <i>from a hand of</i> ; together, they can also mean <i>out of the hand of</i> ; <i>out of the power of</i> ; <i>from the power of</i> .			
ʿâyab (אֵיבָב) [pronounced <i>aw-YA<sup>B</sup>V</i> ]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #340 BDB #33
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
shâphaṭ (שָׁפֵט) [pronounced <i>shaw-FAHT</i> ]	<i>the one judging [governing]; a judge, governor; one set up to temporarily guide and rule Israel</i>	masculine singular, Qal active participle; with the definite article	Strong's #8199 BDB #1047

**Translation:** ...and He delivered them from the power [lit., *hand*] of their enemies all the days of the judge,... God would eventually deliver Israel from their enemies, acting through the judge that He chose.

**Application:** God's continued faithfulness to Israel should be of great comfort to us. If you fail as often as I fail, then you realize, that fact that you are simply alive and breathing is God's grace—we do not deserve it in any way.

By the way, this is one of the important issues of dispensations as versus covenant theology: in covenant theology, God has become so pissed off at the Jews—they have failed Him so many times—that He cannot bear to forgive Israel any more. In covenant theology, they finally went too far, and God has spiritualized Israel, and the spiritualized Israel is the church. God finally just threw up His hands with regards to the nation Israel. He forgave them 7 times; in fact, He forgave them 70X7 times, but they finally hit failure #491, and God decided, “To hell with them; I’m going to start a church.” Now, people believe this; people believe that once we sin enough, we are condemned forever—once we commit 491 sins (70X7 + 1), we stand wholly and completely condemned by God. Now, of course, there is a point at which God will put us under the sin unto death; and this is not just a matter of committing sins, but also retrogressing spiritually—refusing to take in His Word. But, **even though we fall, we will not be utterly cast down.** We might die the sin unto death, but God still has rescued from the flames of hellfire, because our salvation is dependent upon Jesus Christ, and not upon our failures. If my place in God’s plan was based upon the idea that, after a certain point, there is no more forgiveness, then I would have been out of this world a long time ago. If my place in God’s plan was dependent upon my not failing—then, I’d be gone long ago.

In the theology of dispensations, God has set Israel aside for a time, which He has done many times in the past—but Israel is going to return to Him. Have the Jews as a race and as a nation failed? Of course they have! They have failed so badly, that God grafted in the branches of the church in their stead (Rom. 11); and that has taken us into the Church Age. **But has God rejected His people? Hell no!** (Rom. 11:1a). Is there no longer a future for Israel? Read Rev. 7:4: **And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel.** And Rev. 21:10–12: **And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed.** When we come to the tribulation in the book of Revelation, how often is the church mentioned? The church is *not* mentioned after Rev. 3 (our Lord’s messages to the churches at the time of John’s last years). But, in the tribulation, we read about Jerusalem and about Israel, but we don’t hear anything about the church. Before the tribulation, the church will be raptured—taken off of this earth—but God still has a plan for His people, the Jews. This is the depth of God’s love and forgiveness! He did not reach such a point to where He said, “To hell with them; I’m finding a better group of people to stand behind.” God has not rejected His people, the Jews, during the Church Age (as any Jew can believe in Jesus Christ); and God has not utterly cast away His people forevermore.

**Application:** When we read about all of Israel’s failures and know that, despite all of that, God has a plan for Israel, and that He is not through with Israel—that should give people like you and I some confidence that, despite the fact that we are total failures from time to time, that God will not utterly abandon us.

### Judges 2:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
nâcham (נָחַם) [pronounced <i>naw-KHAHM</i> ]	<i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong’s #5162 BDB #636

## Judges 2:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
n <sup>e</sup> âqâh (נִאָּחַז) [pronounced n <sup>e</sup> aw-KAW]	<i>a crying out; the groaning, a groan</i>	feminine singular noun; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5009 BDB #611
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, mipânîym mean <i>from before your face, out from before your face, from one's presence</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that</i> .			
lâchats (לָחַץ) [pronounced law- KHAHTZ]	<i>to squeeze, to press; therefore, figuratively, to oppress, to afflict</i>	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3905 BDB #537
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
dâchaq (דָּחַק) [pronounced daw- KHAHK]	<i>to crowd, to thrust, to push [often in a great crowd]; to oppress</i>	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1766 BDB #191

**Translation:** ...because Y<sup>e</sup>howah changed [His] mind because of their groaning because of those who afflicted them and those who crowded them. We have a couple of words in this verse that I don't believe that we have seen much of. After the explanatory conjunction kîy, we have the Niphal imperfect of nâcham (נָחַם) [pronounced naw-

<sup>70</sup> The New Scofield Reference Bible; Dr. C.I. Scofield; ©1967 New York-Oxford University Press; p. 970.

*KHAHM*] and it means *to be sorry, to be moved to pity, to have compassion, to be sorry, to suffer grief*. For a little historical perspective on this word, it was generally translated *repent* in the Old Testament (it is also rendered *to comfort*). For those who still use a KJV, you will notice that it does not say the LORD repented but that *it repented the LORD*. Somehow, this linguistic sham was supposed to help maintain God's immutability. However, a complete understanding of the meaning of the word (along with the concept of anthropopathisms) clears up this problem and allows us to correctly translate this verb and subject. Strong's #5162 BDB #636. What caused God to be moved to pity was the feminine singular noun  $n^{\text{ע}} \text{âqâh}$  (הָקָאָה) [pronounced *n<sup>ע</sup>aw-KAW*], which means *groaning, groan*. This word is only found here and Ex. 2:24 6:5 Ezek. 30:24. Note that the groaning of the Jews under slavery to Egypt uses the same word.

What the Israelites were groaning from was *from faces of* and then we have the masculine plural, Qal active participle (with a 3<sup>rd</sup> person masculine plural suffix), which means *to squeeze, to press; therefore, figuratively, to oppress, to afflict*. In the Qal active participle, this acts as a noun. Here I rendered it as *the ones afflicting them*. This is followed by the Qal active participle of the very rare verb *dâchaq* (דָּחַק) [pronounced *daw-KHAHK*], which means *to crowd, to thrust, to oppress*. We only find this verb here and in Joshua 2:8.

This verse gives us a good overview of the rest of the book. God would hear the cries and the groans of His people and would become sympathetic (I am using that as an anthropopathism). God would then raise up a judge in a local area and He would be with that judge in that local area. That judge would, temporarily, deliver the people from those who oppressed them and crowded them.

*Matthew Henry: The God of infinite mercy took pity on them in their distresses, though they had brought themselves into them by their own sin and folly, and wrought deliverance for them. Nevertheless, though their trouble was the punishment of their sin and the accomplishment of God's word, yet they were in process of time saved out of their trouble (Judges 2:16–18). Here observe, 1. The inducement of their deliverance: It came purely from God's pity and tender compassion; the reason was fetched from within himself. It is not said, It repented them because of their iniquities (for it appears that in Judges 2:17 that many of them continued unreformed), but, It repented the Lord because of their groanings; though it is not so much the burden of sin as the burden of affliction that they are said to groan under. It is true they deserved to perish for ever under his curse, yet, this being the day of his patience and our probation, he does not stir up all his wrath. He might in justice have abandoned them, but he could not for pity do it. 2. The instruments of their deliverance: God did not send angels from heaven to rescue them, nor bring in any foreign power to their aid, but raised up judges from among themselves, as there was occasion, men to whom God gave extraordinary qualifications for, and calls to, that special service for which they were designed, which was to reform and deliver Israel, and whose great attempts he crowned with wonderful success: The Lord was with the judges when he raised them up, and so they became saviors.<sup>71</sup>*

Matthew Henry, at this point, draws some conclusions and makes application to our age.

### Matthew Henry's 4 Conclusions and Applications to our Age

- (1.) In the days of the greatest degeneracy and distress of the church there shall be some whom God will either find or make to redress its grievances and set things to rights.
- (2.) God must be acknowledged in the seasonable rising up of useful men for public service. He endues men with wisdom and courage, gives them hearts to act and venture. All that are in any way the blessings of their country must be looked upon as the gifts of God.
- (3.) Whom God calls he will own, and give them his presence; whom he raises up he will be with.
- (4.) The judges of a land are the saviors of Israel.

This comes from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:6–23. Slightly edited.

<sup>71</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:6–23. Slightly edited.

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**Application:** The casual reader cannot help but observe the continued failures of Israel, and God's incredible patience and mercy. The repeated failures of Israel, and God's continued faithfulness should inspire us with great confidence and trust in God. Deut. 33:27a: [The eternal God is your refuge, and underneath are the everlasting arms.](#) Psalm 37:22–24: [For His blessed ones shall inherit the earth; and those cursed by Him shall be cut off. The steps of a man are ordered by Jehovah; and He delights in his way. Though he fall, he shall not be cast down; for Jehovah upholds him with his hand.](#) You are obviously alive right now, because you are reading this. Therefore, God has a plan for your life; God has not cast you aside. You have failed hundreds of times in the past; God forgives and God begins with a clean slate with you. Once you have named your sins to God, then what pain and hurt that remain are for your blessing, to remind you of your place in this world, just as Jacob's injured leg reminded him for the rest of his life of how he continually contended with God (Gen. 32).

[And he was in a dying of the one judging, they turned back and they became corrupt than their fathers to go after gods other to serve them and to bow \[themselves\] down to them. They did not \[cause to\] bring down from their practices and from their ways stubborn.](#)

Judges  
2:19

[And it was when a judge died, that they turned back and became \[even\] more corrupt than their fathers—to go after other gods, to serve them and to bow themselves down to them. They would not cease \[lit., \*did not cause to bring down\*\] their practices and their stubborn ways.](#)

[And always once a judge died, the people returned to their corrupt ways, becoming even more corrupt than their fathers, chasing after other gods, serving them and bowing down before them. They did not terminate their practices and stubborn ways.](#)

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

[And he was in a dying of the one judging, they turned back and they became corrupt than their fathers to go after gods other to serve them and to bow \[themselves\] down to them. They did not \[cause to\] bring down from their practices and from their ways stubborn.](#)

##### Septuagint

[And it came to pass, when the judge was dead, that they returned, and corrupted themselves \[or, \*were corrupt\*\] more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not \[Hebrew: \*let nothing fall of their\*\] from their own doings, nor from their stubborn way.](#)

##### Significant differences:

The only significant difference is the final verb, which is noted above. I think it was more a matter of expediency here, than having a Hebrew manuscript which read differently.

#### Thought-for-thought translations; paraphrases:

##### CEV

[But afterwards, the Israelites would become even more sinful than their ancestors had been. The Israelites were stubborn--they simply would not stop worshiping other gods or following the teachings of other religions.](#)

##### The Message

[But when the judge died, the people went right back to their old ways--but even worse than their parents!--running after other gods, serving and worshiping them. Stubborn as mules, they didn't drop a single evil practice.](#)

##### NLT

[But when the judge died, the people returned to their corrupt ways, behaving worse than those who had lived before them. They followed other gods, worshiping and](#)

bowing down to them. And they refused to give us their evil practices and stubborn ways.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™	But after each judge died, the people went back to their old ways and acted more corruptly than their parents. They followed, served, and worshiped other gods. They never gave up their evil practices and stubborn ways.
HCSB	Whenever the judge died, the Israelites would act even more corruptly than their fathers, going after other gods to worship and bow down to them. They did not turn from their evil practices or their obstinate ways.

**Literal, almost word-for-word, renderings:**

The Emphasized Bible	But when the judge was dead they again broke faith more than their fathers, by going their way after other gods, by serving them and bowing themselves down to them,—they ceased not from their doings nor from their stubborn way.
ESV	But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn way.
Owen's Translation	But whenever the judge died, they turned back and behaved worse than their fathers going after other gods serving them and bowing down to them. They did not drop any of their practices or their stubborn ways.
Young's Updated LT	And it has come to pass, at the death of the judge—they turn back and have done corruptly above their fathers, to go after other gods, to serve them, and to bow themselves to them; they have not fallen from their doings, and from their stiff way.

**What is the gist of this verse?** Every time a judge would die, these people would turn away from God to behave more corruptly than even their fathers, whose personal corruption placed them under severe discipline in the first place. They would go back to pursuing other gods, to bow down before them, and they do not forsake their evil and stubborn ways.

This is pretty amazing—there are 9 verbs in this verse; 4 in the first phrase alone.

Judges 2:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הַיָּה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

## Judges 2:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (תָּוַת) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed</i>	Qal infinitive construct	Strong's #4191 BDB #559
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i> ]	<i>the one judging [governing]; a judge, governor; one set up to temporarily guide and rule Israel</i>	masculine singular, Qal active participle; with the definite article	Strong's #8199 BDB #1047
shûwb (שׁוּב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7725 BDB #996

**Translation:** *And it was when a judge died, that they turned back...* Proximity of time is implied here. Literally, we put this together to mean: *And he was, in a dying of the judge*; however, in English, we would better grasp this as: *And it was when a judge died*. It is legitimate to give this a temporal meaning.

The errant Israelites are turning back to a practice which they were involved in before. Temporarily, because of the judge, they had turned from idolatry, but after his death, they return to it. The *they* in this verse refers to *Israel*; however, let me point out that we are dealing with the next generation of Israelites. That is, a judge would be raised up, and a significant portion of Israel's population from that generation would support him; and he would die, his generation would die, and the next generation would return to doing evil.

## Judges 2:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>ə</sup> (or v <sup>ə</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i> ]	<i>to cause one to go to ruin, to spoil, to ruin, to corrupt, to destroy</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #7843 BDB #1007
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾâb (אָב) [pronounced <i>aw<sup>b</sup>v</i> ]	<i>father, both as the head of a household, clan or tribe</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** *...and became [even] more corrupt than their fathers—...* They have become corrupt even *more than their fathers*. It is hard to imagine any generation more corrupt than their fathers, but some of the generations of people mentioned in the book of Judges were actually worse than gen X, the generation which God loathed. However, this is not actually the meaning of this verse. This verse is not telling us that their fathers (that is, the fathers of the first corrupt generation in the land), made up a very noble and marvelous generation. What is being referred to in this passage is that each generation, following the death of a judge, would be worse than the

generation that preceded it, which was evil enough in itself. If anything, this appeared to be a constant in Israel's life: 2Chron. 36:15: [The LORD, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place. But they kept mocking the messengers of God, despising his words and scoffing at his prophets, until the wrath of the LORD rose against his people, until there was no remedy.](#)

### Judges 2:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
ʿachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
ʿêlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿachêr (אַחֵר) [pronounced <i>ah-KHEHR</i> ]	<i>another, following, other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

**Translation:** [...to go after other gods,...](#) Note how confused this is: the Israelites would pursue the gods of nations around them; the people of those gods would attack and take liberally from Israel (often exacting a tribute). Israel would cry out to Jehovah Elohim, Who would hear them, provide them a judge; this judge would deliver them from the heathen; Israel would be free, and yet, they would then willingly place themselves under bondage to the gods of the heathen that God had just delivered them from.

Now, you may not think this makes any sense; you might think, haven't they learned anything from history? However, people seem to rarely learn from history; and some will believe whatever history it is that they want to believe. One of the popular books (and much less popular movies) today is *The Da Vinci Code*. Although this book is clearly a work of fiction, it begins by saying, *the following things are facts* (or words to that effect), and then lists a huge number of historical inaccuracies—mostly about the Catholic church and the Holy Bible. Many of the readers just assumed that when a book of fiction says *the following things are facts*, that this means they really and truly are facts. For many people, the author of *The Da Vinci Code* was able to rewrite history. Despite the fact that they had access to the facts of history and the facts of the Bible; people did not turn to that, but were moved by this book of fiction.

Also during this time, Democrats have been making political fodder out of George Bush saying there are weapons of mass destruction in Iran, and that, there have been none found. However, it turns out that we have discovered and secured quite a few weapons of mass destruction simultaneous to the political statements from Democrats; however, it was a better policy to act as if the US had not found any, in order to make it possible to find more WMD's. The Democrats were able to get a huge number of people to believe that WMD's were a lie put forth by Bush, while, simultaneously, WMD's were being found. My point is, you can get people to believe almost anything their heart wants to believe. So, it does not matter that God raised up a judge to deliver Israel from the hands of their enemies because Israel pursued their gods; the next generation of Israelites pursue these same gods, and believe whatever it is that they want to about their history.



Dear reader, our hearts are evil. We will often do or say or think anything, in order to allow ourselves to do wrong. We will manufacture any excuse possible to justify our own behavior or our own beliefs. There are a huge number of homosexuals and supporters who believe that this is how God created them; that their homosexuality is strictly a matter of genetics, that their homosexuality cannot be changed, when the overwhelming evidence to the contrary (it is clear that genetics plays a part, but that there is no *gay gene* which absolutely determines sexual orientation—and this is *according to* studies made by those sympathetic to the gay movement). Furthermore, the cure psychology *cure* rate for homosexuals is higher than those who recover from alcoholism (which is also genetically influenced, but not genetically determined).

We have the radical feminists today who allege that women are exactly like men, but with different body parts; that that there is no difference apart from our physical differences. However, this can be clearly and scientifically shown to be false. But you see, it does not matter—these are not two groups of people who are earnestly seeking the truth; these are two groups of people who are looking to justify their own sinfulness; they are looking to justify their own personal philosophy. Truth is never a part of the picture; a true examination of the facts and scientific studies, and a proper interpretation of these studies—they are not interested in these things. They are interested in what supports their own sins; and the media, for the most part, looks to justify their sins as well.

Don't misunderstand me. I am not speaking from some great mountain top of perfect morality and purity of thought. I am a person as well; I have an old sin nature just like everyone else does. I do wrong and I choose to do wrong. However, the primary difference is, I don't try to justify my own sins. I don't haul out my area of weakness before you and say, "Well, this is just the way God made me, and since He made me this way, what I am doing is right and good." I am fallen, but like you are; just like any homosexual is; just like any feminist is. I need the saving sacrifice of Jesus Christ, just as every single man, woman and child needs His saving work. My life and my lame efforts are not good enough and they will never be good enough. I stumble again and again. What I am trying to do here is to help you to understand how generation after generation of Jews could sink lower and lower in their rejection of the very God Who redeemed them.

Judges 2:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâbad (עָבַד) [pronounced <i>gawb</i> -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5647 BDB #712

**Translation: ...to serve them...** Their fathers served the Baals (the gods of those around them—Judges 2:11), and every succeeding generation served these gods as well.

Judges 2:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Judges 2:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	Hithpael infinitive construct	Strong's #7812 BDB #1005
lâmed (ל) (pronounced P)	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...and to bow themselves down to them. The increase in corruption is then described by the phrase, literally rendered: *to go after gods other to serve them and to bow [themselves] down to them*. The verb *to bow* is in the Hithpael, which is the reflexive of the Piel (intensive) stem. It is from this reflexive that we add in the word *themselves*. Moses in his song, mentions this: "But Jershurun grew fat and kicked—you have grown fat, thick, and sleek. Then he forsook God Who made him and scorned the Rock of his salvation. They made Him jealous with strange gods, with abominations, they provoked Him to anger. The sacrificed to demons, not to God—to those whom they did not know who came in recently, whom your fathers did not dread. You neglected the Rock who begot you and you forgot the God Who gave you birth. And Jehovah saw and He spurned them, because of the provocation of His sons and daughters. Then he said, 'I will hide My face from them. I will see what their end will be. For they are a perverse generation, sons in whom is no faithfulness. They have made Me jealous with what is not God and they have provoked Me to anger with their idols.'" (Deut. 32:15–21a). Yet they tempted and rebelled against the Most High God and they did not keep His testimonies, but they turned back and acted treacherously like their fathers and turned aside like a treacherous bow. For they provoked Him with their high places and they aroused His jealousy with their graven images. When God heard, He was filled with wrath and He greatly abhorred Israel, so that He abandoned the dwelling place at Shiloh, then tent which He had pitched among men (Psalm 78:58–60; see also Jer. 44:2–14).

From generation to generation, Israel could not keep it together. In each generation, they Israelites would fail and there would be punishment; and God would deliver them, and the next generation would fail as well, sinking to even new depths of depravity.

## Judges 2:19f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לֹא־) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to cast lots, to cause to fall, to be brought down; to let drop; to cause to fail; to lay down a request [petition] [before anyone]</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #5307 BDB #656
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Judges 2:19f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma'ālîyl (מַעֲלִיִּל) [pronounced mah-gá-LEEL]	acts, deeds, practices	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4611 BDB #760
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	and, even, then; namely; when; since, that, so that; though	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1870 BDB #202
qâsheh (קָשֶׁה) [pronounced kaw-SHEH]	hard, severe, difficult, fierce, intense, vehement, stiff, harsh, stubborn	adjective/noun; with the definite article	Strong's #7186 BDB #904

**Translation:** [They would not cease](#) [lit, *did not cause to bring down*] [their practices and their stubborn ways](#). The next sentence begins with the negative and the Hiphil perfect of nâphal, which is translated variously as *they did not drop* (Owens); *they did not abandon* (NASB); *they ceased not* (Rotherham); *they have not fallen away from* (Young); *they refused to give up* (NIV). The Hiphil is the causative and I will stay with the more often used translations of *they did not cause to die a violent death*, *they did not cause to bring down*. When they *did not cause to die or to bring down* is the plural *acts, deeds, practices*. It is a nonjudgmental word which can stand for evil practices (1Sam. 25:3 Psalm 28:4 Isa. 3:8 Hos. 9:15) or for good deeds (Psalm 77:12 78:7). However, this word is used much more often in the former sense than in the latter.

The Bible has a lot to say about personal and national stubbornness. Psalm 78:5–8: [He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God, but keep his commandments; and that they should not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God.](#) Jer. 23:17: [They say continually to those who despise the word of the LORD, 'It shall be well with you'; and to everyone who stubbornly follows his own heart, they say, 'No disaster shall come upon you.'](#) Jer. 3:17: [At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart.](#)

Psalm 106:43–47: [Many times he delivered them, but they were rebellious in their purposes and were brought low through their iniquity. Nevertheless, he looked upon their distress, when he heard their cry. For their sake he remembered his covenant, and relented according to the abundance of his steadfast love. He caused them to be pitied by all those who held them captive. Save us, O LORD our God, and gather us from among the nations, that we may give thanks to your holy name and glory in your praise.](#) By the way, you may see this as an apropos place to study Psalm 106; however, Psalm 106 presents the early history and failures of Israel written from the perspective of an exile. It belongs after II Chronicles. The psalmist looks to God to deliver Israel as He has in the past. He acknowledges that recent generations of Israel have failed, just as Israel failed again and again in the past.

The idea behind this verse is quite simple: a judge would rise up; God would be with the judge; the people, in general, would temporarily repent and reform; then, once the judge died, they would return to their previous evil

practices, exceeding even the corruptness of their fathers. We will move into specific historical events in the next chapter.

Matthew Henry gives us a good overview of what we have just studied:

### Matthew Henry Summarizes Judges 2:17–19

1. Even while their judges were with them, and active in the work of reformation, there were those that would not hearken to their judges, but at that very time went a whoring after other gods, so mad were they upon their idols, and so obstinately bent to backslide. They had been espoused to God, but broke the marriage–covenant, and went a whoring after these gods. Idolatry is spiritual adultery, so vile, and base, and perfidious a thing is it, and so hardly are those reclaimed that are addicted to it.

2. Those that in the times of reformation began to amend yet turned quickly out of the way again, and became as bad as ever. The way they turned out of was that which their godly ancestors walked in, and set them out in; but they soon started from under the influence both of their fathers' good example and of their own good education. The wicked children of godly parents do so, and will therefore have a great deal to answer for. However, when the judge was dead, they looked upon the dam which checked the stream of their idolatry as removed, and then it flowed down again with so much the more fury, and the next age seemed to be rather the worse for the attempts that had been made towards reformation, Judges 2:19. They corrupted themselves more than their fathers, strove to outdo them in multiplying strange gods and inventing profane and impious rites of worship, as it were in contradiction to their reformers. They ceased not from, or, as the word is, they would not let fall, any of their own doings, grew not ashamed of those idolatrous services that were most odious nor weary of those that were most barbarous, would not so much as diminish one step of their hard and stubborn way. Thus those that have forsaken the good ways of God, which they have once known and professed, commonly grow most daring and desperate in sin, and have their hearts most hardened.

Taken from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:6–23.

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**And so burns a nostril of Y<sup>e</sup>howah in Israel and so He says, “Because that has transgressed the nation the this My covenant which I commanded their fathers and they did not listen in [and obey] My voice;...**

Judges  
2:20

**And so the anger of Y<sup>e</sup>howah burned against Israel; therefore, He said, “Because this nation has transgressed My covenant which I commanded their fathers; and [because] they did not listen to [and obey] My voice;...**

**Therefore, the anger of Jehovah burned against Israel; and He said, “Because this nation has transgressed the covenant which I delivered to their fathers, and because they did not listen to nor did they obey My voice;...**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And so burns a nostril of Y<sup>e</sup>howah in Israel and so He says, “Because that has transgressed the nation the this My covenant which I commanded their fathers and they did not listen in [and obey] My voice;...

##### Septuagint

And the anger of the LORD was hot against Israel; and He said, “Because that this people have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;...

#### Significant differences:

None.

**Thought-for-thought translations; paraphrases:**

CEV	The LORD was angry with Israel and said: The Israelites have broken the agreement I made with their ancestors. They won't obey me,...
<i>The Message</i>	And GOD's anger blazed against Israel. He said, "Because these people have thrown out my covenant that I commanded their parents and haven't listened to me,...
REB	So the LORD's anger was roused against Israel and he said, 'Because this nation has violated the covenant which I laid upon their forefathers, and has not obeyed me,...

**Mostly literal renderings (with some occasional paraphrasing):**

<i>God's Word™</i>	The LORD became angry with Israel. He said, "Because the people of this nation have rejected the promise I gave their ancestors and have not obeyed me,...
HCSB	The LORD's anger burned against Israel, and He declared, "Because this nation has violated My covenant that I made with their fathers and disobeyed Me,...

**Literal, almost word-for-word, renderings:**

LTHB	And the anger of Jehovah glowed against Israel. And He said, Because this nation has transgressed My covenant which I commanded their fathers, and has not listened to My voice,...
Young's Updated LT	And the anger of Jehovah burns against Israel, and He says, "Because that this nation have transgressed My covenant which I commanded their fathers, and have not hearkened to My voice,...

**What is the gist of this verse?** God's anger burns against Israel because they disobeyed His covenant and they have ignored His voice.

There are two essential transgressions here: the nation Israel has transgressed God's covenant given to their fathers; this means, this is a recorded document where God clearly states what He will do and what He expects. This would, of course, refer to the Mosaic Law.

The second transgression is, the people would not listen and obey God's voice. This would indicate God is speaking through a prophet or a judge to this people and that they are ignoring Him.

You know, it's funny how things progress. This is my 4<sup>th</sup> time through these verses in an exegetical verse by verse study, and I read a short sentence in Barnes, which I had read previously, but it did not really register (*This verse is connected with Judges 2:13. The intermediate verses refer to much later times; they have the appearance of being the reflections of the compiler interspersed with the original narrative. But Judges 2:20 catches up the thread only to let it fall immediately*)<sup>72</sup> which just affected my examination of this chapter, causing me to spend about 4 hours simply dealing with the organization of it. Then the light came on in my head, and I completely understood the way this author organized this chapter (which, quite frankly, had seemed rather random before). The end result was four charts: **An Alternative Outline to Judges 2; Barnes' Theory of the Organization of Judges 2; The Parenthetical Nature of vv. 13–19;** and **The Final Translation of Judges 2.** All of this came about by carefully reading a couple of sentences from Barnes that I did not catch before. Furthermore, doing this final translation made me realize that I need to go back and do this for every chapter which I have exegeted.

<sup>72</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Judges 2:20.

## Judges 2:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
chârâh (חָרָה) [pronounced khaw-RAWH]	<i>to burn, to kindle, to become angry, to evoke great emotion</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2734 BDB #354
ʿaph (אָפ) [pronounced ahf]	<i>nose, nostril, but is also translated face, brow, anger</i>	masculine singular construct	Strong's #639 BDB #60
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
Yis <sup>e</sup> râʿêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** *And so the anger of Y<sup>e</sup>howah burned against Israel;...* I hope that you notice there is a lot of repetition in this chapter; this phrase is a repeat of v. 14a. In v. 14a, God tells Israel that His anger burns against them, and what He would do. Here, God's anger burns against Israel and we are told *why* it does.

Barnes also points out the following: *It does not appear how this message was given to Israel, whether by Angel, or prophet, or Urim, nor indeed is it certain whether any message was given. The words may be understood as merely explaining what passed through the divine mind, and expressing the thoughts which regulated the divine proceeding.*<sup>73</sup> In vv. 1–5, we apparently have a message delivered to Israel from the Angel of Jehovah; however, this historical perspective, giving God's viewpoint, is simply an accurate observation of the author-editor, and the message herein is essentially to those who read this passage (or have it taught to them).

I should add, that, with v. 20, the author weaves the specific historical narrative (vv. 6–12) and the general historical narrative (vv. 13–19) back together, and the final 4 verses of this chapter could be seen as a proper conclusion to either narrative. This will be discussed further and made much more clear below when we examine **The Structure of Judges 2: the Parenthetical Nature of Vv. 13–19.**

## Judges 2:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253

<sup>73</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Judges 2:20.

## Judges 2:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
yaʿan (עַן) [pronounced yah-GAHN]	<i>on account of; because</i>	preposition	Strong's #3282 BDB #774
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾābar (עָבַר) [pronounced gaw <sup>b</sup> -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over, to cross, to cross over</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #5674 BDB #716
gōwy (גּוֹי) [pronounced GOH-ee]	<i>people, nation</i>	masculine singular noun with the definite article	Strong's #1471 BDB #156
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
ʾēth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b <sup>e</sup> rīyth (בְּרִית) [pronounced b <sup>e</sup> reeth]	<i>pact, alliance, treaty, alliance, covenant</i>	feminine singular noun; with the 1 <sup>st</sup> person singular suffix	Strong's #1285 BDB #136

**Translation:** ...therefore, He said, “Because this nation has transgressed My covenant... We do not know the means of the transmission of this passage. There is too much information here to be obtained through Urim and Thummim, but we don’t know if God spoke audibly, through a prophet, or to the writer of Scripture as he wrote. In fact, we do not even know when God is speaking or to whom He is speaking. My thinking is, this passage is given as a matter of conveying to us what God’s thoughts would appear to be to us. That is, the writer of Scripture, centuries later explains to us the thinking of God through a quotation, which is, in of itself, inspired, as it was recorded by a writer of Scripture. It is my opinion that Samuel possibly wrote the final draft of this book, collecting material from either a continuous history or from a variety of documents. Throughout, Samuel would insert explanations and clarifications. What I am saying is, Samuel (or whomever the human author is), even hundreds of years later, is recording these thoughts of God.

An alternative view is, this summarizes what God has said on several occasions to several different generations of Israelites through a prophet, priest or judge. This verse clues us in to God’s thinking, but does not really give us a specific time when the people are aware that these are God’s thoughts.

By the way, so far, there is no pressing reason why we must assume that God is speaking in some way to this generation (which is a generalized statement, as we are being presented here with a pattern). God does not have to present divine truth or the gospel to those who are just going to reject it anyway. They had the Law; there is no reason that these people need anything else.

Whom God is speaking of is the masculine singular noun gōwy (גּוֹי) [pronounced GOH-ee], which you recognize as *goy*. This word means *people, nation*; in the plural it is used predominantly (if not exclusively) for Gentile nations (Gen. 10:5 Lev. 20:38 Deut. 28:65). In the singular, this often stands for the nation Israel (Gen. 12:2 17:20

Num. 14:12 Joshua 4:1). We might even draw the inference that, when God uses this term for Israel, that He is speaking in an unpleasant way about Israel.

The covenant which God is speaking of is His Word, His Law. Ex. 24:3–8: *Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, "All the words that the LORD has spoken we will do." And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient." And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words."* One of God's strongest commandments to Israel was for them to avoid intermarriage with the Goim (which is what He calls the Jews here—goy); so that they would not go after the gods of the Goim. Ex. 23:32–33: *"You will make no covenant with them and their gods. They will not dwell in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you."*

Simply speaking, the Jews have transgressed God's written word; His covenant with them.

<b>Judges 2:20c</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i> ]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i>	1 <sup>st</sup> person singular, Piel perfect	Strong's #6680 BDB #845
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâb (אָב) [pronounced <i>aw<sup>b</sup>V</i> ]	<i>father</i> , both as the head of a household, clan or tribe	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** *...which I commanded their fathers;... God had made it clear to them what was acceptable and what was not. And Jehovah said to Moses, "Observe, you are about to lie down with your fathers, and this people will rise up and fornicate with strange gods of the land, into the midst of which they are going, and they will forsake Me and they will break My covenant which I have made with them. Then My anger will burn against them in that day, and I will forsake them and I will hide My face from them, and they will be consumed and many evils and troubles will come upon them, so that they will say in that day, 'Is it not because our God is not among us that these evils have come upon us?' But I will certainly hide My face in that day because of all the evil which they will do, for they will turn to other gods." (Deut. 31:16–18). "When you transgress the covenant of Jehovah your God, which He commanded you, and go and serve other gods, and bow down to them, then the anger of Jehovah will burn against you and you will perish quickly from off the good land which He has given you." (Joshua 23:16).*

I have also already quoted several verses previously that deal with God forbidding their idolatry. There was to be no religious tolerance practiced in Israel, by order of God. We later screwed this up by not differentiating between Israel and the Church; and we (believers and those posing as believers) practiced religious intolerance and religious persecution during the Church Age. Israel was a unique nation and there has been no nation like Israel before or



since. Israel was a theocracy. God ruled directly over Israel. God made the laws and these laws forbid idolatry and those who practiced idolatry in Israel could be punished and even put to death (idolatry in those days often involved murder and fornication). However, these are not laws which pertain to any other nation. We cannot, in this nation, persecute Hindus or Buddhists, despite the fact that they are idolaters and wrong in their beliefs. There are similarities between Israel and the United States (and between Israel and Britain of the 19<sup>th</sup> century), similarities which Bob Thieme discusses in his doctrine of a Client Nation to God; however, these similarities do not allow us to persecute those who believe differently than we do.

**Application:** Even though the United States is being used by God in a wonderful way, this does not allow us to persecute or to prosecute idolaters within the states (or without). Even when radical elements of Islam threaten us, we still must be careful to prosecute those who participate in illegal acts or conspire to do these illegal acts, as opposed to going after all Muslims (or, even after Muslims who do not like the United States).

Samuel, when speaking to the nation Israel prior to the finalizing of Saul as king, said the following to the people of Israel: “*But they* [referring back to these Israelites under the judges] *forgot Yehowah their God so that He sold them into the hand of Sisera, the commander of the army of Hazor; and into the hand of the Philistines; and into the hand of the king of Moab. Therefore, they engaged in war with them. So they cried out to Yehowah and said, ‘We have sinned because we have forsaken Yehowah and have served the Baalim and the Ashtaroth. Therefore, deliver us from the hand of our enemies and we will serve You.’* So Y<sup>e</sup>howah send Jerubbaal and Bedan and Jephthah and Samuel and He delivered you out of the hand of your enemies from every side and now you dwell in safety.” (1Sam. 10:9–11). This cycle of events is given in great detail in the chapter which we are studying and summarized throughout the Old Testament.

Judges 2:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל or אֵלֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַע) [pronounced <i>shaw-MAHĠ</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8085 BDB #1033
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6963 BDB #876

**Translation:** ...and [because] they did not listen to [and obey] My voice;... This final phrase means that God spoke to various generations of Israelites directly—through an intermediary (a prophet, priest or judge). Quite obviously, this could refer to God's Word as it is taught; however, I would lean more toward this referring to new or re-emphasized revelation (that is, revelation which takes into consideration their current status; but which upholds the Law and divine principles). Essentially, we are speaking of the prophet, priest or judge who speaks to Israel, warning them of their idolatry, and imploring them to return to Jehovah Elohim.

Please allow me this tangent: God speaks to us in the very same way today. We have His Word, the inspired Scriptures; but we also have believers with communication gifts which speak to us from the Bible; principally the pastor-teacher.

Now might be a good time to get the gist of the overall structure of this passage, as we have actually been given a parenthetical overview, but are now back to dealing with this specific generation who did not know God.

## The Structure of Judges 2: the Parenthetical Nature of vv. 13–19

### How Israel Went Bad

And Joshua ben Nun, a servant of Y<sup>e</sup>howah, died; [at] the age of [lit., *a son of*] one hundred and ten years, died. They buried him within the border of his inheritance, in Timnath-heres (in the hill country of Ephraim) north of the mountain of Gaash. Moreover, all that generation were gathered to their fathers and then another generation arose after them who did not know Y<sup>e</sup>howah or the work which He had done for Israel. (vv. 8–10)

And so the sons of Israel did evil in the sight of Y<sup>e</sup>howah when they served the Baals. And so they forsook Y<sup>e</sup>howah, the God of their fathers, the One who brought them out from the land of Egypt and they went after other gods. On account of the gods of the peoples who [were] around them, they bowed down to them and they provoked Y<sup>e</sup>howah. (vv. 11–12)

### A Parenthetical Summary of the Period of the Judges

So they forsook Y<sup>e</sup>howah and they served Baal and Ashtaroth. Therefore, the anger of Y<sup>e</sup>howah was kindled against Israel, and He gave them into the hand of pillagers and they pillaged them. He sold them into the hand of their enemies from round about and they were no longer able to stand before the faces of their enemies. In all of where they went out, the hand of Y<sup>e</sup>howah was against them for evil, just as Y<sup>e</sup>howah had promised and just as Y<sup>e</sup>howah had sworn to them. Therefore, He showed extreme hostility to them. (vv. 13–15)

Y<sup>e</sup>howah raised up judges and they delivered them from the hand of their looters. Furthermore, they did not listen to [or obey] their judges, but [instead] they committed adultery with other gods and bowed down to them. They soon turned aside from the way which their fathers had walked—to listen to [and obey] the commandments of Y<sup>e</sup>howah—they [this new generation] did not do so. And when Y<sup>e</sup>howah raised up judges for them then Y<sup>e</sup>howah was with the judge and He delivered them from the power [lit., *hand*] of their enemies all the days of the judge, because Y<sup>e</sup>howah changed [His] mind because of their groaning because of those who afflicted them and those who crowded them. (vv. 16–18)

And it was when a judge died, that they turned back and became [even] more corrupt than their fathers—to go after other gods, to serve them and to bow themselves down to them. They would not cease [lit., *did not cause to bring down*] their practices and their stubborn ways. (v. 19)

### The Discipline which God Promises Israel Because They Went Bad

And so the anger of Y<sup>e</sup>howah burned against Israel; therefore, He said, “Because this nation has transgressed My covenant which I commanded their fathers; and [because] they did not listen to [and obey] My voice; I will not continue to expel anyone from them—from the nations which Joshua left when he died—to test Israel by them, whether they keep the way of Y<sup>e</sup>howah, to walk in them, as their fathers kept [them], or not.” And Y<sup>e</sup>howah caused to rest those nations that he did not dispossess quickly nor give into the hand of Joshua. (vv. 20–23)

Do you notice, if you leave the parenthetical portion out, you can go directly from v. 12 to v. 20, as vv. 13–19 give us a general history of the time period of the judges, whereas vv. 6–12 is a specific history of the generation of negative volition which follows Joshua and the Generation of Promise. Vv. 20–23 actually forms a proper ending to either narrative—it is the author-editor of this book who carefully weaves these two narratives together with these final verses.

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This is another one of those passages where the verses should not have been split up. Vv. 20–22 make up one English sentence and should have been presented as one verse. It is the return of Israel to idolatry at the death of each and every judge has caused God’s anger to burn against them. His judgment against Israel in general will follow:

...furthermore, I will not continue to [cause to] dispossess a man from their faces from the nations which left Joshua and he died,...

Judges  
2:21

...I will not continue to expel anyone from them—from the nations which Joshua left when he died—...

...I will no longer drive out even a single man from their presence from the nations which Joshua left when he died...

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	Furthermore, I will not continue to [cause to] dispossess a man from their faces from the nations which left Joshua and he died.
Septuagint	I also will not henceforth drive out any from before them of the nations which Joshua left when he died...

Significant differences: No substantive differences.

#### Thought-for-thought translations; paraphrases:

CEV	...so I'll stop helping them defeat their enemies. Israel still had a lot of enemies when Joshua died,...
<i>The Message</i>	I'm not driving out one more person from the nations that Joshua left behind when he died.
NLT	...I will no longer drive out the nations that Joshua left unconquered when he died.
REB	...I for my part shall not drive out before them one individual of all the nations which Joshua left at his death.

#### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word™</i>	I will no longer force out the nations Joshua left behind when he died.
HCSB	I will no longer drive out before them any of the nations Joshua left when he died.

#### Literal, almost word-for-word, renderings:

ESV	I will no longer drive out before them any of the nations that Joshua left when he died,...
MKJV	I also from now on will not expel any from before them of the nations that Joshua left when he died;...
Young's Updated LT	...I also continue not to dispossess any from before them of the nations which Joshua has left when he dies,...

**What is the gist of this verse?** We continue God’s thoughts from v. 20: “Because Israel has transgressed My covenant, which I commanded their fathers, I will no longer remove the indigenous people from the Land of Promise...” This thought is continued into the next verse.

## Judges 2:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
ʾānîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
lôʾ (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַח) [pronounced <i>yaw-SAHPH</i> ]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #3254 BDB #414
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârash (יָרַשׁ) [pronounced <i>yaw-RASH</i> ]	<i>to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy</i>	Hiphil infinitive construct	Strong's #3423 BDB #439
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

Together, mipânîym and a suffix mean *from before their face, out from before their face, from them, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that*.

**Translation:** ...I will not continue to expel anyone from them—... What God will not dispossess is a man or anyone. God is saying that he will not expel any person from *them*—meaning, *the people of Israel*.

You will note that God is not speaking to Israel directly here (the passage reads *from them*, not *from you*). Somehow this is communicated to the writer of Scripture and was probably a pronouncement from heaven while court was in session (as in the first two chapters of Job). This is a pronouncement from heaven, but not necessarily ever delivered to Israel, except through the author of this book.

Clarke: *As a people, they never had personal courage, discipline, or hardihood, sufficient to stand before their enemies: the advantages they gained were by the peculiar interference of God. This they had while obedient; when they ceased to obey, his strong arm was no longer stretched out in their behalf; therefore their enemies continued to possess the land which God purposed to give them as their inheritance for ever.*<sup>74</sup> Let me add that, we are dealing with an different generation of Israel (well, several different generations, actually). Those who took the land with Joshua have died off; these are their children and their children’s children who are being spoken of.

Matthew Henry: *Their punishment was that the Canaanites were spared, and so they were beaten with their own rod.*<sup>75</sup> That is, the Israelites chased after the gods of the Canaanites; so God left the Canaanites in the land in order to punish them. Henry continues: *Thus men cherish and indulge their own corrupt appetites and passions, and, instead of mortifying them, make provision for them, and therefore God justly leaves them to themselves under the power of their sins, which will be their ruin.*<sup>76</sup> In fact, as we have observed in my generation, not only do men cherish and indulge their own corrupt appetites, but they celebrate their own corruption as well.

<b>Judges 2:21b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong’s Numbers</b>
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong’s #4480 BDB #577
gôwyîm (גּוֹיִם) [pronounced <i>goh-YEEM</i> ]	<i>Gentiles, [Gentile] nation, people, peoples, nations</i>	masculine plural noun with the definite article	Strong’s #1471 BDB #156
’ăšher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong’s #834 BDB #81
’âzab (אָזַב) [pronounced <i>gaw-ZA<sup>BV</sup></i> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong’s #5800 BDB #736
Y <sup>e</sup> hōwshûa’ (יְהוֹשֻׁעַ) [pronounced <i>y<sup>h</sup>oh-SHOO-ahg</i> ]	<i>whose salvation is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua or Yeshuah</i>	masculine proper noun	Strong’s #3091 BDB #221

**Translation:** ...from the nations which Joshua left... When Joshua led the Generation of Promise into the land, they conquered a number of cities (given back in Joshua 4–11 and summed up in Joshua 12), but not all of the cities of the Land of Promise (compare to Joshua 13–19 when the cities of Israel are then distributed to the tribes). The idea was, each tribe was to go through their own territory and remove the people who remained. However, Israel decided on peaceful coexistence instead, for the most part, and even fell into idolatry. Therefore, God is not going to dispossess anyone from the nations which remained in Israel which Joshua allowed to remain. Now, apparently, there are some exceptions—those whom Judah drove out at the beginning of this book—but, for the most part, those who were in the land that Joshua did not attack, remained in the land.

<sup>74</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Judges 2:21.

<sup>75</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Judges 2:6–23.

<sup>76</sup> Ibid.

## Judges 2:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559

**Translation:** *...when he died—...* This is likely the temporal use of the wâw conjunction and can be rendered *when* (see Young, Rotherham and the NASB). The addition of this phrase is not to inform us that Joshua has died (which is mentioned twice so far in this book), but to set a time frame after which God stopped expelling Gentiles from the Land of Promise.

That there were more nations to dispossess, more cities to take and more land to take has been testified to in several previous passages. "Observe, I have appointed to you these nations which remain as an inheritance for your tribes, with all the nations which I have cut off, from the Jordan, even to the Great Sea toward the setting of the sun...know with certainty that Jehovah your God will not continue to drive these nations out from before you, but that they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which Jehovah your god has given you." (Joshua 23:4, 13). There was most of a chapter which dealt with the land which still remained to be conquered (Joshua 13:2–13; see also Judges 3:1–4).

This verse is further evidence that the successful exploits of the tribe of Judah occurred while Joshua was still alive. A similar argument can be made that the other tribes did not begin to drive out the enemies left in the land until after the death of Joshua (these would be, for the most part, unsuccessful campaigns). I would not hold to either of these positions dogmatically, as this can be a general statement which indicates that, there would be little or no success in Israel's driving out of the tribes of degenerate Gentiles. This gives God's policy in Israel after Israel fell into idolatry.

**...to test in them Israel, [is] keeping they a way of Y<sup>e</sup>howah to walk in them as which did their fathers, though not."**

Judges  
2:22

**...to test Israel by them, whether they keep the way of Y<sup>e</sup>howah, to walk in them, as their fathers kept [them], or not."**

**...so that I may test Israel by these peoples, to determine whether or not Israel would keep the ways of Jehovah, to walk in His commandments, as their fathers did."**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

...to test in them Israel, [is] keeping they a way of Y<sup>e</sup>howah to walk in them as which did their fathers, though not."

##### Septuagint

That through them I may prove Israel, whether they will keep the way of the LORD to walk in them, as their fathers did keep *it*, or not.

#### Significant differences:

The first verb is a bit of a confusion. I cannot find the Greek morphology. The online Bible lists it as a AAR verb (Aorist active ??). An online morphological analysis yields the aorist active infinitive (along with 3 other possibilities).<sup>77</sup> None give us a 1<sup>st</sup>

<sup>77</sup> This may be checked online here: <http://www.perseus.tufts.edu/cgi-bin/morphindex?searchText=&lang=greek> (The Greek word is περιρσαι).

person singular, as we find in Brenton’s English translation (as well as the English translation of several modern Bibles). Interestingly enough, the English translation for the Latin and Syriac are as 1<sup>st</sup> person singular, present tenses.

**Thought-for-thought translations; paraphrases:**

CEV ...and I'm going to let those enemies stay. I'll use them to test Israel, because then I can find out if Israel will worship and obey me as their ancestors did.  
 The Message I'll use them to test Israel and see whether they stay on GOD's road and walk down it as their parents did."

**Mostly literal renderings (with some occasional paraphrasing):**

God’s Word™ I will test the people of Israel with these nations to see whether or not they will carefully follow the LORD'S ways as their ancestors did."  
 HCSB I did this to test Israel and to see whether they would keep the LORD's way by walking in it, as their fathers had."

**Literal, almost word-for-word, renderings:**

The Emphasized Bible ...that I may, by them, put Israel to the proof,—whether they are going to be observant of the way of Yahweh, to walk therein as their fathers observed it or not.  
 ESV ...in order to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not."  
 NASB "...in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers did, or not."  
 WEB ...that by them I may prove Israel, whether they will keep the way of Yahweh to walk therein, as their fathers did keep it, or not.  
 Young’s Updated LT ...in order to try Israel by them, whether they are keeping the way of Jehovah, to go in it, as their fathers kept it or not."

**What is the gist of this verse?** God is testing Israel by the people whom He left in the land, to see if His people will follow in His way or not, as did their fathers.

Judges 2:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) (pronounced <sup>l</sup> )	to, for, towards, in regards to	directional/relational preposition	No Strong’s # BDB #510
nâçâh (נִסֶּה) [pronounced naw-SAWH]	to test, to try, to attempt, to try to do a thing; to practice doing a thing	Piel infinitive construct	Strong’s #5254 BDB #650
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning	primarily a preposition of proximity; however, it has a multitude of functions; with the 3 <sup>rd</sup> person masculine plural suffix	No Strong’s # BDB #88

## Judges 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation: ...to test Israel by them,...** This verse begins with the preposition *to* and the Piel infinitive construct of *to test, to try*. These three great translations begin with a *that* or an *in order that*, because a lamed plus an infinitive often is used to state a purpose. God is going to test Israel by using the indigenous nations (this is the antecedent for the pronoun *them*). Why God tested Israel and why He tests us will be discussed before we close out this verse.

Clarke: *There appeared to be no other way to induce this people to acknowledge the true God, but by permitting them to fall into straits from which they could not be delivered but by his especial providence. These words are spoken after the manner of men; and the metaphor is taken from the case of a master or father, who distrusts the fidelity or obedience of his servant or son, and places him in such circumstances that, by his good or evil conduct, he may justify his suspicions, or give him proofs of his fidelity.*<sup>78</sup>

## Judges 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>keepers, guards, watchers, spies; the ones watching [guarding]; preservers</i>	masculine plural, Qal active participle	Strong's #8104 BDB #1036
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; themselves; these [with the definite article]</i>	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202

<sup>78</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Judges 2:22.



## Judges 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yohh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...whether they keep the way of Y<sup>e</sup>howah,... Based upon some other translations, I am rendering the interrogative particle here as *whether*, in keeping with the final two particles in this verse. God is keeping these heathen in the land to determine whether or not the Israelites in the land will keep the way of Jehovah.

## Judges 2:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak <sup>e</sup> (הֵלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #none BDB #88

**Translation:** ...to walk in them,... After *Israel*, we have the interrogative particle and the Qal active participle of *shâmar* (שָׁמַר) [pronounced *shaw-MAR*] and it means *keep, guard, watch, preserve*. This is followed by the 3<sup>rd</sup> person masculine plural personal pronoun, which indicates that we are not dealing with some steak and potatoes man here, but with someone who has some sophistication in his language skills. It sounds awkward to us, as we do organize the English language as the Hebrews organize theirs. This is followed by the sign of a direct object, making the Qal participle more of a main verb, with the personal pronoun as its subject. The direct object is followed by, literally, *a way of Y<sup>e</sup>howah to walk in them*. This gives us, literally: "...to test in them Israel, if keeping they a way of Y<sup>e</sup>howah to walk in them..."

*In them* refers to the commandments of God. This is followed by *as kept their fathers*. Now you may wonder, looking at Rotherham's rendering above why it says *herein*, as he is known as *the literal guy*. However, in the Septuagint the Vulgate and the Syriac version, it reads *in it*, referring, obviously, to *in the way*.<sup>79</sup>

## Judges 2:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453

<sup>79</sup> This also belongs to a special class of variant readings to which Dr. Ginsburg attaches a great deal of significance. Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; pp. 31, 263.

## Judges 2:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8104 BDB #1036
ʾâb (אָב) [pronounced aw <sup>h</sup> V]	<i>father, both as the head of a household, clan or tribe</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation: ...as their fathers kept [them],...** You may recall that there are two generations of Israel who walked out of Egypt; Gen X was taken out by God in the desert; and the generation of promise entered into the land and took it from the heathen who occupied it. These are the fathers to whom God refers.

## Judges 2:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lôʾ (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Together, ʾîm lôʾ (אִם לֹא) [pronounced eem low] act as an emphatic affirmative and they mean *if not, surely, unless*.

The negative particle can change the hypothetical particles into an emphatic affirmative. However, here, at the end of the sentence, it means something else. Young, Rotherham, the KJV and the NASB all render this *or not*; the NIV ignores it altogether. This is because when we have two thoughts, the first being introduced by the disjunctive particle ha (הַ) [pronounced hah] and the second by the hypothetical particle ʾîm (אִם) [pronounced eem]. This is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. Here, the negative is offered at the end.

I think that here, the interrogative, followed later by these two particles, should be rendered *whether...or not*.

**Translation: ...or not.** Then we have the hypothetical particle followed by the negative particle, which is discussed above in the Hebrew exegesis. Essentially, this presents two alternatives, two different paths which Israel can take: *to keep the way of Jehovah and to walk in His commandments, or to disobey Him and to not walk in His commandments* (the final negative phrase summed up with two particles). This is simply Hebrew shorthand.

This is also difficult to follow, as we have one sentence broken down between 3 verses; therefore, let's look at this as one contiguous thought: **And so the anger of Y<sup>h</sup>owah burned against Israel; therefore, He said, "Because this**

nation has transgressed My covenant which I commanded their fathers; and [because] they did not listen to [and obey] My voice; I will not continue to expel anyone from them—from the nations which Joshua left when he died—to test Israel by them, whether they keep the way of Y<sup>e</sup>howah, to walk in them, as their fathers kept [them], or not.” (vv. 20–22).

**Application:** The syntax of this verse is quite hairy, but the general understanding is not. God has several ways of reaching us. He can reach us the easy way or the hard. We can get it from His Word or we can get it from discipline. Some of us, when we hear the commandments of God, we listen and obey. Others of us don't quite believe it, and God has to keep our enemies close enough to us to swat us now and again to let us know that we are out of line. If Israel had gone ahead and removed the peoples of the land, as God required of them, then there would be no testing here.

That Israel is tested is testified to in Deut. 8:2, 16 13:3 Judges 3:4, to name just a few passages. A reasonable question would be, *If God knows what is in our hearts, so why does He test us?* God's testing of us has nothing to do with proving anything to Him. He can read our minds, He knows our thoughts and He knows our intentions. He has no trouble grasping our entire immaterial being. However, angels and demons cannot read out minds, although they are very intelligent and can read our faces. The people around us cannot know what we are thinking or what is in our heart either, although that is less of a consideration. When human history has been completed, there will be no question in any person's mind as to the justice of God's decision to throw all fallen angels and all unbelievers into the Lake of Fire. With the pain and heartache and damage that Satan and his demon force have wrought over the past millenniums, it will be marvelous to see them burn forever in the Lake of Fire. We will have a full and complete appreciate concerning what our Lord did for us on the cross. It will be clear that all believers should have spent their eternity in hell and that God saved us, demonstrating tremendous love and grace, without compromising His justice. All of this is illustrated in the annals of time, in every incident and in every decision that we have made. Just as we have learned a great deal by studying the book of Joshua and the book of Judges, thus far, so will all human history demonstrate God's goodness, justice, love and grace.

One of the things almost completely ignored by theologians but emphasized in Scripture: we are observed constantly by angels and demons. After all, who actually observed the testing of Abraham when he offered up his son, Isaac? At first, only angels observed God's wisdom here, although it now stands written for all time and all generations. *"I tell you in the same way there will be joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance."* (Luke 15:7). *Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us* (Heb. 12:1).

It might be helpful to sum this all up. Since God can see into our hearts, and He knows what we are thinking and what we are capable of, *why does He test us?*

### Why God Tests Us

1. The Angelic Conflict is being played out here on earth. Fallen and elect angels, although they are brilliant, cannot always read out minds (because they are brilliant, they can, at time, figure out what we are thinking). When we fall into a test by God and make a choice, then our thinking is made clear to them. The book of Job is a tremendous illustration of this. And, again: *Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us* (Heb. 12:1).
2. It is important for those around us to occasionally see us under pressure. They need to be able to recognize that we face the same trials and tribulations that they do; and, hopefully, we show ourselves as sons of God when facing these difficulties.
3. There is also personal growth or personal edification. As we trust God more, as we follow His Word more closely, we are encouraged by the results to commit even more to Him. It is just like going to the gym and doing specific reps with free weights—these reps increase our strength and endurance (or, in my case, barely maintain my strength and endurance); and believing God's Word and acting upon our faith increases our faith. James 1:2–4: *Count it all joy, my brothers, when you meet trials of various kinds, for you know*

## Why God Tests Us

- that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.
4. We will also be rewarded for what we do on this earth. Our faith and our works and our response to testing is rewardable in heaven. James 1:12: **Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.**
  5. Finally, always bear in mind: **In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith--more precious than gold that perishes though it is tested by fire--may be found to result in praise and glory and honor at the revelation of Jesus Christ (1Peter 1:6–7). Also: Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed (1Peter 4:12–13).**

In my opinion, it is much more helpful to see all of this written out, point by point.

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**And so caused to rest Y<sup>e</sup>howah the nations the those to not dispossess them quickly and He had not given them into a hand of Joshua.**

Judges  
2:23

**And Y<sup>e</sup>howah caused to rest those nations that he did not dispossess quickly nor give into the hand of Joshua.**

**So Jehovah allowed to remain those nations which He had not immediately dispossessed nor given into the hand of Joshua.**

Again, a fairly simple thought, but we need to wade through the Hebrew in order to understand what is here:

### Ancient texts:

Masoretic Text	And so caused to rest Y <sup>e</sup> howah the nations the those to not dispossess them quickly and He had not given them into a hand of Joshua.
Septuagint	Therefore the LORD left [or, <i>allowed</i> ] those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Significant differences: The first verb is rather difficult; there may have been a transmission error, or an additional meaning which is closer to the LXX than BDB records.

### Thought-for-thought translations; paraphrases:

CEV	That's why the LORD had not let Joshua get rid of all those enemy nations right away.
<i>The Message</i>	That's why GOD let those nations remain. He didn't drive them out or let Joshua get rid of them.
NLT	That is why the LORD did not quickly drive the nations out or allow Joshua to conquer them all.

### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> <sup>™</sup>	So the LORD let these nations stay. He had not handed them over to Joshua or forced them out quickly.
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HCSB The LORD left these nations and did not drive them out immediately. He did not hand them over to Joshua.

**Literal, almost word-for-word, renderings:**

*The Emphasized Bible* Thus then Yahweh left these nations, not dispossessing them speedily,—neither had he delivered them into the hand of Joshua.

ESV So the LORD left those nations, not driving them out quickly, and he did not give them into the hand of Joshua.

NASB So the LORD allowed those nations to remain, not driving them out quickly; and He did not give them into the hand of Joshua.

Young's Updated LT And Jehovah leaves these nations, so as not to dispossess them hastily, and He did not give them into the hand of Joshua.

**What is the gist of this verse?** The editor-author concludes that *this* (what has been recorded in the previous several verses) is why Jehovah God did not remove all of the indigenous population from Israel.

### Judges 2:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
nûwach (נִוַּח) [pronounced <i>NOO-ahkh</i> ]	<i>to deposit, to set down, to cause to rest</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5117 (and #3240) BDB #628
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gôwyîm (גוֹיִם) [pronounced <i>goh-YEEM</i> ]	<i>Gentiles, [Gentile] nation, people, peoples, nations</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156
ʿêlleh (אֵלֶּה) [pronounced <i>ĀLE-leh</i> ]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

**Translation:** *And Y<sup>e</sup>howah caused to rest those nations...* This verse begins with the wâw consecutive and Hiphil imperfect of *to deposit, to set down, to cause to rest*. This is not the word used for God *resting* after his 6 days of restoration, but it is first used for the ark coming to rest on Mount Ararat (Gen. 8:4). It is often used of God causing men and nations to be at rest (at peace, essentially) (Ex. 33:14 Joshua 22:4 23:1 2Sam. 7:1 Lam. 5:5). So God allowed these heathen nations to live at peace with Israel (except when they felt like attacking Israel).

## Judges 2:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ʔ)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bil'êy (לֹא) pronounced [bīʔ-TEE]	<i>not</i>	Adverb/particle of negation	Strong's #1115 BDB #116
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>to give the possession of anything to anyone; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy</i>	Hiphil infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3423 BDB #439
mahêr (מָהֵר) [pronounced mah-HAIR]	<i>quickly, hastily, speedily, soon</i>	adverb (this is also used as a feminine noun); apparently, this is a Piel infinitive absolute	Strong's #4118 BDB #555

**Translation:** ...that He did not dispossess quickly... After *dispossess*, we have the adverb *quickly, hastily*. God eventually gave much of the Land of Promise to Israel; however, He did not do this quickly, leaving many heathen in the land during the time of the Judges to test Israel. Kings Saul and David removed many of the antagonistic groups of people from Israel.

Keil and Delitzsch write: *The threat [not to quickly remove the indigenous heathen from the land] is limited by the word "quickly," as to signify that the Lord would not exterminate any more of these nations so long as Israel persisted in its idolatry. But as soon as and whenever Israel returned to the Lord its God in true repentance, to keep His covenant, the Lord would recall His threat, and let the promised extermination of the Canaanites go forward again. Had Israel not forsaken the Lord its God so soon after Joshua's death, the Lord would have exterminated the Canaanites who were left in the land much sooner than He did, or have carried out their gradual extermination in a much shorter time than was actually the case, in consequence of the continual idolatry of the people.*<sup>80</sup>

Clarke writes some important commentary for this portion of v. 23:

### Clarke Explains Why God did not Quickly Remove the Idolaters from the Land

Had God expelled all the ancient inhabitants at once, we plainly see, from the subsequent conduct of the people, that they would soon have abandoned his worship, and in their prosperity forgotten their deliverer. He drove out at first as many as were necessary in order to afford the people, as they were then, a sufficiency of room to settle in; as the tribes increased in population, they were to extend themselves to the uttermost of their assigned borders, and expel all the remaining inhabitants. On these accounts God did not expel the aboriginal inhabitants hastily or at once; and thus gave the Israelites time to increase; and by continuing the ancient inhabitants, prevented the land from running into waste, and the wild beasts from multiplying; both of which must have infallibly taken place had God driven out all the old inhabitants at once, before the Israelites were sufficiently numerous to occupy the whole of the land.

These observations are important, as they contain the reason why God did not expel the Canaanites. God gave the Israelites a grant of the whole land, and promised to drive out their enemies from before them if they

<sup>80</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Judges 2:23.

## Clarke Explains *Why* God did not Quickly Remove the Idolaters from the Land

continued faithful. While they continued faithful, God did continue to fulfill his promise; their borders were enlarged, and their enemies fled before them. When they rebelled against the Lord, he abandoned them, and their enemies prevailed against them. Of this, their frequent lapses and miscarriages, with God's repeated interpositions in their behalf, are ample evidence. One or two solitary instances might not be considered as sufficient proof; but by these numerous instances the fact is established. Each rebellion against God produced a consequent disaster in their affairs; each true humiliation was invariably followed by an especial Divine interposition in their behalf. These afforded continual proof of God's being, providence, and grace. The whole economy is wondrous; and its effects, impressive and convincing. The people were not hastily put in possession of the promised land, because of their infidelity. Can the infidels controvert this statement? If not then their argument against Divine revelation, from "the failure of positive promises and oaths," falls to the ground. They have not only in this, but in all other respects, lost all their props.

Israel, having to deal generation after generation with the heathen of the land, were required to appeal to God again and again after going astray. So, even though Israel continually failed and failed again; this forced them to appeal to God again and again.

One of the things that we should realize in studying this book of Judges is that God is faithful, even when we are not. God is forgiving, even if we fail and fail and fail again.

Taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, Judges 2:23.

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### Judges 2:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (א'ל or לא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נתן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal perfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5414 BDB #678
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yâd (יד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Y <sup>e</sup> hōwshûa' (יהושוע) [pronounced <i>y<sup>eh</sup>oh-SHOO-ahg</i> ]	<i>whose salvation is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221

**Translation:** ...nor give into the hand of Joshua. We are simply told that there were Gentile nations (or peoples) within the Land of Promise, whom God did not quickly dispossess—this refers to the ones which He did not give into Joshua’s hand. Quite obviously, had Israel followed God faithfully, then God would have allowed them to remove the Canaanites from the land much more quickly than He did.

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At the beginning of this chapter, I gave you an overall summary and a time frame for these three parts. Let me remind you. (1) The incident at Bochim gives us the judgment of God over all of Israel; setting the stage for the book of Judges. (2) So that you don’t think, *what’s the deal?*, the author then gives a brief background for this judgment of God. (3) This background goes back to when things were hunky dory. It goes back to the death of Joshua, which, in a way, began to draw the line between the generation of promise and the generations under judgment. Once the elders under Joshua died, the generation of Israel which followed deserted God, setting us up for the remainder of the book of Judges. Now, let’s go into more detail on this:

### The Linear View

1. Personally, I think primarily in consecutive, chronological order. If God had chosen to set up the Bible strictly in chronological order, He would have gotten no argument from me. However, this is not the case and this is not how the Jewish mind thought at that time. Furthermore, such a setup would have done damage to the continuity of thought and subject matter, and the clues that we have about authorship would have been more difficult to solve. However, for those who are like me, and need to view this from a chronological perspective, I will present this below, with some detail, and Scriptural justification.
2. We begin with the general conquering of the Land of Promise under Joshua in Joshua 1–12.
3. The land is then distributed in Joshua 13–21. At this point in time, there is a hint of a problem. Ephraim and the half tribe of Manasseh complain about their inheritance. It is not a big deal, but it causes Joshua to be more careful about the division of the remainder of the land.
4. Near the end of his life, Joshua speaks to the people. Some theologians are divided here.
  - a. Some hold to the idea that there was some idolatry in Israel when Joshua spoke to the people. Their evidence is Joshua 23:8–16 and 24:14–15, 19–20, where Joshua warns against serving other gods. Certainly, it is possible that there was some idolatry in the land at that time, but there is no indication anywhere that it was widespread nor that it had a serious grip on the people of Israel. We simply have in the passages mentioned is Joshua warning Israel to serve Jehovah their God and to destroy the peoples of the land. My guess is, idolatry did exist among the heathen who surrounded Israel or lived within the borders of Israel, but that their idolatry had not yet affected Israel directly.
  - b. In general, everything in Israel during the life of Joshua and the brief years that followed, during the lives of the elders who served under him, was running smoothly. This is testified to in several places.
    - i. God had given Israel rest from all of their enemies on every side (Joshua 23:1).
    - ii. Israel served Jehovah their God all the days of Joshua and all the days of the elders who survived him. **And so the people served Y<sup>e</sup>howah all the days of Joshua and all the days of the elders who prolonged days beyond Joshua, who saw all the great work of Y<sup>e</sup>howah which He had done for Israel** (Judges 2:7; see also Joshua 24:31).
5. Joshua passes away.
6. Judges 1 seems to indicate that, once Israel moved into the land that most of the tribes dropped the ball when it came to clearing out the land of the heathen. Instead of destroying their altars, it appears as though they made covenants with these heathen instead (Judges 2:2). The inability of Israel to remove the indigenous heathen from the land was very likely coterminous with God pronouncing judgment on them. That is, some tribes made some attempts to take some of their remaining cities, but were unsuccessful; and others kept putting this off; and others did not make any attempt. At some point, Israel was entrenched in idolatry, and God made it His clear policy to leave their enemies within their borders (this overlaps some of the points to follow).
7. After the passing of Joshua and after the passing of the elders who served under him, then the generations



### The Linear View

- which followed enter into idolatrous practices. Then the sons of Israel did evil in the sight of Jehovah and they served the Baals. They forsook Jehovah, the God of their fathers, Who had brought them out of the land of Egypt, and they followed others gods from the gods of the peoples who were around them, and they bowed themselves down to them. In this way, they provoked the anger of Jehovah (Judges 2:11–12).
8. Then God pronounced judgment upon the people at Bochim: "I brought you up out of Egypt and I led you into the land which I have sworn to your fathers, and I said, 'I will never break My covenant with you. However, as for you, you will make no covenant with the inhabitants of this land; you will tear down their altars.' But you have not obeyed Me; what is this that you have done? Therefore, I also said, 'I will not drive them out from before you, but they will become thorns in your sides and their gods will be a snare to you.'" (Judges 2:1b–3).
  9. Finally, we have God carrying out this judgment against Israel, which is summarized in Judges 2:11–23, from which we will quote only a portion: *And the anger of Jehovah burned against Israel, and He gave them into the hands of looters who looted them; and He sold them into the hands of their enemies around them, so that they could no longer stand before their enemies* (Judges 2:14).

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What might be helpful here, is an rundown of the Jewish logic in the presentation of this material:

#### Jewish Logic and the Order of Judges 1–2

Scripture	Summation	Jewish Logic
Joshua 23–24	Joshua delivers two great messages to Israel near and at the end of his life; God gives Israel rest from her enemies on every side.	This is the logical way to end the book of Joshua—with two great messages and Israel victorious and at peace.
Judges 1:1–10	Judah and Simeon, after Joshua's death, begin to take the cities which were not conquered when Joshua took the land originally (which is what God expected them to do).	This is the logical and chronological next step after the book of Joshua.
Judges 1:11–36	The remaining tribes of Israel do not follow suit; they do not take the yet unconquered cities from the heathen living in them.	If we are going to speak of what Judah and Simeon did after the book of Joshua; it makes sense to tell what the other tribes did or did not do as well. The failure of these other tribes should leave some nagging questions in the back of our minds (what happened to Israel?).

Jewish Logic and the Order of Judges 1–2		
Scripture	Summation	Jewish Logic
Judges 2:1–5	The Angel of Jehovah speaks to Israel, telling them that they were to tear down the altars of the indigenous heathen and that they were not to make covenants with them (implying that they had done so). God curses Israel, telling them that He would not remove these heathen from their land, causing the people to weep, and then to offer sacrifices to God.	As you read through the end of Judges 1, you may wonder, <i>why didn't the other tribes of Israel take the cities that God gave them?</i> That is explained by what the Angel of Jehovah says in the beginning of Judges 2. We go from a high point in Israel's history (the first half of Judges 1) to God chewing out the Israelites (the second half of Judges 1 and these first 5 verses of Judges 2). As we read this, we should be thinking back to the end of the book of Joshua, wondering, just exactly what happened here? How do we go from Israel taking to land to God chewing out Israel? The remainder of Judges 2 explains this to us.
Judges 2:6–12	A time line is given to us: Joshua had distributed the cities to the tribes of Israel and dismissed the people. While Joshua is alive, the people serve Jehovah God. In fact, the people of Israel serve God throughout the life of the generation who observed the great works of God. However, Joshua eventually dies and the generation which he led dies as well. A generation rises up which does not know God and does not know their spiritual heritage. They sink to the depths of serving the pagan gods of the people in the land.	This passage fills in the gaps; this explains to us just what happened, and the order in which these things happened. Israel is at a high point under Joshua, and continues in this manner while Joshua is alive and while the generation of promise remains (the generation who takes the land). However, at some point in time, there arises a generation of Israelites who do not know God.  That we have a generation of people in the US today who have no clue as to their spiritual heritage; who worship the gods of eastern religions or have become Muslims; should be an eerie parallel.
Judges 2:13–19	What we have in this passage is a general cursing of Israel, along with a pre-history of Israel during the time of the Judges. That is, what God would do and what Israel would do is given here in general terms. The specific history will follow in the rest of the book of the Judges.	At this point, we have a bridge between the historical events which take place after the death of Joshua and the Judges who follow him. The pattern which Israel will fall into again and again is given first, and the chapters which follow will illustrate this repetitive pattern.
Judges 2:20–23	These final few verses tell us, <i>this is why God left heathen in the Land of Promise.</i>	This final 4 verses serve as a proper ending to both Judges 2:6–12 and 13–19; it sums up both sections, and pulls them together.

Although one could surmise that a later editor, like Samuel, had a variety of documents to work from, and that the slight discontinuity in the first two chapters can be explained by him simply quoting from these documents; I want to you recognize that there is an over-arching logic here. That is, this is not simply a few documents which Samuel has come across, quoted, and thrown together and that this explains why Joshua's death is given three times (Joshua 24:29 Judges 1:1 2:8); what we have here is a logical (but not altogether chronological) progression of information.

In other words, even if there are two or more source documents, the material from these documents is not casually slapped together.

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One of the most striking features of this chapter is the parallels. If you read this chapter quickly, it sometimes sounds as though you are reading the same thing several times. This is not the case, but there are several topics which are revisited.

### The Parallels of Judges 2: Idolatry

Verse	Passage	Commentary
v. 2a	And you—you will not make a covenant with those inhabiting this land; <b>you will break down their altars.</b>	This is one of God’s original commandments given to Israel about idolatry, given by the Angel of Jehovah. This is almost a direct quote from Ex. 34:12–13; but we find this again and again in the Old Testament: Ex. 23:32–33 Num. 33:52–53 Deut. 7:2–4, 16, 25, 26 12:2–3 20:16–18.
vv. 11–13	And so the sons of Israel did evil in the sight of Y <sup>e</sup> howah when they served the Baals. And so they forsook Y <sup>e</sup> howah, the God of their fathers, the One who brought them out from the land of Egypt and <b>they went after other gods. On account of the gods of the peoples who [were] around them, they bowed down to them</b> and they provoked Y <sup>e</sup> howah. So they forsook Y <sup>e</sup> howah and they served Baal and Ashtaroth.	This describes Israel's typical behavior in the land, after the generation of promise died off.
v. 17a	And furthermore, they did not listen [and obey] their judges, but <b>they committed adultery with other gods and bowed down to them.</b>	This was Israel’s reaction after God raised up judges to deliver them and then delivered them.
v. 19a	And it was when a judge died, that they turned back and became corrupt more than their fathers— <b>to go after other gods, to serve them and to bow themselves down to them.</b>	This verse describes exactly what would happen: the judge would deliver them, the judge would die, and Israel would chase after other gods again.

One of the warnings the Israelites received again and again is about idolatry. However, after the generation of promise died off, Israel pursued the gods of their father’s enemies. Even when God would deliver Israel, the next generation would begin pursuing heathen gods.

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God’s covenant with Israel and Israel’s responsibilities are a big part of this chapter.

## The Parallels of Judges 2: the Covenants

Verse	Passage	Commentary
vv. 1b–2a	And then He said, “I brought you up from Egypt and I brought you up into the land which <b>I swore to your fathers</b> . And so I said, ‘I will not break My covenant with you forever. And you— <b>you will not make a covenant</b> with those inhabiting this land.	The Angel of Jehovah tells Israel that He brought them up out from Egypt, and gave them the Land of Promise, as He had sworn to their fathers, the Patriarchs. God promised that He would never break His covenant with Israel; but they are not to make covenants with the heathen of their land.
vv. 20–22	And so the anger of Y <sup>e</sup> howah burned against Israel; therefore, He said, “ <b>Because this nation has transgressed My covenant</b> which I commanded their fathers; and [because] they did not listen to [and obey] My voice, I will not continue to expel anyone from them—from the nations which Joshua left when he died—to test Israel by them, whether they keep the way of Y <sup>e</sup> howah, to walk in them, as their fathers kept [them], or not.”	Even though God made an unconditional covenant with Israel, there were also conditional covenants. God will give the Land of Promise to Israel, in the amount described to Abraham. However, because these succeeding generations of Israelites transgressed God’s covenant and did not listen to His voice, God would continue to allow heathen to live side-by-side Israel.

Even though some aspects of God’s covenants to Israel are unconditional—i.e., they will be fulfilled no matter what—this does not let Israel off the hook with respect to her promises to God, as Israel promised God to obey His commandments (Ex. 19:8 24:3, 7).

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One of God’s promises was to given them the Land of Promise; which would involve driving out the present inhabitants.

## The Parallels of Judges 2: Driving out the Heathen

Verse	Passage	Commentary
v. 3	Moreover, I say, <b>I will not drive them out</b> from your faces and they will be to you for [thorns] in [your] sides and their gods will be to you for a snare.”	God promised to give Israel a land flowing with milk and honey, which, by implication, would involve removing the heathen from the land. However, because of Israel’s actions, God promises to leave their enemies there in the land as thorns in their sides.
vv. 20–21	And so the anger of Y <sup>e</sup> howah burned against Israel; therefore, He said, “Because this nation has transgressed My covenant which I commanded their fathers; and [because] they did not listen to [and obey] My voice; and, <b>I will not continue to expel anyone from them</b> —from the nations which Joshua left when he died.	The first verse is a promise from the Angel of the Lord to the people of Israel. This second passage possibly describes God’s general policy during the time of the Judges.
V. 23	And Y <sup>e</sup> howah caused to rest those nations that <b>he did not dispossess quickly</b> nor give into the hand of Joshua.	In the Hebrew, we are dealing with the same verb here, which means <i>to drive out, to expel, to dispossess</i> . V. 23 is an historical perspective given by the author/editor of the book of Judges.

Three times, we are told that God would not immediately drive out the enemies of Israel from the Land of Promise. The final verse indicates that this is something which God would not do right away, implying that He would do this at some point in time.

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God's anger is referenced twice in this chapter.

### The Parallels of Judges 2: the Anger of Jehovah

Verse	Passage	Commentary
v. 14	Therefore, the anger of Y <sup>e</sup> howah was kindled against Israel, and He gave them into the hand of pillagers and they pillaged them. He sold them into a hand of their enemies from round about and they were no longer able to stand before the faces of their enemies.	The generation which arose after the generation of promise did not know Jehovah, and God was angry with them because they chased after other gods.
v. 20	And so the anger of Y <sup>e</sup> howah burned against Israel; therefore, He said, "Because this nation has transgressed My covenant which I commanded their fathers; and [because] they did not listen to [and obey] My voice.	Generation after generation of Israelites, even after being delivered by God, would turn against Him and pursue other gods; therefore, God's anger burned against them.

The first time this chapter speaks of God's anger, it is toward a specific generation; however, in v. 20, Israel repeats this behavior several times.

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Similarly, we have the passing of the torch from generation to generation, which is very similar to what we have above. A specific generation comes up after the deaths of the generation of promise, and they turn against God (Judges 2:10–11); furthermore, each generation that comes up after a judge delivers Israel does precisely the same thing after that judge dies (Judges 2:19).

Now, as I have mentioned, it appears as though all of chapter 2 is written from the perspective of time which has passed, during which Israel has gone into idolatry. Barnes proposes a different theory. He proposes that vv. 14–19 were inserted by a later writer, giving this chapter the feel of having been written from the point of retrospection. He suggests that v. 13 goes directly to v. 20. Even with that perspective, we still, in this chapter, are looking back—perhaps from the perspective of a few decades rather than from the perspective of a few centuries, but it is still an overall view. However, out of respect for Barnes, let me give you vv. 11–13, 20–23 together, and you will see that there is still a real flow of thinking, and that we are no longer examining a pattern of several centuries, but of several decades.

#### Barnes' Theory of the Flow of Judges 2

And so the sons of Israel did evil in the sight of Y <sup>e</sup> howah when they served the Baals.	Judges 2:11	And so the sons of Israel committed evil in the sight of Jehovah when they served the Baals (the gods of the Canaanites).
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And so they forsook Y <sup>e</sup> howah, the God of their fathers, the One who brought them out from the land of Egypt and they went after other gods from the gods of the peoples who [were] around them. They bowed down to them and they provoked Y <sup>e</sup> howah.	2:12	They therefore left Jehovah, the God of their fathers, the One Who brought them out of the land of Egypt, and they pursued other gods—the gods of the peoples who were around them. They bowed down to these gods and thereby provoked Jehovah.
So they forsook Y <sup>e</sup> howah and they served Baal and Ashtaroth.	2:13	Therefore, they left the worship of Jehovah and served Baal and Ashtaroth instead.
And so the anger of Y <sup>e</sup> howah burned against Israel; therefore, He said, “Because this nation has transgressed My covenant which I commanded their fathers; and [because] they did not listen to and obey My voice;	2:20	So the anger of Jehovah burned against Israel; therefore, He said, “Because this nation has transgressed the covenant which I delivered to their fathers, and because they did not listen to nor did they obey My voice,
“Furthermore, I will not continue to cause to dispossess [even] a man from their faces from the nations which Joshua left when he died,	2:21	“Furthermore, I will no longer drive out even a single man from their presence from the nations which Joshua left when he died,
to test Israel by them, whether they keep the way of Y <sup>e</sup> howah, to walk in them, as their fathers kept [them], or not.”	2:22	in order to test Israel by these peoples, whether Israel would keep the ways of Jehovah, to walk in His commandments, as their fathers did, or not.”
And Y <sup>e</sup> howah caused to rest those nations that he did not dispossess quickly nor give into the hand of Joshua.	2:23	So Jehovah caused to rest those nations which He had not dispossessed quickly nor give into the hand of Joshua.

It is this chapter which gives us the outline or overview of what is to follow. There will be some additional introduction at the beginning of chapter 3, and, afterwards, we will examine specific judges and the actions of the Israelites following the death of Joshua and the elders that he worked with.

I did this chart back when I first exegeted this book, over 6 years ago. At that time, I did not recognize the overall layout of the chapter.

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This is an unfortunate chapter break; man made the chapter breaks and verse divisions, not God. The next 7 verses of Judges 3 will give us a general experience of Israel, and properly belong with Judges 2. Then, what follows beginning in Judges 3:8 are the specific judges, the specific antagonists, and the specific ways which God delivers Israel.

Since I exegete these verses one at a time, I sometimes miss out on the big picture. From time to time, I will continue one verse to the next, but not indicate that in one of the two verses. Sometimes I overuse some connectives. Therefore, in order to deal with these minor problems, let me present a complete translation of Judges 2, so that we can see this chapter as a whole.

## A Complete Translation of Judges 2

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The Angel of Jehovah Speaks to Israel at Bochim

## A Complete Translation of Judges 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>And so the Angel of Jehovah went up from Gilgal to Bochim. And then He said, “I brought you up from Egypt and I brought you up into the land which I swore to your fathers. And so I said, ‘I will not break My covenant with you forever.’ And [to] you [I said], ‘You will not make a covenant with those inhabiting this land; you will break down their altars.’ But you have not listened to [lit, in] My voice. What is this you have done? Moreover, I promise [lit., say], I will not drive them out from your faces and they will be to you for [thorns] in [your] sides and their gods will be to you for a snare.”</p>	<p>Then the Angel of Jehovah had gone up from Gilgal to Bochim with Israel. When in Bochim, He said to them, “I brought you up from Egypt into this land which I swore to your fathers. Therefore, I promised, ‘I will not ever break My covenant with you.’ As for you, you were not to make any covenants with those who inhabit this land. Furthermore, you will break down their altars. But you have not listened to my voice; why have you done this? Furthermore, let me say to you that I will not drive your enemies out from before you they will be thorns in your sides and their gods will be a trap to you.”</p>
<p>And it came to pass as the angel of Y<sup>e</sup>howah spoke these words to all the sons of Israel that the people lifted up their voices and wept. And so they called the name of that place Bochim, and they sacrificed there to Y<sup>e</sup>howah.</p>	<p>And when the angel of Jehovah spoke these words to all of the sons of Israel, the people lifted up their voices and cried. Therefore, they called the name of that place Bochim, and there they sacrificed to Jehovah.</p>
<h3>How the People Went Astray</h3>	
<p>And so Joshua dismissed the people and the sons of Israel each went to his inheritance to possess the land. And so the people had served Y<sup>e</sup>howah all the days of Joshua and all the days of the elders who lived [lit., prolonged days] after Joshua, who saw all the great works of Y<sup>e</sup>howah which He had done for Israel.</p>	<p>And Joshua had dismissed the people and every one of the sons of Israel went to his own inheritance to possess the land. Essentially, the people served Jehovah all the days of Joshua and all the days of the elders who outlived Joshua—the ones who actually observed all the great work which Jehovah had done on behalf of Israel.</p>
<p>And Joshua ben Nun, a servant of Y<sup>e</sup>howah, died; [at] the age of [lit., a son of] one hundred and ten years, died. They buried him within the border of his inheritance, in Timnath-heres (in the hill country of Ephraim) north of the mountain of Gaash. Moreover, all that generation were gathered to their fathers and then another generation arose after them who did not know Y<sup>e</sup>howah or the work which He had done for Israel.</p>	<p>And Joshua, the servant of Jehovah, the son of Nun, died at the age of 110. They buried him within the border of his inheritance, in Timnath-heres, which is in the hill country of Ephraim north of the mountain of Gaash. Similarly, all of that generation passed away and after them another generation arose—a generation that did not know Jehovah or the work that He had done on behalf of Israel.</p>
<p>And so the sons of Israel did evil in the sight of Y<sup>e</sup>howah when they served the Baals. And so they forsook Y<sup>e</sup>howah, the God of their fathers, the One who brought them out from the land of Egypt and they went after other gods. On account of the gods of the peoples who [were] around them, they bowed down to them and they provoked Y<sup>e</sup>howah.</p>	<p>And so the sons of Israel committed evil in the sight of Jehovah when they served the Baals (the gods of the Canaanites). They therefore left Jehovah, the God of their fathers, the One Who brought them out of the land of Egypt, and they pursued other gods—the gods of the peoples who were around them. They bowed down to these gods and thereby provoked Jehovah.</p>

### A Parenthetical Summary of the Period of the Judges

## A Complete Translation of Judges 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>So they forsook Y<sup>e</sup>howah and they served Baal and Ashtaroth. Therefore, the anger of Y<sup>e</sup>howah was kindled against Israel, and He gave them into the hand of pillagers and they pillaged them. He sold them into the hand of their enemies from round about and they were no longer able to stand before the faces of their enemies. In all of where they went out, the hand of Y<sup>e</sup>howah was against them for evil, just as Y<sup>e</sup>howah had promised and just as Y<sup>e</sup>howah had sworn to them. Therefore, He showed extreme hostility to them.</p>	<p>Therefore, they left the worship of Jehovah and served Baal and Ashtaroth instead. Therefore, the anger of Jehovah burned against Israel, and He gave them over to looters who pillaged them. Furthermore, He sold them into the hand of their enemies who were around them until they were not even able to resist them. Whenever they went out to battle, the hand of Jehovah was against them bringing evil upon them, just as Jehovah had promised and sworn to them. Because of their actions, He demonstrated great hostility against them.</p>
<p>Y<sup>e</sup>howah raised up judges and they delivered them from the hand of their looters. Furthermore, they did not listen to [or obey] their judges, but [instead] they committed adultery with other gods and bowed down to them. They soon turned aside from the way which their fathers had walked—to listen to [and obey] the commandments of Y<sup>e</sup>howah—they [this new generation] did not do so. And when Y<sup>e</sup>howah raised up judges for them then Y<sup>e</sup>howah was with the judge and He delivered them from the power [lit., <i>hand</i>] of their enemies all the days of the judge, because Y<sup>e</sup>howah changed [His] mind because of their groaning because of those who afflicted them and those who crowded them.</p>	<p>However, Jehovah did raise up judges and these judges delivered Israel out of the hand of their persecutors. Unfortunately, they did not listen to or obey their judges; instead, they committed adultery with other gods and bowed down to them. They soon turned away from the way in which their fathers had walked, who had listened to and who had obeyed the commandments of God. They turned away from God. At any time that Jehovah raised up judges for them, Jehovah would be with the one who judged them. He delivered them from the hand of their enemies during the duration of the local rule of that judge because Jehovah had been moved to pity because of their pleas due to the constant affliction and crowding from those around them.</p>
<p>And it was when a judge died, that they turned back and became [even] more corrupt than their fathers—to go after other gods, to serve them and to bow themselves down to them. They would not cease [lit., <i>did not cause to bring down</i>] their practices and their stubborn ways.</p>	<p>And always once a judge died, the people returned to their corrupt ways, becoming even more corrupt than their fathers, chasing after other gods, serving them and bowing down before them. They did terminate their practices and stubborn ways.</p>
The Discipline which God Promises Israel	
<p>And so the anger of Y<sup>e</sup>howah burned against Israel; therefore, He said, “Because this nation has transgressed My covenant which I commanded their fathers; and [because] they did not listen to [and obey] My voice; I will not continue to expel anyone from them—from the nations which Joshua left when he died—to test Israel by them, whether they keep the way of Y<sup>e</sup>howah, to walk in them, as their fathers kept [them], or not.” And Y<sup>e</sup>howah caused to rest those nations that he did not dispossess quickly nor give into the hand of Joshua.</p>	<p>Therefore, the anger of Jehovah burned against Israel; and He said, “Because this nation has transgressed the covenant which I delivered to their fathers, and because they did not listen to nor did they obey My voice; I will no longer drive out even a single man from their presence from the nations which Joshua left when he died, so that I may test Israel by these peoples, to determine whether or not Israel would keep the ways of Jehovah, to walk in His commandments, as their fathers did.” So Jehovah allowed to remain those nations which He had not immediately dispossessed nor given into the hand of Joshua.</p>



I have thought about gathering these verses at the end for some time; it definitely requires some work to smooth them out and to make them all consistent (it took me about 2 hours for this chapter alone). However, I believe that work to be worth it.

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