

tative of the sanctuary at the former place. But angels are spoken of elsewhere as traveling from place to place, as at the destruction of Sodom and Gomorrah (Gen. 18. 16-28). Many, from the language used by the angel, think that he was the Angel of the Covenant, the second person in the Trinity, so prominent in Jewish history. At any rate the angel of the Lord in this verse seems to identify himself with Jehovah. **Gilgal.** The coming of the angel from Gilgal at this time is significant. Gilgal was the first encampment; it was especially sacred and dear to the Hebrews (Josh. 4. 19). It was in this vicinity that the angel of the Lord appeared to Joshua (5. 13). **Bochim.** This word means "weepers." The exact location is not known. **I will never break my covenant with you.** God on his part is always true. For the nature of this covenant, compare Exod. 3. 6, ff.

**2. And ye shall make no covenant with the inhabitants of this land.** This and the following clause are repeated almost verbatim from Deut. 7. 2, 3. It was necessary that they should have no communion with the Canaanites. The danger of associating with irreligious people has always threatened the church, and wherever the practice has been indulged in it has resulted in great spiritual loss. **Ye shall break down their altars.** Not only were they forbidden to associate with the Canaanites, but they were to be aggressive. They were to destroy heathenism out of the land. This command is quoted from Exod. 34. 13; Deut. 7. 5; 12. 3. **Ye have not hearkened unto my voice.** As was their duty to do, and as they faithfully promised. See Josh. 23. 11-13; 24. 21-23. **Why have ye done this?** More literally, "What is this that you have done?" This is a most searching question, and one everybody should ask himself when conscious of not having done right.

**3. Wherefore I also said.** See Num. 33. 55. **I will not drive them out.** The angel or speaker here identifies himself with Jehovah, the omnipotent God. It would not do any good for God to interpose in behalf of the Hebrews, unless they did all within their power. God helps those who are willing to help themselves and to do their whole duty. Why is it that there is a saloon in your city or village? It is as hurtful to your boy or yourself as the idol sanctuaries of Canaan were to the Hebrews. **They shall be as thorns in your sides.** There is no word corresponding to "thorns" in the original. The clause, literally rendered, reads, "They shall be sides to you." That is, they shall crowd you hard. Notice the marginal reading of the Revised Version, where "adversaries" is substituted for "thorns," as also in the Septuagint and Vulgate. To obtain this rendering one letter is changed. It is possible that the word "thorns," used in Num. 33. 55, has

been accidentally dropped out of the text here. **Their gods shall be a snare unto you.** Idolatry is a snare and a delusion. It leads away from the true God. So with all sin in our day. The more thoroughly we do our duty and obey God the fewer temptations we have to sin. Let us therefore put away everything which can estrange us from God.

**4. The people lifted up their voice, and wept.** Their weeping was caused by the dark picture which was painted before them. They must reap the fruit of their carelessness and disobedience.

**5. They sacrificed there unto the Lord.** They do this as an atonement for their sins, and with the hope of averting the impending calamities. It is not necessary to think that the ark was at Bochim or that Bochim was another name for Shiloh, for sacrifices could be offered, at least on special occasions, elsewhere. See Judg. 6. 20, 26, 28; 13. 16; 1 Sam. 13. 9, ff.; 2 Sam. 24. 25.

**6.** This begins another section, and the passage (6-9) is almost the same as that of Josh. 24. 28-31. The three verses are inserted to show that God had blessed the people while they obeyed his laws during the days of Joshua, and the elders who were his immediate successors. But though securely settled in Canaan and victorious over their enemies, their lack of faith in Jehovah and their disloyalty to him brought trouble.

**7. All the days of Joshua.** According to Jewish authorities, Joshua lived twenty-five years after the death of Moses. **The elders that outlived Joshua.** How long these outlived the great leader is not said, but possibly twenty to thirty years. Joshua and the elders had been living witnesses of God's power in the wilderness and in the overthrow of the Canaanites, and remained faithful to the worship of Jehovah. How much do we owe to the fathers and the mothers in Israel who have passed through great revivals and have fought the battles of the Lord!

**8. And Joshua . . . died.** The exact date is not given, but probably about 1425 B. C. **The servant of the Lord.** A noble title, a very common designation of Moses (Deut. 34. 5; Josh. 1. 1, 13, 15; and often). It is once applied to David (see title of Psalm 18), and frequently to the prophets.

**9. And they buried him . . . in Timnath-heres.** It is called Timnath-serah in Josh. 24. 30. The word means "portion of the sun," perhaps an old sanctuary devoted to the worship of the sun. Conder and others identify it with Kefr Haris, nine miles south of Shechem. Dr. Eli Smith thinks that modern Tibneh, five miles northeast of Lydda, is Timnath. One of the many graves in the rocks around the ruins of Tibneh is said to be that of Joshua. **Gaash.** Mentioned also in 2 Sam. 23. 30 and 1 Chron. 11. 32.