

Ecdes. 5. 6; and Mal. 2. 7. The phrase **came up from Gilgal** seems to make it probable that this was a prophet sent with a special message from God. But happily the true meaning of the passage, and especially its message to us, is not affected by either understanding. **Gilgal** was the old camping ground where the Israelites had solemnly dedicated themselves to God on their entrance into the promised land. The very fact that the angel came from there would be profoundly suggestive to these sinners. **Bochim** cannot now be identified, though it was probably in or near Shiloh, where the tabernacle stood. It means "weepers," and received its name from the incident of this lesson. See verse 5. **I made you to go.** These are the words of God, whether the speaker was the Angel of the Covenant or a prophet. **Which I swear.** Made solemn covenant. See Gen. 12. 7; 17. 7, 8; and the entire history of the patriarchs.

**2. Make no league.** That is, no covenant, no treaty of peace. See Exod. 23. 22; Deut. 7. 23; Josh. 9. 7; 23. 12. The natives of Palestine and their false religions were inseparable, and no peace could be made between Jehovah and Baal. **Throw down their altars.** This command had been repeatedly given to the Israelites in the early days. See Exod. 34. 13; Deut. 7. 5; 12. 3. Lovers of beauty and antiquity cannot suppress a momentary regret when they think of the interesting monuments of ancient civilization thus destroyed; but the Israelites were prone both to idolatry and licentiousness, and the emblems of idolatry were fascinating in the extreme, so that this destruction was absolutely necessary. **Ye have not obeyed my voice.** The tendency of the Hebrew had never been toward war, and as soon as he was settled in his comfortable home in Canaan he made friends with his idolatrous neighbors—overreached them, doubtless, on many occasions—but subjected himself to the temptations that arose from their false religions. **Why have ye done this?** The exclamation is full of sharp grief.

**3. I also said.** God had plainly told them all along that the consequences of both sin and right doing were unavoidable. (1) *"It is not an innocent thing to smile on the presence of sin and give it equal rights."*—Lange. **As thorns in your sides.** These people whom you have wickedly suffered to remain among you will haunt you through all your history, even though they be conquered. The word "thorns" is not in the original. Some people translate the word "sides," "enemies." **A snare.** The Israelites soon turned to hate the "inhabitants of the land," but it was centuries before they learned to hate their gods. The message of the angel reduced to its simplest form is this, "You have forgotten God's

covenant, but God will inviolably keep his promise."

**4. The people lifted up their voice, and wept.** Orientals are always demonstrative, and the Hebrews at least had never any more reason for weeping than now.

**5. They called the name of that place Bochim.** It is probable that the "angel" found Israel gathered together in Shiloh. The tabernacle was there, and great gatherings were frequent. The place that they called Bochim was, according to Lange and other scholars, some gateway or street or house where the angel stood, and which became the center of this outburst of penitence; some place in Shiloh. **They sacrificed there.** Shiloh was the regular place for sacrifice. They would have done better, however, if they had paid less attention to their own feelings and their own outward demonstrations of sorrow, and set forth at once to destroy the false gods and to break the national friendships which they had perversely formed and to cease the foul vices in which they had indulged.

**6. Let the people go.** As related at the close of the last lesson. **Went every man.** The tribes returned to their several borders, and the new epoch began, of rest in the land in place of war, and of tribal government in place of the personal rule of Joshua. **To possess the land.** To complete the work of conquest, since in many places the native races still had a foothold.

**7. Served the Lord.** Mindful of the promise made in the last lesson. **All the days of Joshua.** Those who had participated in the stirring events of the conquest and had grown up under the influence of Moses. **Who had seen.** Their personal experience strengthened their own faith, and their testimony the faith of others. (2) *See here the power of good example to guide in right ways.* (3) *See, too, the power of experience in religion.*

**8, 9. The son of Nun.** Nun was an unknown Ephraimite, born in bondage, and perhaps dying in the wilderness. **The servant of the Lord.** A noble title, and well deserved, for not even Moses was more earnest, uncompromising, loyal, and vigilant in God's service than Joshua. **Timnath-heres.** By the transposition of a letter elsewhere called Timnath-serah. At Kefr Iiaris, nine miles south of Shechem, is a place shown by the Samaritans as the tomb of Joshua, and supposed by the latest investigators to be really his burial place. **Hill Gaash.** A location well known when the book was written, but now forgotten.

**10. That generation.** The main body of those who participated in the conquest. **Were gathered unto their fathers.** In the grave with their ancestors. Though their fathers were buried