

**2**[1] And messenger<sup>1</sup> of Yehvah went up from the Gilgal to the Weeping<sup>2</sup> and said, "I brought you up from Egypt and brought you to the land that I swore to your fathers and said, 'I will not break my covenant with you. [2] And you shall not cut a covenant with the inhabitants of this land. Their altars you shall tear down.' And you did not listen to my voice. What<sup>3</sup> is this you have done?' [3] So also, I said, 'I will not drive them out from before you. And they will be to you for sides,<sup>4</sup> and their Gods will be to for a snare.'"

[4] And it was, when messenger of Yehvah spoke these words to all sons of Israel, so the people lifted up their voice and wept. [5] And they called the name of that place Weeping,<sup>5</sup> and they sacrificed there to Yehvah. [6] And Joshua sent the people away, and sons of Israel went, each to his inheritance to possess the land.

[7] And the people served Yehvah all days of Joshua and all the days of the elders who prolonged days after Joshua, who saw all the great work that Yehvah did for Israel. [8] And Joshua, son of Nun, servant of Yehvah, died, a son of one hundred and ten years. [9] And they buried him in border of his inheritance in Timnath Heres<sup>6</sup> in mountain of Ephriam north of mount Gaash. [10] And also, all that generation was gathered to their fathers, and a new generation arose after them who did not know Yehvah nor the work which he did for Israel.

[11] And sons of Israel did the bad in eyes of Yehvah, and served the Baals.<sup>7</sup> [12] And they forsook Yehvah, Gods of their fathers, the one who brought them out from land of Egypt, and they went after other gods, from gods of the peoples who were around them. And they bowed down to them, and provoked Yehvah. [13] And they forsook Yehvah and served to the Baal and to the Ashtaroth.<sup>8</sup>

1 See footnotes for Genesis 16:7.

מַלְאָךְ (mal'akh) - "messenger" - this word means "messenger" (e.g. 2 Samuel 11:19, 22-23, 25), and is used for a heavenly messenger, an "angel" (e.g. Genesis 21:17). The Greek word for messenger is ἀγγελος (angelos) and is also used for both a earthly human "messenger" or a heavenly messenger, an "angel" as well (e.g. Matthew 1:20; Luke 7:24). Some heavenly messengers, angels, are created beings (Psalm 148:1-5; Romans 8:38-39; Colossians 1:16).

The messenger of the Lord is often the Lord Himself, as here in Genesis 16:10, 13. See also Genesis 22:11-12; Exodus 3:2-6; Numbers 22:32, 35; 23:4-5; Judges 2:1-5; 6:11, 14, 16, 20-23; Judges 13:3, 6, 9-11, 16-22.

2 בְּכִיִּים (bochiyim) "Weeping" - NKJV, etc. "Bochim" - same word e.g. in Numbers 25:6 "weeping" (NKJV); Ezra 3:12 "wept"; Job 30:31 "weep"

3 מַה (mah) "What" NAS, YLT - "Why" NKJV, KJV

4 צְדִיִּים (tsiddiyim) "sides" - NKJV, NAS, KJV "thorns in your side"; YLT "adversaries" - this is similar to e.g. Numbers 33:55 ("thorns in your sides") without the "thorns," or Joshua 23:13 ("scourge in you sides") without the "scourge."

5 בְּכִיִּים (bochiyim) "Weeping"- NKJV, etc. "Bochim" - same word as above.

6 תִּמְנַת־חֶרֶס (timnat-heres) "Timnath Heres" - only here

7 בְּעֻלָּיִם (be`aliyim) "Baals" - see Baal in Appendix.

8 עֲשֻׁתָּרוֹת (‘ashttârot) – "Ashtaroth" NAS, KJV, YLT - "Ashtoreths" NKJV; LXX Ἀστάρταις (Astartais) - see footnote for Deuteronomy 1:4.

עֲשֻׁתָּרוֹת (‘ashttârot) - "Ashtaroth" - feminine plural term found also for a location in Joshua 9:10; 12:4; 13:12, 31; 1

Chronicles 6:71(H56). There is also "Ashteroth Karnaim" עֲשֻׁתְרוֹת קַרְנַיִם (‘ashterot qarnayim) in Genesis 14:5. This is

also the name of an idol (or idols) in Judges 2:13; 10:6; 1 Samuel 7:3, 4; 12:10; 31:10, in the feminine singular עֲשֻׁתָּרֶת

(‘ashtoret) "Ashtoreth" 1 Kings 11:5, 33; 2 Kings 23:13. There is also an עֲשֻׁתְרָתִי (‘ashterâtiy) "Ashterathite" in 1

Chronicles 11:44. Also, this term is used for "young" (or "offspring" NKJV) of a flock in Deuteronomy 7:13; 28:4, 18, 51.

[14] And anger of Yehvah burned against Israel, and he gave them into hand of plunderers, and they plundered them. And he sold them into hand of their enemies round about. And they were no longer able to stand before their enemies. [15] Whenever they went out, hand of Yehvah was against them for bad, just as Yehvah spoke, and just as Yehvah swore to them. And he<sup>9</sup> was very distressing to them.

[16] And Yehvah raised up judges, and they saved them from those who plundered them. [17] And also, to their judges they did not listen, for they played the prostitute after other gods, and bowed down to them. They turned quickly from the way their fathers walked – to hear commandments of Yehvah. They did not do so.

[18] And when Yehvah raised up judges for them, so Yehvah was with the judge. And he saved them from hand of their enemies all the days of the judge, for Yehvah was moved to compassion from their groaning, because of their oppressors and their afflictors.<sup>10</sup> [19] And it was, in the death of the judge, they turned and were more corrupt than their fathers, to go after other gods, to serve them and bow down to them. They did not cease<sup>11</sup> from their deeds and from their stubborn<sup>12</sup> way.

[20] And anger of Yehvah burned against Israel, and he said, “Because this nation has passed over my covenant that I commanded their fathers and have not listened to my voice, [21] I also shall no longer dispossess any from before them from the nations that Joshua left and died;<sup>13</sup> [22] in order to test Israel in them, whether they are keepers of way of Yehvah, to walk in them just as their fathers kept, or not.” [23] So Yehvah gave those nations rest<sup>14</sup> without dispossessing them quickly, and did not give them into hand of Joshua.

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9 **צָרָה** (yêtsér) “he was distressing” - NKJV, KJV, NAS “they were . . . distressed” - this is literally “he was distressed” or “distressing,” but the “to them” **לָהֶם** (lâhem) indicates possession; thus “they were . . . distressed” or “it was distressing to them.”

10 **דוֹחֵקֵיהֶם** (dochaqêyhem) “their afflictors” - NAS “those who . . . afflicted them”; NKJV “those who . . . harassed them”; “them that . . . vexed them”; “those thrusting them away” YLT - found also only in Joel 2:8 “push” NKJV, “crowd” NAS; “thrust” KJV; “press” YLT

11 **הִפְלִיחוּ** (hipiyû) “cease” - more literally, “cause to fall”

12 **קָשָׁה** (qâshâh) “stubborn” = hard, e.g. in Exodus 1:13 “hard” bondage, or related verb in Exodus 7:3 “I will harden Pharaoh's heart.” God makes the heart hard, stubborn (Romans 9:18).

13 **וַיָּמָוֶת** (vayyâmot) “and died” literally – in other words, “when he died” NKJV, KJV, NAS, YLT, etc.

14 **יָנַח** (yannach) “gave . . . rest” - NKJV, KJV “left”; NAS “allowed . . . to remain” - from the same root as Noah's name, rest (see footnote for Genesis 5:29).