

# Judges 10:11

Authorized King James Version (KJV)

And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

## Analysis

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**And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?**

This verse contributes to the narrative of Tola, Jair, and renewed oppression. The Book of Judges documents Israel's cyclical pattern of apostasy and deliverance, revealing both human depravity and divine mercy. Each cycle begins with Israel doing evil (usually Baal worship), followed by God's judgment through foreign oppression, Israel's cry for deliverance, God raising up a judge, temporary peace, then renewed apostasy after the judge dies.

Theologically, this pattern demonstrates several crucial truths:

1. Human inability to maintain covenant faithfulness apart from God's transforming grace
2. God's justice in punishing covenant violation through the curses of Deuteronomy 28
3. God's mercy in responding to repentant cries with deliverance
4. The inadequacy of repeated deliverances to produce lasting transformation, pointing to the need for the New Covenant with God's law written on hearts (Jeremiah 31:31-34).

The judges themselves foreshadow Christ—they are divinely appointed deliverers who save Israel from enemies.

Yet their imperfections and temporary victories point to the need for the perfect Judge who would provide permanent deliverance. Jesus fulfills the judges' typology, being the ultimate "sent one" who conquers spiritual enemies definitively through His death and resurrection, providing eternal salvation rather than temporary political relief.

## Historical Context

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**Historical Setting:** The Book of Judges spans approximately 350-400 years (c. 1375-1050 BCE) during the Late Bronze Age collapse and early Iron Age. This period saw the disintegration of major empires (Hittites, Mycenaeans) and weakening of Egyptian control over Canaan, creating a power vacuum filled by emerging peoples including Philistines (Sea Peoples), Aramaeans, and regional kingdoms. The decentralized tribal structure left Israel vulnerable to external oppression and internal chaos.

**Cultural Context:** This passage relates to Tola, Jair, and renewed oppression. Canaanite religion dominated the region, centered on Baal (storm/fertility god), Asherah (mother goddess), and Anat (war goddess). Archaeological discoveries at Ugarit (Ras Shamra) have provided extensive information about Canaanite mythology and religious practices. Baal worship involved ritual prostitution, child sacrifice, and fertility rites tied to agricultural seasons. Israel's persistent attraction to these gods demonstrates the strong cultural pressure to conform to surrounding nations' religious practices.

The material culture of this period shows gradual Israelite settlement in the Canaanite hill country, with simpler pottery and architecture than coastal Canaanite cities. Iron technology was beginning to spread, giving military advantage to peoples who mastered it (note the Philistines' iron monopoly, 1 Samuel 13:19-22). The absence of centralized government during the judges period stands in stark contrast to the bureaucratic city-states of Canaan and the imperial administration of Egypt and Mesopotamia. This political structure reflected Israel's theocratic ideal—God as king—yet the repeated cycles of

apostasy showed this ideal required more than political structures; it demanded heart transformation.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does this passage about Tola, Jair, and renewed oppression reveal God's character in dealing with persistent human rebellion and incomplete obedience?
2. What patterns of spiritual compromise or incomplete obedience in your own life mirror Israel's failures during the judges period?
3. How does understanding the cyclical nature of sin and deliverance in Judges help you appreciate Christ's perfect and final deliverance from sin's power?

## Interlinear Text

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וַיֹּאמֶר	יְהוָה	אֶל	בְּנֵי יִשְׂרָאֵל	הָאֵל אֵל יִשְׂרָאֵל
said	And the LORD	H413	from the children	of Israel
H559	H3068		H1121	H3478
וְהָאֵל אָמַר יְהוָה וְהָאֵל אָמַר יְהוָה				
Did not I deliver you from the Egyptians				
H4714				
וְהָאֵל אָמַר יְהוָה וְהָאֵל אָמַר יְהוָה				
and from the Amorites				
H4480				
H567				
וְהָאֵל אָמַר יְהוָה וְהָאֵל אָמַר יְהוָה				
from the children				
H1121				
of Ammon				
H5983				
וְהָאֵל אָמַר יְהוָה וְהָאֵל אָמַר יְהוָה				
and from the Philistines				
H4480				
H6430				

## Additional Cross-References

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**Exodus 14:30** (References Lord): Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

**Judges 3:31** (References Israel): And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

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