

Judges 10:4

Authorized King James Version (KJV)

And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.

Analysis

And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.

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

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

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Study Questions

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

וְנִיהִי H1961	ל H0	וְשָׁלֹשׁ יָמִים H7970	בְּנֵי יָמִים H1121	רֹכָבִים H7392	עַל H5921	וְשָׁלֹשׁ יָמִים H7970
		And he had thirty	sons	that rode		And he had thirty
חֹזֵת H0	יִקְרָא וְ H7121	לָהּ H1992	לָהּ H1992	עִיר יָמִים H5892	וְשָׁלֹשׁ יָמִים H7970	עִיר יָמִים H5895
		ass colts	And he had thirty	cities		
הַגִּלְעָדִי H1568	בְּאֶרֶץ H776	אֲשֶׁר H834	הִנֵּה H2088	הַיּוֹם H3117	עַד H5704	יָאֵר H2334
		which are in the land		unto this day		Havothjair

Additional Cross-References

Numbers 32:41 (Parallel theme): And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

Deuteronomy 3:14 (Parallel theme): Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

Judges 5:10 (Parallel theme): Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

Judges 12:14 (Parallel theme): And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

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