

Judges 11:17

Authorized King James Version (KJV)

Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

Analysis

Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

This verse contributes to the narrative of Jephthah's deliverance and tragic vow. 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 Jephthah's deliverance and tragic vow. 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 John 4:8 — God is love

Study Questions

1. How does this passage about Jephthah's deliverance and tragic vow 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

לְאָמֵר אֶדְוֹם מִלְּאָכִים יִשְׁרָאֵל שֶׁל ח

sent Then Israel messengers

H7971 H3478

אֶל

H413

מִלְּאָכִים

but the king

H4428

מִלְּאָכִים

of Edom

H123

לְאָמֵר אֶדְוֹם

saying

H559

שָׁמַע וְאַתָּה אַעֲבֹרָה

Let me I pray thee pass through

H5674

thy land

H776

would not hearken

H8085

וְאַתָּה שֶׁל ח מִזְמָרָת בְּלֹה

but the king of Edom

H4428

H1571

H413

but the king

H4428

מִזְמָרָת בְּלֹה

of Moab

H4124

sent

H3808

בְּקָדֵשׁ יִשְׁרָאֵל וְאֶבֶן הַ

but he would abide Then Israel in Kadesh

H14

H3427

H3478

H6946

Additional Cross-References

Numbers 20:1 (References Israel): Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

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