

# Judges 11:27

Authorized King James Version (KJV)

Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

## Analysis

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**Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.**

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

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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 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

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**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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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

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וְאֵת הַ לְ הַ חֵטְא אֶתִּי      לֹא      וְאֶנְכִּי  
H0      H859      H2398      H3808      H595  
**Wherefore I have not sinned**

הַשֹּׁפֵט      בִּי      לְהִלָּחֵם      כָּעַ הַ      אֶתִּי      עָשָׂה הַ  
H0      H3898      H7451      H853      H6213      H8199  
**be judge to war me wrong against thee but thou doest**

יִשְׂרָאֵל לְ      בְנֵי יִ      בֵּן יִן      הַיּוֹם      הַשֹּׁפֵט      יְהוָה הַ  
H3478      H1121      H996      H3117      H8199      H3068  
**of Israel and the children this day be judge against me the LORD**

עַמּוֹן:      בְּנֵי יִ      וּבֵן יִן  
H5983      H1121      H996  
**of Ammon and the children**

## Additional Cross-References

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**Genesis 18:25** (Judgment): That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

**Genesis 16:5** (Judgment): And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

**1 Samuel 24:12** (Judgment): The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

**1 Samuel 24:15** (Judgment): The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

**Genesis 31:53** (Judgment): The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

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