

Judges 9:1

Authorized King James Version (KJV)

And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

Analysis

And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

This verse contributes to the narrative of Abimelech's tyrannical reign and judgment. 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 Abimelech's tyrannical reign and judgment. 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 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does this passage about Abimelech's tyrannical reign and judgment 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

| | | | | | | |
|-----------------------------------|-------------------|---------|-----------------|------------|------|----------|
| וַיִּלֶךְ | אֲבִימֶלֶךְ לָרָד | בְּנוֹ | יִרְבֵּעַ עַל | שָׁכַן מָה | אֶל | אֶחָיו |
| H1980 | And Abimelech | the son | of Jerubbaal | to Shechem | H413 | brethren |
| | H40 | H1121 | H3378 | H7927 | | H251 |
| אִמּוֹ | וַיִּדְבֹּר | אֵלָיו | וְאֶל | כָּל | | |
| of his mother's | and communed | H413 | H413 | H3605 | | |
| H517 | H1696 | | | | | |
| מִשְׁפַּחָתָם | בֵּית | אָבִיו | אִמּוֹ | לֵאמֹר: | | |
| with them and with all the family | of the house | father | of his mother's | saying | | |
| H4940 | H1004 | H1 | H517 | H559 | | |

Additional Cross-References

Judges 8:31 (Parallel theme): And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

From KJV Study • kjevstudy.org