



## Lesson Eight: The Counterfeit King

### Judges 8:29-9:6

David Williams – March 8, 2022

**8** <sup>29</sup> Jerubbaal the son of Joash went and lived in his own house. <sup>30</sup> Now Gideon had seventy sons, his own offspring, for he had many wives. <sup>31</sup> And his concubine who was in Shechem also bore him a son, and he called his name Abimelech. <sup>32</sup> And Gideon the son of Joash died in a good old age and was buried in the tomb of Joash his father, at Ophrah of the Abiezrites.

<sup>33</sup> As soon as Gideon died, the people of Israel turned again and whored after the Baals and made Baal-berith their god. <sup>34</sup> And the people of Israel did not remember the LORD their God, who had delivered them from the hand of all their enemies on every side, <sup>35</sup> and they did not show steadfast love to the family of Jerubbaal (that is, Gideon) in return for all the good that he had done to Israel.

**9** Now Abimelech the son of Jerubbaal went to Shechem to his mother's relatives and said to them and to the whole clan of his mother's family, <sup>2</sup> "Say in the ears of all the leaders of Shechem, 'Which is better for you, that all seventy of the sons of Jerubbaal rule over you, or that one rule over you?' Remember also that I am your bone and your flesh."

<sup>3</sup> And his mother's relatives spoke all these words on his behalf in the ears of all the leaders of Shechem, and their hearts inclined to follow Abimelech, for they said, "He is our brother." <sup>4</sup> And they gave him seventy pieces of silver out of the house of Baal-berith with which Abimelech hired worthless and reckless fellows, who followed him. <sup>5</sup> And he went to his father's house at Ophrah and killed his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham the youngest son of Jerubbaal was left, for he hid himself. <sup>6</sup> And all the leaders of Shechem came together, and all Beth-millo, and they went and made Abimelech king, by the oak of the pillar at Shechem.

## Discussion Questions:

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1. The speaker mentioned homosexuality as an example of how depravity in a culture can become more explicit from one generation to the next. What other expressions of depravity do we see becoming more egregious in culture?
2. What is the relationship between common grace civil expressions and depravity?
3. How can depravity co-opt common grace expressions? How do we see this playing out today?
4. Do we see examples of the Abimelech model of leadership today?
5. Are there things we are doing in the church and in our families that may be framing the next generation for failure? What is it, and how can we reverse it?