

## Student Notes for Shechem: Decisions, Decisions!

A. Shechem has a role to play in both Joseph's exile and return to the Promised Land. (Gen. 49:5-7, Gen. 37:12-13)

Jacob's stated purpose was to check on their welfare. (Gen. 37:14, Gen. 37:18)

Well: #7965. שְׁלוֹם shalom, shaw-lome' or shalom {shaw-lome'}; from #7999; safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace, (X perfect, such as be at) peace(-able, -ably), prosper(-ity, -ous), rest, safe(-ty), welfare

The Jews of Yeshua's time rejected the very thought that Yeshua had any authority over them. (Luke 4:22, Luke 4:28-29)

**Discussion Question:** Hebron represents the promise of resurrection. How is God sending Yeshua to His Jewish brothers like Jacob sending Joseph from Hebron to Shechem to check on his brothers' well-being? (Mat. 15:22-28, John 3:17)

Joseph holds his brothers' lives in his hand. (Gen. 44:16)

Joseph receives the double portion. (Gen. 50:20, Gen. 48:21-22, Jos. 24:32, Gen. 50:24)

Portion: shekem

**Discussion Question:** How is returning Joseph's bones to Shechem a promise of Yeshua's resurrection and return?

**B.** One of Gideon's sons, Abimelech, lived in Shechem. Abimelech convinces his fellow Shechemites to help him kill his brothers. (Jdg. 9:2, Jdg. 8:23, Jdg. 9:6)

Jotham climbs to the top of Mt. Gerizim, the mount of blessing, and there he tells a parable and curses Abimelech and Shechem. (Jdg. 9:7-15, Gen. 3:15, Jdg. 9:19-20, Jdg. 9:52-53)

Bramble: #329 אַטָּד 'atad, aw-tawd' from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn):--Atad, bramble, thorn.

**Discussion Question:** Matthew Poole's commentary on this parable says that the olive tree, fig tree and vine represent Gideon, the bramble represents Abimelech, and the cedars of Lebanon represent the nobles of Shechem and Beth Millo. What is the meaning of this parable in those terms? Is it consistent with a deeper meaning with Satan as the bramble?

The person who leads the revolt is named Gaal (Jdg. 9:28-29)

Gaal: #1603. גַּעַל Ga'al, gah'-al from #1602; loathing;

#1602. גַּעַל ga'al, gaw-al' a primitive root; to detest; by implication, to reject:--abhor, fail, loathe, vilely cast away

This revolt occurred at the time of the grape harvest. (Jdg. 9:27, Jdg. 8:33, Deu. 16:13, 17, Joel 3:12-14)

Ba-al Berith: #1170. בְּרִית בַּעַל Ba'al Bahriyth, bah'-al ber-eeth from #1168 and #1285; Baal of (the) covenant;

**C.** God took Solomon's kingdom away from his son Rehoboam and gave it to Solomon's servant Jeroboam. The fulfillment of this judgment occurred at Shechem. (2Chr. 10:1-4, Mat. 11:29-30, 2Chr. 10:13-14, 2Chr. 10:16, 19)

They followed after Jeroboam of the tribe of Ephraim who took them from rebellion to idolatry. (1 Kin. 12:26-27)

**Discussion Question:** The disagreement between Rehoboam and the ten tribes of Israel was over the yoke that Rehoboam would place on them. When God brought Israel out from Egypt, He broke the yoke of their bondage (Lev. 26:13). When they disobeyed, God allowed them to once again be placed under bondage (Deu. 28:36-48). What will God do in the latter days (Eze. 34:24-27)? Discuss the spiritual implications of Rehoboam and Jeroboam's actions that day at Shechem. Discuss the overall spiritual aspects of the "yoke."

The Israelites will eventually turn from their rebellion. (Jer. 31:6-7, Jer. 31:18)

There on the mountains of Israel that stretch from Shechem in the north to Hebron in the south, God will reunite Ephraim and Judah. (Eze. 37:21-24)

**Discussion Question:** Rehoboam rejected the wise counsel of the elders. Jeroboam rejected God's injunction to follow His instructions, instead deciding to follow his own "wisdom." The Shechemites listened to the "wisdom" of Abimelech. Read each of the following scriptures and discuss the importance, source, and application of wisdom.

a. Importance: Psa. 111:10, Prov. 3:13-18, Prov. 9:10-12, Prov. 13:14

b. Source: Deut. 4:5-7, Prov. 2:1-6, Prov. 13:20, Eph. 1:17, James 1:5

c. Application: Prov. 19:11, Prov. 29:3, Eph. 5:15-20, James 3:13-18