

Genesis 34

Scriptures:

Notes:

God is not mentioned once in chapter 34.

Jacob should be headed to Bethel or Hebron. Instead, he stops in Shechem. Hebron was where his father was. Bethel was where he first heard from God – not much there – the rock he used as a pillow.

In the last chapter Jacob stops in Succoth for a long time (at least ten years) on the wrong side of the Jordan River. And when he does come into the Promised Land, he stops at Shechem rather than going down to Hebron where his father Isaac is. This was a mistake. Chapter 34 is the result of Jacob not being where God had told him to go.

Scriptures:

¹ Now Dinah^D the daughter of Leah^L, whom she had^L

Notes:

'went out to see' – not right that she is alone – maybe she snuck out. Wanted to see how the girls in Shechem lived.

borne to Jacob^s, went out to see^{so} the daughters of^f

the land.

Scriptures:

² And when Shechem^s the son of Hamor[♂] the Hivite^H,

Notes:

Dinah may have been unprepared for life in the city. This verse makes it sound like a wild animal pouncing upon its prey. It was probably more seduction than predation. Prince Shechem seduced her.

Shechem is a picture of the world. It is seeking to seduce God's people.

prince[👑] of the country, saw her^D, he^s took her^D and

3947 -

lay with her^Δ, and violated her^D.

7901 – have sexual intercourse with

6031 – “To force someone to have sex against their will.”

Scriptures:

³ His soul was strongly attracted to Dinah the

5315 – inner self

1692 - cling to

Notes:

Somehow, he justifies raping Dinah with feelings of love and by speaking kindly to her.

daughter of Jacob, and he loved the young woman

157 – to have
affection for

and spoke kindly to the young woman.

1696 -

3820 -

Scriptures:

⁴ So Shechem spoke to his father Hamor, saying,

Notes:

In this Shechem is showing himself to be more honorable than most. He could have just discarded her as another conquest and moved on.

“Get me this young woman as a wife.”

Scriptures:

⁵ And Jacob heard that he had defiled Dinah his

2930 –
contaminated,
polluted

Notes:

Culturally, a defiled woman might have a hard time finding a husband and having a family.

daughter. Now his sons were with his livestock in

the field; so Jacob held his peace until they came.

Scriptures:

⁶ Then Hamor the father of Shechem went out to

Notes:

Jacob to speak with him.

Scriptures:

⁷ And the sons of Jacob came in from the field

Notes:
'in Israel' – referring to the land?
Looks like the first time 'Israel' is
used to describe the Jewish people.

when they heard it; and the men were grieved and

6087 – “To cause
to feel sorrow.”

very angry, because he had done

3966 - 2734 -

a disgraceful thing in Israel by lying with Jacob's

5039 –
foolishness,
wicked act, a
crime

daughter, a thing which ought not to be done.

Scriptures:

⁸ But Hamor spoke with them, saying, “The soul

Notes:
Shechem’s feelings for Dinah appear to be sincere. Even though he did something terrible, he is seeking to do what is right.

of my son Shechem longs for your daughter.

2836 – desires,
loves, delights in

Please give her to him as a wife.

Scriptures:

⁹ And make marriages with us; give your

Notes:
Their answer to this terrible event was to merge their two societies into one.

Jacob had originally left his father’s home under the pretense that his parents didn’t want him to marry a Canaanite woman. The Bible repeatedly discourages God’s people from intermarrying with unbelievers.

daughters to us, and take our daughters to

Hamor makes no mention of the terrible wrong his son has committed. Instead, he suggests that this creates an opportunity for everyone to benefit.

yourselves.

Scriptures:
Luke 16:13 - No servant
can serve two masters; for
either he will hate the one
and love the other, or else
he will be loyal to the one
and despise the other. You
cannot serve God and
mammon.

¹⁰ So ^Syou shall dwell with ^Cus, and the land shall be

Notes:
These are the kinds of things that
Jacob craved before his radical
encounter with God, wrestling in the
dark.

This was a carnal, worldly offer. If
Jacob had accepted it, it would have
put the patriarchal line at risk.

before ^Syou. Dwell and trade in it, and acquire

The world will tempt God's people
to merge with the culture by
promising things that our natural
desires are drawn to. It is not
possible to be one with our culture
and one with God ([Luke 16:13](#)).
Faithfulness to God demands that we
are separate from our culture.

Hamor is promising to give them
what God has already promised to
give them.

possessions for ^Syourselves in it.”

Scriptures:

¹¹ Then ^SShechem said to her ^Dfather and her ^D

Notes:

^Sbrothers, “Let me find favor in ^Syour ^Seyes, and

whatever ^Syou say to ^Sme ^SI will give.

Scriptures:

Exodus 22:16-17 - If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife. 17 If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins.

Deuteronomy 22:28-29 - If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out, 29 then the man who lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days.

12 Ask ^Sme ever so much dowry and gift, and ^SI will

4119 – bride-price 4976 -

Notes:

give according to what ^{S O7}you say to ^Sme; but give ^Sme

the young woman ^Das a ^Qwife.”

Scriptures:

13 But the sons of Jacob answered Shechem and

Notes:

“When a person is out of touch with God there are no depths to which he cannot sink.” (Phillips, 1980) page 271

What Shechem did was wrong, but what Simeon and Levi were planning to do was far worse.

Hamor ^{H S O7}his father, and spoke deceitfully, because

4820 -

^She had defiled Dinah ^{D S O7 Q}their sister.

Scriptures:

¹⁴ And they ³⁰⁷said to them, “We ³⁰⁷cannot do this

Notes:

Simeon and Levi suggest that the solution cannot be approached from a purely secular viewpoint – it is also a religious matter. It just shows you how far from God these two young men were – that they would use religion as a means of getting vengeance.

thing, to give our sister to one ³⁰⁷who is ^D

uncircumcised, for that *would be* a reproach to us. ³⁰⁷

2781 – disgrace,
shame

Scriptures:
 Genesis 17:9-14 - And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10 This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; 11 and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. 12 He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. 13 He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

15 But on this ^{so}condition ^{we}we will consent to ^{you}you: If

^{you}you will become as ^{we}we ^{are}are, if every ^{male}male of ^{you}you

is circumcised,

Notes:
 They had no intention of joining themselves to the people of Shechem.

"Circumcision, Israel's most cherished symbol of faith, would now become a tool of inhumanity." (Hughes, 2004) page 414

Circumcision was sign of the covenant God made with Abraham and his descendants ([Gen. 17:9-14](#)).

This would have been a good place for Jacob to speak up.

Scriptures:

Exodus 34:11-16 - Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite. 12 Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. 13 But you shall destroy their altars, break their sacred pillars, and cut down their wooden images 14 (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), 15 lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and one of them invites you and you eat of his sacrifice, 16 and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods.

16 then we will give our daughters to you, and we

will take your daughters to us; and we will dwell

with you, and we will become one people.

Notes:

'we will become one people' – that is not what God wants.

"All dishonesty is wrong, but dishonesty wrapped up in Bible texts is the very worst kind." (Phillips, 1980) page 271

Using the Bible to deceive or take advantage of others is a great wickedness.

The people of Canaan worshipped numerous false gods and practiced great wickedness. God would eventually drive them completely out of Canaan and give the land to Abraham's descendants.

Later, God would tell them not to intermarry with the people and of Canaan and explained why (Ex. 34:11-16). The apostle Paul then said something similar (2 Cor. 6:14-18). The more intimately we are connected to the people of this world, the greater risk there is of being defiled by them.

Scriptures:

17 But if you will not heed us and be circumcised,

Notes:

then we will take our daughter and be gone.”

Scriptures:

18 And their words pleased Hamor and Shechem,

Notes:

Hamor’s son.

Scriptures:

19 So the young man ^S did not delay to do the thing,

Notes:
'more honorable' – he raped Dinah.
That doesn't speak well of the rest of
the people.

'more honorable' might mean more
respected.

because ^S he ^S delighted in Jacob's ^D daughter. He ^S *was*

2654 -

more honorable than all the household of ^S his

3513 – 'to be
respected'
'more respected'
– NASB
'more honored' -
ESB

^H father.

Scriptures:

²⁰ And Hamor and Shechem his son came to the

Notes:

gate of their city, and spoke with the men of their

city, saying:

21 “These men [♂]are [Ⓢ]at peace with us. Therefore let

[♂]them dwell in the land and trade in it. For indeed

the land [♂]is large enough for them. Let us [♂]take their

daughters [♀]to us [♂]as wives [♀], and let us [♂]give them [♂]our

daughters [♀].

Scriptures:

22 Only on this *condition* will the men consent to

Notes:

dwelt with us, to be one people: if every male

among us is circumcised as they *are* circumcised.

Scriptures:

23 Will not their livestock, their property, and

Notes:

Hamor is suggesting that through these marriages that the city of Shechem could assimilate all of Jacob's wealth.

This is still the way of the world. It wants to assimilate the people of God so that it can possess what the church has – primarily God's influence over the people.

every animal of theirs *be* ours? Only let us

consent to them, and they will dwell with us.”

Scriptures:

²⁴ And all who went out of the gate of ^{H+S}his city

Notes:
Proof that greed will motivate people
to do the strangest things.

heeded ^HHamor and ^SShechem ^Hhis son; every male ^{o7}male

was circumcised, all who went out of the gate of

^Hhis city.

25 Now it came to pass on the third day, when they

Notes:

There is no way to justify the brutality of these acts. It is startling and horrific. Here are two of the heads of the twelve tribes of Israel. Even though this reprehensible act is worthy of judgment, God is His mercy and grace does not reject them. One of them, Levi, will even play a key role in the life of the Jewish people as the priests of God's tabernacle and temple.

were in pain, that two of the sons of Jacob,

3510 -

Moses, descended from the tribe of Levi, recorded and shared these events in all their raw ugliness. God's Word does not find the failings of God's people. He uses their mistakes point to His grace and mercy.

Simeon and Levi, Dinah's brothers, each took his

sword and came boldly upon the city and killed all

the males.

Scriptures:

26 And they killed Hamor and Shechem his son

Notes:

with the edge of the sword, and took Dinah from

Shechem's house, and went out.

Scriptures:

27 The sons of Jacob came upon the slain, and

Notes:

'sons of Jacob' suggests that all of Jacob's sons followed Simeon and Levi in this evil act.

plundered the city, because their sister had been

962 -

defiled.

Scriptures:

28 ^{So?} They took ^{was} their sheep, ^{was} their oxen, and ^{was} their

Notes:

donkeys, what ^{was} in the city and what ^{was} in the

field,

Scriptures:

29 ^{was} and all their wealth. All ^{was} their little ones and

Notes:

^{was} their ^{was} wives ^{for} they took captive; and ^{for} they plundered

even all that ^{was} in the houses.

Scriptures:

30 Then Jacob said to Simeon and Levi,

Notes:

Jacob is disgusted by what his sons have done, and he never forgives them for this act of betrayal. When it comes times to bless his twelve sons, Simeon and Levi receive something that sounds more like a curse than a blessing.

⁵⁹¹⁶“You have troubled me by making me obnoxious”

5916 – disturbed,
afflicted

887 – to be
morally offensive,
cause to stink

It appears that Jacob’s objection is to the potential threat of vengeance from the people of the land of Canaan – not to the injustice of his sons acts, or the use of circumcision as a weapon, or their violation of the contract they made with Hamor and Shechem. Jacob’s faith is still developing.

Eight uses of ‘I’ or ‘me’ is this verse. God still has more work to do on Jacob.

among the inhabitants of the land, among the

Canaanites and the Perizzites; and since I ^{am} few

in number, they will gather themselves together

against me and kill me. I shall be destroyed, my

household and I.”

Scriptures:

³¹ But they said, “Should he treat ^{SM + UEV}our sister like a ^S ^{SM + UEV} ^{♀ D} like a

Notes:

The obvious answer is, ‘Of course not!’ But, responding to injustice with greater injustice is wicked.

harlot?”

2185 – female
prostitute

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