

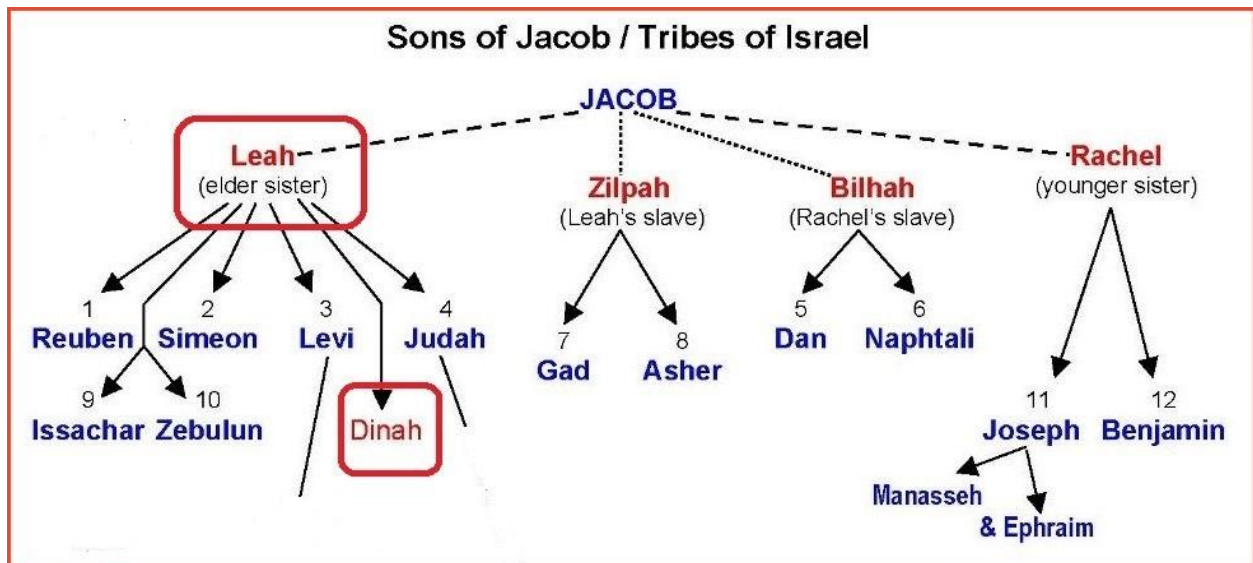
Genesis 34

Verses 1- 7

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land. ² When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her and raped her. ³ But he was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her. ⁴ So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife." ⁵ Now Jacob heard that he had defiled his daughter Dinah; but his sons were with his livestock in the field, so Jacob said nothing until they came in. ⁶ Then Hamor the father of Shechem went out to Jacob to speak with him. ⁷ Now the sons of Jacob came in from the field when they heard *about it*; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by sleeping with Jacob's daughter, for such a thing ought not to be done.

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land.

See pic 3405



This was probably an innocent gathering of some young girls. Like the song says, girls just want to have fun.

² When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her and raped her.

Shechem, being the prince of the land, thought he could do as he pleased without suffering any consequences because his dad was the ruler of Shechem, and he could fix any problem that might arise from his son's misguided activities.

³ But he was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her. ⁴ So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."

From his perspective he was in love with Dinah and he wanted to take her as a wife. However, true love does not demand things from the other that are not consensual and in this case it was not because the text says he raped her.

⁷ Now the sons of Jacob came in from the field when they heard *about it*; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by sleeping with Jacob's daughter, for such a thing ought not to be done.

When it says "This was a disgraceful thing in Israel" we have to remember that this is limited to Jacob and his sons and to those who were associated with Jacob (his workers and slaves). Jacob was a very rich man but he and his extended community were all foreigners in the land of Canaan.

Again this is 300 years before the giving of the written Law but there was a code of ethics that has been passed down orally and the brothers of Dinah probably felt a responsibility to avenge her attacker.

Verses 8-12

⁸ But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage. ⁹ And intermarry with us; give your daughters to us and take our daughters for yourselves. ¹⁰ So you will live with us, and the land shall be open to you; live and trade in it and acquire property in it." ¹¹ Shechem also said to her father and to her brothers, "Let me find favor in your sight, and I will give whatever you tell me. ¹² Demand of me ever so much bridal payment and gift, and I will give whatever you tell me; but give me the girl in marriage."

⁸ But Hamor spoke with them, saying, “The soul of my son Shechem longs for your daughter; please give her to him in marriage.

Hamor is approaching this act of rape like it was an act of true love between two consenting adults. This had to infuriate the sons of Jacob even more.

⁹ And intermarry with us; give your daughters to us and take our daughters for yourselves.

We have only been told about one daughter up to this point but we know that he had more than one.

See Genesis 37:35

³⁴ So Jacob tore his clothes, and put on a sackcloth *undergarment* over his waist, and mourned for his son many days. ³⁵ Then all his sons and all his daughters got up to comfort him, but he refused to be comforted. And he said, “Surely I will go down to Sheol in mourning for my son.” So his father wept for him.

This covenant may have been possible prior to the rape of Dinah but now it was impossible.

¹⁰ So you will live with us, and the land shall be open to you; live and trade in it and acquire property in it.”

Hamor was trying hard to sell this deal to Jacob and his sons and it sounded good on the surface but it would come at a high cost because Dinah’s reputation would be soiled and it would send the wrong message to the young men of Shechem.

¹¹ Shechem also said to her father and to her brothers, “Let me find favor in your sight, and I will give whatever you tell me. ¹² Demand of me ever so much bridal payment and gift, and I will give whatever you tell me; but give me the girl in marriage.”

Dinah had been dishonored and an offer of money was a slap in the face. The unfortunate thing about this situation is the fact that Dinah’s life would never be the same because Shechem had robbed her of her purity and in those days that was something of great significance.

Verses 13-17

¹³ But Jacob's sons answered Shechem and his father Hamor with deceit, because he had defiled their sister Dinah. ¹⁴ They said to them, "We cannot do this thing, *that is*, give our sister to a man who is uncircumcised, for that would be a disgrace to us. ¹⁵ Only on this *condition* will we consent to you: if you will become like us, in that every male of you will be circumcised, ¹⁶ then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people. ¹⁷ But if you do not listen to us to be circumcised, then we will take our daughter and go."

¹³ But Jacob's sons answered Shechem and his father Hamor with deceit, because he had defiled their sister Dinah.

Jacob's sons had planned to destroy the town of Shechem no matter what the town decided.

¹⁵ Only on this condition will we consent to you: if you will become like us, in that every male of you will be circumcised, ¹⁶ then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people.

If the city of Shechem and Israel were going to become one people then the men of Shechem would have to be circumcised but we know this was part of the ruse.

¹⁷ But if you do not listen to us to be circumcised, then we will take our daughter and go."

See Genesis 17:10 -11

¹⁰ This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. ¹¹ And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

Jacob's sons were putting a difficult demand on Shechem and Hamor because all of the men of the community would have to agree to this demand.

A deception works better when one of the conditions is a well-known fact.

Verses 18 - 24

¹⁸ Now their words seemed reasonable to Hamor and Shechem, Hamor's son.

¹⁹ The young man did not delay to do this, because he was delighted with Jacob's daughter. Now he was more respected than all the household of his father. ²⁰ So Hamor and his son Shechem came to the gate of their city and spoke to the people of their city, saying, ²¹ "These men are friendly to us; therefore let them live in the land and trade in it, for behold, the land is large enough for them. We will take their daughters in marriage, and give our daughters to them. ²² Only on this *condition* will the men consent to us to live with us, to become one people: that every male among us be circumcised just as they are circumcised. ²³ Will their livestock and their property and all their animals not be ours? Let's just consent to them, and they will live with us." ²⁴ All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city.

¹⁸ Now their words seemed reasonable to Hamor and Shechem, Hamor's son.

¹⁹ The young man did not delay to do this, because he was delighted with Jacob's daughter. Now he was more respected than all the household of his father.

This young man loved Dinah (see verse 3) and he was willing to comply with the demands of Jacob and his sons. It is unfortunate that a moment of passion ruined what could have been a good relationship.

Despite his compulsive and immoral decision to take advantage of Dinah he must have had some admirable qualities.

²² Only on this *condition* will the men consent to us to live with us, to become one people: that every male among us be circumcised just as they are circumcised.

There was a lot more to God's covenant with Abraham than being circumcised and there is no indication that any of that was ever discussed.

²³ Will their livestock and their property and all their animals not be ours? Let's just consent to them, and they will live with us."

Hamor said this agreement would be of great value to the townspeople and to a certain degree that was true. But it was also true that their livestock and their property and all of their animals would become a part of Israel.

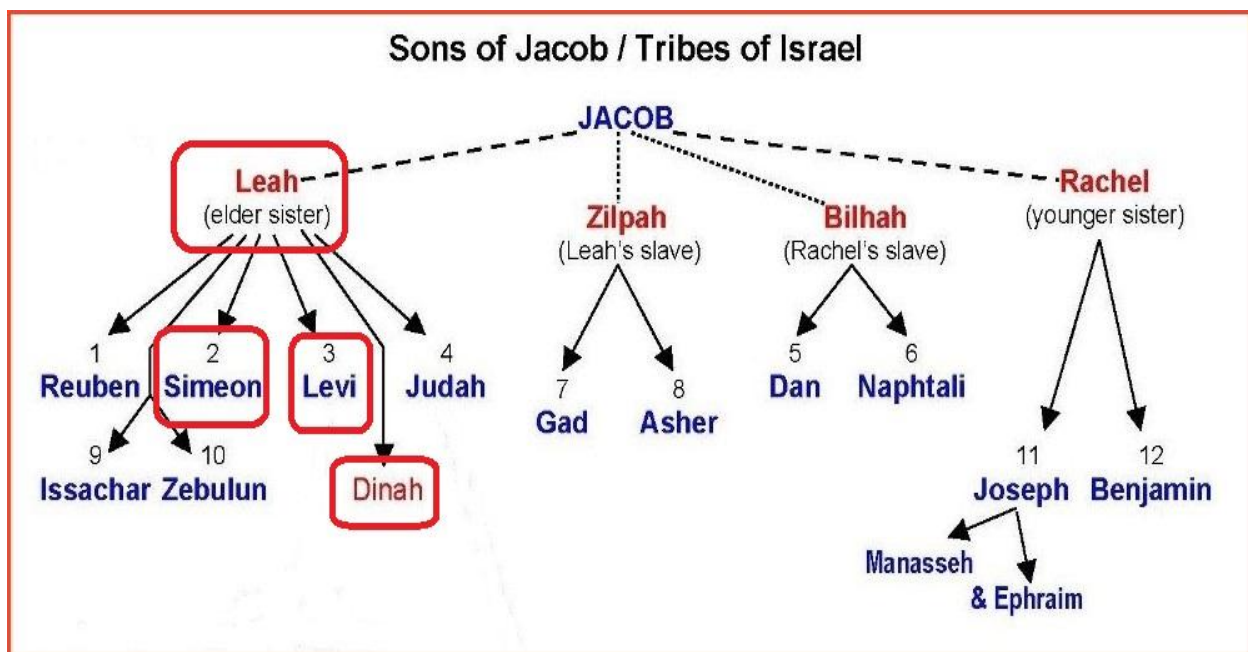
Verses 25 - 29

²⁵ Now it came about on the third day, when they were in pain, that two of Jacob's sons—Simeon and Levi, Dinah's brothers—each took his sword and came upon the city undetected, and killed every male. ²⁶ They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and left. ²⁷ Jacob's sons came upon those killed and looted the city, because they had defiled their sister. ²⁸ They took their flocks, their herds, and their donkeys, and that which was in the city and that which was in the field; ²⁹ and they captured and looted all their wealth and all their little ones and their wives, even everything that was in the houses.

²⁵ Now it came about on the third day, when they were in pain, that two of Jacob's sons—Simeon and Levi, Dinah's brothers—each took his sword and came upon the city undetected, and killed every male.

Simeon and Levi were children of Leah, so they were her brothers not her half-brothers.

See pic 3410



Numerous commentators have suggested that two men, Simeon & Levi, would not have been able to kill all the men of this city so it is reasonable to assume that Simeon and Levi had some assistance. However, if this was the case Moses could have added the words “and their servants” to the text but that is not what we see.

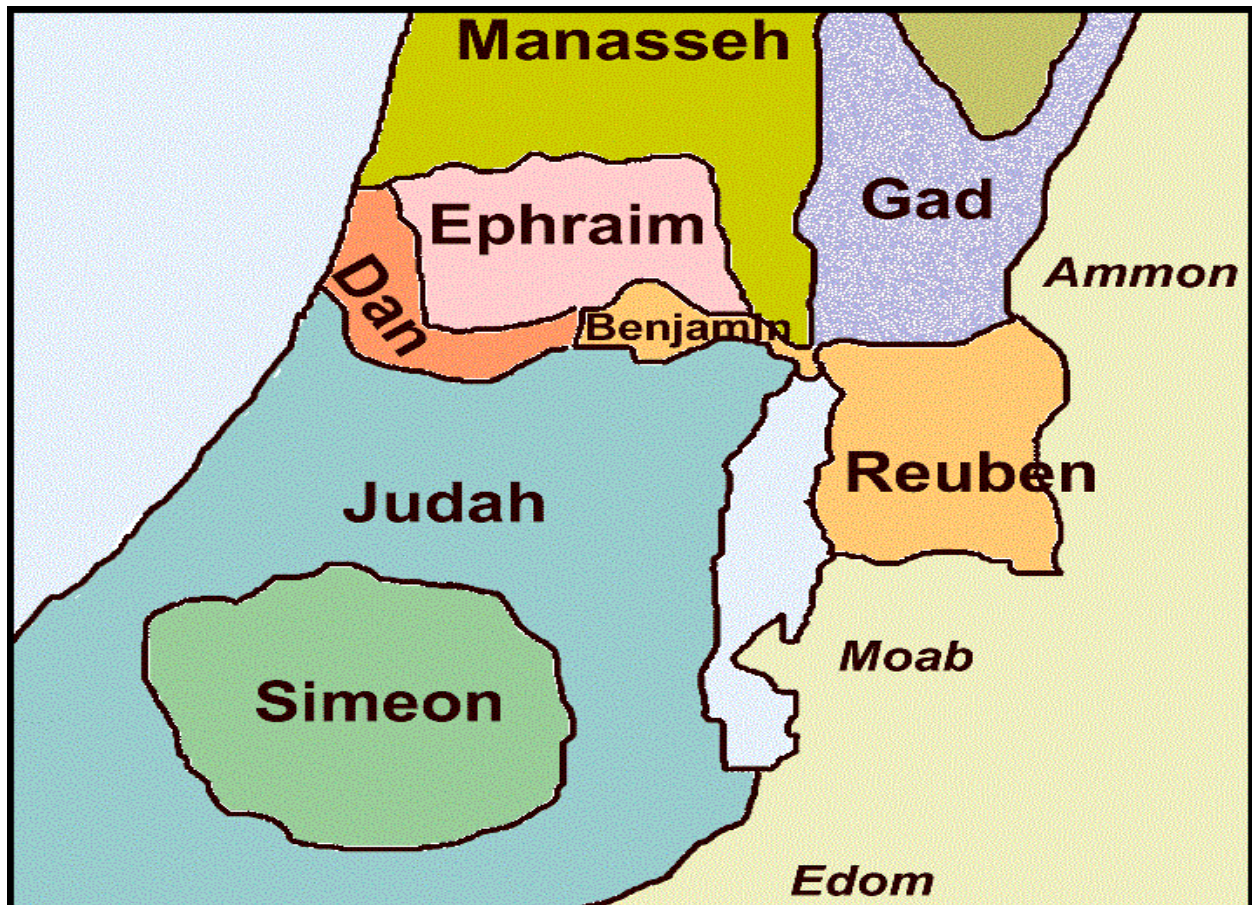
We should not be surprised that two sons of Jacob (the deceiver) deceived the people of Shechem. However, neither Jacob nor God was pleased with their behavior.

See Genesis 49:5 – 7

⁵ **“Simeon and Levi are brothers;
Their swords are implements of violence.
⁶ May my soul not enter into their council;
May my glory not be united with their assembly;
For in their anger they killed men,
And in their self-will they lamed oxen.
⁷ Cursed be their anger, for it is fierce;
And their wrath, for it is cruel.
I will scatter them in Jacob,
And disperse them among Israel.**

After Israel took over the Promised Land the tribe of Simeon was surrounded by the tribe of Judah and the Levites were scattered among the 12 tribes of Israel,

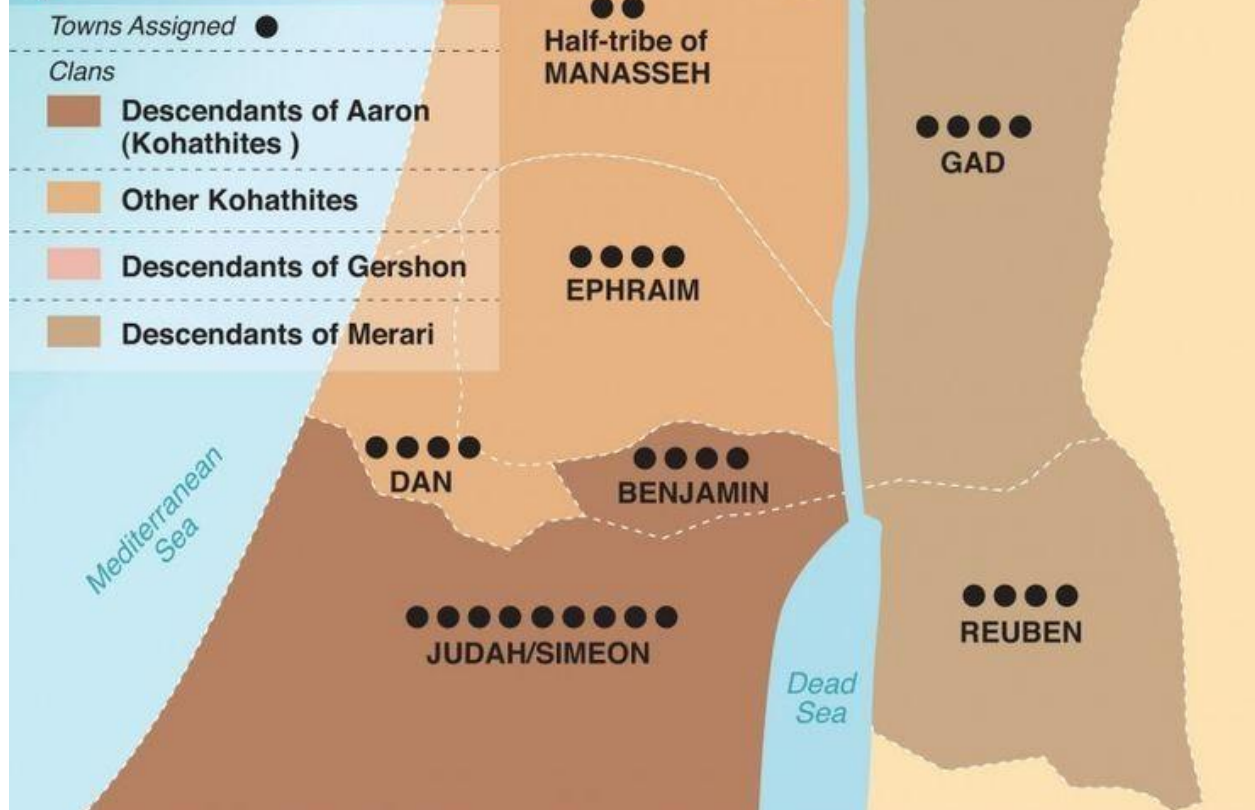
See maps 3415 and 3420



Towns for the Levites

Joshua 21

The Levites do not inherit a portion of the land of Israel; instead they receive cities throughout the other tribes' portions



²⁶ They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and left.

Shechem living with Dinah before they were married was probably a big factor in their decision to kill the people of Shechem.

²⁷ Jacob's sons came upon those killed and looted the city, because they had defiled their sister.

The rest of Jacob's sons participated in the looting of the city.

²⁸ They took their flocks, their herds, and their donkeys, and that which was in the city and that which was in the field; ²⁹ and they captured and looted all their wealth and all their little ones and their wives, even everything that was in the houses.

This was not justified for several reasons:

1. One man was responsible for abusing their sister, not the whole city.
2. Simeon and Levi broke their agreement with the people of Shechem after they had already kept their part of the deal.

This is not how people of God should conduct themselves.

²⁹ and they captured and looted all their wealth and all their little ones and their wives, even everything that was in the houses.

Unfortunately the sons of Jacob were much like the rest of the world. War was a means of increasing their wealth.

Verses 30 - 31

³⁰ Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me repulsive among the inhabitants of the land, among the Canaanites and the Perizzites; and since my men are few in number, they will band together against me and attack me, and I will be destroyed, I and my household!" ³¹ But they said, "Should he treat our sister like a prostitute?"

Jacob seems to be more concerned about his own personal safety than the evil that his two sons had committed.

And their reply to Jacob showed that they had no concept of justice. What Shechem did was wrong but he alone should have suffered the consequences.