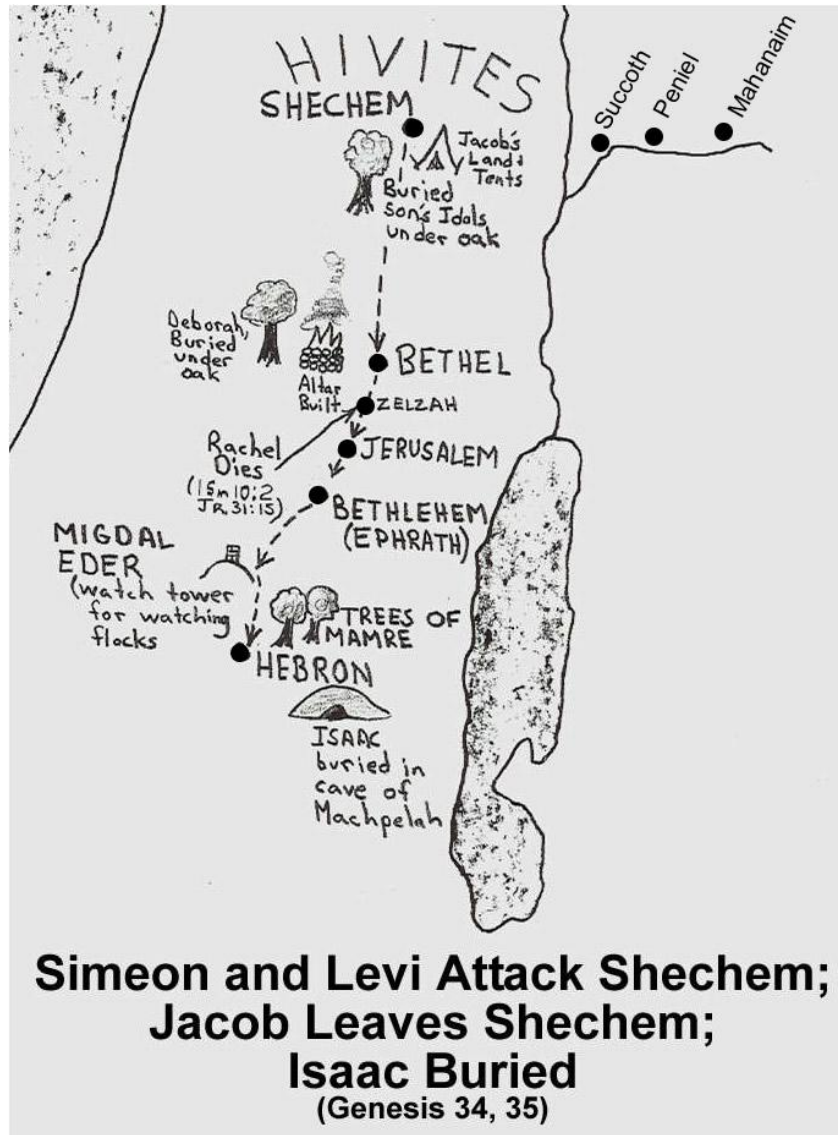


Genesis 34:1-31

Genesis 34:1-4

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land. 2 And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her. 3 And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her. 4 So Shechem spoke to his father Hamor, saying, “Get me this girl for my wife.”

1. DINAH is Leah's daughter, Jacob's only daughter and the sister of Levi and Simeon. Dinah rarely mentioned
2. She may have been looking for other women, but it is dangerous for a women to venture off alone.
3. HAMOR was the chief of the HIVITE people living in and around Shechem.
4. HAMOR'S son was prince SHECHEM.
5. Four verbs describe Hamor's interaction with Dinah:
 - a. "saw her"
 - b. "seized her"
 - c. "lay with her"
 - d. "humiliated here"



**Simeon and Levi Attack Shechem;
Jacob Leaves Shechem;
Isaac Buried
(Genesis 34, 35)**

776 [e] hā-'ā-res;	5387 [e] nə-śī	2340 [e] ha-hiw-wī	2544 [e] ḥă-mō-wr	1121 [e] ben-	7927 [e] šə-kem	853 [e] 'ō-tāh	7200 [e] way-yar
הָאָרֶץ	וְנָשִׂיא	הַחִיטִּי	הַחֹמֶר	בֶּן־	שָׁכֵם	אֹתָהּ	וַיֵּרָא
the country	prince	the Hivite	of Hamor	son	Shechem	her	And when saw
Art N-fs	N-msc	Art N-proper-ms	N-proper-ms	N-msc	N-proper-ms	DirObjM 3fs	Conj-w V-Qal-ConseclImperf-3ms

"To afflict, oppress, humble, answer, respond"

6031 [e] way-'an-ne-hā.	854 [e] 'ō-tāh	7901 [e] way-yiš-kab	853 [e] 'ō-tāh	3947 [e] way-yiq-qah
וַיַּעֲנֶה:	אֹתָהּ	וַיִּשְׁכַּב	אֹתָהּ	וַיִּקַּח
and violated her	her	and lay with	her	then he took
Conj-w V-Piel-ConseclImperf-3ms 3fs	Prep 3fs	Conj-w V-Qal-ConseclImperf-3ms	DirObjM 3fs	Conj-w V-Qal-ConseclImperf-3ms

"To take, receive, seize, acquire, buy, bring, marry, accept"

6. The wording and use of verbs is similar to the sons of God and daughters of men in Genesis 6:2. Again, the same word order occur with Eve in the garden
7. In most ancient cultures it was wrong to rape someone from your own society, but not wrong to rape a foreigner
8. The name HAMOR is the Hebrew word for “donkey”. This would have amused ancient Israel.
9. “Spoke tenderly to her” indicates that he was daily speaking with her since she had been taken captive by her. Shechem had Dinah with him in the city.
10. “drawn” to Dinah is the Hebrew word *dabaq* which means “to cling, cleave, adhere, stick, join” and is the same word used in Genesis 2:24 where a man was *dabaq* to his wife.

Genesis 34:5-7

5 Now Jacob heard that he had defiled his daughter Dinah. But his sons were with his livestock in the field, so Jacob held his peace until they came. 6 And Hamor the father of Shechem went out to Jacob to speak with him. 7 The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and very angry, because he had done an outrageous thing in Israel by lying with Jacob’s daughter, for such a thing must not be done.

Genesis 34:8-12

8 But Hamor spoke with them, saying, “The soul of my son Shechem longs for your daughter. Please give her to him to be his wife. 9 Make marriages with us. Give your daughters to us, and take our daughters for yourselves. 10 You shall dwell with us, and the land shall be open to you. Dwell and trade in it, and get property in it.” 11 Shechem also said to her father and to her brothers, “Let me find favor in your eyes, and whatever you say to me I will give. 12 Ask me for as great a bride-price and gift as you will, and I will give whatever you say to me. Only give me the young woman to be my wife.”

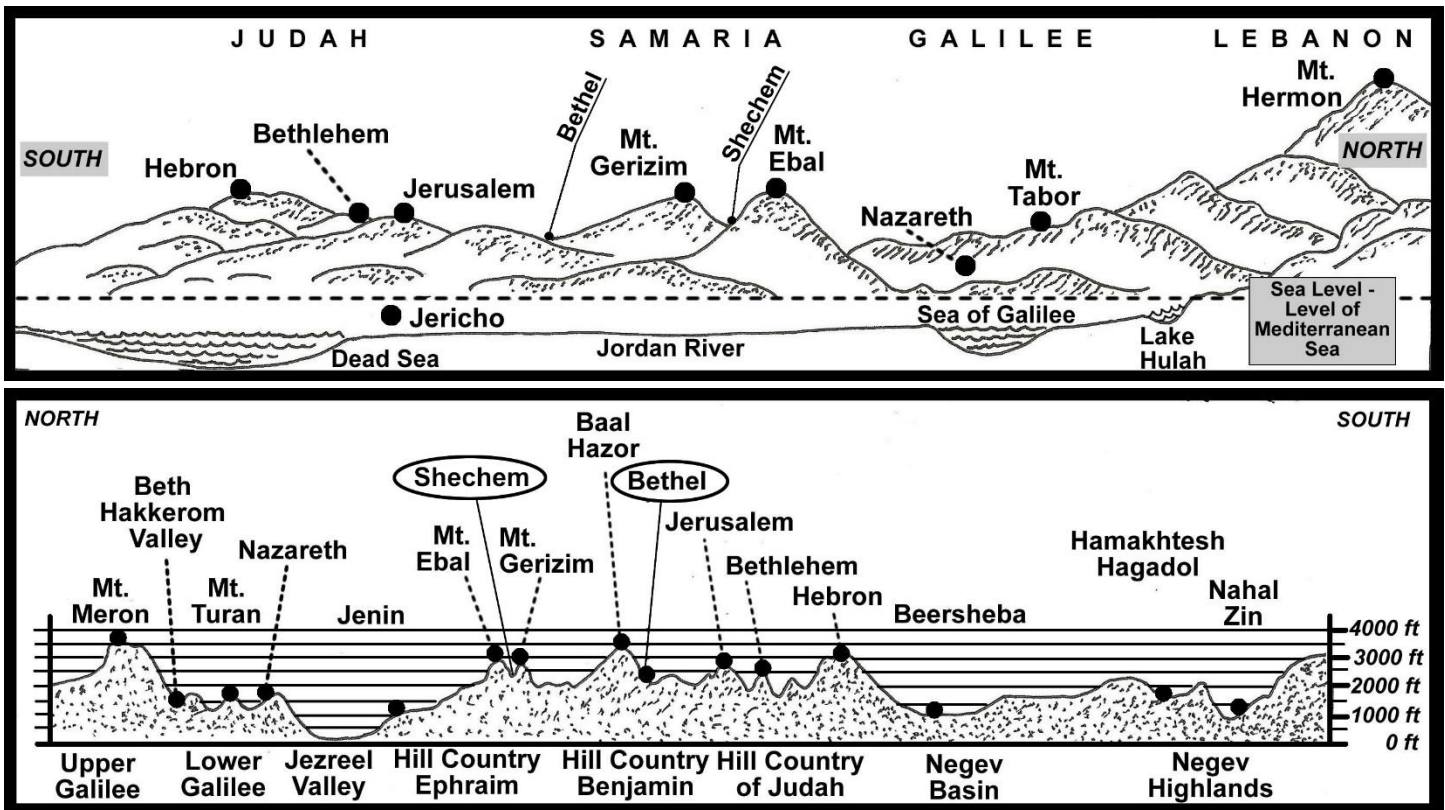
1. Hamor speaks in a way that makes his son’s offer and desire to be much more honorable than it is.
2. Hamor is hoping Jacob and his sons desire peace, prosperity and acceptance more than they are concerned about Dinah’s situation
3. Shechem offers basically a blank check for Dinah. Meaning either:
 - a. He really, really loves her
 - b. He is really, really afraid of the sons of Jacob
4. But, in all that is offered there is no apology for violating Dinah

Genesis 34:13-17

13 The sons of Jacob answered Shechem and his father Hamor deceitfully, because he had defiled their sister Dinah. 14 They said to them, “We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. 15 Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised. 16 Then we will give our daughters to you, and we will take your daughters to ourselves, and we will dwell with you and become one people. 17 But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone.”

1. The sons of Jacob know Dinah is not a free woman since she is in Shechem’s possession

2. This circumcision is NOT conversion or an entrance into a covenant.



Genesis 34:18-24

18 Their words pleased Hamor and Hamor's son Shechem. 19 And the young man did not delay to do the thing, because he delighted in Jacob's daughter. Now he was the most honored of all his father's house. 20 So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, 21 "These men are at peace with us; let them dwell in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. 22 Only on this condition will the men agree to dwell with us to become one people—when every male among us is circumcised as they are circumcised. 23 Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us." 24 And all who went out of the gate of his city listened to Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

1. The Hebrew term used for Prince Shechem is NA'AR meaning "youth"
 - a. Contrasted with Dinah being "maiden" from NA'ARAH.
 - b. They are about the same age
 - c. NA'AR, or "youth", is often used of boys between the age of 12-15.
 - d. In this case it may may be slightly different.
2. HAMOR is the chief of the city and Hivites, but he is not a dictator or military tyrant. HAMOR has to convince the men of the city to buy into this opportunity to gain the possessions of Jacob and his sons. HAMOR exaggerates to some extend what is available to be gained.
3. HAMOR and SHECHEM did not mention the blank check bridal price Shechem offered for Dinah which means he will have to raise money likely through taxation of the citizens

4. Jacob's sons fabricated their end of the deal, so:
 - a. Jacob's sons are deceiving HAMOR and SHECHEM
 - b. HAMOR and SHECHEM are deceiving the HIVITES
5. For the prosperity and possessions to be gained, the men of the HIVITES willingly circumcised themselves.

Genesis 34:25-29

25 On the third day, when they were sore, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city while it felt secure and killed all the males. 26 They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. 27 The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister. 28 They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. 29 All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.

1. The third day is the greatest pain and the fever that would develop as a result of the operation would make it worse.
2. Simeon and Levi may have thought there was no way their sister would be released.
3. Simeon and Levi may have seen this as a rescue mission
4. Leaving any Shechemite alive would have set up a counterattack and continuous war, so total extermination was the only option.
5. But, Simeon and Levi say it was all about Dinah's honor, but their behavior led to the defilement of the entire family's honor.
6. Whatever the reason for justification of slaughtering all the men, there does not seem to be any justification for kidnapping the women and children and plundering their houses.

Genesis 34:30-31

30 Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. My numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household." 31 But they said, "Should he treat our sister like a prostitute?"

1. Jacob rebukes Simeon and Levi because of:
 - a. the stained reputation of Jacob's camp
 - b. the potential of continual war and military action from now on with the other "nations" in the land – Canaanites, Perizzites, etc.
2. Jacob does not rebuke Simeon and Levi for their deception, moral failure and violence until his death bed in Egypt in Genesis 49:5-7 where he says:

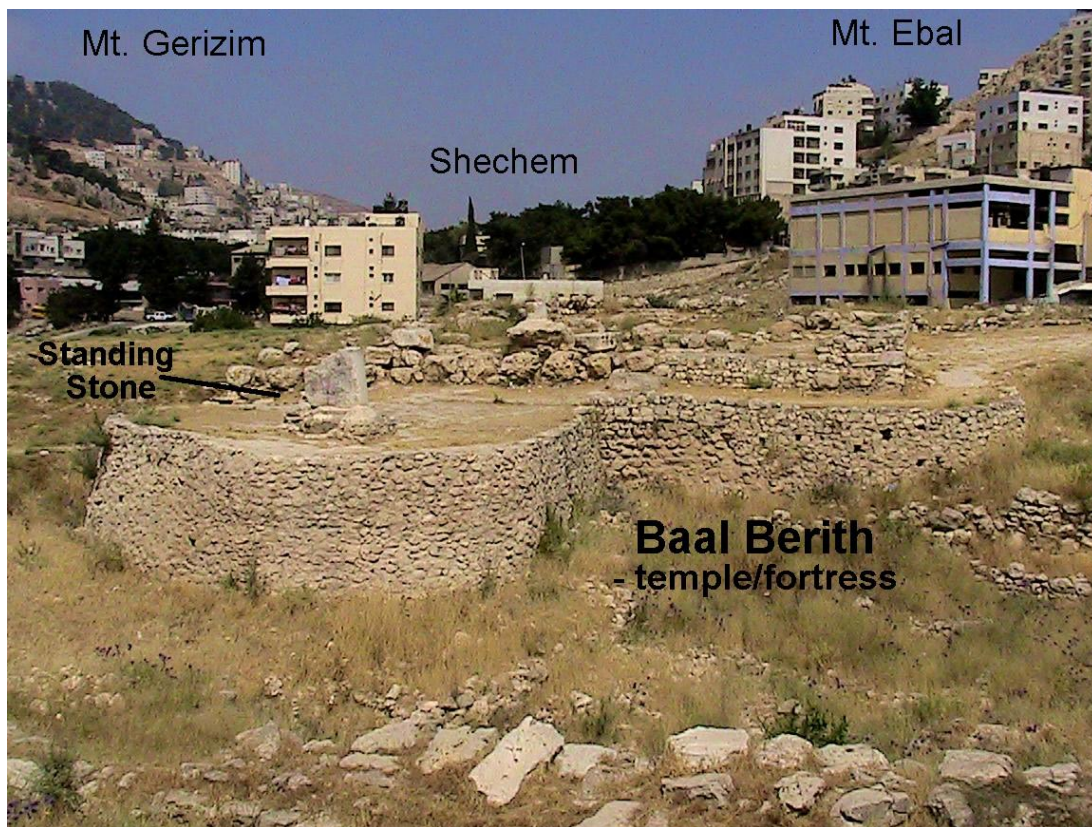
"Simeon and Levi are brothers; weapons of violence are their swords. Let my soul come not into their council; O my glory, be not joined to their company; For in their anger they killed men, and in their willfulness they hamstrung oxen. Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel."

 - a. Simeon does not receive an allotment, but lives among the tribe of Judah.
 - b. Levi does not receive an allotment of land, but because they responded to Moses call to strike down the Israelites' out of control worshipping of the Golden Calf at Sinai Levites become servants of the Priests and the Tabernacle.

“Moses stood in the gate of the camp and said, “Who is on the Lord's side? Come to me.” And all the sons of Levi gathered around him. 27 And he said to them, “Thus says the Lord God of Israel, ‘Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.’” 28 And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell. 29 And Moses said, “Today you have been ordained for the service of the Lord, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day.” – Exodus 32:26-29

Numbers 35;1-8 the Levites had pasture land and cities among all the tribes:

“Command the people of Israel to give to the Levites some of the inheritance of their possession as cities for them to dwell in. And you shall give to the Levites pasturelands around the cities. 3 The cities shall be theirs to dwell in, and their pasturelands shall be for their cattle and for their livestock and for all their beasts.”





Ancient wall of Shechem 1500-1000 BC