



The Book of Genesis

Lesson Number 57



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE INCIDENT INVOLVING DINAH

Gen 34:1 "And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." ² And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. ³ And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. ⁴ And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. ⁵ And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. ⁶ And Hamor the father of Shechem went out unto Jacob to commune with him. ⁷ And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. ⁸ And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. ⁹ And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. ¹⁰ And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. ¹¹ And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. ¹² Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. ¹³ And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: ¹⁴ And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: ¹⁵ But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; ¹⁶ Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. ¹⁷ But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. ¹⁸ And their words pleased Hamor, and Shechem Hamor's son. ¹⁹ And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. ²⁰ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, ²¹ These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. ²² Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. ²³ Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. ²⁴ And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. ²⁵ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. ²⁶ And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. ²⁷ The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. ²⁸ They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, ²⁹ And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. ³⁰ And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. ³¹ And they said, Should he deal with our sister as with an harlot?" Genesis 34:1-31)

Dinah, when going out into the land, was seen by Shechem, molested, and sought as a wife for himself. Grievous consequences followed – Given O. Blakely

INTRODUCTION

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A BRIEF SUMMARY OF THE TEXT

After settling into the area, Dinah goes out to see the daughters of the land. She is seen by Shechem, son of Hamor, and is molested by him. He then loved her and spoke tenderly to her. He asked his father to request her for his wife, which Hamor did. When the sinful deed became known by Jacob, his sons overheard it, and were grieved. Hamor talked with them, telling them Shechem wanted Dinah to be his wife, adding that now they would be able to mingle together by inter-marriage, and trade among themselves. The sons of Jacob deceitfully said the marriage would be inappropriate unless their males were all circumcised. Then they could exchange their daughters. Hamor and his son consented to the words, and all of the males among them were circumcised. On the third day, when the men had not yet recovered, Simeon and Levi took their swords and slew all of the males, and took Dinah out of the house of Shechem, taking all of their flocks and wealth as well. This greatly displeased, Jacob and he rebuked his sons. They

responded by asking if it was right for Shechem to deal with Dinah as though she was a harlot.

AN OVERVIEW OF THE SITUATION

For many, this entire incident causes many questions to arise. The wrongness of the molestation of Dinah is evident, but there are, for many, a lot of questions about the response of Simeon and Levi.

The period during which this event took place is referred to as the time “from Adam to Moses” (Rom 5:14). **It was a time when humanity had no codified Law from God.** We have learned from the various accounts that there was no standard way during this time of restraining the outbreak of sin. There were times that God Himself did not allow certain men to commit certain sins – such as Abimelech not being allowed to touch Sarah (Gen 20:5), or Laban to hurt Jacob (Gen 31:7). **Living without Law, however, would not suffice to prepare the world for the entrance of the Savior.** It did, however, confirm the need for both a Law to define sin, and a Savior from sin.

“The Law,” we are told, “entered

magnitude of sin to be seen more clearly. Thus it is written, “*But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful*” (Rom 7:13). That is, sin must not be seen only as against mankind. **Fundamentally, sin is against God.** An act of rebellion in which the person who sins contradicts the nature of God, even against the warnings of his conscience.

It is not enough for morals to be judged by appearance, or in regards to one person against another person. That view of sin is correct, to be sure. **But it is only an introductory view, for offending God is infinitely worse than offending man.**

Let it be clear, that prior to the Law this was not generally clear to men. The first man of Scriptural record who actually said sin was “*against God*” was Joseph (Gen 39:9), and that was a little over ten years after this incident.

THE POINT TO BE SEEN

The point to be seen here is that the Law was a deterrent to sin, it was

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that the offence might abound” (Rom 5:20). That is, sin was really worse than it appeared – even in its most gross manner. The Law, when insightfully received, caused the

not thorough, but it was sufficient to keep sin somewhat in check.

The incident of our text took place prior to the Law. Some things were

known about sin, and there was a consciousness of sin within those who had faith in God. However, it was nothing to compare with, for example, the sensitivity David, living under the Law, had to sin. He refrained his feet *"from every evil way"* – and the *"evil way"* was more precisely defined under the Law.

We should not expect the sons of Jacob to react to the abuse of their sister as those living in greater light. Their action, in part, was the result of living in relative spiritual darkness.

THE CONSCIENCE IS NOT ADEQUATE

Although the conscience is an ordained way of alerting men to evil, it is not adequate to keep them from sinning, or doing questionable things. The conscience has to be purged (Heb 9:14), and redeveloped, as it were, within the context of the message and experience of salvation.

Having Simeon and Levi consult with a counselor or psychiatrist would not have addressed their situation. **This is because sin is not merely cerebral. Sin involves emotion and passion, which do not bow to the intellect, or to reason.** However, there was no Law from God from Adam until Moses (Rom

observation is true, men must not judge Jacob's sons as though he was living in the superior light of the New Covenant.

Further, the Law could not control man's passion, and could therefore not bring an end to the domination of sin. **The only way to perfectly cause the cessation of sin was to take the life of the sinner – and that is what the Law did** (Ex 20:12,15,16, 17,29; 22:19; 31:14-15; Lev 19:20; 20:2,9, 10,11,12-13,15,16, 27; 24:16, 17,2; Num 15:32-35; 35:16-17; Deut 13:5; 17:6; 26:16).

**THE LAW, FROM THE
STANDPOINT OF THE
TRANSGRESSOR, INTRODUCED
THE REMEDY TO BEING
DOMINATED BY SIN**

The Law introduced the means by which the committing of sin would no longer be a dominate characteristic of the people of God – death! By Divine appointment, and effective means, the sinner dies. He is buried with Jesus *"by baptism INTO DEATH"* (Rom 6:4). There is a very real sense in which the believer is *"dead with Christ"* (Rom 6:8; Col 2:20). It is even said, *"And if Christ*

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5:14), and *"where no law is, there is no transgression"* (Rom 4:15). **Therefore, strictly speaking, what would be viewed as sin after the giving of the Law in general, and after Christ in particular, was not so viewed during the time of our text.** Further, if that

be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom 8:10).

Now, the apostle reasons, *"God forbid. How shall we, that are dead to sin, live any longer therein?"* (Rom 6:2).

How is it possible for our lives to be characterized by sin if we have died with Jesus, and have been raised by God from that death *"to walk in newness of life?"*

It seems to me that those who are eager to explain moral frailty are obligated to answer Paul's question. They cannot appeal to godly men like Jacob, building a case for their own shortcomings by pointing to his. He was walking during a relative moral and spiritual night, while, in Christ, we are *"children of the day"* (1 Thess 5:5).

Now, rather than seeking for an answer to the prominence of sin within the professed church, it would be better to make an honest inquiry concerning the rarity of holiness, resistance of the devil, and victory that overcomes the world. There is now a covenant in place that Has been sanctified by the blood of Christ (Heb 10:29), and fully supported by the power of God (1 Pet 1:5), the intercession (Heb 7:25) and mediatorship of Jesus (Heb 8:6, and the intercession of the Holy Spirit, that not only allows for holiness, but invariably results in it. There is also the grace of God that effectively teaches us *"us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"* (Titus 2:13).

In view of these realities, how dare men to stand in criticism of those with less advantage than themselves, while their own faith is minuscule compared to that of the ones they criticize. This is further complicated by the fact that the death of Christ was for the sins of those who lived prior to the revelation now enjoyed (Heb 9:15). Surely this matter will be thoroughly addressed on the day of judgment.

DINAH WENT OUT TO SEE THE DAUGHTERS OF THE LAND

Gen 34:1 *"And Dinah the daughter of Leah, which she bare unto Jacob, went*

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DINAH
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which she bare unto Jacob . . .”

Aside from the fact that Dinah was Jacob’s daughter through Leah, the incident now reported is the only thing we know about her. As reported in Genesis 46:15, those born to Leah, and counting Jacob, yielded thirty-three: *“These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three”* (Gen 46:15).

“THE DESCENDANTS OF LEAH ARE IN ALL THIRTY-TWO; SIX SONS, ONE DAUGHTER, TWENTY-THREE GRANDSONS, AND TWO GREAT GRANDSONS. “ALL THE SOULS, HIS SONS AND HIS DAUGHTERS, WERE THIRTY AND THREE” HERE “ALL THE SOULS” INCLUDE JACOB HIMSELF, AND “HIS SONS AND HIS DAUGHTERS” ARE TO BE UNDERSTOOD AS A SPECIFICATION OF WHAT IS INCLUDED BESIDES HIMSELF.” ALBERT BARNES

TO SEE THE DAUGHTERS OF THE LAND

“ . . . went out to see the daughters of the land.” Other versions read, *“visit the daughters of the land,”* NASB *“visit the woman of the land,”* NIV *“to meet the women of that country”* CEB *“went out to visit the local girls,”* CJB *“see some of the young women of the area”* CSB *“to visit some of the Canaanite women,”* GWN *“to study the daughters of the native inhabitants,”* ABP *“to observe the daughters of the inhabitants,”* BRENTON and *“went out [unattended] to see the girls of the place.”* AMPLIFIED

It is generally agreed that Dinah was between thirteen and sixteen at this time. We do not know what occasioned this effort to see or visit the daughters of the land. Jewish writers say that it was owing to some kind of festival at that time that brought many of the daughters together. This may very well have been the case.

When the text says she went out to “SEE” the daughters of the land, it means she went “TO SEE, LOOK AT, INSPECT, PERCEIVE, CONSIDER . . . LEARN ABOUT, OBSERVE, WATCH, LOOK UPON,” STRONG’S for that is the meaning of the word “see” as used here. She was apparently interested in their manners, customs, and appearance.

Under the Law, the people of God were expressly warned about contact

with the heathen. They were specifically warned about their “doings,” “ordinances” (statutes^{NASB} or practices^{NRSV}), “abominable customs,” and “manners.”

➔ DOINGS. *“After the doings of the land of Egypt, wherein ye dwelt, shall ye*

thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.” (Deut 12:29-30)

➔ MANNERS. *“And ye shall not walk in the manners of the nation, which I cast out before you: for they*

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not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.” (Lev 18:3)

➔ THINGS. *“Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.”* (Lev 18:24)

➔ ABOMINABLE CUSTOMS. *“Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.”* (Lev 18:30)

➔ MANNERS. *“And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.”* (Lev 20:23)

➔ THEIR GODS. *“When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before*

committed all these things, and therefore I abhorred them.” (Lev 20:23)

➔ THE WAY OF. *“Hear ye the word which the LORD speaketh unto you, O house of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.”* (Jer 10:1-3)

In Christ, believers are warned about the ways of the world.

➔ LOVE NOT. *“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world”* (1 John 2:15-16)

➔ FLESHLY LUSTS. *“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.”* (1 Pet

It ought to be noted that many of the warnings issued to believers were lived out in the crucible of the lives of those in old time – and that by the will of God. Some of the hardships, pains, and discouragement that they experienced were in order that we might learn.

personal attention to this matter is imperative.

REVELATION MUST BE SPOKEN

What has been revealed must be spoken – in addition to it being written. This has been the manner of the Lord all along – **to give insights and revelations that were to be spoken.** Even after the Law had been delivered in writing, it still was to be read to the people (Ex 24:7; Deut 31:11; Josh 8:34-35; Neh 8:3,8,18; 9:3).

Even though God has made His will known through Scripture, it is to be spoken in order to rivet it in the minds of men. The word is to be preached (2 Tim 4:2) – spoken with clarity. **On the day of Pentecost, Peter did not admonish the people to go home and read the book of Joel.** He told them what Joel said, placing it in the proper context.

Now, with Dinah, things that those in Christ know had neither been written nor spoken. **Therefore, we should not be surprised if she acted unwisely by the standards know to us.** However, for those living in the day of salvation, better things are expected of them. It ought to be noted that many of the warnings issued to believers were lived out in the crucible of the lives of those in old time – and that by the will of God. **Some of the hardships, pains, and discouragement that they experienced were in order that we might learn** (Rom 15:4; 1 Cor 10:11). This, we must never forget. We must learn from their experience. Not, as unauthorized judges, critique it.

2:11)

- ➔ **EVIL COMMUNICATIONS.** *"Be not deceived: evil communications corrupt good manners."* (1 Cor 15:33)
- ➔ **ALL FILTHINESS.** *"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."* (2 Cor 7:1).
- ➔ **NO FELLOWSHIP WITH.** *"And have no fellowship with the unfruitful works of darkness, but rather reprove them."* (Eph 5:11)
- ➔ **OTHER MEN'S SINS.** *"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."* (1 Tim 5:22)
- ➔ **ANOTHER DOCTRINE.** *"If there come any unto you, and bring not this doctrine, receive him not into your*

house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John 1:10-11).

- ➔ **PARTAKERS OF HER SINS.** *"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."* (Rev 18:4)

In His fuller revelation to men, God made clear that contact with the ungodly was fraught with jeopardy. **But these things were not clear in the time of our text.** Had Dinah known what has been made known through the Law and revelations given concerning life in Christ, she would not have gone out to see the customs and manners of the *"daughters of the land."*

It is a point of concern when the people of God get caught up in the ways and customs of the world. It is an area where legislation is out of order, but

SHECHEM DEFILES DINAH

"² And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. ³ And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. ⁴ And Shechem spake unto his father Hamor, saying, Get me this damsel to wife."

Now, although she did not know it, Dinah was in the territory of the enemy. **She will learn the hard way that this is not the place to be found.** Further, the record of her experience is given so we may also learn from it.

SHECHEM THE SON OF HAMOR

"And when Shechem the son of Hamor the Hivite, prince of the

country..."

Shechem is generally mentioned within the context of his father, Hamor (Gen 33:19; 34:2,4,6,8,11,13,18, 20, 24,26; Josh 24:32; Judges 9:28; Acts 7:16). Shechem was also the father of the Shechemites (Num 26:31).

Stephen said that it was Abraham

who bought this land, in which Jacob himself was buried: *"So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor the father of Sychem"* (Acts 7:16). This passage has given rise to several comments over the centuries. Most commentators say that the word *"Abraham,"* is in error, for it was Jacob that purchased the land in Shechem, while Abraham purchased *"the cave of Macpelah"* from the sons of *"the children of Heth"* (Gen 23:7-19). I have a differing view.

First, Jacob was not carried to this plot of ground to be buried, but was buried in *"the cave of Machpela,"* where Sarah and Abraham were buried: *"For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre"* (Gen 50:13).

Stephen says Jacob and the "fathers" were *"were carried over into Sychem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor the father of Sychem."* To me, it is clear that the remains of Jacob and the fathers were transported to Shechem at a later date – perhaps when Joseph's bones were interred there (Josh 24:32).

I do not at all feel comfortable with assuming that "mistakes" can be found in the text of Scripture. **I prefer to view the text as a covenantal statement – with a mind that Abraham was the one through whom the whole of the nation was formed** (Gen 12:2; 21:18; Acts 7:2,16-17). I take this position because of the way Stephen refers to this occasion: *"And were carried over into Sychem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt"* (Acts 7:16-17).

I therefore take Stephen's remarks to mean that Jacob was considered by God to have acted in the behalf of Abraham, to whom the promises were made (Gal 3:16).

HE TOOK HER AND DEFILED HER
" . . . saw her, he took her, and lay with her, and defiled her. . . "

Now that Dinah is in his territory, Shechem sees her and *"took her."* Other versions read *"seized her,"* ^{NRSV} *"took her by force"* ^{BEB} *"grabbed her,"* ^{CJB} and *"took her away."* ^{DRA}

The word translated *"took"* means

her to sleep with him," ^{NJB} *"had connection with her,"* ^{BEB} and *"defiled and disgraced her."* ^{AMPLIFIED}

The word translated *"defiled"* has the following lexical meaning: "TO AFFLICT, OPPRESS, HUMBLE . . . TO BE PUT DOWN, BECOME LOW; TO BE DEPRESSED, BE DOWNCAST . . . BE . . . MISHANDLE . . . BE HUMILIATED." ^{STRONG'S} Note, this has more to do with the affect of Shechem's upon Dinah, than the impact it would eventually have upon him. What caused him to be exalted was humiliating to Dinah. What fulfilled his will was against her will. What gratified him oppressed her. What was an act of authority for him, was the mishandling

What caused him to be exalted was humiliating to Dinah. What fulfilled his will was against her will. What gratified him oppressed her. What was an act of authority for him, was the mishandling of Dinah.

"TO TAKE . . . LAY HOLD OF, SEIZE . . . SNATCH, TAKE AWAY . . . TO TAKE FROM, TAKE OUT OF, TAKE, CARRY AWAY, TAKE AWAY . . . TAKE POSSESSION OF . . . CAPTURE, SEIZE . . . CARRY OFF . . . BE REMOVED . . . TO BE STOLEN FROM . . ." ^{STRONG'S} This was an act of aggression and force.

Paul referred to this kind of action as *"menstealers"* (1 Tim 1:10). Those who seize people for their own pleasure have stolen them, and will be judged as *"thieves,"* who, unless they are *"washed,"* *"sanctified,"* and *"justified,"* are excluded from the Kingdom of God (1 Cor 6:10).

This is the first Scriptural example of molestation being carried out. Yet, it is stated in a modest manner, so as not to awaken lust:–i.e. *"lay with her, and defiled her."* Note, even though Dinah was forced, and did not consent to this wicked deed, yet she was *"defiled."* Other versions read, *"violated,"* ^{NKJV} *"humbled her,"* ^{RSV} *"humiliated her,"* ^{CEB} *"raped her,"* ^{CSB} *"ravishing the virgin,"* ^{DOUAY} *"sexually assaulted,"* ^{NET} *"forced*

of Dinah.

HE LOVED THE DAMSEL

"And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel . . ." Other versions read, *"strongly attracted to,"* ^{NKJV} *"deeply attracted to,"* ^{NASB} *"drawn to,"* ^{NIV} *"his heart went out,"* ^{BEB} *"became infatuated with Dinah,"* ^{CSB} *"fastened on Dinah,"* ^{DARBY} *"became very fond of,"* ^{GWN} *"fell deeply in love with her,"* ^{LIVING} *"took heed to the soul of,"* ^{ABP} and *"his soul longed for and clung to."* ^{AMPLIFIED}

After defiling Dinah, Shechem could not get her out of his mind. He was strongly attracted to her, and longed for her – **but it was for the wrong reason.** He had already proved that he could not keep his raging lust in check, and such lust cannot be converted into love. **I do not attach any nobility to his desires, but see them as driven by the lust of the flesh instead of the profound desires of the heart.**

Dinah, when going out into the land, was seen by Shechem, molested, and sought as a wife for himself. Grievous consequences followed – Given O. Blakely

"...and spake kindly unto the damsel." That is, he spoke to Dinah in a tender and seemingly thoughtful way. After defiling her, he thought to impress her with gentle speech. The Spirit does not inform us how Dinah responded to these attempts. It seems to me that it ought to be clear they were not comely to her. She had been humiliated, disgraced, and treated like human chattel.

Shechem did not repent of his deed, or plead for forgiveness. Instead, he sought to cover up his malicious and

inconsiderate act with a few kind words. This is still the approach of thoughtless people who malign and abuse others, then speak kindly as though they had done nothing wrong. Such expressions are offensive to those of tender heart.

HE REQUESTED SHE BE HIS WIFE

"And Shechem spake unto his father Hamor, saying, Get me this damsel to wife." Other versions read, "get me this young woman as a wife," ^{NKJV} "get me this girl as my wife," ^{NRSV} "Acquire this young girl as my wife" ^{NET}

"Get me this young girl. I want to marry her." ^{NLT}

I suppose Shechem thought this would compensate for his action. **However, iniquity cannot be covered up by noble intentions.** What is more, he has not acknowledged that he did anything wrong. He has forced himself on a young girl, and thinks nothing of it.

This kind of mentality still exists among men. **Sometimes people who have offended the most can speak as though they were our closest friends.**

THE WICKED DEED IS MADE KNOWN

"⁵ And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. ⁶ And Hamor the father of Shechem went out unto Jacob to commune with him. ⁷ And the sons of Jacob came out of the field when they heard it: and the men were grieved, and

daughter had been molested by a heathen? Some time before this, Jacob had thought Esau would do harm to his wives and children. **Now he is in Canaan.** Surely nothing bad will take place in the promised land. However, alas, there were heathen in the promised land, and the ones to whom it had been promised had not yet taken possession

and before all the people I will be glorified." A hard saying for the moment – indeed. But it is said of Aaron at that time, "And Aaron held his peace" (Lev 10:3). One time, in order to keep from saying anything rash, Job said, "I will lay mine hand upon my mouth" (Job 40:4). David said of one of his responses, "I opened not my mouth" (Psa 39:9). Solomon advised, "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth" (Prov 30:32).

There are times when speaking is not appropriate, and, for Jacob, this was one of them.

It is imperative that you live in such a manner as to give your heart and soul the advantage. It is possible to live with the world dominating your thoughts.

they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done."

JACOB HEARD

"And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. . ."

Dinah had been "defiled," and Jacob heard about it. The record does not say how or when he heard.

What a grievous report it was! His

of it. He appears to have been alone when the news was delivered. At least his sons were not with him. That made the news all the more difficult to bear.

At the time Jacob received the news, his sons were caring for his cattle in the fields. Jacob does not react rashly or hastily, but "held his peace" until they came back. This was an extraordinary display of temperance, or self control. **It reminds of me the time Aaron's sons, Nadab and Abihu, were consumed by fire from heaven.** After that awful event took place, Moses, Aaron's brother, said to him, "This is it that the LORD spake, saying, I will be sanctified in them that come nigh me,

Lessons to Be Learned

LESSON #1: Surely you have learned this already: **bad news is not always delivered at good times, or under the best of circumstances.** It is imperative that you live in such a manner as to give your heart and soul the advantage. It is possible to live with the world dominating your thoughts. During such times, the things of God, and our association with God, is placed upon the shelf of life, as we become unduly occupied with other things. When, under such a circumstance, difficult news is received, or some unanticipated trial comes upon us, we are caught, so to speak, off guard. We must scramble

to gather some spiritual resources for the occasion, and that is not easily done when we have become absorbed with the affairs of this life. Under such a condition, it is even more difficult to receive unexpected bad news – like Jacob hearing of his only daughter being molested.

LESSON #2: It is important to locate ourselves in an environment in which it is not unduly difficult to obtain spiritual resources. With Jacob, that was the land of Canaan. With you, it may be where you live, or where you choose to gather with fellow believers. There are places that may not be suitable for locating ourselves and our families: Las Vegas, Hollywood, New York, etc. Such places are like Jacob living in Haran, or Abraham in Egypt. There is more to distract, more to demand our time, and more through which the devil can work. In such places, it may prove difficult to face special trials – like Jacob hearing of his only daughter being molested.

These are not matters in which one person can intrude into the life of others, or dictate to them what they ought to do. They do, however, require some measure of personal consideration.

HAMOR WENT OUT UNTO JACOB

“ . . . And Hamor the father of Shechem went out unto Jacob to commune with him. . . ” Other versions read, *“to speak with him,”* ^{NKJV} *“to talk with Jacob,”* ^{NIV} *“to discuss the matter with Jacob,”* ^{NAB} *“to speak with Jacob about Dinah,”* ^{NET} and *“to work out marriage arrangements.”* ^{MESSAGE}

I do not doubt that the conversation Hamor had with Jacob included an attempt to make some marriage arrangements. However, whether or not Hamor mentioned what his son had done to Dinah, the conversation doubtless was centered in that fact. The text that follows confirms it.

THE SONS HEARD IT

“ . . . And the sons of Jacob came out of the field when they heard it . . . ” Other versions read, *“Now Jacob’s sons had come in from the fields as*

soon as they heard what had happened,” ^{NIV} *“just as the sons of Jacob came in from the field. When they heard of it,”* ^{NRSV} *“Jacob’s sons returned from the field when they heard about the incident”* ^{CSB} *“his sons came from the field: and hearing what had*

them of the tragic event.

THEY WERE GRIEVED AND ANGRY

“ . . . and the men were grieved, and they were very wroth . . . ” Other versions read, *“grieved and very angry,”* ^{NKJV} *“filled with grief and fury,”* ^{NIV}

The exceeding grief that the sons had did not move them to tears, but rather to fierce anger. There was certainly nothing casual or tolerant in their response. It broke their hearts, yet set them aflame with ferocious anger.

passed” ^{DRA} *“Hamor arrived at Jacob’s home just as Jacob’s sons were coming in from work. When they learned that their sister had been raped,”* ^{CEV} and *“When Jacob’s sons heard it, they came from the field.”* ^{AMPLIFIED}

As you can see, there are two differing views of this text reflected in the versions.

First, that the sons had heard of this incident before they came in, and that following hearing about it, they came in to see their father (KJV, NKJV, ASV, NASB, NIV, RSV, BBE, CSB, DARBY, ERV, ESV, GWN, JPS, NAU, NET, NIB, NLT, RWB, TNK, WEB, YLT, ERV, ESV, GW, JPS, LITV, AMPLIFIED).

Second, that as they were arriving they heard the discussion, and through it learned what had happened (NRSV, CEB, CJB, DOUAY, GENEVA, SEPTUAGINT, NAB, NJB, LIVING, ABP, BRENTON, CEV, GNB, ISV, MESSAGE).

I choose to accept the first view – that the sons heard the news while they were still in the field. I am assuming that, upon hearing the news himself, Jacob (who heard the report **before** Hamor came to him – Gen 34:5) sent a message to his sons informing

“indignant and very angry,” ^{NRSV} *“wounded and very angry,”* ^{BBE} *“Saddened and very angry,”* ^{CJB} *“exceeding angry,”* ^{DOUAY} *“distressed and very angry,”* ^{TNK} *“the men grieve themselves, and it is very displeasing to them,”* ^{YLT} and *“too shocked and angry to overlook the insult.”* ^{LIVING}

The word translated “grieved” means, “TO HURT, PAIN, GRIEVE, DISPLEASE, VEX . . . TO BE IN PAIN, BE PAINED, BE GRIEVED.” ^{STRONG’S} The words translated *“very wroth”* mean, *“TO BE EXCEEDINGLY HOT, FURIOUS, GREATLY BURN, BECOME ABUNDANTLY ANGRY, BE KINDLED TO A GREAT DEGREE . . . BE MUCH INCENSED.”* ^{STRONG’S}

The exceeding grief that the sons had did not move them to tears, but rather to fierce anger. There was certainly nothing casual or tolerant in their response. It broke their hearts, yet set them aflame with ferocious anger. Yet, for the moment, they will hold their anger in check.

FOLLY WROUGHT IN ISRAEL

“ . . . because he had wrought folly in Israel in lying with Jacob’s daughter . . . ” Other versions read, *“done a disgraceful thing,”* ^{NKJV} *“committed an outrage,”* ^{NRSV} *“the shame,”* ^{BBE} *“disgraced Israel,”* ^{CEB} *“a foul thing,”* ^{DOUAY} *“wrought villainy,”* ^{GENEVA} *“a godless act,”* ^{GWN} *“a vile deed,”* ^{JPS} *“insulted Israel,”* ^{NJB} *“decadence in*

Israel," ^{INTERLINEAFR} and "an outrage against all of them." ^{LIVING}

The word translated "folly" means, "SENSELESSNESS, FOLLY, DISGRACEFUL FOLLY, PROFANE ACTIONS." ^{STRONG'S}

Note that this disgraceful deed is said to have been wrought "in Israel." Other versions read, "against Israel," ^{NIV} FOOTNOTE/YLT "against Israel's family," ^{GWN}

It was not just a sin against her, but against her father as well.

➔ IT WAS A DEED DONE "AGAINST THE PEOPLE OF ISRAEL." This was an act of disgrace against the whole people of Israel. It revealed a disdain for them, and a lack of respect for the people whom God Himself had created.

whole church of God.

- ➔ It is against the Head of the church, Jesus Christ.
- ➔ It is against the Creator, God the Father.
- ➔ It is against the One who convicts of sin, the Holy Spirit.
- ➔ A sin against a child of God is seen as though it was committed in the Temple of God, which is holy.
- ➔ It is even a sin against the earth itself, which cries out against the sinner, as made known in the case of Cain (Gen 4:10).

Committing sin is not a simplistic thing – particularly when it involves another person: murder, molestation, theft, malignment, extortion, unwarranted neglect, harming, etc.

"disgraced Israel," ^{NET} "to Israel," ^{ERV/AMPLIFIED} "insulted the people of Israel." ^{GNB}

The differing views are presented of this relationship of this sinful deed.

➔ IT WAS COMMITTED "IN ISRAEL." That is, it was committed in the land given to Israel – the "holy land" (Zech 2:12), and "the land of promise" (Heb 11:9) – God's land (Jer 2:7). This was a land God associated with the God of heaven – "His land" (Deut 32:43; Psa 10:16; Ezek 36:20; Joel 2:18; Zech 9:16). While it is true that "the earth is the Lord's, and the fulness thereof" (1 Cor 10:26), the land of Israel has been identified as a special land belonging to God. It is the land He chose for His people, from whom the Savior would come, and among whom He would be raised and minister. The fact that this disgraceful deed was done in God's land made it particularly reprehensible – and it was already condemnable of itself.

➔ IT WAS AN ACT DONE "TO ISRAEL." This sees the deed as particularly against Jacob himself, who had been renamed Israel. It was an insult against him to molest his daughter.

➔ IT WAS A DEED DONE THAT INSULTED "THE FAMILY OF ISRAEL." This was a deed wrought against the immediate family of Jacob – his wives and all of their children. It showed a fundamental disrespect for their presence in Canaan.

A Lesson to be Learned

All of this being true, we can obtain an enlarged perspective of sin and transgression. **Committing sin is not a simplistic thing – particularly when it involves another person: murder, molestation, theft, malignment, extortion, unwarranted neglect, harming, etc.** All of this is accented when the sin is against one of the saints – no matter what form it may take. This is how it is reckoned in heaven.

- ➔ Such sins are against the individual.
- ➔ They are against the parents of the individual.
- ➔ They are against the family of the individual.
- ➔ If the person is in Christ, they are against the congregation with which that saint is identified.
- ➔ It is, in such a case, against the

The modern church needs a clarified view of sin that causes it to be seen correctly. Simplistic and childish views of sin need to be mortified, together with other deeds of the flesh:—i.e. "We all make mistakes," "none of us is perfect," "we are all sinners," etc.

IT OUGHT NOT TO BE DONE

"... which thing ought not to be done." Other versions read, "should not be done," ^{NIV} "are simply not done," ^{CEB} "must not be done," ^{ESV} "shouldn't have happened," ^{GWN} "is not to be done," ^{NAS} "should not be committed," ^{NET} "a thing totally unacceptable," ^{NJB} "should never be done," ^{NLT} and "and so it is not done." ^{YLT}

The fact that such a deed should never be done means that **there is something resident in the human nature that can stop the outbreak, or expression of sin.** Men cannot subdue the law of sin, remove the sinful nature, or stop temptations from entering their mind. **But they can stop the expression of them – at least when they are initially encountered.** Shechem did not have to molest Dinah. He could have refrained from that act, and he was held responsible for conducting himself properly. He could not stand up and say he could not help it, or was compelled irresistibly to defile Jacob's young daughter. **He possessed a natural capacity to refuse the lust to express**

itself – even though he has no power to refrain from lusting itself.

This is a technicality that we must learn to delineate with godly care. When we must confront sinners with the expression of iniquity, it is important to say they should not have done it. No one who transgresses the Law should be left thinking they could not help but commit the sinful deed.

This was the very thing to which John referred when he told certain pretentious scribes and Pharisees, *"Bring forth therefore fruits meet for repentance"* (Matt 3:8). Other versions read, *"Let your change of heart be seen in your works,"* ^{BBE} *"Do those things that prove you have turned to God and have changed the way you think and act,"* ^{GWN} *"Prove by the way you live that you have repented of your sins and turned to God,"* ^{NLT} and *"let your lives prove your change of heart."* ^{AMPLIFIED}

John insisted that men must *"repent"* before they were baptized. The reality of repentance was not confirmed by a mere statement that the person had repented. That condition had to be attested by their *"works"* – works that were appropriate for repentance. In the case of the scribes and Pharisees, it would be turning from their outward hypocrisy, and confirming their determination to do whatever the Lord requires.

Peter actually preached the same message, forthrightly telling those who

cried out, "What shall we do?", ***"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"*** (Acts 2:38).

men: and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:19).

It also ought to be stated that

It also ought to be stated that while the expression of sin can be stopped as a result of initial repentance, power to say "No" to "ungodliness and worldly lusts," and living "soberly, righteously, and godly, in this present world," can only be sustained in Christ Jesus

Paul preached precisely the same thing to the Gentiles. *"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they **should repent and turn to God, and do works meet for repentance**"* (Acts 26:19-20). An example of bringing forth *"works meet for repentance"* took place in Ephesus, when the Word of God *"was known to all the Jews and Greeks dwelling there."* It is written that *"fear fell on them all, and the name of the Lord Jesus was magnified"* (Acts 19:17). As a consequence *"many that believed came, and confessed, and showed their deeds. **Many of them also which used curious arts brought their books together, and burned them before all***

while the expression of sin can be stopped as a result of initial repentance, power to say "No" to *"ungodliness and worldly lusts,"* and living *"soberly, righteously, and godly, in this present world,"* can only be sustained in Christ Jesus (Titus 2:12). **Further, the cessation of outward expressions of sin cannot be the basis for justification and Divine acceptance.** Producing works meet for repentance has to do with believing and coming to Christ, not with being joined to the Lord or created into Christ Jesus (1 Cor 6:17; Eph 2:10).

Coming from a background in which baptism was stressed heavily, I must acknowledge that there was little or no insistence on repentance, and I never heard anyone admonish the people to *"prove their repentance by their deeds"* ^{NIV} (Acts 26:20).

HAMOR REQUESTS DINAH TO BE GIVEN TO HIS SON

"⁸ And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. ⁹ And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. ¹⁰ And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. ¹¹ And Shechem said unto her father and unto

her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. ¹² Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife."

GIVE DINAH TO SHECHEM TO WIFE

"And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I

pray you give her him to wife. . ." Other versions read, *"give her to him in marriage,"* ^{NASB} *"has his heart set on your daughter. Please give her to him as his wife,"* ^{NIV} *"longs for your daughter,"* ^{NRSV} *"strongly attracted to your daughter,"* ^{CSB} *"chosen in his heart,"* ^{SEPTUAGINT} *"is in love with,"* ^{NET} *"truly in love,"* ^{NLT} and *"craves your daughter."* ^{AMPLIFIED}

Shechem's desire was not an

Dinah, when going out into the land, was seen by Shechem, molested, and sought as a wife for himself. Grievous consequences followed – Given O. Blakely

honorable one. He longed for Dinah because he had unlawful relations with her – and it was against her will. **The kind of desire he said he had was intended to be developed within the context of marriage, not outside of it.** Of course, in our time, this kind of love has become quite common, as people are living together as though they are husband and wife, even though they are not.

It ought to be clear to every person approaching the age and time of marriage that their love and affection for the individual is to be developed within the context of marriage. Failure to do this will often force a couple into

Prior to the Law

It not only would have been unwise for Jacob's seed to mingle with them, it would have been unlawful. Remember, Isaac was not to marry any of the women of Canaan. Abraham, sent his servant to find a wife among his brethren. He strictly charged him, *"And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell"* (Gen 24:6).

Jacob's father, Isaac, had solemnly told him, *"Thou shalt not take a wife of the daughters of Canaan"*

suddenly" (Deut 7:4).

In Christ – Under the New Covenant

In Christ, believers are warned, *"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"* (2 Cor 6:14). Believing widows are told, *"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord"* (1 Cor 7:39).

DWELL AND TRADE

GET YOUR POSSESSIONS HERE

"And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. . ."

Behold how it is the nature of Satan's children to expand the involvement of the children of God with them, more and more.

- Intermarry
- Dwell with them.
- Trade in their country.
- Get their possessions from them – the Hivites.

Still Satan's Tactic

Satan has not changed his tactic, and the people of God are to be aware of this. They are not to be *"ignorant of his devices"* (2 Cor 2:11).

- Unequal yokes in marriage and other domestic and social involvements.
- Dwelling with those in darkness, and spending more time with them.
- Exchanging ideas and concept with them – adopting their manner of thinking. Obtaining what they have produced, and adding them to our resources:–i.e. evolution, psychiatry, education, success, etc.

Saints Live by Higher Principles

In our various involvements with the world, we are to be governed by the word and will of the Lord. Therefore we read the following.

The marriage of God's people to the heathen is a prohibition that existed before the Law (as confirmed in our text), during the Law, and In Christ Jesus.

situations where the temptation to sin becomes very strong, with few, if any, inhibitions.

MAKE MARRIAGES WITH US

"And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. . ." Other versions read, *"Intermarry with us; give us your daughters and take our daughters for yourselves,"* ^{NIV} *"make affinity with us,"* ^{GENEVA} *"In fact, let's arrange other marriages, to,"* ^{NLT} and *"join ye in marriage with us."* ^{YLT}

Here we see the nature of an unequal yoke. It will lead to more of the same. We see this in Hamor. To him, this would be the beginning of a long and beneficial relationship with Jacob's seed.

Hamor and his progeny were Hivites (Gen 34:2) – a body of people that were intruders in the land of Canaan, and would eventually be displaced at the appointed time (Ex 3:8; 23:23,28; Deut 7:1; 20:17).

(Gen 28:1). Jacob knew that the same rule applied to the daughters of Israel – they were not to married to the people of the land.

This Rule Is Applicable At All Times

The marriage of God's people to the heathen is a prohibition that existed before the Law (as confirmed in our text), during the Law, and In Christ Jesus.

Under the Law

Later, the Law would spell out the prohibition of an Israelite woman having a heathen husband, and the effects it would produce. *"And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee*

➡ **A COMMENDABLE LIFE.** *"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."* (Rom 14:17-18)

➡ **CONDUCTING OURSELVES WISELY.** *"Walk in wisdom toward them that are without, redeeming the time"* (Col 4:5).

➡ **KNOWING HOW TO ANSWER.** *"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man"* (Col 4:6).

➡ **WALKING HONESTLY.** *"That ye may walk honestly toward them that are without, and that ye may have lack of nothing"* (1 Thess 4:12).

➡ **OF GOOD REPORT.** *"Moreover he [as elder] must have a good report of them which are without; lest he fall into reproach and the snare of the devil"* (1 Tim 3:7).

Those in Christ should set the tone in work ethics, morality, and integrity. That kind of conduct is described as being *"the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world"* (Phil 2:15).

LET ME FIND GRACE IN YOUR EYES

" . . . And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife." Other versions read, *"Make the price for*

the bride and the gift I am to bring as great as you like, and I'll pay whatever you ask me," ^{NIV} *"Put the marriage present and gift as high as you like, and I will give whatever you ask me,"* ^{NRSV} and *"Multiply your demand of dowry very much, and I will give accordingly as ye shall say to me."* ^{BRENTON}

The words of Shechem sounded good – but they were not, as the text will confirm later.

Notice, Shechem was not willing to subdue his lust, but he was willing to make as large a dowry-payment as would be required. He was willing to defile Dinah, and also willing to make a high payment to have her for his own. **Such is a manifestation of the self-centeredness and inconsistency of the flesh.** Those who walk in the flesh cannot be trusted to consistently do right. They are incapable of that.

THE SONS OF JACOB ANSWER

"¹³ And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: ¹⁴ And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: ¹⁵ But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; ¹⁶ Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. ¹⁷ But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone."

THE SONS ANSWER DECEITFULLY

"And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister . . ." Other versions read, *"with guile,"* ^{ASV} *"gave a false answer,"* ^{BBE} *"responded deviously,"* ^{CEB} *"a misleading answer,"* ^{GWN} *"craftily,"* ^{SEPTUAGINT} *"a crafty answer,"* ^{NJB} *"lied,"* ^{LIVING} *"with*

treachery," ^{ABP} *"wanted to get even,"* ^{CEV} *"decided to lie,"* ^{ERV} and *"with cunning."* ^{MESSAGE}

The lexical meaning of the words

However, they do not do this because they are responding to the request, but because Shechem *"had defiled their sister."* Theirs was a retaliatory response which hid from Shechem and his father

The deceitfulness is found in the fact that the sons never did intend to do as they said.

translated *"deceitfully"* is "DECEIVING; FRAUD: — CRAFT, DECEIT(-FUL, -FULLY), FALSE, FEIGNED, GUILT, SUBTLY, TREACHERY . . . TO DELUDE . . . BEGUILE." ^{STRONG'S}

It is possible that the sons gave this answer without Jacob's knowledge. Shechem's father, Hamor, had spoken to both Jacob and his sons about this matter – Hamor communed with them" (Gen 34:8). Now, they give an answer to *"Shechem and Hamor his father."*

what they really intended to do.

The deceitfulness is found in the fact that the sons never did intend to do as they said. Their answer would sound good to Shechem and his father – so good, in fact, that they would submit to it without any question.

WE CANNOT DO THIS THING

" . . . And they said unto them, We cannot do this thing, to give our

sister to one that is uncircumcised; for that were a reproach unto us . . ."

In this, Dinah's brothers were right. Although the mingling of circumcised and uncircumcised had not yet been spelled out, as it was under the administration of the Law (Judges 13:3; 2 Sam 1:20; Isa 52:1), yet enough had been revealed by God to draw a proper conclusion on the matter. **When God made a covenant with Abraham, there were Gentile servants in his household. All of them were to be circumcised** (Gen 17:11-13). Any male in Abraham's house that was

Lord," ^{BBE} "the Lord's kind of discipline and guidance," ^{CJB} "discipline and correction of the Lord," ^{DOUAY} and "rear them [tenderly] in the training and discipline and the counsel and admonition of the Lord." ^{AMPLIFIED}

Every child of every believing household, must come to the point where they know, and are persuaded, of God's requirements for marriage – which marriages are proper, and which are not. Parents must not draw back from ensuring that this happens. This does not mean that all of the children will respond appropriately. Esau married

his seed would inherit the land of Canaan. When Abraham arrived in Canaan God said, "**Unto thy seed will I give this land**" (Gen 12:7). Again, "**For all the land which thou seest, to thee will I give it, and to thy seed for ever.**" (Gen 13:15). And again, "**Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates**" (Gen 15:18). And yet again, "**And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God**" (Gen 17:8).

Abraham knew that inheriting the land did not include co-dwelling with the heathen that were located there. After, in confirmation of this fact, God spelled it out to Moses: "**For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images**" (Ex 23:23-24). And again, "**When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou**" (Deut 7:1).

Those promises were all embedded in the promise given to Abraham. He had a sense of their meaning, and therefore concluded that his son Isaac should not marry the women of the land (Gen 24:1-8). Isaac also perceived this, and directed Jacob to obtain a life from his relatives, and not from the land of Canaan, associating the whole matter with "**the blessing of Abraham**" being given to Isaac (Gen 28:4).

Every one of the commitments made by Jacob's sons violated these promises – and they knew it. However, they were not being directed by their awareness of the promise of God at this

Abraham had faithfully passed this down to the next generations, proving faithful in commanding his "children and household" as God said he would.

uncircumcised would be "cut off from the people," God said, because "**He hath broken My covenant**" (Gen 17:14).

Abraham had faithfully passed this down to the next generations, proving faithful in commanding his "children and household" as God said he would (Gen 18:19).

Now we are reading of the third generation after Abraham: Isaac, Jacob, Jacob's sons. The knowledge imparted to Abraham is still alive and well. **Whatever ignoble plans these sons had, they did know that no household of Abraham's seed could have uncircumcised males in it.**

Raising Our Children

The nominal church has not done well in the raising of its children. Believers are plainly told that the children are to be raised "**in the nurture and admonition of the Lord**" (Eph 6:4). Other versions read, "**discipline and instruction of the Lord,**" ^{NASB} "**training and instruction of the Lord,**" ^{NIV} "**chastening and admonition of the Lord,**" ^{ASV} "**teaching and fear of the**

heathen women, even though he knew it was wrong and displeased his father. However, no parent can shrink back from the requirement to rear their children in the nurture and admonition of the Lord. This responsibility cannot be left to someone else.

WE WILL CONSENT IF . . .

" . . . But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; ¹⁶ Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people."

Here is where the deceit came in. They put forth an arrangement they would not honor. In fact, it would have been wrong for them to fulfill such a thing – and they knew it. Consider what they said.

- ➡ WE WILL GIVE OUR DAUGHTERS UNTO YOU.
- ➡ WE WILL TAKE YOUR DAUGHTERS UNTO US.
- ➡ WE WILL DWELL WITH YOU.
- ➡ WE WILL BECOME ONE PEOPLE.

God had promised Abraham that

point, **but by revenge**. Their committal was, therefore, a deception. It was the best the flesh could contrive. **It is how a person thinks when there is no active fellowship with God**. This was one of the great limitations of the ages prior to the coming of the Lord Jesus Christ, His vicarious death, triumphant resurrection, and enthronement in glory. At this time, those limitations no longer exist. We have a better covenant that is established upon better promises.

This in no way justifies what

Jacob's sons said. It only explains why they said it.

IF YOU WILL NOT CONSENT

" . . . But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone."

This was an opportunity for some kind of expression of regret and repentance. I do not doubt that the sons would have taken some action even if they had taken Dinah back with

them. In the statement of their requirement, they had referred to Dinah as *"our sister"* (Gen 34:14). Here, however, they refer to Dinah as *"our daughter,"* appealing to her higher relationship to Jacob. Also, by speaking in this manner they left the impression they were speaking for Jacob himself.

Notice, the brothers did not say they expected Hamor and Shechem to give them Dinah. They would **"take"** her, and **"be gone."**

HAMOR AND SHECHEM CONSENT TO THE REQUIREMENT

" 18 And their words pleased Hamor, and Shechem Hamor's son. 19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honorable than all the house of his father. 20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. 23 Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. 24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city."

THEIR WORDS WERE PLEASING

"And there words pleased Hamor, and Shechem Hamor's son. . ." Other versions read, *"seemed reasonable,"* NASB *"seemed good,"* NIV *"seemed fair,"* CJB *"agreed to their proposal,"* NLT *"gladly agreed,"* LIVING *"liked what was said,"* CEV *"made . . . very happy."* ERV

The requirement was acceptable to Hamor and Shechem, even though it was inconvenient and would be attended by some discomfort. Additionally, it required the involvement of more than themselves – *"every male of you,"* or *"all your males."* NIV

The Natural Make-up of Man

Some of the natural makeup of

deeper into sin because there – in the will – is where they are slaves to sin and Satan. **Outside of Christ, and concerning the obtainment of God's good things, Satan controls the will of men.** That is why they must be delivered (Rom 7:6; 2 Cor 1:10; Gal 1:4; Col 1:13), made free (John 8:36), and re-created in Christ Jesus (Eph 2:10).

No man, by nature, will desire what is realized in Christ Jesus – encompassed in the word "salvation." The reason for this is that what comprises salvation extends beyond the perimeter of human experience. It has to do with another domain, eternity, and identity with God Himself.

men is seen here. **Once a person – any person – sets their mind to possess something, desiring it with their whole heart, they will do anything possible to obtain it.** If they are unprincipled people they will rape, steal, or kill to obtain what they want. That is how powerful the human will is. It is also why that will must be sanctified through redemption, else it will lead people

No man, by nature, will desire what is realized in Christ Jesus – encompassed in the word "salvation." The reason for this is that what comprises salvation extends beyond the perimeter of human experience. It has to do with another domain, eternity, and identity with God Himself. The only way for men to want, or desire, such

Dinah, when going out into the land, was seen by Shechem, molested, and sought as a wife for himself. Grievous consequences followed – Given O. Blakely

Much more will those who believe the record God has given of His Son be enabled to willingly and fervently obtain what can only be found in Jesus Christ. Where this willingness is absent a fundamental flaw in character exists.

marvelous things is for them to be *“made willing”* by One who has greater power than they. Thus it is written of the exalted Christ, *“Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth”* (Psa 110:3). Notice what is said of being *“made willing.”* Other versions read, *“be volunteers,”* ^{NKJV} *“volunteer freely,”* ^{NASB} and *“will offer themselves freely.”* ^{NIV} Notice what is declared.

➔ **IT IS IN THE DAY OF THE MESSIAH’S POWER.** Here is a dimension of power that is unknown to men – making someone willing. Men can come up with persuasive techniques, but that is not what this text is about. This speaks of a Lord who is over the will, knowing how to change it for the good, and liberate it from the tyranny of the devil. He does this through the power of the Gospel (Rom 1:16).

➔ **IT IS IN “THE BEAUTIES OF HOLINESS.”** True willingness is wrought in the environment of holiness – first, the holiness of the enthroned Christ Himself, and second in the people who have been made willing through Christ’s power. Where there is no holiness, there can be no godly willingness.

➔ **IT IS “FROM THE WOMB OF THE MORNING.”** True willingness is also wrought in the environment of light, which is the womb from which godly virtues, like willingness, flow. An unenlightened soul will not have a propensity toward, and a desire for, the truth of God as it is in Christ

Jesus. Again, this is because the things to be desired are themselves in the light. In fact, in conversion we are turned *“from darkness to light”* (Acts 26:18). Where spiritual darkness prevails, the willingness of reference will not exist.

➔ **IT IS ACCOMPANIED BY “THE DEW OF THY YOUTH.”** The willingness of which this Psalm speaks is accompanied by the strength and stamina of youth – not infant youth, but young-man youth. Those who have been *“made willing”* are not weak. They have a certain vigor and energy that enables them to take hold of what the Lord sets before them.

Even the world is willing to pay a price for what they desire. **Much more will those who believe the record God has given of His Son be enabled to willingly and fervently obtain what can only be found in Jesus Christ.** Where this willingness is absent a fundamental flaw in character exists.

SHECHEM WAS MORE HONORABLE

“And the young man deferred not to do the thing, because he had delight in Jacob’s daughter: and he was more honorable than all the house of his father. . . .” Other versions read, *“more respected,”* ^{NASB} *“most honored,”* ^{NIV} *“the most important,”* ^{CSB} *“the greatest man,”* ^{DOUAY} *“the most set by,”* ^{GNV} *“more highly regarded,”* ^{NAB} *“highly respected and very popular,”* ^{LIVING} *“most admired,”* ^{MESSAGE} and *“He was honored above all his family [so, ranking first, he acted first].”* ^{AMPLIFIED}

The word translated *“honorable”*

means *“TO BE HEAVY, BE WEIGHTY . . . HONORABLE, BE GLORIOUS”* ^{STRONG’S} This was not honor in the sight of God, but in the sight of men. Further, he was the most respected in the house of Hamor, not in the community, city, or country. **In fact, so far as Hamor was concerned, Shechem was his most respected and revered son – and he is the one who raped Dinah!** This gives us a kind of index to the rest of the household of Hamor.

The meaning of the text seems to be that the rest of Hamor’s household accepted the stipulation of the sons of Jacob because Shechem accepted it.

WHAT THEY SAID TO THEIR PEOPLE

“ . . . And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying:” Other versions read, *“fellow townsmen,”* ^{NIV} *“the men of the town,”* ^{BBE} *“its” [the city] leading men,”* ^{CJB} *“the people,”* ^{DOUAY} *“the leaders at the town gate,”* ^{NLT} *“before the city counsel,”* ^{LIVING} and *“the citizens.”* ^{AMPLIFIED}

The stipulation of the sons of Jacob was, *“If ye will be as we be, that every male of you be circumcised.”* (Gen 34:15). Hamor and Shechem understood this to pertain to all the men in that region, for the suggested outcome of this action would be, as Jacob’s sons stated it, *“Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people”* (Gen 34:16). These Hivites, therefore, were thinking of a merging of the two peoples. Therefore, they agreed to this arrangement.

These Men Are Peaceable With Us

“These men are peaceable with us” Other versions read, *“are at peace with us,”* ^{NKJV} *“friendly with us,”* ^{NASB} *“friendly toward us.”* ^{NIV} In other words, Jacob and his household were not there to make war, expand their land, or conquer others who were living there. It appears that the wicked deed of Shechem was not made known to the other people of that area – although I doubt that they would have viewed it as a serious offense. Therefore, they

spoke after this manner to convince the other men that the presence of Jacob, and an alliance with him, would pose no threat to them.

Let Then Dwell in the Land

" . . . therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them . . . " Hamor and his son Shechem propose that Jacob and his household dwell in the land and trade, or do business, there. The land was big enough to support them all.

Let Us Take Their Daughters and Give Them Ours

" . . . let us take their daughters to us for wives, and let us give them our daughters. . . " Now comes the special benefit.. I suppose it was based upon the beauty of the women in Abraham's family. Sarah was *"a fair woman to look upon"* (Gen 12:11). Rachel was *"beautiful and well favored"* (Gen 29:17). Dinah was obviously attractive, for her appearance provoked Shechem to molest her. The thought of gaining access to such a body of women appealed to the men of the city. Giving their daughters to Jewish men must have had a similar appeal, for I do not doubt that Jacob's sons were both comely and strong.

The Stipulation Stated

" . . . Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. . . " This is the acid test, for the privilege of inter-marrying with this body of people will require that every male among them be circumcised.

Their Own Deception Unveiled

" . . . Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. . . " **The final selling point reveals the nature of these people.** Now Hamor and Shechem extend themselves beyond the subject of marriage. They have seen the massive herds of Jacob, and it has whetted their appetites. If this alliance is finalized, they reasoned, *"But if we do this, all their livestock and*

possessions will eventually be ours. Come, let's agree to their terms and let them settle here among us." ^{NLT} That is certainly not what the sons of Jacob had said, but was self-centered deduction of this Hivite group of people.

WE MUST LEARN THE UNPROFITABILITY OF WILLINGLY DWELLING AMONG THOSE OF CONTRARY PERSUASION

There is a lesson to be learned here, and it is critical. **So far as the saints of God are concerned, dwelling with people who are of a contrary persuasion concerning the things of the**

that believers are warned, *"Be not deceived: evil communications corrupt good manners,"* or *"Evil companionships (communion, associations) corrupt and deprave good manners and morals and character."* ^{AMPLIFIED} (1 Cor 15:33).

Sometimes circumstance puts us among such people – situations that we cannot simply dissolve. Even then, this word must be seriously considered.

➡ **ABRAHAM'S EXPERIENCE.** With the Egyptians and Pharaoh (Gen 12:15-20), the Philistines and Abimelech (Gen 20:1-18), and the king of

This is not a mandate for drawing up laws and rules to be imposed on the people of God. It is rather to alert them to the corroding influence of the ungodly.

Lord, will never, of itself, yield any lasting good to us. That kind of influence will not itself move us closer to the Lord, or make us more sensitive of Him and His will. It will not provoke desires to be more holy, to be more profitable to our Savior, or to diligently prepare ourselves for death, the end of the world, the coming of Christ Jesus, and the day of judgment. **In the purest sense of the word, we are not provoked to holy endeavor by an unfavorable environment, the presence of ungodly people, or success in this world.**

With the lust for the expansion of numbers, the nominal church has encouraged culturing friendship with the ungodly – a tactic that God has never employed or encouraged. True spiritual benefit always comes by exposure to the things of God. This includes the Word of God in general, the promises of God in particular, the people of God, and the benefits that are realized in Christ Jesus.

This may appear to be very obvious, but it has proved to be very difficult for people to grasp. The fact is

Sodom (Gen 14:21-24).

➡ **SARAH'S EXPERIENCE.** With Pharaoh (Gen 12:15-20), Abimelech (Gen 20:1-18), and Hagar (Gen 16:1-8).

➡ **ISAAC'S EXPERIENCE.** With the Philistines and Abimelech (Gen 26:1-11), and the herdmen of Gerar (Gen 26:20-22).

➡ **JACOB'S EXPERIENCE.** With Esau (Gen 25:22-34), Laban (Gen 31:1-7,26-41), Shechem (Gen 34:1-5), and Hamor (Gen 34:6-31).

This is not a mandate for drawing up laws and rules to be imposed on the people of God. **It is rather to alert them to the corroding influence of the ungodly.** When we are unwillingly among them in order to the fulfillment of our various duties, we are to conduct ourselves with an acute awareness that we are in the camp and habitat of their enemy.

THEY FULFILLED THE AGREEMENT

" . . . And unto Hamor and unto Shechem his son hearkened all that

went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city."

I suspect that the last statement made by Ham or and Shechem is the one that, so to speak, tipped the scales:

"Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us" (Gen 34:23).

Let it be clear that any alliance formed with the ungodly will be attended by such a mentality on their part. **The world consistently thinks of what they can take from the godly, not what the godly can give them.**

ON THE THIRD DAY

"²⁵ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. ²⁶ And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out."

ON THE THIRD DAY

"And it came to pass on the third day, when they were sore . . ." Other versions read, "when they were in pain," ^{NKJV} "still in pain," ^{NIV} "before the wounds were well," ^{BBE} "when the pain of the wound was greatest," ^{DOUAY} and "sore and sensitive." ^{LIVING}

On the third day the pain of those circumcised was apparently at its apex. Under this circumstance they could not

"the joy of the Lord is our strength" (Neh 8:10).

SIMEON AND LEVI

" . . . that two of the sons of Jacob, Simeon and Levi, Dinah's brethren."

These were the full brothers of Dinah, both being sons of Leah. Simeon was Leah's second son (Gen 29:31-32), and Levi her third (Gen 29:34). Dinah's other full brothers, all born to Leah, were Reuben (Gen 29:1-2), Judah (Gen 29:35), Issachar (Gen 30:17-19), and Zebulun (Gen 19-20).

THEY CAME UPON THE CITY

" . . . took each man his sword, and came upon the city boldly . . ." Other versions read, "came upon the city unawares," ^{NASB} "attacked the unsuspecting city," ^{NIV} "came into the

without arousing suspicion," ^{GNB} "entered the city unannounced," ^{ISV} "came on the city in its security," ^{LITV} "walked into the city as if they owned the place," ^{MESSAGE} and "boldly entered the city [without danger]." ^{AMPLIFIED}

The various versions present quite different views of this passage.

- ➡ The two sons entered the city with confidence, or boldness. (^{KJV},^{CJB},^{YLT},^{MESSAGE},^{AMPLIFIED}).
- ➡ They entered the city without arousing any suspicious, as though just visiting. (^{GNB})
- ➡ They entered the city while it felt secure (^{ESV},^{LITV}).
- ➡ They entered the city, taking it by surprise (^{BBE}).
- ➡ They entered the city when the people did not expect any harm – when they suspected nothing (^{NASB},^{NIV},^{CEB},^{DOUAY}).
- ➡ They entered the city without any opposition (^{LIVING}).
- ➡ They entered when the sons themselves were secure (^{BRENTON}).
- ➡ They entered the city unannounced (^{ISV}).

There are eight different views, and many of them do not fit together. What is the text really saying? Although I do not favor the etymological approach as capable of accurately defining a text, I will descend to define the words used here as best as I can.

This principle is true of all men. Under pain and duress mortals do not do well in battle. This is also true of spiritual life. When the saints are cast down, sad, and burdened, they are in a vulnerable state.

defend themselves.

This principle is true of all men. Under pain and duress mortals do not do well in battle. This is also true of spiritual life. When the saints are cast down, sad, and burdened, they are in a vulnerable state. That is the time to especially seek the Lord, knowing that

town by surprise," ^{BBE} "came into the city, which suspected nothing," ^{CEB} "boldly descended on the city" ^{CJB} "entered boldly into the city," ^{DRA} "came against the city while it felt secure" ^{ESV} "come in against the city confidently" ^{YLT} "entered the city without opposition," ^{LIVING} "entered to the city safely," ^{ABP} "came upon the city securely," ^{BRENTON} "went into the city

➡ *“Came upon the city”* = “TO GO IN, ENTER, . . . FALL OR LIGHT UPON, ATTACK.” STRONG’S

➡ *Boldly*” = “TO TRUST, BE CONFIDENT OR SURE: — BE BOLD (CONFIDENT, SECURE, SURE) . . . BOTH THE FACT (SECURITY) AND THE FEELING (TRUST); OFTEN (ADVERB WITH OR WITHOUT PREPOSITION) SAFELY: — ASSURANCE, BOLDLY, (WITHOUT) CARE(- LESS), CONFIDENCE, HOPE, SAFE, SECURE, SURELY.” STRONG’S

I conclude that the expression *“came upon the city boldly”* had solely to do with the frame of mind of Simeon and Levi, and nothing to do with the condition or circumstance of the city itself. Their safety was the result of their confidence, not of any lack of awareness within the city itself. I do not doubt that their action was a surprise to the inhabitants, but it was their confidence that moved them into action.

THE DEED OF SIMEON AND LEVI

“... and slew all the males. “... And they slew Hamor and Shechem his son with the edge of the sword . . .”

When it says *“they slew all the males,”* it is understood that these were the males that had grown up. Later, the text informs us that they *“took all their little ones”* (Gen 34:29). We have no idea how many men were involved in this slaughter – all because one of their number had committed a moral atrocity.

Some are of the opinion that the other sons of Jacob joined in this carnage. But this is not so, for we are told the other sons came upon the slain later, and joined in confiscating all of the goods and the rest of the people.

I will make no attempt to justify what Simeon and Levi did. My refusal to do so is based upon Jacob’s prophecy before he died. *“Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and*

scatter them in Israel.” (Gen 49:5-7).

The young men went too far, letting their anger rule them. It is possible for me to account for it theoretically, saying the scope of their knowledge was not wide enough. However, in view of Jacob’s inspired prophecy, there is no question about the inappropriateness of their deed. As moved by the Holy Spirit Jacob associated it with cruelty, anger, selfwill, fierce anger, and wrath.

What Can Be Learned from This?

We first see that selfwill is not to be given right to sit on the throne of motivation, or be the chief component of reason. Second, anger is not an appropriate governor of human conduct.

You have probably heard the saying, “Experience is the best teacher.” The following is a compendium of information on the origin of that saying. “THE GREAT ROMAN LEADER JULIUS CAESAR RECORDED THE EARLIEST KNOWN VERSION OF THIS PROVERB, ‘EXPERIENCE IS THE TEACHER OF ALL THINGS,’ IN ‘DE BELLO CIVILI’ ©. 52 B.C.). OVER A CENTURY LATER, THE ROMAN AUTHOR PLINY THE ELDER IN ‘NATURALIS HISTORIA’ (A.D. 77) WROTE, ‘EXPERIENCE IS THE MOST EFFICIENT TEACHER OF ALL THINGS,’ AND THE ROMAN HISTORIAN TACITUS SAID SIMPLY, ‘EXPERIENCE TEACHES,’ IN HIS ‘HISTORIES’ ©. 209). THE EARLIEST ENGLISH RENDERING APPEARED IN 1539 AS ‘EXPERIENCE IS MOTHER OF PRUDENCE,’ WHICH WAS INCLUDED IN RICHARD TAVERNER’S ‘PROVERBS OR ADAGIES.’ THE EXACT WORDING, ‘EXPERIENCE IS THE BEST TEACHER,’ APPEARED IN THE ‘WIDOW BEDOTT PAPERS’ BY FRANCES M. WHITCHER.” FROM ‘WISE WORDS AND WIVES’ TALES: THE ORIGINS, MEANINGS AND TIME-HONORED WISDOM OF PROVERBS AND FOLK SAYINGS OLDE AND NEW” BY STUART FLEXNER AND DORIS FLEXNER

Let us learn from the example of Simeon and Levi not to loose the lions of anger and wrath, but control them in the power of the Spirit, putting them to death when they demand more than we can give.

All of that may seem quite apparent, but when human passion is joined with rage and fury, nothing good will come from it. Thus we read the exhortation, *“Be ye angry, and sin not: let not the sun go down upon your wrath”* (Eph 4:26). **When anger and wrath are left to seethe, they soon erupt in sin.** They both must be held in check by putting the deeds of the body to death through the power of the Holy Spirit (Rom 8:13-14), crucifying the flesh.

Of course, Simeon and Levi did not possess this kind of knowledge. That does not excuse them, but it does explain why their record is in the Scripture. It is so we can know of the potential of anger and wrath by their example, rather than by personal experience.

(AVON BOOKS, NEW YORK, 1993).

Having said all of that, experience is NOT the best teacher. For those in Christ, the best teacher can be classified as follows:

- ➡ Lord Jesus Christ – 1 John 5:20
- ➡ The Holy Spirit – 1 John 2:27
- ➡ The Scriptures – Rom 15:4

Particularly in the last category, we have the record of experiences of other people. **That record is given in order for us to learn without having to go through the experiences to be avoided.** Therefore, it is written of some of Israel’s transgressions, *“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”* (1 Cor 10:11).

Let us learn from the example of Simeon and Levi not to loose the lions of anger and wrath, but control them in the power of the Spirit, putting them to death when they demand more than we can give.

We also see in this record that a lack of the knowledge of God accentuates the flesh, and gives it the advantage.

THEY TOOK DINAH OUT OF THE HOUSE OF SHECHEM
“ . . . and took Dinah out of Shechem's house, and went out.”

We do not know how long Dinah had been in Shechem's house. I gather that it had been at least for several days. It appears that she was kept there by force, for I cannot imagine her staying there of her own accord.

I do not know why most commentators pass over this phrase as though it was incidental. **So far as I am concerned, it reveals the hardness of Hamor and Shechem's hearts, and the fact that they assumed all of this could be settled by friendly negotiations.** The fact that Dinah was kept in Shechem's house compounded the problem.

THE SONS OF JACOB COME UPON THE SLAIN

“²⁷ The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. ²⁸ They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, ²⁹ And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.”

THE SONS CAME UPON THE SLAIN

“The sons of Jacob came upon the slain . . .” Other versions read, *“came upon the dead bodies,”* ^{NIV} *“came on them when they were wounded,”* ^{BBE} *“discovered the dead”* ^{CEB} *“came to the slaughter,”* ^{CSB} *“Finding the men*

Simeon and Levi. This assumes some of them remained relatively young, although that is just an assumption. I doubt that any of them could have been younger than Dinah, who was born about the same time as Joseph (Gen 30:21-24). We are not sure how much later they arrived, or whether they were there all the time, but did not join in the slaughter.

Even though some versions read that the sons came upon the *“wounded,”* the idea is that they were *“fatally wounded,”* for that is the meaning of the word used here. ^{STRONG'S}

THEY SPOILED THE CITY

To *“spoil”* a city is to take away everything of value. Leaving nothing of any worth behind. As the city stood after that, it could not sustain anyone.

THE SONS TOOK THEIR ANIMALS

“ . . . They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field . . .”

Hamor and Shechem had told the men of the city that when they had fulfilled the requirement of circumcision, *“their cattle and their substance and every beast of theirs”* would all become their own (Gen 34:23). How wrong they were! Now it was **their** sheep, oxen, and asses that belonged to Jacob's household – both the animals within the city confines, and in the field as well.

THEY TOOK ALL THEIR WEALTH

“ . . . And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.”

How thorough was the spoiling! All of their wealth, or resources, riches, and substance. All of their *“little ones,”* or small children, were taken as well, with all of their wives. They all became vassals of Jacob's household, which suddenly increased exponentially. So thorough was the spoiling that they even took everything that was in each individual house, completely pillaging the city.

How thorough was the spoiling! All of their wealth, or resources, riches, and substance. All of their *“little ones,”* or small children, were taken as well, with all of their wives. They all became vassals of Jacob's household, which suddenly increased exponentially.

slaughtered,” ^{NLT} *“come in upon the wounded,”* ^{YLT} *“stripped the corpses,”* ^{GWN} and *“[Then the rest of] Jacob's [eleven] sons came upon the slain.”* ^{AMPLIFIED}

At this point, it appears that the older of the other ten sons joined

“ . . . and spoiled the city, because they had defiled their sister. . .” Other versions read, *“plundered the city,”* ^{NKJV} *“looted,”* ^{NASB} *“made waste,”* ^{BBE} *“sacked,”* ^{NAB} *“pillaged,”* ^{NJB} *“ravaged,”* ^{BRENTON} *“took everything they wanted,”* ^{CEV} and *“stole everything that was there.”* ^{ERV}

All of this was done *“because they had defiled their sister”* (Gen 34:27). However, from a New

Covenant point of view, it was still true: *“the wrath of man worketh not*

the righteousness of God” (James 1:20).

JACOB'S RESPONSE

“³⁰ And Jacob said to Simeon and Levi, Ye have troubled me to make me stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.”

YE HAVE TROUBLED ME

“And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites . . .” Other versions read, *“making me obnoxious,”* ^{NKJV} *“brought trouble on me . . . making me odious,”* ^{NASB} *“making me a stench,”* ^{NIV} *“giving me a bad name,”* ^{BBE} *“put me in danger by making me offensive,”* ^{CEB} *“made me hateful,”* ^{DOUAY} *“making me repugnant,”* ^{NAB} *“brought ruin on me by making me a foul odor,”* ^{NET} *“done me an ill turn by bringing me into bad odor”* ^{NJB} *“You have ruined me!”* ^{NLT} and *“You have ruined me, making me infamous and embroiling me with the inhabitants of the land.”* ^{AMPLIFIED}

Jacob's tender heart is troubled by what has happened. He sees himself as now appearing obnoxious to the rest of the inhabitants of the land.

It is interesting that Moses, writing through the inspiration of God, makes no editorial remarks concerning this incident. It is not until Jacob is on his death-bed that he speaks in the role of a prophet about this occasion (Gen 49:5-7). Why is this so? I put forth the following considerations on this matter.

- ➔ In this incident we are taught about the uncontrollable nature of man's wrath.
- ➔ It is possible that this was a judgment from God, as when the Israelites drove the Canaanite out of the land.

It teaches us that men can overstate the impact of a matter, not taking the working of the Lord into consideration.

I also am of the opinion that some accounts of Scripture are intended to be a test of our understanding, so that certain critical matters appear to be left unresolved—i.e. the unjust persecution of apostles and prophets, and those who were beheaded for the name of Christ. For those living in the light of salvation, the day of judgment is set forth as the ultimate time of accountability and the visitation of wrath upon transgressors. However, all of that was not at all clear to the patriarchs.

JACOB'S REASONING

“ . . . and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

As you consider these words of Jacob, they might strike you as being quite different than the reasoning of men like Paul – or even yourself. However, we must not be hasty to proceed without due consideration of the time of Jacob.

This saying of Jacob is something like his response to the feigned report of Joseph's death, coupled with Simeon being taken to Egypt: *“Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me”* (Gen 42:36).

In our text, Jacob's response was not a proper assessment one. However, God did not rebuke him for it. In fact, after this occasion Jacob is commanded to go to Bethel and build an altar, with no mention of this incident.

THOUGHTS ON REASONING

I must admit that although there is a sense in which Jacob's reasoning is not satisfactory to me, yet I must come to his defense. This is not an attempt to justify the way he thought, but to explain why it was not the manner in which the redeemed of the Lord think.

As with every man, no person can think, or reason right, beyond what he knows to be the truth. There are certain boundaries to sound reasoning that determine how a person will reason, how he will express himself, and the conclusions he will derive. In Jacob's case there were four principle resources available to him:

- ➔ The promises of God.
- ➔ Dreams given by God.
- ➔ Visions given by God.
- ➔ Experiences in his walk of faith.

Some things that we now enjoy that were not available to him include:

- ➔ The Law, which defined sin.
- ➔ The written history of past saints.
- ➔ Better promises.
- ➔ The Gospel of Jesus Christ.
- ➔ The gift of the Holy Spirit, who teaches us of *“all things.”*
- ➔ Access to God with confidence.
- ➔ Apostolic doctrine which expounded the Gospel.
- ➔ An explanation of the nature of man.
- ➔ Extensive information about Satan.
- ➔ Information about the day of judgment.
- ➔ Information about the world to come.



None of these things were available to Jacob. Further, a lack of understanding in these areas led him to express himself, and come to a conclusion, that were quite different that those living in a period of greater enlightenment. This was not due to any moral or spiritual failure in Jacob. It was rather the result of having fewer building blocks of thought with which to reason. The same is true of the manner in which Simeon and Levi thought.

The Lesson for Us

Those who live in an enlightened

age are responsible for knowing the truth that is available to them. When, for example, John the Baptist was sent to prepare the way of the Lord, it was the responsibility of the people to get where he was, and hear what he said. The same was true of the Lord Jesus. The people were responsible for taking advantage of His presence. If He was teaching in the Temple or the synagogue, the people were responsible for getting there.

Now that the Word of God is available to men – including the Law,

the Prophets, the Psalms, the Gospel, and the apostles' doctrine, men are to obtain a working knowledge of Scripture. If man really does live by every word of God (Lk 4:4), then no one can justify a continued ignorance of it. Most all flawed expressions and conclusions by professing Christians are owing to an ignorance of what the Lord has revealed.

It is sad, yet true, that within the nominal church, what is being taught has not led the people to think in this manner.

SIMEON AND LEVI RESPOND

"³¹ And they said, Should he deal with our sister as with an harlot?" Other versions read, *"Should he treat our sister like a harlot?"* ^{NKJV} *"Should he have treated our sister like a prostitute?"* ^{NIV} *"Should our sister be treated like a whore?"* ^{NRSV} *"Were we to let him make use of our sister as a loose woman?"* ^{BBE} *"Should people deal with our sister as with a harlot?"* ^{DARBY} *"Should they abuse our sister as a strumpet [adulteress, fornicatress]?"* ^{DOUAY} *"Should Shechem have been allowed to treat our sister like a prostitute?"* ^{GWN} *"But why should we let him treat our sister like a prostitute?" they retorted angrily."* ^{NLT}

When Jacob first received news of the defilement of Dinah, he held his peace until the sons knew what had taken place (Gen 34:5). It was during that time that Hamor and Shechem came to him to ask that Dinah be given

to Shechem to be his wife. Nothing more is said about how this whole matter impacted Jacob. When the sons heard about it, they were *"grieved, and they were very wroth"* (Gen 34:5). The sons took the conversation from there, and told of the necessity of all the males being circumcised before any such arrangements could be made.

Of course, Shechem had offered marriage, not willing to continue to treat Dinah as an harlot. However, to the sons that by no means undid his transgression.

This answer of Simeon and Levi suggests they thought their father had not reacted strongly enough to the abuse of their sister. This is the position taken by the Jewish people, as attested by some of their writings.

The Targums of Jonathan and Jerusalem report the words of the sons in this way: "nor let Shechem the son of Hamor mock at us, or boast and say, as an harlot whom no man seeks after, or no man seeks to avenge her; so it is done by Dinah the daughter of Jacob." ^{EXPLANATION:} "Targums" are the Aramaic version of the Jewish Scriptures.

It appears as though Jacob's objection was not that Shechem was slain, **but that many others who had nothing to do with the deed directly were also slain:** Hamor, and all the grown males of the city. They had gone too far. As Amos would say it, *"For three transgressions . . . and for four"* (Amos 1:3,6,9,11,13; 2:1,4,6).

There the Spirit leaves the account upon which we may now muse. It certainly is an intriguing section.

Our next Hungry Saints Meeting will be held on Friday, 5/17/13. We will continue our series of lessons in the book of Genesis. The fifty-eighth lesson will cover verses 1 through 29 of chapter thirty-five: "JACOB JOURNEYS TO BETHEL WHERE GOD APPEARS TO HIM." God commands Jacob to go to Bethel, dwell there, and make an altar unto God. Before going, Jacob commands all strange gods to be taken out of his house, and for garments to be changed. Everyone was told to go with Jacob to Bethel. As they journeyed the terror of the Lord was upon cities around them. When they arrived at Bethel, Deborah, Rachel's nurse, died. God then appeared to Jacob confirming the covenant and promises that had been made to him. As they traveled, Rachel died bringing forth her second son, Benjamin. During this time Reuben, Jacob's firstborn son, lay with Bilhah, his father's concubine. Jacob then came to his father Isaac, who died at 180 years of age. He was buried by his sons, Esau and Jacob. The meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

"Openings and Introductions" = 7-10 minute exposition of truth to promote spiritual focus; "Lead Singing" – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; "Calling" = 7-10 minute exposition of truth designed to provoke disciplined thought; "Sermon" = 45 minute exposition of the things of God as revealed in Scripture; "Exhortation" = 5-8 minute challenge to act upon the truth we have heard; "Table Meditation" = 8-12 minute exposition of matters relating to Christ's role in salvation; "Lead Scripture shower" = Leading of the quoting/reading of Scripture without comment; "Lead prayer session" = Presentation of three matters for prayer that are taken from the Word of God; "Lead Intercessory Prayer" = A time of focused prayers for personal needs; "Closing Scripture/Benediction" – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO

DURING APRIL, 2013

1. *Blakely, Benjamin* ().
2. *Blakely, Given O.* (PM Sermon).
3. *Blakely, Eva* (Lead AM Singing).
4. *Blakely, Jonathan* (Lead AM Singing).
5. *Blakely, June* (AM Class, Lead PM Songs).
6. *Blakely, Mattie* (Lead PM Singing)
7. *Blakely, Michael* (AM Exhortation, AM Exhortation, PM Table Meditation, PM Sermon).
8. *Blakely, Michele* (Play Piano, AM Opening).

21. *Hutchcraft, Gene* (AM Exhortation, AM Class, AM Sermon, PM Table Meditation, PM Table Meditation).
22. *Hutchcraft, Jason* (PM Table Meditation, PM Sermon).
23. *Hutchcraft, Judah* (Lead AM Singing, Piano Solo, Read PM Sermon Text, Introduction to PM Sermon).
24. *Hutchcraft, Silas* (Closing Scripture/Benediction).
25. *Parker, Melissa* (Lead PM Singing).
26. *Parker, Tony* (AM Calling).
27. *Sims, Annie* (Closing Scripture/Benediction, Read AM Sermon).

THE BODY OF CHRIST

It is a fact: "But now hath God set the members every one of them in the body, as it hath pleased Him" (1 Cor 12:18). He did not set them in the home, but "in the body." He did not place them in society, but "in the body." They are functioning members of the body who fill necessary functions – edifying roles in the solemn assembly (1 Cor 12:19-27). The functioning value and ministry of "the body" is realized when it is "together," not when the people are separated. The ministry of each member is determined by their faith – "a measure of faith" that has been given to them in order to the "profit" of the entire body (Rom 12:6-8; 1 Cor 12:7). This is how the Lord has put together "the church, which is His body" (Eph 1:22-23). We make no apologies for the ministry of the entire body – publicly, in the assembly, and in order to the edification of the saints. This is all done in an orderly manner, with due thoughtfulness and regard for those who are in Christ Jesus, and who, in faithfulness to God who gave these various abilities. Our assemblies are designed to allow for the various expressions and insightful responses of all who are of honest and good heart, have faith, and are in, and living for, the Lord Jesus.

Dinah, when going out into the land, was seen by Shechem, molested, and sought as a wife for himself. Grievous consequences followed – Given O. Blakely

