

Genesis Chapter 34 Commentary

1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

How often we see the same thing happen today as we see in this chapter. Dinah (who, according to most commentators, is about 14 or 15 years old) is lured out to see what the world has to offer. Apparently, she is unescorted and therefore she falls into trouble. How often, young boys and girls are let to go off to explore the world without proper protection and guidance, and their lives are ruined with sinful living.

Adam Clarke's commentary states that here we see the beginning of Jacob's challenges of raising children. Matthew Henry's commentary points out; grace does not run in the blood stream of lineages of men. These are very astute statements; to which I heartily agree. Because the parents are born again, does not mean the children are, or will be. That is the operation of God through the movings of the Holy Spirit; by the divine choice and purpose of God the Father.

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.

Begin at verse 18 of previous chapter. The people involved here are the ones from whom Jacob purchased the property. Shechem saw Dinah; liked what he saw and raped her, robbing her of her virginity and defiling her. "**he took her**" This phrase expresses the use of force against the will. Let's look back in time and see what God thought of the people who just took any woman they wanted.

- **Ge 6:1-3; 1 "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."** We see from this text, and the verse above, that man, in his carnal nature, has no will to resist the urgings of the flesh. In our fleshly nature we are no different than animals, and we often demonstrate this very characteristic. We see that God disdains this action and therefore he shortens man life span to 120 years.
- **Ge 6:7 "And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."** There is no doubt from this text that God has absolutely no use for man in his fallen carnal nature. Man, living according to his own will and want, is an abomination to God in every way.

We see from these scriptures; God hated this action of men, who were fulfilling the desires of their flesh with anyone they chose, and not in accordance with God's word, which confines sexual relations to one man married to one woman. Because of sexual sinfulness; God destroyed the earth with a flood. He only saved Noah and his family, who found favor in his sight. We note; each of these that were saved were married couples, who were preserving the sanctity of marriage.

When we look around today, we see a lot of men and women coming together in relationships, outside of the marriage arrangement which God has approved. Why do we wonder then, that the

world is in such a state of immorality? What can we expect the result of this to be? Nothing less than total destruction of the world can be expected, as God exercises his judicial wrath upon sinners.

Now, let's do some spiritual application to our own lives. What did Dinah do? She sought to see what was going on in the world, and to enjoy the pleasure of the world. This action carried her outside of the protection of her family. We learn; seeking after the ways of the world, and the alluring pleasures of sin, brought great destruction and shame in her life.

The same is true in our own lives. When we are born again; we are grafted into the family of God. We are not to leave the family of God and go out seeking after the pleasures of wanton sin any longer. We are new creatures in Christ, and we are to manifest this in all our actions; lest we become entangled in worldliness and wanton lust of the flesh. Thereby, we will bring upon ourselves great destruction and shame, and defilement upon the name of our God.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

We can discern from verse 26; Shechem kept Dinah and did not let her return to her family. This is exactly; what seeking what the world has to offer will do to us. What does the world have to offer? What the world has to offer is; the satisfaction of the desires of the heart of carnal mankind, seen in:

- **Mr 7:21-23; 21 "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man."**
- **1Jo 2:16 "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."**

Seeking the world, and its fleshly pleasures, will take us into captivity, and lead us away from God and godliness. It will do like Shechem after he had defiled Dinah, it will speak to us and try to further allure us into the world of deceit and ungodliness. It will seek to turn us from being Israelites, to being Hivites.

We should therefore do as directed in scripture in: **2Ti 2:22 "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."** Keeping close contact with our spiritual family; and not forsaking the assembling of ourselves together; does have some good benefits; as we see the negative side being played out in this chapter.

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.

We are not told who went with Dinah to see the sights; but someone must have, because someone had to report this crime to Jacob and his household. Apparently, the escort was not enough to protect themselves against the prince of the Hivites.

"he had wrought folly in Israel" Shechem lay with Dinah and defiled her, and wrought folly in Israel. This was a direct affront to Jacob and his family; and it was against the will of God. How? The action happened before the marriage relationship was established. What Shechem did to Dinah was only to happen **after the marriage was completed**. This action also brought shame on the house of Israel, because it showed that Shechem, and the Hivites, did not respect Israel enough to go through the proper channels to acquire Dinah as a wife. It showed the Hivites had no respect for Israel, and that they cared not for the laws of God.

Just as Shechem wanted to take Dinah to wife; so it is with the world of sin in our lives. If we seek the way of the ungodly, the ungodly will seek to make us their own, after they have gotten us to fall in sin. Shechem is representative of Satan and his deceptiveness, who is always tempting God's people to turn from God to the world of sin. If he can tempt you to turn from God and yield to sin; you are already taken captive, as it was with Dinah. But you said that Dinah was raped, she was forced. Yes, she was; but remember; it was Dinah that made the choice to go seeking what the world had to offer, which got her into this compromising position.

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.

Although there has a great crime committed against Israel; Hamor, Shechem's father, is seeking peaceful resolution; realizing they are in a precarious place, and knowing that sin has been committed against Israel. Shechem gives Israel a blank check, with Jacob's name on it, for them to fill in the amount according to their own will and desire.

After the crime is committed; we see Hamor and Shechem doing, what they should have done first, before Shechem committed the sexual sin of rape upon Dinah and took her captive. They begin their bargaining by telling that Shechem is in love with Dinah and wants to marry her. Marriage to Dinah, whom he has defiled, is the only thing that will bring reconciliation between the families, and erase the heinous crime which he committed.

Next they offer to become one people and freely marry with one another. They add, as additional incentive, the offer of dwelling and trading in the land. I point out; they offer to Jacob, and his family, the things of the world. This points out that they have nothing godly, or God pleasing, to offer.

Notice the subtlety; Hamor and Shechem recognize that the Israelites are a different people than themselves; and their offer is to merge Israel into the Hivite nation. However, Jacob has the promise of God that he will make Israel a great nation of people; a nation of Israelites, not Hivites. Thus, we see that Jacob and his family are under the command of God to be a separate people; just as we are commanded to be a separate people from the world seen in: **2Co 6:14-18; 14 "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what**

part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." As seen here; we should be recognized by the world as a different people; a people that are recognized as the family of God; and a people that are serving God, and who are not serving man and ungodliness.

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.

We notice that Jacob's sons give answer, not Jacob himself, and their answer is given, as though Jacob has instructed them, and given them the right to answer on his behalf. This is a mistake by Jacob. Jacob is the head of the family, and Jacob should be exercising his authority in this position. We see; Jacob's sons give answer from the root of their anger, and with deceitfulness in their hearts, which is sin committed by them.

Circumcision and serving God were what set God's people apart from the world. Jacob's children were correct in what they were saying; we can't give our sister to one who doesn't believe or trust in God. If we did; she would be forced to raise her seed up in idolatry, and that is not permitted of one of God's people.

We should always be prepared to give an answer, to those who ask of us. We should be able to give an answer in accordance to "***thus saith the Lord***" as seen in: ***1Pe 3:15 "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"*** However, we note; you should not give any answer from a heart filled with the intent to deceive others, as we see Jacob's sons doing.

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.

We point out that Shechem is noted as being more honorable than all his father's house. This gives us the indication that they are not a people to be trusted. How? If Shechem is the most honorable of the family, and he is guilty of rape; where does that put the standing of the rest of the family? Certainly, there is no evidence that would show they are good, or godly, people who are to be trusted.

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.

We understand; the Hivite people are dealing in the ways of the world. They see only the profit that will come from this arrangement. They expect, by subtlety, to come into the possession of all that Jacob has. This is a demonstration of the blind leading the blind as seen in: **Mt 15:14 "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."** They do not recognize that Israel is God's chosen people. They don't seem to recognize God at all, but rather their hearts' desire is what they can gain from the world, which will increase their monetary gains and fulfill their fleshly lust.

This is exactly how false religion and satanic subtlety work. Satan, and false religion, is always seeking ways to gain possession of what is not rightfully theirs, and they do so; by offering the godly what they themselves intend to have from the godly.

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.

We see that sin's seeds sown, bring forth more sin. Shechem sowed sin in defiling Dinah and is reaping what he has sown. However, nothing can justify the actions of Jacob's children in doing this horrific deed. Certainly, others would know of the agreement between the Hivites and Israelites. This dastardly deed will certainly cast a bad image upon the name of Israel; saying to the world; the Israelites are a people who cannot be trusted, and thereby the name of God would be blasphemed.

There is no sign of godliness in this treachery dealt out by Jacob's sons. This teaches us; we are not to be as the world in our dealings with the world. We should always deal in the rightness of truth and godliness; for thereby we bring glory to the name of our God; as seen in: **Ro 12:17-21; 17 "Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good."** As we can plainly see from this text; Jacob's family have not set the example of godliness. Let us strive to be godly people in all our dealings with mankind.

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.

Jacob understood that the neighbors could consider their destruction of the city of Shechem as an act of war. He understood that they could band together and come and kill them and take them captive, as Jacob's sons had done. Jacob realized; God would not look upon the deception that has transpired with favor. Jacob is afraid that because of this deception, and warlike action of his sons, God may allow their enemies to come and bring destruction upon them.

The deceptive action of Jacob's sons, in particular Levi and Simeon, is not to be excused; as we shall see when Israel is blessing his children before his death, seen in: ***Ge 49:5-7; 5 "Simeon and Levi are brethren; instruments of cruelty are in their habitations. 6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. 7 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."***

God will use this incident to bring Jacob into obedience to himself. God will use this incident as a spur to Jacob, to remember what God told him to do, and get himself to Bethel. We see this principle in scripture in: ***Ro 8:26-28; 26 "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose."*** This does not mean that what Jacob's sons did is excusable, because it is not. It simply means; God will use this event to bring Jacob to remembrance of his vow. Remembering his vow to God, Jacob will be admonished to get busy doing what he promised God he would do.

God is not the author of sin and lies. Lies are from the devil, and sin occurs when man chooses to do what God has told them not to do. We see this in: ***Joh 8:44 "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."***

31 And they said, Should he deal with our sister as with an harlot?

We see that Jacob's sons are justifying their deceitful actions; based upon the sinful action of Shechem against their sister Dinah; just as Jacob blamed Simeon and Levi of bringing trouble upon his house in verse 30. Had Jacob done his duty as head of the house; Simeon and Levi could never had pulled off their treachery.

How often do we try to justify our sins, by trying to put the blame on someone else? How often are we looking around to see someone, of whom we believe we can say; I haven't done as bad as them, or they deserve this because of what they did?

In Old Testament scripture; we find often that God claimed the only right of vengeance. We find in New Testament scripture the same thing: ***Ro 12:19 "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."***

In Summation; what lessons can we derive from this chapter?

- We learn; parents need to insure the safety of their children, bringing them up in the nurture and admonition of the Lord.
- We learn; parents should not let their children learn the ways of the world without inserting godly guidance and advice to them, so they learn to avoid the pitfalls of deception.
- We learn; lack of protection and guidance ruined the life of Dinah, and will do the same to our own children.
- We learn; when our children are wronged; we need to do the right thing, and guide them in the right way to solution, and/or resolution, of the problem.
- We learn; parents are to take charge and be parents; not letting the children come up with their own solutions. Jacob, instead of allowing his children to make the wrong decision and do the wrong thing, should have stepped up, made the right decision and guided his children in the right direction.
- We learn; doing the right thing to start with would have kept all this sorrow and discord out of Jacob's family's lives. Likewise, we can apply this principle to our own lives and live as scripture dictates to us in: **Mt 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."**
- We learn; we are to teach our children the dangers of "**the world of sin,**" and the protection of divine blessings, for those who seek and follow God and godliness.

As we apply these principles to our spiritual lives, we learn; we cannot go to the world, seeking its pleasures and sinfulness, and find godliness. We see the principle; we should always be seeking to be obedient to God that thereby, we may bring glory and honor unto his name. We should live our lives in such a way, that God doesn't have to use our unfortunate circumstances, which we bring upon ourselves, as goads to bring us back to himself.

It is clear that "**thus saith the Lord**" is the way to go. We praise God that he doesn't leave us fallen in our sins, but rather, God may use our sins, and the consequences of them, to bring us back into his will and purpose.

Dear God, our heavenly Father, we ask that you grant to us hearts and minds filled with your will, your word, and your purpose; which is for thy people to bring glory and honor to your name. May we be sowing good seeds in the world, by which your name will be lifted up and glorified upon the earth. We thank you, and praise you, for your loving kindnesses toward us sinners.