



This started as a study of John Chapter 4
Why this topic? It is the Word of God/Scripture

2 Timothy 3:16

New American Standard Bible (NASB)

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

Genesis 34: Rape of Dinah

A Wrong that Needs to be Righted
A Question that Needs to be Answered

Overview

- This study of Genesis 34 is linked to the study of John 4
- Together, these two chapters form one of the most awesome type/anti-type pairs in Scripture [in my opinion, at least]
- Type/Anti-Type is a correspondence between two passages
- The Gospel – A False Gospel is presented
- Faith Living – versus Human Viewpoint is illustrated

Wax Seal (Type)



Type

Anti-Type

<https://www.pixeden.com/psd-mock-up-templates/psd-enveloppe-wax-seal-mockup>

Goals

- Build up your confidence in the “Fabric of Scripture”
- Lead you to a “joy of discovery”
- Demonstrate links between Old Testament and New Testament
- Contrast the two passages to ask questions you might not have otherwise thought about
- Demonstrate that the Bible is about Jesus Christ

Read the Passage

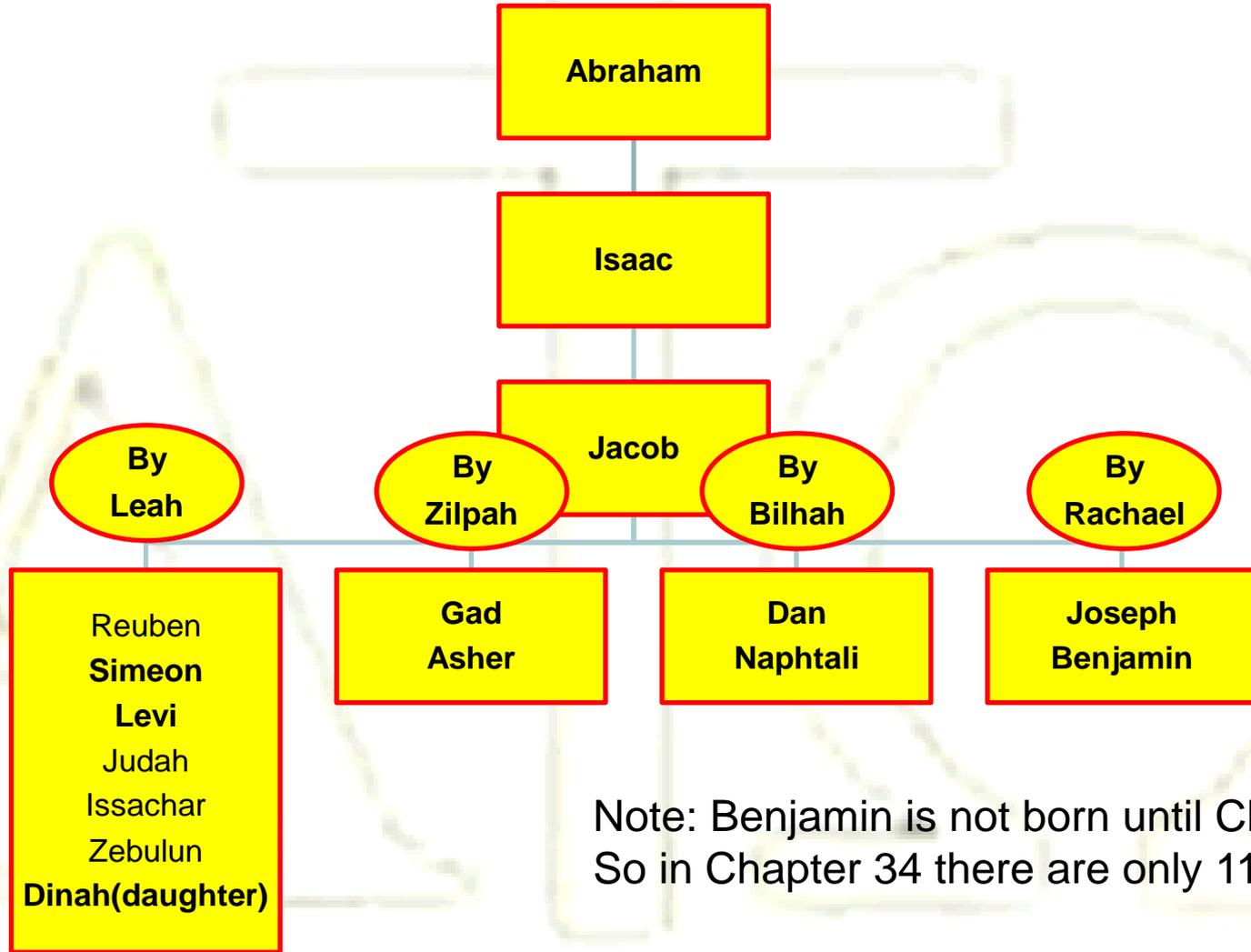
Genesis Chapter 34

- Observations:
 - Dinah is central to this chapter
 - God is not mentioned in Chapter 34
 - Jacob knows how to pray to God and ask for deliverance in Genesis chapter 32
 - Jacob does not take it to the Lord in prayer in this chapter
- Questions
 - What were Jacob's Sons looking for?
 - Names can be important – they mean something
 - Note the sons are aware of Jacob's encounter with God in chapter 32 (reference to "Israel")

Background

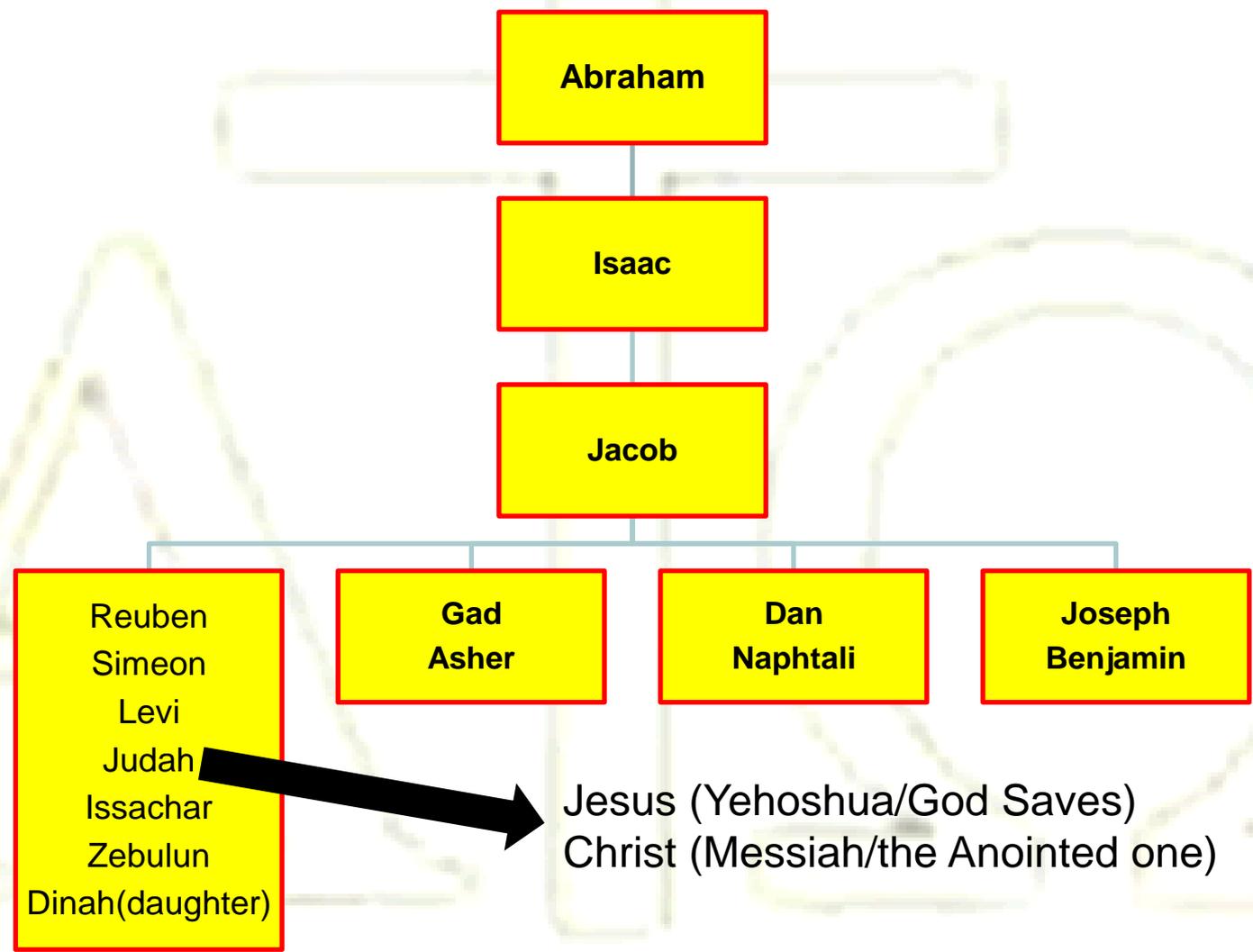
- Jacob is the son of Isaac, the son of Abraham
- Jacob is a deceiver (literally: heel-catcher or supplanter)
 - Made his brother Esau pay with his birth right for food
 - Took the blessing of the firstborn by lying to his father
 - Jacob was deceived by Laban by switching his bride at the last minute
 - Jacob manipulated Laban's herds so that Jacob got lots of good animals and Laban didn't fare so well
 - Rachael deceived her father by taking & hiding the household idols
- Jacob was blessed and name changed to Israel in chapter 32 but God is not mentioned in chapter 34 other than the "el" of Israel
- God confirmed the Land Covenant with Jacob in Gen 35
- Nothing in this chapter is right or righteous. It is like the movie "A Clockwork Orange" – the punishment is worse than the original crime
- And it ends with a question for which there is no answer in Genesis 34. It screams for a sequel with answers

Genealogy of Jacob & Sons



Note: Benjamin is not born until Chapter 35
So in Chapter 34 there are only 11 sons

Genealogy Including the Messiah



These are Covenant People

- **Abrahamic Covenant (Gen 12, 13, 15)**
God changed his name from Abram to Abraham
- **Isaac Confirmation (Gen 26)**
God named him
- **Jacob Confirmation (Gen 35)**
God changed his name from Jacob to Israel (Gen 32)

Verse 1

- 34 Now Dinah, the daughter Leah had borne to Jacob, went out to visit the women of the land.
- Note: English text is from the NASB
- Observations
 - Dinah is the daughter Leah had borne
 - Dinah means “justice” (Unger) or judged, acquitted, vindicated (Gesenius)
 - She went from the land that Jacob bought to the local people of the village Shechem. “Went out” is the first word of the verse. It is a verb.
 - “to visit” is literally “to see” but the context implies what we today would call a visit
 - Dinah demonstrates naivete. She did not consult her father nor her mother apparently. She was sincerely wrong
 - **This was wrong**

Verse 2

- 2 When Shechem son of Hamor the Hivite, the ruler of that area, saw her, he took her and raped her.
- Observations
 - The Hebrew actually has four verbs, each increasing in brutality
 1. Was seeing her; in context, he was lusting after her
 2. Was seizing/grabbing her (see Gen 6:2) [Kal future] [took = LQCH #1]
 3. Lay with her – had sex with her – in context, he raped her
 4. Violently violated her (Piel = intensive)
 - The Hivites were one group of descendants of Canaan, son of Ham, according to the Table of Nations in Genesis 10:17. The context of Gen 34 indicates they did not practice male circumcision
 - Shechem was also a town name
 - Dinah went to “see”/Shechem was “seeing” same root verb. It is the first word of the verse. It is a verb.
- Shechem’s rape of Dinah was wrong. This man should die!
- **This was wrong** (some parallels to movie “Taken”)

Verse 3

- 3 His heart was drawn to Dinah daughter of Jacob; he loved the young woman and spoke tenderly to her.
- Observations
 - Dinah was the “daughter Leah bore Jacob” in verse 1 but now Dinah is “daughter of Jacob” in verse 3
 - First word of this verse is a verb – “was drawn” or more literally “was clinging”
 - The rape now focuses responsibility on Jacob
 - Shechem loves the woman he just brutally raped? Really? After he violently raped her? But see 2 Sam 12
 - **This was wrong**

Descriptions of Dinah

- **Daughter**
 - Verse 1 – Daughter Leah bore Jacob
 - Verse 3 – Daughter of Jacob
 - Verse 5 – Jacob’s daughter
 - Verse 7 – Jacob’s daughter
 - Verse 8 – Your daughter
 - Verse 17 – Our daughter
- **Young woman**
 - Verse 3 – Nur emphasizing young age
 - Verse 12 – “Give me this ‘damsel/nur’ as wife”
 - Verse 19 – Compare Nur used of Shechem
- **Girl**
 - Verse 4 – same root as “giving birth” in verse 1
- **Woman**
 - Verse 4 – i.e wife
 - Verse 7 - wife
 - Verse 12 – wife
- **Sister**
 - Verse 13 – their sister
 - Verse 14 – our sister
- Note: the words for a woman of marriageable age is never used of Dinah! [alma & bethulah]

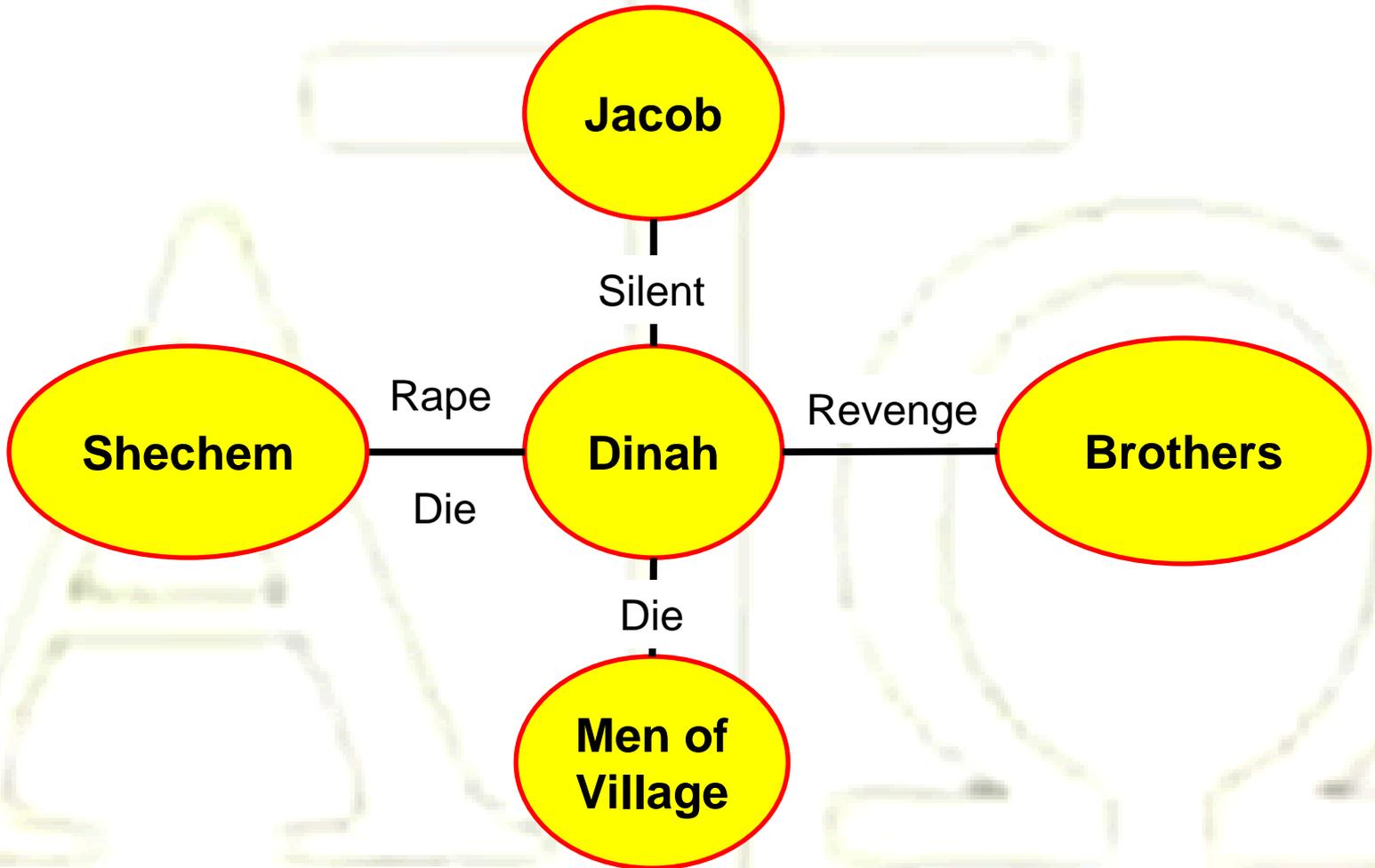
Dinah versus Jacob

- Although Dinah is the focus of the discussion, she is just a foil to focus the responsibility for acting in this situation squarely on Jacob
- But note the irony that her name means “justice” but all she got was revenge; Jacob became a “stink”
- Note: Foil = A character that is used to enhance another character through contrast. [<https://quizlet.com/21998611/types-of-character-in-literature-flash-cards/>]

Summary for Dinah

- Named Dinah (Justice)
- Naive
- Virtuous
- “Clean” but became “unclean”
- Jew
- Reason for many men dying

Dinah as Foil



Verse 4

- 4 And Shechem said to his father Hamor, “Get me this girl as my wife.”
- Observations
 - Girl = Hebrew nur which appears to refer to a female with emphasis on young age
 - She was no older than about 16 and possibly as young as 8 years old; many say 11-13.
 - “Wife” – was Dinah even of marriageable age?
 - First word of this verse is “said.” It is a verb.
 - “Get me” is same verb as used in verse 2 [LQCH #2] when Shechem “took” Dinah. In actuality, based upon verse 26, he never released Dinah but still has her locked up. In effect, he wants to legalize his crime. See the irony in asking his father “to get” her when he already has her locked up at home
 - The children were running the show
 - **This was wrong**

Verse 4

- “It is difficult to pin down Dinah's age at this point, but she was probably thirteen or fourteen years old. Most commentators agree on this, though some think she was as old as her late teens. By following the timeline of Jacob's journey, service to Laban, and return to Canaan, the evidence points to a young girl of around thirteen.”

<http://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/RA/k/1566/Rape-Dinah.htm>

Verse 5

- 5 When Jacob heard that his daughter Dinah had been defiled, his sons were in the fields with his livestock; so he did nothing about it until they came home.
- Observations
 - First word of this verse is “Jacob.” Uh Oh – changed from verbs to “Jacob.” Dramatic changes in the text require us to pay attention.
 - How did Jacob hear?
 - The word for “heard” in the Hebrew can be used when the person getting the information acts on it. It can be a call to action. [Gen 16:11 God heard and acted], also Gen 21:17, 24:52, 26:5, 29:33, 30:6 But Jacob remained silent.
 - Did nothing is literally “he was silent/dumb”
 - As a child Dinah is under the tutelage of her mother, but her honor, safety and security belong to her father – but he did nothing!
 - **This was wrong**

Verse 6

- 6 Then Shechem's father Hamor went out to talk with Jacob.
- Observations
 - “Went out” is the same verb used in verse 1 when Dinah “went out.” She went out from her people. He went out from his people, but for different reasons
 - Dinah went out to see (visit)
 - Hamor went out to speak to make a deal
 - Was this the right procedure to ask for Jacob's daughter for Shechem? There was no gift or offering as in other cases such as Isaac or Jacob getting a wife
 - There was no apology or admission of guilt!
 - **This was wrong**

Verse 7

- 7 Meanwhile, Jacob's sons had come in from the fields as soon as they heard what had happened. They were shocked and furious, because Shechem had done an outrageous thing in Israel by sleeping with Jacob's daughter—a thing that should not be done.
- Observations
 - They heard is the same root verb as when Jacob heard
 - The only verse in this chapter that even remotely comes to referring to God is the name **Israel**
 - This reference appears out of place and hence sticks out – giving it great emphasis in the text. Bruce Waltke says it is an “anachronism.” Sorry, I disagree – it indicates the sons' covenant understanding
 - Jacob received this name from God in chapter 32
 - Jacob's sons were apparently aware of what happened in chapter 32
 - Jacob's sons know that what has happened was wrong
 - **This was wrong**

Verse 8

- 8 But Hamor said to them, “My son Shechem has his heart set on your daughter. Please give her to him as his wife.
- Observations
 - Wrong!
 - Like saying I took your money, please let me keep it
- **This was wrong**

Verse 9

- 9 Intermarry with us; give us your daughters and take our daughters for yourselves.
- Observations
 - Take our daughters [LQCH #3]
 - From Jacob's perspective, this is wrong
 - Gen 24:3 Abraham said "...not get a wife for my son from the daughters of the Canaanites"
 - Gen 28:1 So Isaac called Jacob and blessed him and charged him, and said to him, "You shall not take a wife from the daughters of Canaan."
 - **This was wrong**

Verse 10

- 10 You can settle among us; the land is open to you. Live in it, trade in it, and acquire property in it.”
- Observations
 - Settle among us
 - This is suggesting that Jacob’s family will be ***assimilated into*** Shechem
 - They already have a covenant relationship with The God
 - They would end up worshipping Shechem’s gods, not the real God.
- **This was wrong**

Verse 11

- 11 Then Shechem said to Dinah's father and brothers, "Let me find favor in your eyes, and I will give you whatever you ask."
- Observations
 - Jacob's sons are already "furious" and not likely to "find favor" with Shechem
 - Never a "sorry"; And remember, Shechem still has Dinah locked up somewhere
 - **This was wrong**

Verse 12

- 12 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. Only give me the young woman as my wife.”
- Observations
 - Only *give* me ...
 - Was this a young “woman” or a young “girl”
 - But he already took her and hasn't given her back yet. He is negotiating from a position of strength based upon his crime
- **This was wrong**

Verse 13

- 13 Because their sister Dinah had been defiled, Jacob's sons replied deceitfully as they spoke to Shechem and his father Hamor.
- Observations
 - Deceitfully – Here is a key word in all this, deceit
 - Might even call the place in which all this is happening, the Valley of Deceit
- **This was wrong**

Verse 14

- 14 They said to them, “We can’t do such a thing; we can’t give our sister to a man who is not circumcised. That would be a disgrace to us.
- Observations
 - Gen 17:11 Circumcision is the outward sign of the Abrahamic land covenant
 - Indeed, they cannot do this thing, but they are saying the right thing for the wrong reason and with a hidden, deadly agenda
- **This was wrong**

Verse 15

- 15 We will enter into an agreement with you on one condition only: that you become like us by circumcising all your males.
- Observations
 - Why didn't they ask for anything?
 - Because they planned to take it all
 - Perhaps Shechem is thinking, this is easy, I don't have to pay anything or admit my guilt etc. He should have been suspicious. But he was blinded by lust.
 - Circumcision was an outward sign of an inward decision: Faith in the Messiah.
 - Even in the NT, in Acts, the Jerusalem Council was convened to answer the issue of circumcision:
Acts 15:1+ Some men came down from Judea and began teaching the brethren, "Unless you are circumcised according to the custom of Moses you cannot be saved."
- This was wrong

Verse 16

- 16 Then we will give you our daughters and take your daughters for ourselves. We'll settle among you and become one people with you.
- Observation
 - Take your daughters [LQCH #4]
 - They don't plan on doing this
 - But this is agreeing to do something that is antithetical to the Abrahamic covenant
 - God is going to give them the land via the Abrahamic Covenant. But by “become one people with you” they are agreeing to be assimilated into the Canaanite culture!
- **This was very wrong**

Verse 17

- 17 But if you will not agree to be circumcised, we'll take our daughter and go.”
- Observations
 - “Take” is same root as used in verse 2 [LQCH #5] when Shechem took Dinah. It is also used when Shechem orders his father to “get” this girl for me as a woman. There it is Kal imperative. Here it is Kal Preterite
 - Also used in Kal future in verses 9, 16, 21, 25, 26
 - But this also indicates they do not have their sister, Shechem still has her!
 - They call her “our daughter!” Some translations substitute “sister” because they understand that her brothers are talking. But this red flag indicates that the sons are in charge of the situation, not Jacob. The supplanting of Jacob by his sons is complete. They are in “total control” of the situation at this point
- **This was wrong**

Verse 18

- 18 Their proposal seemed good to Hamor and his son Shechem.
- Observations
 - Were they so intent on doing anything to get Dinah as Shechem's wife that they missed the deceit?
 - Yes, and it cost them their lives!
- **This is wrong**

Verse 19

- 19 The young man, who was the most honored of all his father's family, lost no time in doing what they said, because he was delighted with Jacob's daughter.
- Observations
 - “young man” is nur as Dinah is called a nur indicating young age, so we can surmise that Shechem is not much older than Dinah
 - It never crossed their minds that a double cross might be in the works
- **This was wrong**

Verse 20

- 20 So Hamor and his son Shechem went to the gate of their city to speak to the men of their city.
- Observation
 - Once Hamor and Shechem have been deceived, they pass on the deceit
 - And yet no one was aware of the deceit or willing to say anything about a possible deceit.
 - Nobody said “the king isn’t wearing any clothes”
- **This is wrong**

Gate of the City

- “The gate was the place for great assemblies of the people (Prov. 1:21), as they passed into and out of the city. This naturally led to the custom of using gates as places for public deliberation; reading the law and proclamations (II Chron. 32:6; Neh. 8:1,3); holding court (Deut. 16:18; 17:8; Ruth 4:11); II Sam. 15:2, etc.); gathering news (Gen. 19:1), and gossip (Psa. 69:12); attracting the attention of the sovereign or dignitary at his going out or coming in (Esth. 2:19, 21; 3:2).”

[Unger, pp 391-392]

Verse 21

- 21 “These men are friendly toward us,” they said. “Let them live in our land and trade in it; the land has plenty of room for them. We can marry their daughters and they can marry ours.”
- Observations
 - Marry (actually is verb take LQCH #6]
 - Based upon verse 7, Hamor & Shechem would know that Jacob’s sons were furious not friendly. Based upon their response Hamor & Shechem should have realized that Jacob’s sons were being deceitful
 - Hamor & Shechem are “evangelizing” the local people
- **This is wrong**

Verse 22

- 22 But the men will agree to live with us as one people only on the condition that our males be circumcised, as they themselves are.
- Observation
 - They are not part of the Abrahamic covenant
 - They are saying that Jacob's family will be assimilated into the Canaanite culture
- **This is wrong**

Verse 23

- 23 Won't their livestock, their property and all their other animals become ours? So let us agree to their terms, and they will settle among us."
- Observation
 - Hamor & Shechem sell the idea to the local populace by suggesting **they** will be deceitful toward Jacob and his sons.
 - They are expecting to assimilate Jacob's tribe into their own.
- **This is wrong**

Verse 24

- 24 All the men who went out of the city gate agreed with Hamor and his son Shechem, and every male in the city was circumcised.
- Observation
 - They just set themselves up for failure – they will all die!
- **This is wrong**

Verse 25

- 25 Three days later, while all of them were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords and attacked the unsuspecting city, killing every male.
- Observations
 - In a family with multiple mothers and a single father, the sons and daughters of one mother form a tighter bond than with the sons and daughters of another mother
 - Simeon and Levi are the sons of Leah as Dinah is Leah's daughter
 - Took their swords [LQCH #7]
 - Wouldn't this be called murder under the guise of "vengeance"?
- **This is wrong**

Verse 26

- 26 They put Hamor and his son Shechem to the sword and took Dinah from Shechem's house and left.
- Observations:
 - This verse shows that Dinah had been held hostage all through the negotiations
 - Take is the same verb as used of Shechem taking Dinah [LQCH #8], now her brothers grab her back
 - They made a deal and then broke it
 - The deceit is brought to fruition – death
- **This is wrong**

Verse 27

- 27 The sons of Jacob came upon the dead bodies and looted the city where their sister had been defiled.
- Observations
 - Apparently the rest of the sons got into the act and looted the city as if they had gone to battle against it
- **This is wrong**

Verse 28

- 28 They seized their flocks and herds and donkeys and everything else of theirs in the city and out in the fields.
- Observations
 - They seized (took) (LQCH #9)
 - More looting
- **This is wrong**

Verse 29

- 29 They carried off all their wealth and all their women and children, taking as plunder everything in the houses.
- Observation:
 - The crimes are completed.
 - All the men were killed, all their possessions looted and all their women and children taken (as captives)
 - What Jacob paid for in Gen 33:19 has now been “refunded.” Hence Jacob says in Gen 48:22 that he took this land with sword and bow
- **This is wrong**

Verse 30

- 30 Then Jacob said to Simeon and Levi, “You have brought trouble on me by making me obnoxious to the Canaanites and Perizzites, the people living in this land. We are few in number, and if they join forces against me and attack me, I and my household will be destroyed.”
- Observations
 - Jacob complains about the actions of his sons but he didn’t take charge of the situation as a father should have
 - Never a word about his God
- **This is wrong**
- Application: Don’t make decisions, especially big ones, without consulting God through prayer

Verse 31

- 31 But they replied, “Should he have treated our sister like a prostitute?”
- Observations
 - They make the point that a terrible sinful act was committed by one man
 - But Jacob’s son’s committed an even greater crime.
 - The wrong question asked by the wrong people at the wrong time to the wrong person. Jacob should have asked God what he should do in verse 5
 - There is a movie, A Clockwork Orange, that deals with this kind of event: terrible crimes are remedied through even greater crimes
 - Have you ever seen an episode of a TV series that ends without a conclusive ending? It leaves you hanging on till the next episode, sometimes the next season.
 - Here is a question with no answer, yet.
- **This is wrong**

What If?

- What if Jacob had stopped everything and asked the Lord God what to do? He had done this before in chapter 32
- Possibly God would have wiped out the village.
- Then Jacob would not be a “stink” in the land. People would then fear or respect the God of Jacob.
- Or maybe God would just have caused Shechem to drop dead

Summary

- Nothing in this chapter is right or righteous
- Based upon all the deceit taking place, you might name this place “the Valley of Deceit”
- One terrible sin is countered by slaughter of all the men, looting of a city and taking of women and children: The sin of one man resulted in the death of the many. Where have I heard that before?
Rom 5:15
- Why is this chapter even included in the Old Testament. It makes no sense!
- And it ends with a question for which no answer is given!
- It screams for an answer.

Summary

Genesis 34

Jacob

Passive – leads to children taking control and causing a disaster

Dinah

Justice is sought but is locked up

Local people

In trying to deceive Jacob, they are deceived and as a result, all the men die

“Valley of Deceit”

11 Sons
(physically alive)

They give a “false gospel” in deceit and kill all the men of the village

“Solution”: False Gospel
Result: Physical death

No one remembers God; In Gen 33, Jacob names an altar the “mighty God of Israel, or just God of Israel”

Bibliography

- Unger, Merrill F., Unger's Bible Dictionary, Chicago: Moody Press, 1971
- Harrison, R. K. Introduction to the Old Testament, Grand Rapids: Wm. B. Eerdmans, 1971
- Waltke, Bruce K., Genesis – A Commentary, Grand Rapids: Zondervan, 2001