

# Genesis

## Chapter 34



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## **Jewish Study Bible:** Chapter 34b – The rape of Dinah

No sooner does Jacob succeed in Separating from Esau (33:12-17) than a new threat to the distinctive identity of his family emerges when a Canaanite prince seeks to marry the daughter of Jacob whom he has raped. And no sooner is an old rent in the family healed through the reconciliation of Jacob and Esau (33:1-11) than a new one opens when Simeon and Levi defy their father and avenge the crime against their sister.<sup>1</sup>

Once Jacob settled in the land, the threat from the Canaanites became a problem. The story is a tangled skein of good and evil, as are all the patriarchal narratives. To Israel this would certainly be a warning against the defiling effect of interrelations with Canaanites, even by deception. Israel was not supposed to intermarry with Canaan or make treaties with them. But the passage also warns against even going to visit the daughters of the land (v. 1). Moreover, covenantal agreements must not be made in a sham (v. 13), for the name of Israel was at stake in the land (v. 30). For this, Simeon and Levi (v. 25) were passed over in the blessing with the birthright (49:5-7).

**McGee:** Jacob has stopped here at Shalem and has bought himself a nice little place out in the suburban area of town. He is attempting, as it were, to orient himself to the culture of that day. Well, it wasn't a good place, and God wants to separate this man from this area also. And believe me, after you read this chapter, you will come to the conclusion that God had *better* separate him from it!<sup>2</sup>

### **Genesis 34:1**

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

Judging from the age of Judah and Joseph, Dinah was about fourteen or fifteen years old at this time.

Josephus says she went to one of the festivals at Shechem.

**And Dinah—went out to see the daughters of the land**—It is supposed that Jacob had been now about seven or eight years in the land, and that Dinah, who was about seven years of age when Jacob came to Canaan, was now about fourteen or fifteen. Why or on what occasion she went out we know not, but the reason given by Josephus is very probable, viz., that it was on one of their festivals.<sup>3</sup>

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<sup>1</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>2</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:138). Nashville: Thomas Nelson.

<sup>3</sup> Adam Clarke's Commentary on the Old Testament

Though freed from foreign troubles, Jacob met with a great domestic calamity in the fall of his only daughter. According to JOSEPHUS, she had been attending a festival; but it is highly probable that she had been often and freely mixing in the society of the place and that she, being a simple, inexperienced, and vain young woman, had been flattered by the attentions of the ruler's son. There must have been time and opportunities of acquaintance to produce the strong attachment that Shechem had for her.<sup>4</sup>

**Torah Class:** Now, Dinah, Jacob's daughter by Leah, was about 15 years old according to most Bible historians. And, we are told that one day she went into the city to "see" or to "visit" some of the local girls. The Hebrew word here for "see" is *ra-ah*, which carries with it the sense of wanting to participate, or explore, or to learn something intellectually. Josephus says she went to join in with one of the many pagan feasts celebrated by the Hivites. Shechem, son of the King, sees Dinah and likes what he sees, and rapes her. This whole story carries with it a tone of a naïve, foolish, young girl getting in over her head, and then a series of events unfolding that is beyond her youthful capability to recognize as dangerous, let alone be able to control. We must understand that Dinah was now a girl of marriageable age, a virgin, and would NEVER have been allowed to go, unchaperoned, into a city. That she did this was a blatant act of rebellion, and it led to horrible things.<sup>5</sup>

**Ramban:** "The Daughter of Leah, Whom she had borne unto Jacob"

The reason [Scripture specifies the daughter of Leah] is to state that she was the sister of Simeon and Levi, who were envious for her sake and avenged her cause. And Scripture mentions further, whom she had borne unto Jacob, in order to allude to the fact that all the brothers were envious for her.<sup>6</sup>

**Chumash:** Classic Questions: "Why is Dinah described as the "daughter of Leah"?"

**Rashi:** Was she not the daughter of Jacob? However, because she "went out" [to observe the daughters of the land] she was called the daughter of Leah, since she [Leah] too was outgoing, as the verse states, "Leah came out towards him" (30:16). (About her, they coined the saying: "Like mother, like daughter.")

**Abarbanel:** The Torah does not come here to disparage Dinah, as Rashi suggests, but rather to speak of her praise. She merely "went out to observe the daughters of the land," and not to get up to any mischief. Since she was the only daughter in Jacob's home she wanted to see how other girls dress and adorn themselves. And she certainly would not have gone out alone.<sup>7</sup>

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<sup>4</sup> JFB Commentary

<sup>5</sup> Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

<sup>6</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

<sup>7</sup> Chumash, The Gutnick Edition, Genesis, Rabbi Chaim Miller, Published by Kol Menachem

## **Genesis 34:2**

**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.**

**Missler:** This action loosened a stone that caused a landslide. Hebrew *laqahò*, *took* (v. 2), indicates that an irresistible force was used. The word *ana*, *defiled* (AV), indicates dishonorable treatment. After a woman was debased in this way, she had no expectancy of ever having a valid marriage. [*Hamor*—that is, “ass”; and it is a striking proof of the very different ideas which, in the East, are associated with that animal, which there appears sprightly, well proportioned, and of great activity. This chief is called Emmor (Acts 7:16).]<sup>8</sup>

[**saw her**] Lusted for her (Genesis 6:2; Judges 14:1; 2 Samuel 11:2; Job 31:1; Matthew 5:28).

[**lay with her, and defiled her**] Humbled her. The first recorded rape.

**Prince of the country**—i.e., Hamor was prince; Shechem was the son of the prince or chief. Our version appears to represent Shechem as prince, but his father was the chief of the country. See Genesis 34:6, 8, etc.<sup>9</sup>

**Hivites.** Based on their appearance in various narratives, the Hivites apparently inhabited an area in the central hill country of Canaan, ranging from Gibeon, near Jerusalem (Joshua 9:1-7), to Shechem and on north to Mount Hermon (Joshua 11:3; Judges 3:3). The origin of the Hivites is unknown (descendant of Ham in Genesis 10:17), but it is possible that they are related to either Hurrian or Hittite peoples settling in Canaan during the period from the mid-second to early first millennium B.C.<sup>10</sup>

**ravishing women.** Rape as a means of obtaining a marriage contract was apparently one stratagem used in the ancient Near East. Laws regulating this practice are found in Exodus 2:16-17, Deut. 22:28-29, the Middle Assyrian laws and the Hittite laws. These often require the rapist to pay an especially high bride price and sometimes forbid any possibility of divorce. Sumerian Law 7, like Genesis 34, deals with a case where a young, unbetrothed woman leaves her parents' home without permission and is raped. The result is an option by the parents to marry her to the rapist without her consent.<sup>11</sup>

Given the extraordinary lengths to which the chosen family has gone to preserve its identity, Dinah's departure from her family's quarters is ominous. In the event, though she goes out “to see” (here rendered to visit), she is the one seen, with tragic consequences. Shechem is the name not only of her rapist (and then lover), but also of an important Canaanite City. The book of Joshua concludes with Joshua's making a covenant with Israel at Shechem (Josh. Ch 24). Interestingly there is no account of

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<sup>8</sup> Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

<sup>9</sup> Adam Clarke's Commentary of the Old Testament

<sup>10</sup> Bible Background Commentary

<sup>11</sup> Bible Background Commentary

Israel's having taken the city by force of arms during the conquest of the land recounted in Joshua and Judges. It is possible that complex ethnic and political history lies behind the powerful tale in Gen. Ch 34.<sup>12</sup>

Some scholars suggest that the final verb refers to improper sexual relations, in this case non-marital sex, and not specifically rape.

**[Violated her]** is the Hebrew expression for rape; Shechem humiliated her in a vicious manner, although ironically he “loved” her (34:3).<sup>13</sup>

**Shechem** noticed Dinah and forced her to have intercourse. The term **violated** translates the same word used for Amnon's rape of Tamar (2 Sam. 13:12, 14). Despite what he did, Shechem **loved** Dinah. The expression **spoke kindly** literally means, “spoke to her heart.”<sup>14</sup>

**McGee:** Let me put it in the language of the news media today: He raped her. If they can say it in print and on radio and television, certainly this poor preacher can say it. Sin needs to be spelled out. There was a time when sin was sin, but now they've taken the “s” off of it, and you're in the “in” group if you're a sinner. But that's not the way God spells sin. He still spells it S-I-N. And you will notice that “I” is right in the middle of the word—that's where all of us are.<sup>15</sup>

**Ramban:** However, Scripture did not narrate her beauty as it did in the case of Sarah, Rebekah and Rachel because it did not want to mention that which was to her a stumbling-block of iniquity, while Scripture speaks only in praise of the righteous women but not of this one. Similarly, Scripture does not mention what happened to her after her rescue from Shechem's house. In line with the simple meaning of Scripture she stayed with her brothers, “shut up, living as widows, as she was considered defiled in their sight, as it is written, because he had defiled Dinah their sister.”<sup>16</sup>

Shechem may have been a victim of “love at first sight,” but his actions were impulsive and evil. Not only did he sin against Dinah; he sinned against the entire family (Genesis 34:6-7). The consequences of his deed were severe both for his family and for Jacob's (Genesis 34:25-31). Even Shechem's declared love for Dinah could not excuse the evil he did by raping her. Don't allow sexual passion to boil over into evil actions. Passion must be controlled.<sup>17</sup>

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<sup>12</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>13</sup> Believer's Study Bible

<sup>14</sup> The Nelson Study Bible

<sup>15</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:138). Nashville: Thomas Nelson.

<sup>16</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

<sup>17</sup> Life Application Notes

### **Genesis 34:3**

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

**[soul]** The soul is the seat of all emotions, passions, appetites, and desires. *nephesh*, (H5315) *neh'-fesh*; from Hebrew 5314 (*naphash*); properly a *breathing* creature, i.e. *animal* or (abstract) *vitality*; used very widely in a literal, accommodated or figurative sense (bodily or mental) :- any, appetite, beast, body, breath, creature, × dead (-ly), desire, × [dis-] contented, × fish, ghost, + greedy, he, heart (-y), (hath, × jeopardy of) life (× in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (× she) will, × would have it.

**[clave unto]** *dabaq*, (H1692) *daw-bak'*; a primitive root; properly to *impinge*, i.e. *cling* or *adhere*; figurative to *catch* by pursuit :- abide fast, cleave (fast together), follow close (hard after), be joined (together), keep (fast), overtake, pursue hard, stick, take. (Genesis 34:3; Ruth 1:14; 2 Samuel 20:2; 2 Samuel 23:10; 1 Kings 11:2; 2 Kings 18:6).

**[kindly]** *leb* (H3820), *labe*; heart. He won her heart by lovemaking and flattery (cp. Hosea 2:14). A form of Hebrew 3824 (*lebab*); the *heart*; also used (figurative) very widely for the feelings, the will and even the intellect; likewise for the *centre* of anything :- + care for, comfortably, consent, × considered, courag [-eous], friend [-ly], ([broken-], [hard-], [merry-], [stiff-], [stout-], double) heart ([-ed]), × heed, × I, kindly, midst, mind (-ed), × regard ([-ed]), × themselves, × unawares, understanding, × well, willingly, wisdom.

**Spake kindly unto the damsel**—Literally, he spake to the heart of the damsel—endeavored to gain her affections, and to reconcile her to her disgrace. It appears sufficiently evident from this and the preceding verse that there had been no consent on the part of Dinah, that the whole was an act of violence, and that she was now detained by force in the house of Shechem. Here she was found when Simeon and Levi sacked the city, Genesis 34:26.<sup>18</sup>

Without justifying his crime, the narrative builds up considerable sympathy for Shechem.

### **Genesis 34:4**

**And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.**

**[Get me this damsel to wife]** Parents made all marriage contracts (Genesis 24:1-67; Judges 14:2).

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<sup>18</sup> Adam Clarke's Commentary on the Old Testament

This action loosened a stone that caused a landslide. Jacob had made a commercial connection with Shechem (33:19), but Dinah's step toward social interaction had serious complications. Avoidance of the Canaanites would have been much safer.

**Torah Class:** Now, apparently, the King's son was in lust with Dinah. The Bible says he loved her, but at the same time, the scripture is really just stating his side of the story. A man in love with a woman would not take her by force! But, as prince, he felt he could do as he pleased. And certainly, no woman would dare refuse his advances.

In any case, the prince now wants to marry Dinah, so his father, the King, goes to speak with Jacob, who had already received word of the violation of his daughter. About the same time, Jacob's sons who were out in the fields got word of it, and they came back to the tents together, furious. The King addresses Jacob and his sons and explains that he and his son would like to make things right by his son marrying Dinah, and then their two peoples intermarrying and eventually becoming as one.

There is so much we could stop and talk about here, but I'd like to make just a couple of points. **First:** that the King of Shechem would quickly try to repair matters showed both wisdom and that this King was not a typical monarch of that day. It has long been suspected that the city of Shechem was not occupied only by Hivites, but by several different tribes. Hamor ruled over a confederation of tribes, and so much diplomacy was called for in order for him to keep his power. **Second:** we need to grasp that the kingdom of Shechem was large. The city was, at the time of Jacob, basically the seat of government over a very widespread area. The city itself wasn't particularly large; but the landmass it ruled over, was. Ancient Akkadian and Egyptian records tell of a kingdom of Shechem that comprised an area of about 1000 square miles that started a little south of Jerusalem and went as far north as Megiddo. There can be no mistake that the king and kingdom we are currently dealing with is the same one as those ancient records describe. Hamor was more a chieftain than a king, and he had to be politically adept to run his diverse kingdom.<sup>19</sup>

### **Genesis 34:5**

**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.**

**[Jacob heard]** Hamor had told Jacob, for Dinah was held captive (Genesis 34:17,26).

**[held his peace]** Controlled himself (Genesis 24:21; Numbers 30:7-14; 1 Samuel 10:27; 2 Kings 18:36; Isaiah 36:21).

**[defiled]** *tame'*, (H2930) *taw-may'*; a primitive root; to *be foul*, especially in a ceremonial or moral sense (*contaminated*) :- defile (self), pollute (self), be (make, make self, pronounce) unclean, × utterly.

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<sup>19</sup> Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

**Jacob held his peace**—Jacob, as a father and a good man, must have been deeply distressed. But he could do little. In the case of a family by different wives, it is not the father, but the full brothers, on whom the protection of the daughters devolves—they are the guardians of a sister's welfare and the avengers of her wrongs. It was for this reason that Simeon and Levi, the two brothers of Dinah by Leah [Genesis 34:25], appear the chief actors in this episode; and though the two fathers would have probably brought about an amicable arrangement of the affair, the hasty arrival of these enraged brothers introduced a new element into the negotiations.<sup>20</sup>

### **Genesis 34:6**

**And Hamor the father of Shechem went out unto Jacob to commune with him.**

**Hamor**—that is, "ass"; and it is a striking proof of the very different ideas which, in the East, are associated with that animal, which there appears sprightly, well proportioned, and of great activity. This chief is called Emmor (Acts 7:16).<sup>21</sup>

### **Genesis 34:7**

**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.**

[in Israel] This is the first mention of the nation by this name. First time Israel is used collectively.

**He had wrought folly in Israel**—The land, afterwards generally called Israel, was not as yet so named; and the sons of Jacob were neither called Israel, Israelites nor Jews, till long after this. How then can it be said that Shechem had wrought folly in Israel? The words are capable of a more literal translation: *beyisrael*, may be translated, against Israel. The angel had said, Thy name shall be called no more Jacob - not only Jacob, but Israel. It was this that aggravated the offense of Shechem; he wrought folly against Israel, the prince of God, in lying with the daughter of Jacob. Here both the names are given; Jacob, whose daughter was defiled, and Israel, the prince of God, against whom the offense was committed.<sup>22</sup>

[grieved] *`atsab*, (H6087) *aw-tsab'*; a primitive root; properly to *carve*, i.e. *fabricate* or *fashion*; hence (in a bad sense) to *worry*, *pain* or *anger* :- displease, grieve, hurt, make, be sorry, vex, worship, wrest. As used here it means to cut to the heart; have worry, pain, or anger (Hebrews 34:7).

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<sup>20</sup> JFB Commentary

<sup>21</sup> JFB Commentary

<sup>22</sup> Adam Clarke's Commentary on the Old Testament

[**very wrath**] *charah*, (H2734) *khaw-raw'*; a primitive root [compare Hebrew 2787 (*charar*)]; to *glow* or grow warm; figurative (usually) to *blaze* up, of anger, zeal, jealousy :- be angry, burn, be displeased, × earnestly, fret self, grieve, be (wax) hot, be incensed, kindle, × very, be wrath. Simeon and Levi were especially angry (Hebrews 34:7,25; Hebrews 49:5-7). See Hebrew word 8474 (*tacharah*).

[**folly**] *n<sup>e</sup>balah*, (H5039) *neb-aw-law'*; feminine of Hebrew 5036 (*nabal*); *foolishness*, i.e. (moral) *wickedness*; concrete a *crime*; by extensive *punishment* :- folly, vile, villany. Showing the moral purity held by Israel compared to the general looseness of their heathen neighbors (Genesis 34:7). Furthermore, they were under strict command not to intermarry with the daughters of Canaan (Genesis 28:1,6).

**concept of universal law.** Ancient Near Eastern literature contains law collections of this time and earlier that make it clear that prohibitions concerning illicit and violent sexual behavior were not innovations at Sinai. The codes of conduct by which people lived in this time show great similarity to the laws enshrined at Sinai and demonstrate a common universal sense of morality and justice. Laws and less formal standards often sought to protect the honor and integrity of the family, the dignity of the individual and security within society.<sup>23</sup>

**the men were grieved, and . . . very wrath**—Good men in such a case could not but grieve; but it would have been well if their anger had been less, or that they had known the precept "let not the sun go down upon your wrath" [Ephes. 4:26]. No injury can justify revenge (Deut. 32:35; Romans 12:9); but Jacob's sons planned a scheme of revenge in the most deceitful manner.<sup>24</sup>

We certainly agree that it should not have been done, but it had been, and now the fellow wants to marry her. When Jacob heard it, he waited for his boys to come in, and they had a war counsel. I am of the opinion that Jacob probably should not have made as much of it as he did. When Hamor, the father of Shechem, came out to him, it is obvious that he wanted to get the girl for his son's wife. Jacob probably should have yielded to that, because that was, shall I say, the best way out at the time. Certainly, the way it was handled was not the best by any means, and God did not approve of it.<sup>25</sup>

## **Genesis 34:8**

**And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.**

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<sup>23</sup> Bible Background Commentary

<sup>24</sup> JFB Commentary

<sup>25</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:138). Nashville: Thomas Nelson.

### **Genesis 34:9**

**And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.**

**Hamor communed with them**—The prince and his son seem at first sight to have acted honestly, and our feelings are enlisted on their side. They betray no jealousy of the powerful shepherds; on the contrary, they show every desire to establish friendly intercourse. But their conduct was unjustifiable in neither expressing regret nor restoring Dinah to her family; and this great error was the true cause of the negotiations ending in so unhappy a manner.<sup>26</sup>

### **Genesis 34:10**

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

### **Genesis 34:11**

**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.**

**Torah Class:** In verse 7, the last few words say that this thing...this rape.....was “a thing not to be done”. What had occurred here was illegal in the Middle East. And, it required that the male compensate the family of the girl, because now she was ruined. To try and find a husband for a girl, who had lost her virginity, was near to impossible. And, in a few more verses we’re going to see the King offer a great deal more than the normal bride-price for Dinah, not out of a sense of responsibility, but because he was legally obligated. What really turned Jacob’s sons to rage, however, was that the King didn’t even make mention of the crime his son had committed against Dinah.....it was as though it had never happened. Even more, Dinah was being held hostage inside the city, which is no doubt why the King felt brave enough to confront Jacob in such a flippant manner.<sup>27</sup>

### **Genesis 34:12**

**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.**

[dowry]

**Dake: The Dowry**

The modern dowry refers to the value of anything (money, property, etc.) a woman brings to her husband when he marries her, but in ancient times it meant that which was paid for a wife as compensation for giving up the laboring services of a daughter and for the parents' trouble and expense of bringing her up and providing her wants. The dowry

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<sup>26</sup> JFB Commentary

<sup>27</sup> [Torahclass.com/index.html](http://Torahclass.com/index.html), Thomas Bradford, Merritt Island, Florida

could be gifts, services, or anything else of value agreed upon. It was based on the wealth and standing of the bride (1 Samuel 18:23).

In Hebrew weddings (as well as those of many other nations) the dowry held an important place. It sealed the betrothal and all legal agreements. Much negotiation generally went on between the parents of both sides, with a friend of the bridegroom's family handling most of the transaction. He was called "the friend of the bridegroom" (John 3:29). In later Jewish history a written contract arranged for the nature and size of the dowry.

Jacob worked fourteen years as the dowry for his two wives (Genesis 29:20-30). Paying dowry for a wife is referred to in Genesis 34:12; Exodus 22:16-17; 1 Samuel 18:25; Ruth 4:3-9. The other meaning (what a woman brings her husband) applies to what Leah said when she had so many sons she exclaimed "God hath endowed me with good dowry" (Genesis 30:20).

Six Kinds of Dowry:

1. Gifts from the bridegroom to the bride (Genesis 24:22,30,53; Ruth 4:10; Hosea 3:2). A strange man presented gifts to a strange girl and they were accepted without breaking custom.
2. Gifts from the bridegroom to the parents and other members of the family (Genesis 24:53; Genesis 34:12).
3. Price paid to parents and brothers (Genesis 34:12; Exodus 22:17; 1 Samuel 18:25). This was the practice of buying wives.
4. Services rendered parents (Genesis 29:18).
5. Deeds of valor might be accepted if this was all that was required by parents (Joshua 15:16; Judges 1:12; 1 Samuel 18:25).
6. Gifts from the father to a daughter was also called a dowry (Judges 1:15; 1 Kings 9:16).<sup>28</sup>

**Ask me never so much dowry**—See Clarke on Genesis 29:20 (note), etc. See the law relative to this, Exodus 22:16, 17.

**(Exodus 22:16-17)** [16] *And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. [17] If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.*

**bride price and gift.** The bride price and gift paid by the groom's family was often dependent on the desirability of the marriage. A higher price could be expected if the bride's family was socially superior to that of the groom or there were other factors (such as the bride's beauty) which made her value rise. In the Nuzi texts a typical bride price is thirty to forty shekels of silver.<sup>29</sup>

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<sup>28</sup>Dake's Study Notes, Dake's Study Bible

<sup>29</sup>Bible Background Commentary

According to biblical law (and strong Assyrian precedents), a man who rapes an unattached woman must pay a fine to her father, marry her, and forfeit the right to divorce her (Deut. 22:28-29). On the other hand, biblical law strictly forbids the marriage of an Israelite to a Hivite (Deut. 7:1-5), and the patriarchs have gone to great lengths to avoid intermarriage (Gen 24; 27:46-28:9). From the perspective of these (later) laws, a happy resolution to the love-struck Shechem's dilemma is impossible.<sup>30</sup>

### **Genesis 34:13**

**And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:**

**[deceitfully]** The sons of Jacob never intended to give their sister to Shechem. This was not Satan's first attempt to defile a virgin in Israel. This has been a threat to God's plan that His son should come through one of Israel's virgins (Isaiah 7:14; Matthew 1:18-25).

**Answered—deceitfully—**Which nothing could excuse; yet, to show that they had had much provocation, it is immediately subjoined *vaidabberu*, they spoke thus because he had defiled Dinah their sister; for so this parenthesis should be read.<sup>31</sup>

**Ramban:** “And the sons of Jacob answered Shechem and Hamor his father with subtlety.” There is a question which may be raised here. It would appear that they answered with the concurrence of her father and his advice for they were in his presence, and it was he who understood the answer which they spoke with subtlety, and, if so, why was he angry afterwards? Moreover, it is inconceivable that Jacob would have consented to give his daughter in marriage to a Canaanite who had defiled her. Now surely all the brothers gave that answer with subtlety, while Simeon and Levi alone executed the deed, and the father cursed only their wrath. [But if all the brothers shared responsibility for the answer and the plan, why did Jacob single out only Simeon and Levi for chastisement?] The answer is that the craftiness lay in their saying that every male of theirs be circumcised; as they thought that the people of the city will not consent to it. Even if perchance they will listen to their prince and they will all become circumcised, they will come on the third day, when they were in pain, and will take their daughter from the house of Shechem. Now this was the advice of all the brothers and with the permission of their father, but Simeon and Levi wanted to take revenge of them and so they killed all the men of the city.

It is possible that Jacob's anger in cursing their wrath was because they killed the men of the city who had committed no sin against him; they should have killed Shechem alone. It is this which Scripture ways, And the sons of Jacob answered Shechem and Hamor his father with subtlety, and spoke, because he had defiled Dinah their sister, for they all agreed to speak to him craftily because of the base deed which he had done to them.<sup>32</sup>

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<sup>30</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>31</sup> Adam Clarke's Commentary on the Old Testament

<sup>32</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

### **Genesis 34:14**

**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:**

This was in harmony with Israel's calling to be a separated people (Genesis 12:1-3; Genesis 21:12; Genesis 24:3; Genesis 28:1,6; Exodus 34:12-16; Numbers 23:9; Deut. 7:3-4; Joshua 23:12; Ezra 9-10).

**That were a reproach unto us**—Because the uncircumcised were not in the covenant of God; and to have given an heiress of the promise to one who had no kind of right to its spiritual blessings, from whom might spring children who would naturally walk in the way of their father would have been absurd, reproachful and wicked. Thus far they were perfectly right; but to make this holy principle a cloak for their deceitful and murderous purposes, was the full sum of all wickedness.<sup>33</sup>

**[uncircumcised]** Here, Jacob's sons took the symbol of their holy faith (see 17:9–14) and used it as a weapon against their foes.<sup>34</sup>

The thing that disturbs me about this incident is that the real reproach—the sin of rape—is ignored, and they make the reproach on the basis of the rule which God had given them regarding intermarriage with the uncircumcised.<sup>35</sup>

### **Genesis 34:15**

**But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;**

**[circumcised]** Circumcision was the sign of the Abrahamic covenant and every soul in Israel who rejected this sign was to be cut off from the people (Genesis 17:9-14).

### **Genesis 34:16**

**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.**

**[one people]** This would have defeated God's purpose with Israel (see note, Genesis 34:14), for she would have lost her identity through the centuries. Yet this promise to be one people was pure deception (Genesis 34:13). Hamor was deceitful as well, for he evidently planned to take over all Jacob's substance (Genesis 34:23). He at least used this idea to deceive his people into consenting to Israel's terms. Jacob was wealthier than the whole city, so they were willing to endure temporary pain. Jacob's sons, the oldest of

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<sup>33</sup> Adam Clarke's Commentary on the Old Testament

<sup>34</sup> The Nelson Study Bible

<sup>35</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:139). Nashville: Thomas Nelson.

whom was twenty-six or twenty-seven at this time, used religion for revenge, and the Shechemites used it in an effort to gain riches.<sup>36</sup>

### **Genesis 34:17**

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

**Then will we take our daughter, and we will be gone**—It is natural to suppose that the tribe of Hamor was very inconsiderable, else they would not have sought an alliance with the family of Jacob, and have come so readily into a painful, disgraceful measure, without having either the sanction of Divine authority or reason; for it does not appear that the sons of Jacob urged either. And they are threatened here that if they do not agree to be circumcised, Dinah shall be taken from them, and restored to her family; and this is probably what the Shechemites saw they had not power at present to prevent.<sup>37</sup>

**circumcision.** At the time that circumcision was introduced (Genesis 17), adult males as well as infants underwent this procedure as a mark of their membership in the community. Circumcision was practiced widely in the ancient Near East as a rite of puberty, fertility or marriage, but was not practiced by all peoples. The men of Shechem agree to submit to this in order to become acceptable as husbands to Jacob's daughters. The procedure performed on adults is quite painful and would have virtually debilitated the adult male population for several days.<sup>38</sup>

In this chapter the sons of Jacob have already become adults, and the perspective is that of a later period in the national history (e.g., "he had committed an outrage in Israel," v.7). Their devious proposal seems to be that the Israelites and the Hivites enter into a covenant, an act that is prohibited in the Torah as inevitable an inducement to break faith with the Lord (Exod. 23:27-33).<sup>39</sup>

### **Genesis 34:18**

**And their words pleased Hamor, and Shechem Hamor's son.**

### **Genesis 34:19**

**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.**

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<sup>36</sup> Dake's Study Notes, Dake's Study Bible

<sup>37</sup> Adam Clarke's Commentary on the Old Testament

<sup>38</sup> Bible Background Commentary

<sup>39</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

### **Genesis 34:20**

**And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,**

**gate of the city.** The city gate was a place of assembly for legal and business transactions. It could also be used for public meetings that affected all of the city's citizens. In the small towns that were the ancient cities the houses were close together and the streets were narrow. The only open areas would be the market place (if the town had one) and the area of the gate. The former would have been unsuitable for matters of public business.

### **Genesis 34:21**

**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.**

**Torah Class:** In the narrative that follows, we do not hear Jacob reply to the King, but, instead, it's Jacob's sons that give their conditions to the King's request: the King, his sons, all his family, and all of the city's males must be circumcised before Dinah can marry Shechem. Why did all the men have to be circumcised? Because it was forbidden for anyone to be a member of Israel (which is what the King, in essence, said would result.....that is, the two peoples, his and Jacobs, would be joined), without submitting to the terms of the Abrahamic Covenant. And, to be a member of that covenant required circumcision. But, this was a ruse, for they had blood on their minds. They were employing what they had learned from their father, Jacob, now called Israel: deceit. They knew full well what the adult males of ancient times experienced after being circumcised: much pain and infection, and a resulting weakness and malaise.

King Hamor is no better. He calls a public meeting, and he speaks to the city's males and tells them he wants them to be circumcised so that these two peoples can unite. They could not have been too thrilled about this, for in those days circumcision of an adult was a pretty grueling process. So, he makes it sound like it's a good thing for them. But, primarily, it's for the purpose of wealth accumulation for himself. For, in V23, the King says to the men of his city, "Will not their livestock and their property and all their animals become *ours*?" Hardly. It will become HIS!

The Chieftain argues eloquently for his point of view. He says these people are our friends. A term that would indicate a treaty between Shechem and the Israelites already existed, and so to turn down Jacob's terms would be an affront.<sup>40</sup>

### **Genesis 34:22**

**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.**

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<sup>40</sup> Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

### **Genesis 34:23**

***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.***

**Shall not their cattle and their substance—be ours?**—This was a bait held out for the poor unsuspecting people of Hamor by their prince and his son, who were not much less deceived than the people themselves.

Hamor and Shechem change the terms of the offer so as to appeal to their kinsmen. Now the projected deal is said to enrich the townsmen at the expense of Jacob and his family.<sup>41</sup>

### **Genesis 34:24**

***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.***

**Every male was circumcised**—These simple people must have had very great affection for their chief and his son, or have been under the influence of the most passive obedience, to have come so readily into this measure, and to have submitted to this rite. But the petty princes in Asiatic countries have ever been absolute and despotic, their subjects paying them the most prompt and blind obedience. I shall give a few examples from Mr. Richardson’s Dissertations—

“Abu Thaher, chief of the Carmathians, about the year nine hundred and thirty, ravaged the territory of Mecca, defiled the temple, and destroyed nearly 40,000 people. With only 500 horse he went to lay siege to Bagdad: the caliph’s general, at the head of 30,000 men, marched out to seize him, but before he attacked him he sent an officer to summon him to surrender. ‘How many men has the caliph’s general?’ said Abu Thaher. ‘Thirty thousand,’ replied the officer. ‘Among them all,’ says the Carmathian chief, ‘has he got three like mine?’ Then, ordering his followers to approach, he commanded one to stab himself, another to throw himself from a precipice, and a third to plunge into the Tigris; all three instantly obeyed, and perished. Then turning to the officer, he said, ‘He who has such troops needs not value the number of his enemies!’

“Hassan Sabat, one of those petty princes formerly known in Asia and Europe by the title Sheekh-ul-jibel, or old man of the mountain, being required by an ambassador to do homage to his master, the Sultan Malekshah Jeleddin, without giving any answer, ordered one of his attendants to poniard himself, and another to leap from the battlements of the tower; and he was instantly obeyed! Then turning to the ambassador, he said, ‘Seventy thousand are thus attentive to my commands. Let this be my answer. On a principle of this kind we may account for the prompt obedience of the people of Hamor.’<sup>42</sup>

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<sup>41</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>42</sup> Adam Clarke’s Commentary on the Old Testament

### **Genesis 34:25**

**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.**

Why Simon and Levi? Simeon and Levi were Dinah's full brothers.

**[came upon the city boldly, and slew all the males]** How many were slain is not known. Shechem may have been only an encampment. Simeon and Levi led the massacre, but their servants and others helped. They attacked the third day when fever and inflammation generally accompanied circumcision—when the Shechemites were less able to defend themselves.

**On the third day, when they were sore**—When the inflammation was at the height, and a fever ensued which rendered the person utterly helpless, and his state critical, Simeon and Levi, the half brothers of Dinah, took each man his sword, probably assisted by that portion of the servants which helped them to take care of the flock, came on the city boldly, *betach*, securely—without being suspected, and being in no danger of meeting with resistance, and slew all the males. Great as the provocation was, and it certainly was very great, this was an act or unparalleled treachery and cruelty.<sup>43</sup>

This disparaging of the covenant sign and their ruthless response did not go unpunished. The tribes descended from Simeon and Levi would be dispersed throughout Israel (49:5-7). This chapter, like chs. 26 and 28, exemplifies the narrator's style of interrupting his main story with another story that furnishes helpful background information. The information furnished by these chapters is that living among the native population of Canaan is a morally and spiritually dangerous situation. God delivered the descendants of Abraham from more than just famine by taking them to Egypt (cf. 50:20).<sup>44</sup>

**Chumash: Classic Questions;** “How were Simeon and Levi justified in killing all the men of Shechem?”

**Rambam:** One of the seven Noachide Laws, binding on all non-Jews, is to establish a justice system. Since the people of Shechem failed to judge Shechem for his crime against Dinah, all the people of Shechem were collectively liable for the death penalty for failing to uphold justice (Hilchos Melachim 9:14).

### **Genesis 34:26**

**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.**

**[took Dinah out of Shechem's house]** Dinah was held captive until rescued by her brothers (Genesis 34:5,17,26).

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<sup>43</sup> Adam Clarke's Commentary on the Old Testament

<sup>44</sup> Believer's Study Bible

Were the Hivites holding Dinah as a hostage throughout the elaborate negotiations? Or had she stayed in Shechem's house voluntarily, recognizing that he had done what the law required (see vv. 8-12) and that the marriage prospects for a raped woman were not good (cf. 2 Sam 13:12-16)?<sup>45</sup>

When Shechem raped Dinah, the consequences were far greater than he could have imagined. Dinah's brothers were outraged and took revenge. Pain, deceit, and murder followed. Sexual sin is devastating because its consequences are so far reaching.

### **Genesis 34:27**

**The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.**

**The sons of Jacob**—The rest of Jacob's sons, the remaining brothers of Simeon and Levi, spoiled the city. Though the others could slay the defenceless males, it was not likely that they could have carried away all the booty, with the women, children, and cattle; it is therefore most natural to suppose that the rest of the sons of Jacob assisted at last in the business.<sup>46</sup>

Most likely, Jacob's other **sons** joined Simeon and Levi in plundering the city. Jacob's sons let righteous anger over sin turn into unrighteous, unforgiving vengeance (see Eph. 4:26).

### **Genesis 34:28**

**They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,**

All this wealth and the captives made Jacob still more powerful and rich.

### **Genesis 34:29**

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

[house] Shechem's house where Dinah was.

**plundering the city.** The negotiation between the parties had concerned appropriate recompense (bride price) for Dinah in the circumstances of her having been taken forcibly. As it turns out, the compensation that Dinah's brothers considered appropriate was the forfeiture of the life and goods of the entire city. Such was also attempted by the Greeks in the *Iliad* as they laid siege to Troy to recover Helen.

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<sup>45</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>46</sup> Adam Clarke's Commentary on the Old Testament

The Bible commends those who abstain from plunder in situations of righteous war (e.g., Deut. 13:13-19); 1 Sam. 15:13-26; Esth. 9:10, 15, and 16). Given the emphasis Hamor and Shechem had placed on material benefits (vv. 34:10-12, 23), however, and the fact that the whole episode began with an act of violence (v.2), the plundering of their town exemplifies the widespread biblical principle that the punishment fit the crime (e.g., Deut. 19:16-21). That Simeon and Levi slew all the males when the latter were in pain from an operation on their male organs manifests the same principle.<sup>47</sup>

### **Genesis 34:30**

**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.**

**[the Canaanites and the Perizzites]** Dake and others believe that these were giant races which would increase the fear of Jacob:

**Dake:** Rephaim is translated "giant" in Deut. 2:11,20; Deut. 3:11,13; Joshua 12:4; Joshua 13:12; Joshua 15:8; Joshua 18:16; 2 Samuel 21:16,18,20,22; 1 Chron. 20:4,6,8. The phrase "remnant of the giants" in Deut. 3:11; Joshua 12:4; Joshua 13:12 should be "remnant of the Rephaims," because there were many nations of giants other than the Rephaims who filled the whole country trying to contest God's claim on the promised land. They are listed as Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Gergashites, Jebusites, Hivites, Anakims, Emims, Horims, Avims, Zamzummims, Caphtorims, and Nephilims (Genesis 6:4; Genesis 14:5-6; Genesis 15:19-21; Exodus 3:8,17; Exodus 23:23; Deut. 2:10-12,20-23; Deut. 3:11-13; Deut. 7:1; Deut. 20:17; Joshua 12:4-8; Joshua 13:3; Joshua 15:8; Joshua 17:15; Joshua 18:16). Og was of the remnant of Rephaims, not the remnant of all other giant nations (Deut. 3:11; Joshua 12:4; Joshua 13:12).<sup>48</sup>

**[slay me]** Jacob for the moment lost faith in God when tested, like Abraham (Genesis 12:10-20; Genesis 20:1-17) and Isaac (Genesis 26:6-35) before him. Such would have been impossible in view of God's word (Genesis 12:1-3; Genesis 15:1-21; Genesis 26:1-25; Genesis 28:3-19; Genesis 31:11-13). God did keep His word (Genesis 35:5).

**Ye have troubled me**—Brought my mind into great distress, and endangered my personal safety; to make me to stink—to render me odious to the surrounding tribes, so that there is every reason to suspect that when this deed is come abroad they will join in a confederacy against me, and extirpate my whole family. And had he not been under the peculiar protection of God, this in all human probability would have been the case; but he had prevailed with God, and he was also to prevail with men. That Jacob's resentment was not dissembled we have the fullest proof in his depriving these two sons of the

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<sup>47</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>48</sup> Dake's Study Notes, Dake's Study Bible

birthright, which otherwise they had doubtless enjoyed. In Genesis 49:5, 7, there are some additional circumstances are related.<sup>49</sup>

**Jacob said . . . Ye have troubled me**—This atrocious outrage perpetrated on the defenseless citizens and their families made the cup of Jacob's affliction overflow. We may wonder that, in speaking of it to his sons, he did not represent it as a heinous sin, an atrocious violation of the laws of God and man, but dwelt solely on the present consequences. It was probably because that was the only view likely to rouse the cold-blooded apathy, the hardened consciences of those ruffian sons. Nothing but the restraining power of God saved him and his family from the united vengeance of the people (compare Genesis 35:5). All his sons had not been engaged in the massacre. Joseph was a boy, Benjamin not yet born, and the other eight not concerned in it. Simeon and Levi alone, with their retainers, had been the guilty actors in the bloody tragedy. But the Canaanites would not be discriminating in their vengeance; and if *all* the Shechemites were put to death for the offense of their chief's son, what wonder if the natives should extend their hatred to all the family of Jacob; and who probably equalled, in number, the inhabitants of that village.<sup>50</sup>

Jacob rebuked his sons for their terrible behavior (done in the name of the Lord). Instead of making the family a blessing to other nations (12:3), they were making the family **obnoxious** to its neighbors. The Hebrew word means “to stink.” Jacob’s family had become an embarrassing odor to their neighbors, something that at best needed to be ignored and at worst to be scorned. Sadly, Jacob’s sons did not repent. Instead, they protested their father’s rebuke.<sup>51</sup>

**McGee:** Notice something that is obviously wrong here in the life of Jacob. Jacob rebukes Simeon and Levi for giving him a bad name, but he doesn’t rebuke them for the sin that they have committed. We sometimes get a wrong perspective of sin and of our actions. We think only of the *effect* that it is going to have. There are many men and women in our churches who will not take a stand on certain issues. Why? Well, the little crowd they run with may not accept them. They are with a little clique, and they don’t dare stand for anything that the little clique wouldn’t stand for. It is never a question of whether it is right or wrong; it’s a question of whether it ingratiates them to the crowd. God have mercy on Christians who shape their lives by those who are around them and who are constantly looking for the effect their conduct is going to have on others. They do not look on whether this is the right thing or the Christian thing or whether as a child of God this is something they should or should not do. This is the reason our churches are filled with those who compromise, and it is little wonder that we have so many frustrated, unhappy Christians today. It is a wonderful thing to stand for the truth, and when you

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<sup>49</sup> Adam Clarke’s Commentary on the Old Testament

<sup>50</sup> JFB Commentary

<sup>51</sup> The Nelson Study Bible

stand for it, then you don't have to compromise. How wonderful it is when we will do that. Poor old Jacob is growing, but he hasn't grown that far.<sup>52</sup>

In seeking revenge against Shechem, Simeon and Levi lied, stole, and murdered. Their desire for justice was right, but their ways of achieving it were wrong. Because of their sin, their father cursed them with his dying breath (Genesis 49:5-7). Generations later, their descendants lost the part of the promised land allotted to them. When tempted to return evil for evil, leave revenge to God and spare yourself the dreadful consequences of sin.

### **Genesis 34:31**

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

**Missler:** Jacob rebukes Simeon and Levi for giving him a bad name, but he doesn't rebuke them for the sin that they have committed. For this, Simeon and Levi were passed over in the blessing with the birthright. Moreover, a deceptive covenant was not to be dangled before the pagans. On occasion, however, God used a Simeon and a Levi, and a Jehu (2 Kgs 10:11-14, 17-31), as His instruments of judgment. Cf. "But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth...But thou shalt utterly destroy them; ..." Deut 20:16-18.<sup>53</sup>

Appropriately, this tragic and ambiguous tale ends with a question, not an assertion. Therefore their excessive zeal, may explain the curious fates of the tribes of Simeon (which was absorbed into Judah) and Levi (which became the clerical tribe, without land).<sup>54</sup>

**Torah Class:** In verse 24, we're told that all the males of Shechem are circumcised and 3 days later, at the height of their discomfort and with infection setting in, the brothers Simeon and Levi went around the city killing every male, all of whom were currently disabled; this included killing the King and his sons. They also rescued Dinah, and then, after Simeon and Levi had finished murdering, Jacob's other sons joined in by looting the now defenseless city. They took not only possessions, they took people. This was the common mode of operation in those days; the taking of people added to the strength and power of one's own tribe.

Understand that it was the TRIBES of Simeon and Levi that went around killing every male. The men, Simeon and Levi, led them, but they had, by now, several male servants and probably a son or two who participated. I suspect that some men from other tribes participated as well, because it would have taken more than a just a few men to kill all those townspeople. And, I suspect that it was done guerilla-style, house-to-house, so that no one was the wiser until his or her own demise came.

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<sup>52</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:140). Nashville: Thomas Nelson.

<sup>53</sup>Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

<sup>54</sup>The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

When Jacob finds out what his sons have done, he is heartbroken and furious, and tells them that he has become a “stench” to the Canaanites and the Perizzites as a result of their action. It is thought that Perizzites are not a specific tribe, but just a general name for a group of unnamed tribes that live in the hill country of Canaan but they most certainly ARE of Canaanite origin. Let’s remember, here, that the Hivites (who were the ruling tribe of Shechem) were one of the many tribes that emanated from Canaan, son of Ham, grandson of Noah. That is, they were all inter-related, and probably also had a mutual protection treaty among themselves. Jacob tells his sons that now that they’ve done this, many tribes are going to come against them, and they will have no chance of victory because they’ll be so outmanned. His boys are still unrepentant about their dirty deed. Later on, Simeon and Levi are going to be further publicly shamed for their bloodlust and violence. In Genesis 49, when Jacob was on his deathbed and dishing out blessings..... what would prove to be PROPHETIC blessings..... to each of his sons, Simeon and Levi heard this:

**NAS Genesis 49:5 "Simeon and Levi are brothers; Their swords are implements of violence. 6 "Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, And in their self-will they lamed oxen. 7 "Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will disperse them in Jacob, And scatter them in Israel.**

It is interesting that Levi became priests and Temple tenders. The two primary jobs of Levi would be as butchers of sacrificial animals, and as armed guards of the Temple and its grounds..... bloody and violent jobs.

The Levites would receive NO land in the allotment of territory in the Promised Land. Rather they would be scattered about each of the 12 tribal territories. Simeon would be given a small piece of territory surrounded by Judah, and was one of the first tribes to become absorbed by another Israelite tribe.....Judah.

Before we move on to Chapter 35, let me bring up one important issue: God was NOT going to let a marriage between Dinah and Shechem occur. He was NOT going to allow a mixing of the Hebrews with these pagans. There is no indication that Jacob was for it, either. In fact, no indication that his sons thought it was a good idea.....for their only goal in appearing to agree to the proposal was finding a way to extract their revenge. The effect of the joining of Jacob, Israel’s, family with that of the Hivites (King Hamor and his family) would have been to re-unite that which God had divided and separated; it would have united the blessed line of Shem (Jacob’s line) with the accursed line of Ham (King Hamor’s line). Satan would have liked nothing better.

## Dake: Wealth of the Patriarchs

God has always willed for His people to be free from poverty, weakness, and sickness, and enjoy an abundance of good things. All the patriarchs were healthy, wealthy, and wise.

Adam was the wealthiest man that ever lived or ever will live. He owned the entire earth and everything in it. He was created to rule the sun, moon, and stars (Genesis 1:26-31; Psalm 8). When men inherit the earth again many will share what Adam alone had before the fall.

Abraham was very rich, owning innumerable flocks, herds, and much silver and gold, as well as hundreds of servants (Genesis 13:2; Genesis 14:14). It would take a wealthy man to support 318 trained soldiers with their wives and children. He is called the father of us all, so if God allowed him to be rich, we need not view our own prosperity as displeasing to God. Abundant life for body, soul, and spirit is promised every man today in Christ (Matthew 17:20; Matthew 21:22; Mark 9:23; Mark 11:22-24; John 10:10; John 14:12-15; John 15:7,16; John 16:23-26). It is God's will that all His children prosper and be in health, even as their souls prosper (3 John 1:2; Psalm 1:3; Psalm 23:1; Psalm 34:9-10; Psalm 84:11).

Isaac inherited all that Abraham had except portions given the other sons (Genesis 25:5-6). He added to his wealth all his days, and was considered richer and greater in power than the king of Philistia (Genesis 26:14-16). He became great and possessed flocks, herds, and many servants (Genesis 26:12-14).

Jacob inherited the wealth and servants of both Abraham and Isaac, other than the portion given to Esau. He also became very rich in his own right in Haran. As a token of friendship, he gave Esau \$97,000 worth of livestock (550 head), saying that it was nothing and he had plenty more (Genesis 33:11). See Jacob's Gifts to Esau.<sup>55</sup>

### Adam Clarke's Summary:

**Should he deal with our sister as with a harlot?**—On this outrage alone they vindicated their flagitious conduct. The word harlot first occurs here: the original is not פִּילְגֶשֶׁת *pilegesh*, which we render concubine, (see its explanation Genesis 22:24 (note)), but זֹנָה *zonah*, which ordinarily signifies one who prostitutes herself to any person for hire. Our word harlot is said to have been derived from a very odd circumstance: Robert, duke of Normandy, seeing a fine-looking country girl dancing with her companions on the green, took her to his bed. She was the daughter of a skinner, and her name was Arlotta; and of her William, surnamed The Conqueror, was born. Hence it is said all such women were from her called harlots, as William himself was usually termed the Bastard. But *horelet*, the diminutive of whore, is not a less likely derivation.

SOLOMON has very properly said, My son, enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away,

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<sup>55</sup> Dake's Study Notes, Dake's Study Bible

Proverbs 4:14, 15. Had not Dinah gone out to see the daughters of the land, and very possibly at one of their idolatrous festivals, she had not suffered the foul disgrace mentioned in this chapter. Not only prudence dictates that young women should keep at home, but God expressly commands it, Titus 2:5. Dinah got among idolaters, and thus partook of their iniquities; and this led to the most base and cruel transaction upon record. How true is the saying, Those who wander out of the way of understanding shall abide in the congregation of the dead! In the case before us blame seems to attach to all parties.

1. It was wrong in Jacob to suffer his daughter, alone and unprotected, to visit the daughters of the land.
2. It was excessively wicked in Shechem to take this advantage of the daughter of a respectable stranger, who had sought his friendship, and came to sojourn among his people, and whose righteous dealing they must have witnessed for at least seven years past. In his behalf we may say, and it would be unjust not to say it, that having done the mischief, and sinned deeply against the laws of hospitality, he wished to make all the reparation in his power; and therefore in the most frank and liberal manner he not only offered, but most pressingly entreated, permission to take Dinah to wife. This was the utmost he could do in such a case. And in this he is a saint of the first order when compared with the noble and ignoble profligates who, while blaspheming the Christian name by continuing to assume it, commit all kinds of breaches on the virtue of simple females, and the peace of respectable families, and not only make no reparation, but glory in their shame.
3. It was diabolical in Jacob's sons to slay a whole tribe for the offense of one man, and especially as that one had offered to make all the restitution in his power. They required that Hamor, Shechem, and all their subjects should be circumcised before they could conscientiously consent to give their sister to Shechem in marriage. This required conformity was made the cloak of the most base and infamous designs. The simple unsuspecting Shechemites agreed to the proposal; and when rendered by this religious rite incapable of defending themselves, they were basely murdered by Simeon and Levi, and their city destroyed. Jacob, to his great honor, remonstrated against this barbarous and bloody act, committed apparently under the sanction of religion; and God showed his abhorrence of it by directing the patriarch, in his dying moments, to proscribe them from the blessings of the covenant, so that they barely retained a name among the tribes of Israel, being in general small, and ever disreputable, except merely in the service of the sanctuary, in which Levi was employed. How often since, notwithstanding this solemn warning, has the pure and benevolent religion of God been made, by wicked and designing men, a political stalking-horse to serve the basest purposes, and a covert to the worst of crimes! But shall we find fault with the holy religion of the blessed God because wicked men have abused it? God forbid! Were it not so good as it really is, it would be incapable of such abuse. An evil cannot be abused, a good may; and the greater and the more acknowledged the good, the more liable to abuse. As every good is so capable of being abused, does he act wisely who argues against the use of the thing on this account? Shall we say that various kinds of grain, fruits, and aliments are a curse, because wicked men abuse them to the

purposes of drunkenness and gluttony? This would argue an utter perversion of all reason: and is it not on such a pretext as this that many persons have ventured to call in question even the truths of Christianity?

Whatever such men may be determined to think on the subject of this chapter, with the unprejudiced reader the ample and detailed relation which we have here of this barbarous transaction will appear an additional proof of the veracity and impartiality of the sacred historian.<sup>56</sup>

**Family, Sexual Sin**—Rape, the forced, sexual violation of a woman, is one of the most graphic examples of the misuse of God’s gift of sexuality. The consequences of Shechem’s violation of Dinah brought death and destruction on the men of the city even though Shechem wanted to marry Dinah after his sexual experience with her. Dinah’s brothers justified deceit, plundering, and murder because of what had happened to her. The sexual sin created destructive effects for many people unrelated to the actual sexual crime. See 2 Sa 13:1-21. In all ages rape is “a thing that should not be done.”<sup>57</sup>

## The Book of Jasher: Chapter 33-35

### CHAPTER 33

1 And in some time after Jacob went away from the borders of the land, and he came to the land of Shalem, that is the city of Shechem, which is in the land of Canaan, and he rested in front of the city.

2 And he bought a parcel of the field which was there, from the children of Hamor the people of the land, for five shekels.

3 And Jacob there built himself a house, and he pitched his tent there, and he made booths for his cattle, therefore he called the name of that place Succoth.

4 And Jacob remained in Succoth a year and six months.

5 At that time some of the women of the inhabitants of the land went to the city of Shechem to dance and rejoice with the daughters of the people of the city, and when they went forth then Rachel and Leah the wives of Jacob with their families also went to behold the rejoicing of the daughters of the city.

6 And Dinah the daughter of Jacob also went along with them and saw the daughters of the city, and they remained there before these daughters whilst all the people of the city were standing by them to behold their rejoicings, and all the great people of the city were there.

7 And Shechem the son of Hamor, the prince of the land was also standing there to see them.

8 And Shechem beheld Dinah the daughter of Jacob sitting with her mother before the daughters of the city, and the damsel pleased him greatly, and he there asked his friends

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<sup>56</sup> Adam Clarke’s Commentary on the Old Testament

<sup>57</sup> Disciple’s Study Bible

and his people, saying, Whose daughter is that sitting amongst the women, whom I do not know in this city?

9 And they said unto him, Surely this is the daughter of Jacob the son of Isaac the Hebrew, who has dwelt in this city for some time, and when it was reported that the daughters of the land were going forth to rejoice she went with her mother and maid servants to sit amongst them as thou seest.

10 And Shechem beheld Dinah the daughter of Jacob, and when he looked at her his soul became fixed upon Dinah.

11 And he sent and had her taken by force, and Dinah came to the house of Shechem and he seized her forcibly and lay with her and humbled her, and he loved her exceedingly and placed her in his house.

12 And they came and told the thing unto Jacob, and when Jacob heard that Shechem had defiled his daughter Dinah, Jacob sent twelve of his servants to fetch Dinah from the house of Shechem, and they went and came to the house of Shechem to take away Dinah from there.

13 And when they came Shechem went out to them with his men and drove them from his house, and he would not suffer them to come before Dinah, but Shechem was sitting with Dinah kissing and embracing her before their eyes.

14 And the servants of Jacob came back and told him, saying, When we came, he and his men drove us away, and thus did Shechem do unto Dinah before our eyes.

15 And Jacob knew moreover that Shechem had defiled his daughter, but he said nothing, and his sons were feeding his cattle in the field, and Jacob remained silent till their return.

16 And before his sons came home Jacob sent two maidens from his servants' daughters to take care of Dinah in the house of Shechem, and to remain with her, and Shechem sent three of his friends to his father Hamor the son of Chiddekem, the son of Pered, saying, Get me this damsel for a wife.

17 And Hamor the son of Chiddekem the Hivite came to the house of Shechem his son, and he sat before him, and Hamor said unto his son, Shechem, Is there then no woman amongst the daughters of thy people that thou wilt take an Hebrew woman who is not of thy people?

18 And Shechem said to him, Her only must thou get for me, for she is delightful in my sight; and Hamor did according to the word of his son, for he was greatly beloved by him.

19 And Hamor went forth to Jacob to commune with him concerning this matter, and when he had gone from the house of his son Shechem, before he came to Jacob to speak unto him, behold the sons of Jacob had come from the field, as soon as they heard the thing that Shechem the son of Hamor had done.

20 And the men were very much grieved concerning their sister, and they all came home fired with anger, before the time of gathering in their cattle.

21 And they came and sat before their father and they spoke unto him kindled with wrath, saying, Surely death is due to this man and to his household, because the Lord God of the whole earth commanded Noah and his children that man shall never rob, nor commit adultery; now behold Shechem has both ravaged and committed fornication with our sister, and not one of all the people of the city spoke a word to him.

22 Surely thou knowest and understandest that the judgment of death is due to Shechem, and to his father, and to the whole city on account of the thing which he has done.

23 And whilst they were speaking before their father in this matter, behold Hamor the father of Shechem came to speak to Jacob the words of his son concerning Dinah, and he sat before Jacob and before his sons.

24 And Hamor spoke unto them, saying, The soul of my son Shechem longeth for your daughter; I pray you give her unto him for a wife and intermarry with us; give us your daughters and we will give you our daughters, and you shall dwell with us in our land and we will be as one people in the land.

25 For our land is very extensive, so dwell ye and trade therein and get possessions in it, and do therein as you desire, and no one shall prevent you by saying a word to you.

26 And Hamor ceased speaking unto Jacob and his sons, and behold Shechem his son had come after him, and he sat before them.

27 And Shechem spoke before Jacob and his sons, saying, May I find favor in your sight that you will give me your daughter, and whatever you say unto me that will I do for her.

28 Ask me for abundance of dowry and gift, and I will give it, and whatever you shall say unto me that will I do, and whoever he be that will rebel against your orders, he shall die; only give me the damsel for a wife.

29 And Simeon and Levi answered Hamor and Shechem his son deceitfully, saying, All you have spoken unto us we will do for you.

30 And behold our sister is in your house, but keep away from her until we send to our father Isaac concerning this matter, for we can do nothing without his consent.

31 For he knoweth the ways of our father Abraham, and whatever he sayeth unto us we will tell you, we will conceal nothing from you.

32 And Simeon and Levi spoke this unto Shechem and his father in order to find a pretext, and to seek counsel what was to be done to Shechem and to his city in this matter.

33 And when Shechem and his father heard the words of Simeon and Levi, it seemed good in their sight, and Shechem and his father came forth to go home.

34 And when they had gone, the sons of Jacob said unto their father, saying, Behold, we know that death is due to these wicked ones and to their city, because they transgressed that which God had commanded unto Noah and his children and his seed after them.

35 And also because Shechem did this thing to our sister Dinah in defiling her, for such vileness shall never be done amongst us.

36 Now therefore know and see what you will do, and seek counsel and pretext what is to be done to them, in order to kill all the inhabitants of this city.

37 And Simeon said to them, Here is a proper advice for you: tell them to circumcise every male amongst them as we are circumcised, and if they do not wish to do this, we shall take our daughter from them and go away.

38 And if they consent to do this and will do it, then when they are sunk down with pain, we will attack them with our swords, as upon one who is quiet and peaceable, and we will slay every male person amongst them.

39 And Simeon's advice pleased them, and Simeon and Levi resolved to do unto them as it was proposed.

40 And on the next morning Shechem and Hamor his father came again unto Jacob and his sons, to speak concerning Dinah, and to hear what answer the sons of Jacob would give to their words.

41 And the sons of Jacob spoke deceitfully to them, saying, We told our father Isaac all your words, and your words pleased him.

42 But he spoke unto us, saying, Thus did Abraham his father command him from God the Lord of the whole earth, that any man who is not of his descendants that should wish to take one of his daughters, shall cause every male belonging to him to be circumcised, as we are circumcised, and then we may give him our daughter for a wife.

43 Now we have made known to you all our ways that our father spoke unto us, for we cannot do this of which you spoke unto us, to give our daughter to an uncircumcised man, for it is a disgrace to us.

44 But herein will we consent to you, to give you our daughter, and we will also take unto ourselves your daughters, and will dwell amongst you and be one people as you have spoken, if you will hearken to us, and consent to be like us, to circumcise every male belonging to you, as we are circumcised.

45 And if you will not hearken unto us, to have every male circumcised as we are circumcised, as we have commanded, then we will come to you, and take our daughter from you and go away.

46 And Shechem and his father Hamor heard the words of the sons of Jacob, and the thing pleased them exceedingly, and Shechem and his father Hamor hastened to do the wishes of the sons of Jacob, for Shechem was very fond of Dinah, and his soul was riveted to her.

47 And Shechem and his father Hamor hastened to the gate of the city, and they assembled all the men of their city and spoke unto them the words of the sons of Jacob, saying,

48 We came to these men, the sons of Jacob, and we spoke unto them concerning their daughter, and these men will consent to do according to our wishes, and behold our land is of great extent for them, and they will dwell in it, and trade in it, and we shall be one people; we will take their daughters, and our daughters we will give unto them for wives.

49 But only on this condition will these men consent to do this thing, that every male amongst us be circumcised as they are circumcised, as their God commanded them, and when we shall have done according to their instructions to be circumcised, then will they dwell amongst us, together with their cattle and possessions, and we shall be as one people with them.

50 And when all the men of the city heard the words of Shechem and his father Hamor, then all the men of their city were agreeable to this proposal, and they obeyed to be circumcised, for Shechem and his father Hamor were greatly esteemed by them, being the princes of the land.

51 And on the next day, Shechem and Hamor his father rose up early in the morning, and they assembled all the men of their city into the middle of the city, and they called for the sons of Jacob, who circumcised every male belonging to them on that day and the next.

52 And they circumcised Shechem and Hamor his father, and the five brothers of Shechem, and then every one rose up and went home, for this thing was from the Lord against the city of Shechem, and from the Lord was Simeon's counsel in this matter, in order that the Lord might deliver the city of Shechem into the hands of Jacob's two sons.

## CHAPTER 34

1 And the number of all the males that were circumcised, were six hundred and forty-five men, and two hundred and forty-six children.

2 But Chiddekem, son of Pered, the father of Hamor, and his six brothers, would not listen unto Shechem and his father Hamor, and they would not be circumcised, for the proposal of the sons of Jacob was loathsome in their sight, and their anger was greatly roused at this, that the people of the city had not hearkened to them.

3 And in the evening of the second day, they found eight small children who had not been circumcised, for their mothers had concealed them from Shechem and his father Hamor, and from the men of the city.

4 And Shechem and his father Hamor sent to have them brought before them to be circumcised, when Chiddekem and his six brothers sprang at them with their swords, and sought to slay them.

5 And they sought to slay also Shechem and his father Hamor and they sought to slay Dinah with them on account of this matter.

6 And they said unto them, What is this thing that you have done? are there no women amongst the daughters of your brethren the Canaanites, that you wish to take unto yourselves daughters of the Hebrews, whom ye knew not before, and will do this act which your fathers never commanded you?

7 Do you imagine that you will succeed through this act which you have done? and what will you answer in this affair to your brethren the Canaanites, who will come tomorrow and ask you concerning this thing?

8 And if your act shall not appear just and good in their sight, what will you do for your lives, and me for our lives, in your not having hearkened to our voices?

9 And if the inhabitants of the land and all your brethren the children of Ham, shall hear of your act, saying,

10 On account of a Hebrew woman did Shechem and Hamor his father, and all the inhabitants of their city, do that with which they had been unacquainted and which their ancestors never commanded them, where then will you fly or where conceal your shame, all your days before your brethren, the inhabitants of the land of Canaan?

11 Now therefore we cannot bear up against this thing which you have done, neither can we be burdened with this yoke upon us, which our ancestors did not command us.

12 Behold tomorrow we will go and assemble all our brethren, the Canaanitish brethren who dwell in the land, and we will all come and smite you and all those who trust in you, that there shall not be a remnant left from you or them.

13 And when Hamor and his son Shechem and all the people of the city heard the words of Chiddekem and his brothers, they were terribly afraid of their lives at their words, and they repented of what they had done.

14 And Shechem and his father Hamor answered their father Chiddekem and his brethren, and they said unto them, All the words which you spoke unto us are true.

15 Now do not say, nor imagine in your hearts that on account of the love of the Hebrews we did this thing that our ancestors did not command us.

16 But because we saw that it was not their intention and desire to accede to our wishes concerning their daughter as to our taking her, except on this condition, so we hearkened to their voices and did this act which you saw, in order to obtain our desire from them.

17 And when we shall have obtained our request from them, we will then return to them and do unto them that which you say unto us.

18 We beseech you then to wait and tarry until our flesh shall be healed and we again become strong, and we will then go together against them, and do unto them that which is in your hearts and in ours.

19 And Dinah the daughter of Jacob heard all these words which Chiddekem and his brothers had spoken, and what Hamor and his son Shechem and the people of their city had answered them.

20 And she hastened and sent one of her maidens, that her father had sent to take care of her in the house of Shechem, to Jacob her father and to her brethren, saying:

21 Thus did Chiddekem and his brothers advise concerning you, and thus did Hamor and Shechem and the people of the city answer them.

22 And when Jacob heard these words he was filled with wrath, and he was indignant at them, and his anger was kindled against them.

23 And Simeon and Levi swore and said, As the Lord liveth, the God of the whole earth, by this time tomorrow, there shall not be a remnant left in the whole city.

24 And twenty young men had concealed themselves who were not circumcised, and these young men fought against Simeon and Levi, and Simeon and Levi killed eighteen of them, and two fled from them and escaped to some lime pits that were in the city, and Simeon and Levi sought for them, but could not find them.

25 And Simeon and Levi continued to go about in the city, and they killed all the people of the city at the edge of the sword, and they left none remaining.

26 And there was a great consternation in the midst of the city, and the cry of the people of the city ascended to heaven, and all the women and children cried aloud.

27 And Simeon and Levi slew all the city; they left not a male remaining in the whole city.

28 And they slew Hamor and Shechem his son at the edge of the sword, and they brought away Dinah from the house of Shechem and they went from there.

29 And the sons of Jacob went and returned, and came upon the slain, and spoiled all their property which was in the city and the field.

30 And whilst they were taking the spoil, three hundred men stood up and threw dust at them and struck them with stones, when Simeon turned to them and he slew them all with the edge of the sword, and Simeon turned before Levi, and came into the city.

31 And they took away their sheep and their oxen and their cattle, and also the remainder of the women and little ones, and they led all these away, and they opened a gate and went out and came unto their father Jacob with vigor.

32 And when Jacob saw all that they had done to the city, and saw the spoil that they took from them, Jacob was very angry at them, and Jacob said unto them, What is this that you have done to me? behold I obtained rest amongst the Canaanitish inhabitants of the land, and none of them meddled with me.

33 And now you have done to make me obnoxious to the inhabitants of the land, amongst the Canaanites and the Perizzites, and I am but of a small number, and they will all assemble against me and slay me when they hear of your work with their brethren, and I and my household will be destroyed.

34 And Simeon and Levi and all their brothers with them answered their father Jacob and said unto him, Behold we live in the land, and shall Shechem do this to our sister? why

art thou silent at all that Shechem has done? and shall he deal with our sister as with a harlot in the streets?

35 And the number of women whom Simeon and Levi took captives from the city of Shechem, whom they did not slay, was eighty-five who had not known man.

36 And amongst them was a young damsel of beautiful appearance and well favored, whose name was Bunah, and Simeon took her for a wife, and the number of the males which they took captives and did not slay, was forty-seven men, and the rest they slew.

37 And all the young men and women that Simeon and Levi had taken captives from the city of Shechem, were servants to the sons of Jacob and to their children after them, until the day of the sons of Jacob going forth from the land of Egypt.

38 And when Simeon and Levi had gone forth from the city, the two young men that were left, who had concealed themselves in the city, and did not die amongst the people of the city, rose up, and these young men went into the city and walked about in it, and found the city desolate without man, and only women weeping, and these young men cried out and said, Behold, this is the evil which the sons of Jacob the Hebrew did to this city in their having this day destroyed one of the Canaanitish cities, and were not afraid of their lives of all the land of Canaan.

39 And these men left the city and went to the city of Tapnach, and they came there and told the inhabitants of Tapnach all that had befallen them, and all that the sons of Jacob had done to the city of Shechem.

40 And the information reached Jashub king of Tapnach, and he sent men to the city of Shechem to see those young men, for the king did not believe them in this account, saying, How could two men lay waste such a large town as Shechem?

41 And the messengers of Jashub came back and told him, saying, We came unto the city, and it is destroyed, there is not a man there; only weeping women; neither is any flock or cattle there, for all that was in the city the sons of Jacob took away.

42 And Jashub wondered at this, saying, How could two men do this thing, to destroy so large a city, and not one man able to stand against them?

43 For the like has not been from the days of Nimrod, and not even from the remotest time, has the like taken place; and Jashub, king of Tapnach, said to his people, Be courageous and we will go and fight against these Hebrews, and do unto them as they did unto the city, and we will avenge the cause of the people of the city.

44 And Jashub, king of Tapnach, consulted with his counsellors about this matter, and his advisers said unto him, Alone thou wilt not prevail over the Hebrews, for they must be powerful to do this work to the whole city.

45 If two of them laid waste the whole city, and no one stood against them, surely if thou wilt go against them, they will all rise against us and destroy us likewise.

46 But if thou wilt send to all the kings that surround us, and let them come together, then we will go with them and fight against the sons of Jacob; then wilt thou prevail against them.

47 And Jashub heard the words of his counsellors, and their words pleased him and his people, and he did so; and Jashub king of Tapnach sent to all the kings of the Amorites that surrounded Shechem and Tapnach, saying,

48 Go up with me and assist me, and we will smite Jacob the Hebrew and all his sons, and destroy them from the earth, for thus did he do to the city of Shechem, and do you not know of it?

49 And all the kings of the Amorites heard the evil that the sons of Jacob had done to the city of Shechem, and they were greatly astonished at them.

50 And the seven kings of the Amorites assembled with all their armies, about ten thousand men with drawn swords, and they came to fight against the sons of Jacob; and Jacob heard that the kings of the Amorites had assembled to fight against his sons, and Jacob was greatly afraid, and it distressed him.

51 And Jacob exclaimed against Simeon and Levi, saying, What is this act that you did? why have you injured me, to bring against me all the children of Canaan to destroy me and my household? for I was at rest, even I and my household, and you have done this thing to me, and provoked the inhabitants of the land against me by your proceedings.

52 And Judah answered his father, saying, Was it for naught my brothers Simeon and Levi killed all the inhabitants of Shechem? Surely it was because Shechem had humbled our sister, and transgressed the command of our God to Noah and his children, for Shechem took our sister away by force, and committed adultery with her.

53 And Shechem did all this evil and not one of the inhabitants of his city interfered with him, to say, Why wilt thou do this? surely for this my brothers went and smote the city, and the Lord delivered it into their hands, because its inhabitants had transgressed the commands of our God. Is it then for naught that they have done all this?

54 And now why art thou afraid or distressed, and why art thou displeased at my brothers, and why is thine anger kindled against them?

55 Surely our God who delivered into their hand the city of Shechem and its people, he will also deliver into our hands all the Canaanitish kings who are coming against us, and we will do unto them as my brothers did unto Shechem.

56 Now be tranquil about them and cast away thy fears, but trust in the Lord our God, and pray unto him to assist us and deliver us, and deliver our enemies into our hands.

57 And Judah called to one of his father's servants, Go now and see where those kings, who are coming against us, are situated with their armies.

58 And the servant went and looked far off, and went up opposite Mount Sihon, and saw all the camps of the kings standing in the fields, and he returned to Judah and said, Behold the kings are situated in the field with all their camps, a people exceedingly numerous, like unto the sand upon the sea shore.

59 And Judah said unto Simeon and Levi, and unto all his brothers, Strengthen yourselves and be sons of valor, for the Lord our God is with us, do not fear them.

60 Stand forth each man, girt with his weapons of war, his bow and his sword, and we will go and fight against these uncircumcised men; the Lord is our God, He will save us.

61 And they rose up, and each girt on his weapons of war, great and small, eleven sons of Jacob, and all the servants of Jacob with them.

62 And all the servants of Isaac who were with Isaac in Hebron, all came to them equipped in all sorts of war instruments, and the sons of Jacob and their servants, being one hundred and twelve men, went towards these kings, and Jacob also went with them.

63 And the sons of Jacob sent unto their father Isaac the son of Abraham to Hebron, the same is Kireath-arba, saying,

64 Pray we beseech thee for us unto the Lord our God, to protect us from the hands of the Canaanites who are coming against us, and to deliver them into our hands.

65 And Isaac the son of Abraham prayed unto the Lord for his sons, and he said, O Lord God, thou didst promise my father, saying, I will multiply thy seed as the stars of heaven,

and thou didst also promise me, and establish thou thy word, now that the kings of Canaan are coming together, to make war with my children because they committed no violence.

66 Now therefore, O Lord God, God of the whole earth, pervert, I pray thee, the counsel of these kings that they may not fight against my sons.

67 And impress the hearts of these kings and their people with the terror of my sons and bring down their pride, and that they may turn away from my sons.

68 And with thy strong hand and outstretched arm deliver my sons and their servants from them, for power and might are in thy hands to do all this.

69 And the sons of Jacob and their servants went toward these kings, and they trusted in the Lord their God, and whilst they were going, Jacob their father also prayed unto the Lord and said, O Lord God, powerful and exalted God, who has reigned from days of old, from thence till now and forever;

70 Thou art He who stirreth up wars and causeth them to cease, in thy hand are power and might to exalt and to bring down; O may my prayer be acceptable before thee that thou mayest turn to me with thy mercies, to impress the hearts of these kings and their people with the terror of my sons, and terrify them and their camps, and with thy great kindness deliver all those that trust in thee, for it is thou who canst bring people under us and reduce nations under our power.

## CHAPTER 35

1 And all the kings of the Amorites came and took their stand in the field to consult with their counsellors what was to be done with the sons of Jacob, for they were still afraid of them, saying, Behold, two of them slew the whole of the city of Shechem.

2 And the Lord heard the prayers of Isaac and Jacob, and he filled the hearts of all these kings' advisers with great fear and terror that they unanimously exclaimed,

3 Are you silly this day, or is there no understanding in you, that you will fight with the Hebrews, and why will you take a delight in your own destruction this day?

4 Behold two of them came to the city of Shechem without fear or terror, and they killed all the inhabitants of the city, that no man stood up against them, and how will you be able to fight with them all?

5 Surely you know that their God is exceedingly fond of them, and has done mighty things for them, such as have not been done from days of old, and amongst all the gods of nations, there is none can do like unto his mighty deeds.

6 Surely he delivered their father Abraham, the Hebrew, from the hand of Nimrod, and from the hand of all his people who had many times sought to slay him.

7 He delivered him also from the fire in which king Nimrod had cast him, and his God delivered him from it.

8 And who else can do the like? surely it was Abraham who slew the five kings of Elam, when they had touched his brother's son who in those days dwelt in Sodom.

9 And took his servant that was faithful in his house and a few of his men, and they pursued the kings of Elam in one night and killed them, and restored to his brother's son all his property which they had taken from him.

10 And surely you know the God of these Hebrews is much delighted with them, and they are also delighted with him, for they know that he delivered them from all their enemies.

11 And behold through his love toward his God, Abraham took his only and precious son and intended to bring him up as a burnt offering to his God, and had it not been for God who prevented him from doing this, he would then have done it through his love to his God.

12 And God saw all his works, and swore unto him, and promised him that he would deliver his sons and all his seed from every trouble that would befall them, because he had done this thing, and through his love to his God stifled his compassion for his child.

13 And have you not heard what their God did to Pharaoh king of Egypt, and to Abimelech king of Gerar, through taking Abraham's wife, who said of her, She is my sister, lest they might slay him on account of her, and think of taking her for a wife? and God did unto them and their people all that you heard of.

14 And behold, we ourselves saw with our eyes that Esau, the brother of Jacob, came to him with four hundred men, with the intention of slaying him, for he called to mind that he had taken away from him his father's blessing.

15 And he went to meet him when he came from Syria, to smite the mother with the children, and who delivered him from his hands but his God in whom he trusted? he delivered him from the hand of his brother and also from the hands of his enemies, and surely he again will protect them.

16 Who does not know that it was their God who inspired them with strength to do to the town of Shechem the evil which you heard of?

17 Could it then be with their own strength that two men could destroy such a large city as Shechem had it not been for their God in whom they trusted? he said and did unto them all this to slay the inhabitants of the city in their city.

18 And can you then prevail over them who have come forth together from your city to fight with the whole of them, even if a thousand times as many more should come to your assistance?

19 Surely you know and understand that you do not come to fight with them, but you come to war with their God who made choice of them, and you have therefore all come this day to be destroyed.

20 Now therefore refrain from this evil which you are endeavoring to bring upon yourselves, and it will be better for you not to go to battle with them, although they are but few in numbers, because their God is with them.

21 And when the kings of the Amorites heard all the words of their advisers, their hearts were filled with terror, and they were afraid of the sons of Jacob and would not fight against them.

22 And they inclined their ears to the words of their advisers, and they listened to all their words, and the words of the counsellors greatly pleased the kings, and they did so.

23 And the kings turned and refrained from the sons of Jacob, for they durst not approach them to make war with them, for they were greatly afraid of them, and their hearts melted within them from their fear of them.

24 For this proceeded from the Lord to them, for he heard the prayers of his servants Isaac and Jacob, for they trusted in him; and all these kings returned with their camps on that day, each to his own city, and they did not at that time fight with the sons of Jacob.

25 And the sons of Jacob kept their station that day till evening opposite mount Sihon, and seeing that these kings did not come to fight against them, the sons of Jacob returned home.<sup>58</sup>

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<sup>58</sup> The Book of Jasher, Faithfully Translated 1840, Hebrew to English, J.H.Perry & Co, Salt Lake City UT