

GENESIS

AN EXAMPLE OF THE VIOLENCE OF SIMEON AND LEVI VSS.1-26 (CF. GEN.49:5-7)

THE RAPE OF DINAH

EXEGESIS VERSES 1 – 2:

וַתֵּצֵא דִינָה בַת־לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לְרְאוּת
בְּבָנוֹת הָאָרֶץ: ^{WTT} Genesis 34:1

^{NAS} Genesis 34:1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land. (וַתֵּצֵא דִינָה בַת לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לְרְאוּת בְּבָנוֹת הָאָרֶץ [waw consec. + v/qal/IPF/3fs: yatsa'; "and she went out"; + proper n: "Dinah"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: "Leah"; + rel.pro: 'asher; "whom"; + v/qal/PF/3fs: yalad; "she had borne/gave birth"; + prep: lamed + proper n: "to Jacob"; + prep: lamed w/ v/qal/inf/constr: ra'ah; "to see/visit"; + prep: bet; "with"; + n/com/f/pl/constr: bath + d.a. + n/com/f/s/abs: 'erets: "the daughters of the land"])

וַיֵּרָא אֹתָהּ שָׁכֶם בֶּן־חַמּוֹר הַחִוִּי נָשִׂיא הָאָרֶץ וַיִּקַּח
אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶה: ^{WTT} Genesis 34:2

^{NAS} Genesis 34:2 And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force. (וַיֵּרָא אֹתָהּ שָׁכֶם בֶּן חַמּוֹר הַחִוִּי נָשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב וַיַּעֲנֶה [waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw"; + sign of d.o. w/3fs suff: 'eth; "her"; + proper n: "Shechem"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Hamor"; + d.a. + proper n: "the Hivite"; + n/com/m/s/constr: nasiy' {lit. one lifted up}; "the prince of"; + d.a. + n/com/f/s/abs: 'erets: "the land"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + sign of d.o. w/3fs suff: 'eth; "her"; + waw consec. + v/qal/IPF/3ms: shakab; "and he laid"; + sign of d.o. w/3fs suff: 'eth; "her"; + waw consec. + v/Piel/IPF/3ms w/3fs suff: -anah; {lit. to humble/utterly respond"; "and forced her"}])

ANALYSIS VERSES 1 – 2:

1. Having pitched his tent at Shechem (cf.33:18), **Jacob** has applied God's geographical will per His instructions to "return to the land of your fathers" and "return to the land of your birth" i.e., Canaan per Gen.31:3,13.
2. However, he has yet to completely fulfill God's directive will to return "to your relatives" (cf.31:3).
3. Instead he has established a close residence with **Hivites** (cf.vs.2), a Canaanite tribe, descendants sixth in order of Canaan, the son of Ham (Gen.10:17).

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4. Though they are characterized as a peaceful and commercial people (*Cyclopedia of Biblical, Theological and Ecclesiastical Literature*), they were pagans that promoted idolatry as Gen.35:2,4 suggest identifying idolatry with Shechem (cp.Deu.7:1-5).
5. Jacob's relatives emphasize his relationships in life.
6. The relatives in view obviously are those likeminded +V kin as would be exemplified by his parents excluding those -V, believer and unbeliever alike.
7. This principle is inherent in his separation from Laban and Esau that fit the categories of -V (Laban was a reversionist believer, Esau an unbeliever).
8. It is the doctrine of separation that underwrites the events that now befall Jacob's house.
9. Specifically, failure to separate resulting in the cataclysm of events recorded in our narrative.
10. Not to diminish the gravity of sins otherwise committed by those concerned we are to recognize that if separation had been applied, the crimes would have not occurred.
11. Separation is a critical doctrine that determines God's relationship with the believer as good or bad. Jam.4:4
12. As we will see, the circumstances of this episode gives maximum opportunity for all involved to fail in doing the right thing (**Dinah, Shechem, Hamor, Jacob** and Jacob's sons).
13. It has been observed that nobody comes off without sin in this story.
14. The failure to separate begins with "**Dinah, the daughter of Leah, whom she had borne to Jacob/Dinah** bath Leah 'asher yalad lamed Jacob".
15. Her age at the time is not stated.
16. However, we can conclude she was slightly younger than her half-brother Joseph who is later seen to be 17 years of age in Gen.37:2.
17. This is deduced as the Hebrew language of her birth is "*afterward* ('achar)" in Gen.30:21 placing her birth slightly outside of the 7 years allotted for the birth of Jacob's 11 sons.
18. Her full brothers from their mother **Leah** were Reuben, Simeon, Levi, Judah, Issachar and Zebulun with the rest being half-brothers from Rachel and the maids (Bilhah and Zilpah) respectively.
19. It is commonly suggested by commentaries that **Dinah** was in the range of 13-16 years at the time of our episode.
20. We can safely conclude she was in her teens as she is still considered a "*young girl/yaledah* (young maiden)" in vs.4.
21. We know that she was old enough to be considered for marriage (vss.4ff) and that her brothers were old enough to slaughter a village of men and plunder their goods taking wives and children as slaves (vss.27-29).
22. That Joseph was ~6 years old when he met his uncle Esau (cf.vs.33:7), we can surmise that some 10-11 years spans the time of that event with the records of Gen.37:2.
23. The timing of our event was probably some 8-9 years after meeting Esau suggesting **Jacob** has been at Shechem for several years (7+) at this point (aging the brothers ~16-23).
24. His first **daughter** having become sexually mature "**went out to visit the daughters of the land**/yatsa'...lamed ra'ah bet bath 'erets".
25. The Hebrew verbs *yatsa'* (**went out**) and *ra'ah* (**to visit**) are placed forward and at the end respectively in the sentence for emphasis.
26. That is she left the house for the particular purpose to consort with negative Canaanite women.

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27. This is the same ilk of –V females that Abraham and Isaac were adamant about not letting them be bound in marriage to their sons (cp.24:3; 28:1,6,8).
28. We are not to conclude that **Dinah** ventured out across **the land** of Canaan on her own, but that she went to the nearby town of Shechem where they lived.
29. Whether she had Jacob’s permission to go or not is not stated.
30. This to teach that violation of separation pertaining to parents and children is a two-way street i.e., rebellion by the child or failure to enforce the doctrine by the parent...or both.
31. **Dinah** would be at the female age when the hormones start making some “boy crazy”.
32. Whatever the driving force, being at home with her brothers all the time became boring and she felt the need to explore the world...educate herself with the ways of the world.
33. Jacob’s lack of any apparent righteous indignation after the fact (cf.vs.5) suggests a father that held priorities above the affairs of his daughter and at the least did not vigorously enforce the doctrine of separation in his household.
34. Any innocence that might be attributed to the actions of **Dinah** in rationalization otherwise is quickly spoiled in vs.2, “**when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force**/waw ra’ah ‘eth Shechem ben Hamor ha Hivite nasiy’ ha ‘erets waw laqach ‘eth waw shakab ‘eth waw –anah”.
35. The verbal phrases “**saw her**”, “**took her**” and “**lay with her**” all employ the direct object marker with the feminine suffix.
36. This places extreme emphasis on Shechem’s lust towards **Dinah** that was unbridled.
37. **Dinah** was obviously very attractive and **Shechem** determined he would have her one way or the other.
38. This is the situation that **Dinah** finds herself.
39. She was only going to hang out with her cosmic sisters and now she becomes a target of a sexual predator.
40. Shechem’s appeal to **Dinah** to drop any defenses initially can be illustrated in terms of his political prestige being **the son of Hamor** the ruler over the region.
41. He represents the popular figure so many girls would be attracted to and easily caught off guard.
42. The language illustrates the cosmic scene playing out:
 - A. **Shechem** sees **Dinah**, introduces himself and the flirting begins.
 - B. He then maneuvers her (**took her**) isolating her from any crowd.
 - C. He gets carried away and sexually assaults her with forcible intercourse or statutory rape.
43. The Hebrew Piel verb –*anah* (**by force**; lit. to humble) means he subjected her into a physical position from which there was no escape.
44. That the act was **by force** means **Dinah** put up a struggle and it was against her will.
45. However, by this time it was too late.
46. Not to diminish the evil of **Shechem**, what about this silly girl and parents that allowed her to hob-knob with the cosmos that disregards the boundaries of RM/RW?
47. Yes **Shechem** was a sexual predator..., **THEY ARE OUT THERE!!**
48. **Shechem** serves to illustrate the danger of the STA wielded by unscrupulous types that will in fact take advantage of the unsuspecting if opportunity arises.
49. The situation teaches that separation is designed to give the believer the best protection in Satan’s world though evil can still forcibly transgress even that application.
50. **Dinah** lived in a society and time where sexual abuse was common.

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SHECHEM'S SENSE OF ENTITLEMENT

EXEGESIS VERSES 3 – 4:

וַיִּדְבֹק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֵּאָהֵב אֶת־הַנְּעִרָה
וַיְדַבֵּר עַל־לֵב הַנְּעִרָה: ^{WTT} Genesis 34:3

^{NAS} Genesis 34:3 **And he was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her.** (וַיִּדְבֹק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֵּאָהֵב אֶת־הַנְּעִרָה הִיא אֶת־הַנְּעִרָה הִיא לֵב עַל דְּבַר וַיְדַבֵּר עַל־לֵב הַנְּעִרָה הִיא) [waw consec. + v/qal/IPF/3fs: dabaq {lit. cleave, cling to}; "he was deeply attracted" {fem. subject = soulish capitulation}; + n/com/f/s/constr. w/3ms suff: nephesh; "in his soul" {i.e., his soul cleaved to be inseparable}; cp. Gen.2:24}; + prep: bet + proper n: "with Dinah"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: "Jacob"; + waw consec. + v/qal/IPF/3ms: 'ahab; "and he loved"; + sign of d.o. + d.a. + n/com/f/s/abs: na-arrah; "the young girl/maiden"; + waw consec. + v/Piel/IPF/3ms: dabar; "and he spoke"; + prep: -al + n/com/m/s/constr: leb; "upon the heart of/tenderly to"; + d.a. + n/com/f/s/abs: na-arrah; "the young girl"])

וַיֹּאמֶר שָׁכֵם אֶל־חָמוֹר אָבִיו לֵאמֹר קַח־לִי
אֶת־הַיְלָדָה הַזֹּאת לְאִשָּׁה: ^{WTT} Genesis 34:4

^{NAS} Genesis 34:4 **So Shechem spoke to his father Hamor, saying, "Get me this young girl for a wife."** (וַיֹּאמֶר שָׁכֵם אֶל־חָמוֹר אָבִיו לֵאמֹר קַח־לִי אֶת־הַיְלָדָה הַזֹּאת לְאִשָּׁה) [waw consec. + v/qal/IPF/3ms: amar; "and he said/spoke"; + proper n: "Shechem"; + prep: 'el + proper n: "to Hamor"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + v/qal/imp/m/s: laqach; "take"; + prep. w/1cs suff: lamed; "for me"; + sign of d.o. + d.a. + n/com/f/s/abs: yaleddah {adolescent female; used 3x; Joe.4:3; Zec.8:5}; "the young girl"; + d.a. + adj/f/s: zo'th; "this one"; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife"])

ANALYSIS VERSES 3 – 4:

1. The brutality of Shechem's crime against **Dinah** is now revealed to have been spurred by affectionate passion rather than the cold animalistic lust common among sexual predators.
2. The phrase "**he was deeply attracted to Dinah**/dabaq nephesh bet Dinah" is literally "**he conjoined/cleaved in his soul with Dinah**" in the Hebrew (cp. use of *dabaq* in Gen.2:24).
3. Unlike Amnon who ended up hating his half-sister Tamar after his despicable act (cp.2Sam.13:15-17), **Shechem** ends up falling in love per the phrase "**and he loved the girl**/waw 'ahab ha na-arrah".

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4. The Hebrew language of “cleaving/conjoined” (*dabaq*) in its sequential order after the rape suggests that the fatal attraction of love was consummated as a result of the physical union.
5. Dinah’s sex overpowered his common sense both physically and emotionally and appealed to the –V of his *soul* being driven by STA lust.
6. **Shechem** has no real sense of RM/RW and it is a mistake to think that his love for her was of soulish compatibility.
7. As the Hebrew term *‘ahab* (**loved**) suggested in its use of Leah finding some affection or like attraction from Jacob in Gen.29:32, so the term here is to be understood.
8. In other words, there is no deep heartfelt desire of love ignited by a spiritual attraction...it is only superficial based on physical attraction and a desire for reciprocation.
9. What appealed most to **Shechem** in his attraction to **Dinah** was her “youthfulness”.
10. This is strongly implied as her adolescent age is emphasized 3x in 2 verses: 2x by the noun *na-arah* (**young girl/her**) in vs.3 and by the noun *yaleddah* (**young girl**; lit. adolescent female; cp.Joe.4:3; Zec.8:5) in vs.4.
11. The author reminds the reader that this is the “**daughter of Jacob**/bath Jacob” to heighten the senses as to the spiritual incompatibility between the parties involved.
12. The spiritual incompatibility between man and woman taints whatever love may be found between the 2 (cp.2Cor.6:15).
13. Knowing what he thinks he wants, **Shechem** then tries to turn on the charm “**and spoke tenderly to her**/waw dabar leb ha na-arah” or as the Hebrew states “**spoke upon the heart of the young girl**”.
14. He seeks to woo her by appealing to his reasoning for having sex with **her** being that he was smitten by **her**.
15. “**Upon her heart**” pictures him plying her solicitously with words of flattery and emotional appeal.
16. While the interpreter might want to think that **Shechem** is now trying to do the right thing by marrying **Dinah** offering her his unrelenting love, the Hebrew language suggests otherwise.
17. The truth of the matter is that he is just still pursuing his STA lusts.
18. Vs.4 fully exposes **Shechem** for what he is as he then runs to daddy making demands, “**Get me this young girl for a wife**/laqach lamed ha yaleddah ha zo’th lamed ‘ishshah”.
19. The verb “**Get**” (*laqach*) is literally “take” in the Hebrew insinuating the use of force if necessary (cp. it used in vs.2 in connection with the rape).
20. Rather than using the cohortative or jussive form of verb as common to a polite request in the Hebrew, the imperative is used in this case.
21. Shechem’s words are as one might expect from a spoiled rotten kid demanding things from their parent.
22. It oozes with a sense of entitlement.
23. This is often the case for spoiled children used to getting things they want from parents that cater to their STA rather than instill proper parental discipline in the child. Cp.Pro.22:15
24. For dysfunctional parenting in this case the result is often the flippant and arrogant brashness seen in many adults later in life.
25. **Shechem** is heir to the throne and expects special privileges often associated with those born with “a silver spoon in their mouth”.
26. The change in the Hebrew words for “**young girl**” from *na-arah* in vs.3 to *yaleddah* in vs.4 puts even more emphasis on Dinah’s **young** age.

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27. The noun *na-arah* places emphasis on the sexual or emotional innocence of youth (cp.Gen.24:14,16) and *yaledday* on the youthful age (cp.Joe.3:3; Zec.8:5).
28. The purpose of change in terms is two-fold:
 - A. The change of terms itself insinuates a change in conduct as a result of **Dinah** not buying Shechem's romantic BS giving reason to why he turns to daddy with such an insolent demand.
 - B. It provides rationale to any argument contrary to Shechem's demand in that she was too immature to make the decision on her own or truly know what was best for herself.
29. As we will see, daddy will cater to his spoiled kid though in a more mature and reasonable fashion than suggested by **Shechem** (i.e., to take by force).
30. **Shechem** and Hamor illustrate parental relationships with their kids that cater to their STA indulgences rather than bringing down the hammer of justice.
31. This son and father duo really live up to the name sake given Hamor...Ass and now son of an ass.

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JACOB'S RESPONSE CONTRASTED TO HIS SONS

EXEGESIS VERSES 5 – 7:

וַיִּשְׁמַע יַעֲקֹב שְׂמֵעַ כִּי טָמְאָה אֶת־דִּינָה בְּתוֹ וּבָנָיו הָיוּ
אֶת־מִקְנֵהוּ בַשָּׂדֶה וַהֲחָרַשׁ יַעֲקֹב עַד־בָּאָם:

^{NAS} Genesis 34:5 Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in. (וַיִּשְׁמַע יַעֲקֹב כִּי עַד יַעֲקֹב חָרַשׁ וְשָׂדֶה הָ בַּ מִּקְנֵהָ אֵת הָיָה בֵּן וְ בֵּת דִּינָה אֵת טָמְאָה כִּי בֹא [waw conj. + proper n: "Now Jacob" + v/qal/PF/3ms: shama-; "heard"; + conj: kiy; "that"; + v/Piel/PF/3ms: tamma' {lit. become unclean}; "he had defiled"; + sign of d.o. + proper n: "Dinah"; + n/com/f/s/constr. w/3ms suff: bath; "his daughter"; + waw conj. + n/com/m/pl/constr. w/3ms suff: ben; "but his sons"; + v/qal/PF/3cpl; hayah; "came to be/were"; + prep: 'eth; "with"; + n/com/m/s/constr. w/3ms suff: miqeneh; "his livestock/herds"; + prep: bet + d.a. + n/com/m/s/abs: sadeh; "in the field"; + waw consec. + v/Hiphil/PF/3ms: charash {lit. implement/devise cf.Gen.4:22}; "and he caused to be silent"; + proper n: "Jacob"; + prep: -ad; + v/qal/inf/constr. w/3mpl suff: bo'; "until their coming in"])

וַיֵּצֵא חָמוֹר אָבִי־שָׁכֵם אֶל־יַעֲקֹב לְדַבֵּר אִתּוֹ:

^{NAS} Genesis 34:6 Then Hamor the father of Shechem went out to Jacob to speak with him. (וַיֵּצֵא חָמוֹר אָבִי שָׁכֵם אֶל יַעֲקֹב לְדַבֵּר אִתּוֹ [waw consec. + v/qal/IPF/3ms: yatsa; "and he went out"; + proper n: "Hamor"; + n/com/m/s/constr: 'ab; "the father of"; + proper n: "Shechem"; + prep: 'el + proper n: "to Jacob"; + prep: lamed w/ v/Piel/inf/constr: dabar; "to speak"; + prep. w/3ms suff: 'eth; "with him"])

וּבָנָיו יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כְּשָׁמְעוּ וַיִּתְעַצְבוּ
הָאָנָשִׁים וַיַּחֲרֵן לָהֶם מְאֹד כִּי־נִבְלָה עָשָׂה בְּיִשְׂרָאֵל לְשָׂכֵם
אֶת־בֵּת־יַעֲקֹב וְכֵן לֹא יַעֲשֶׂה:

^{NAS} Genesis 34:7 Now the sons of Jacob came in from the field when they heard it; (בֵּן וַיִּשְׁמַע יַעֲקֹב כִּי בָאוּ מִן־הַשָּׂדֶה כְּשָׁמְעוּ וַיִּתְעַצְבוּ [waw conj. + n/com/m/pl/constr: ben; "Now the sons of"; + proper n: "Jacob"; + v/qal/PF/3cpl: bo'; "came in"; + prep: min + d.a. + n/com/m/s/abs: sadeh; "from the field"; + prep: kaph; "when/after"; + v/qal/inf/constr. w/3mpl suff: shama-; "they heard"])

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and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by lying with Jacob's daughter, (כִּי מָאֵד לַ חַרָּה וְ אִישׁ הָ עֲצַב וְ עָשָׂה נְבִלָה לְ יִשְׂרָאֵל בְּ עֵשָׂה בְּתוּלָה [waw consec. + v/Hithpael/IPF/3mpl/reflexive: -atsab {lit. to hurt/be vexed; used Gen.3:16; 6:6}; "and they themselves grieved"; + d.a. + n/com/m/pl/abs: 'ish; "the men"; + waw consec. + v/qal/IPF/3ms: charah {lit. burn}; "and he/it angered" {3ms sub. looks to Shechem as the cause for anger}; + prep. w/3mpl suff: lamed; "to them"; + adv: me'od; "exceedingly/very much"; + conj: ki; "because"; + n/com/f/s/abs: nebalah {lit. foolish/senseless}; "a disgraceful thing"; + v/qal/PF/3ms: -asah; "he had done"; + prep: bet + proper n: "in Israel"; + prep: lamed w/ v/qal/inf/constr: shakab; "by lying down"; + prep: 'eth + n/com/f/s/constr: bath; "with the daughter of"; + proper n: "Jacob"])

for such a thing ought not to be done. (וְ לֹא כֵן לַ עֲשָׂה [waw conj. + adv: ken; "for thus/such a thing"; + neg.part: lo' + v/Niphal/IPF/3ms: -asah; "had ought not to be done"])

ANALYSIS VERSES 5 – 7:

1. At some point the news of Dinah's assault reaches Jacob's ears as he "**heard that he (Shechem) had defiled Dinah his daughter**/shama- kiy tamma' Dinah bath".
2. The time between the rape and news received is not stated, though not of significant length if she had been expected home anytime soon otherwise.
3. Further, that **Shechem** had proposed marriage, news of that sort would have traveled fast.
4. Also, we are not told who delivered the message but can safely conclude it was not **Dinah** as she was being held in Shechem's house per vs.26.
5. The omission of details isolates the real issue at hand i.e., Jacob's response on hearing the news.
6. The setting upon hearing the news was that **Jacob** was alone as "**his sons were with his livestock in the field**/ben hayah 'eth meqeneh bet ha sadeh".
7. "**The field**" in view looks to the plot of land **Jacob** purchased some ~8-9 years earlier outside the city gates (33:19).
8. Jacob's response is cryptic as "**he kept silent until they (his sons) came in**/charash –ad bo".
9. The causative (Hiphil form) Hebrew verb *charash* (**kept silent**) means he determine to ponder upon or consider the matter as an implement to handle the crisis (cf. lit. use of *charash* as an implement, Gen.4:22 and figuratively to ponder in silence in Gen.24:21).
10. In other words, he determined to avoid any confrontation in addressing the issue and to await the return of **his sons** for future decisions i.e., he procrastinates in application.
11. Two glaring observations are to be made as to his **silent** reaction:
 - A. There is no mention of righteous indignation on his part as to his **daughter** being violated.
 - B. His silence is not broken in the text until after the murderous deeds of **his sons** in vs.30.
12. The omission of righteous indignation is in stark contrast to David's reaction upon hearing of the rape of Tamar (cf.2Sam13:21).

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13. While keeping one's cool is admirable, a complete lack of emotions is abnormal under these circumstances.
14. It is vs.30 that gives the readers the clue as to Jacob's strange behavior revealing that STA fear once again takes him captive.
15. That these are the only words recorded that **Jacob** spoke after the return of **his sons** (vs.5c) links his present thoughts in silence with his concluding verbal condemnation.
16. His 2 primary concerns were fear concerning his reputation and retaliation against him and his family.
17. These two things took priority over what his real concern should have been...justice for the crime against **Dinah his daughter**.
18. The result of the incident puts **Jacob** in the position to counter with righteous justice against **Shechem** or to withdraw in resignation.
19. Fear here neutralizes application that should have been pursued otherwise.
20. The irony is that the whole situation turns out where his fears find even more reason to exist while exposing his mental attitude in spite of trying to remain **silent** (vs.30).
21. While **Jacob** sits around procrastinating over his fears to confront those responsible, "**Then Hamor the father of Shechem went out to Jacob to speak with him**/waw yatsa Hamor 'ab Shechem 'el Jacob lamed dabar 'eth".
22. While **Shechem** is not mentioned to be directly with **Hamor** at this point we can surmise he was in the near background as he will become involved in the conversation in vss.11-12.
23. The irony here can't be missed as it is the spiritually corrupt that takes the initiative to address the offended party and face any potential opposition in reprisal.
24. In this situation the unbeliever shows more courage in addressing conflict than a +V believer does failing to faith-rest.
25. **Hamor** in this vein in vs.6 is an open rebuke to **Jacob** (intended by the author).
26. He presents himself as one should expect from a parental authority to take charge on behalf of their children living under their roof in time of conflict.
27. This contrast explains why the author omits mentioning Shechem's presence in our verses as he wants the readers to focus on the two fathers at hand.
28. Vs.7 then provides the climatic contrast designed as rebuke for Jacob's passivity.
29. In fact, the totality of vs.7 put the **sons** in a much better light than that of their father.
30. This from those that will ultimately show no control over their anger.
31. The balance of justice in this event from Jacob's family is skewered to the extreme on both accounts i.e., apathy versus abusing justice in revenge.
32. The news of the crime also reaches the ears of Jacob's **son** and they "**came in from the field when they heard**/bo' min ha sadeh kaph shama-".
33. Their reaction was mental distress and righteous indignation, "**and the men grieved, and they were very angry**/waw -atsab ha 'ish waw charah lamed me'od".
34. The idea in the Hebrew is that they were so **angry** they could hardly "think straight" (-atsab: vexed + *charad me'od*: burned exceedingly).
35. The cause of their emotions they then rightly attribute "**because he had done a disgraceful thing in Israel by lying with Jacob's daughter**/kiy nebalah -asah bet Israel lamed shakab 'eth bath Jacob".
36. Some ask if this comment is the narrator's opinion or the opinion of the **sons of Jacob** or both?

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37. The phrase “**in Israel**” is striking considering the relative short history of this term to signify their national identity.
38. It subtly illustrates the doctrinal frame of reference having been assimilated in Jacob’s household.
39. **His sons**, like **Jacob**, were not ignorant of BD in spite of their STA shenanigans.
40. We should consider the statement as the opinion of both author and **sons**.
41. The Hebrew noun *nebalah* (**disgraceful**) is used elsewhere of a crime punishable by death. Deu.22:21; Jos.7:15; Jdg.19:23-24 cp.20:6; 2Sam.13:12
42. It carries the nuance of that which is senseless and shameful.
43. It is used 13x throughout Lev.11 rendered as that which is unclean e.g., Lev.11:8,11,24,25,27, etc.
44. Clean vs. unclean teaches the doctrine of separation in association with sin.
45. Intended or not, the boys’ anger condemns not only the crime of rape, but also the failure to apply separation.
46. The final phrase “**for such a thing ought not to be done**/ken lo’ –asah” rebukes both sin and the failure to separate.
47. Ironically, failure to separate leads future **Israel** into much of their spiritual demise. Cp.Jos.23:6-7; 12-13; 1Kgs.11:2
48. The final phrase ultimately makes clear that the brother’s reaction is the right one and therefore civil justice should be pursued.

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PROPOSALS FOR A MARRIAGE ALLIANCE VSS.8-17

THE BRIBES

EXEGESIS VERSES 8 – 12:

וַיְדַבֵּר חָמוֹר אֲתָם לֵאמֹר שְׁכֵם בְּנֵי חֲשָׁקָה נִפְשׁוּ^{WTT} Genesis 34:8
בְּבָתְּכֶם תִּנּוּ נָא אֶתָּה לּוֹ לְאִשָּׁה:

^{NAS} Genesis 34:8 **But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage.** (אָמַר לְ אֵת חָמוֹר דָּבַר ו) [waw consec. + v/Piel/IPF/3ms: dabar; "and he spoke"; + proper n: "Hamor"; + prep. w/3mpl suff: 'eth; "with them"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + proper n: "Shechem"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + v/qal/PF/3fs; "chashaq {lit. be attached to}; "longs for"; + n/com/f/s/constr. w/3ms suff: nephesh; "in his soul"; + prep: bet; "by means of"; + n/com/f/s/constr. w/2mpl suff: bath; "your daughter"; + v/qal/imp/m/pl: nathan; "give"; + interj.part: na'; "now/please"; + sign of d.o. w/3fs suff: 'eth; "her"; + prep. w/3ms suff: lamed; "to him"; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife/in marriage"])

וְהִתְחַתְּנוּ אִתְּנוּ בְּנֹתֵיכֶם תִּתְּנוּ-לָנוּ וְאֶת-בְּנֹתֵינוּ^{WTT} Genesis 34:9
תִּקְחוּ לָכֶם:

^{NAS} Genesis 34:9 **"And intermarry with us; give your daughters to us, and take our daughters for yourselves.** (לְ לָקַח בַּת אֵת ו לְ נָתַן בַּת אֵת חָתָן ו) [waw conj. + v/Hithpael/imp/m/pl: chathan {lit. make oneself a daughter's husband/son-in-law; same as Gen.19:12,14}; "intermarry"; + sign of d.o. w/1cpl suff: 'eth; "together with us"; + n/com/f/pl/constr. w/2mpl suff: bath; "your daughters"; + v/qal/IPF/2mpl: nathan; "you will give"; + prep. w/1cpl suff: lamed; "to us"; + waw conj. + sign of d.o.: 'eth + n/com/f/pl/constr. w/1cpl suff: bath; "and our daughters"; + v/qal/IPF/2mpl: laqach; "you will take"; + prep. w/2mpl suff: lamed; "for you all"])

וְאִתְּנוּ תֵּשְׁבוּ וְהָאָרֶץ תִּהְיֶה לְפָנֵיכֶם שְׁבוּ וּסְחָרוּ^{WTT} Genesis 34:10
וְהָאֲחֻזָּה בָּהּ:

^{NAS} Genesis 34:10 **"Thus you shall live with us, and the land shall be open before you; live and trade in it, and acquire property in it."** (ו יֵשֶׁב אִתָּנוּ ו יֵשֶׁב אֶרֶץ הָ ו יֵשֶׁב אִתָּנוּ ו סָחַר ו) [waw conj. + prep. w/1cpl suff: 'eth; "and with us"; + v/qal/IPF/2mpl:

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yashab; "you will reside/live"; + *waw conj.* + *d.a.* + *n/com/f/s/abs*: 'erets; "and the land"; + *v/qal/IPF/3fs*: *hayah*; "will become"; + *prep*: *lamed* + *n/com/m/pl/constr.* *w/2mpl suff*: *paneh* {lit. face}; "before you"; + *v/qal/imp/m/pl*: *yashab*; "you all reside"; + *waw conj.* + *v/qal/imp/m/pl w/3fs suff*: *sachar*; "and go about it in trade"; + *waw conj.* + *v/Niphal/imp/m/pl*: 'achaz; "and seize/acquire/take possession"; + *prep.* *w/3fs suff*: *bet*; "in it"])

וַיֹּאמֶר שָׁכֶם אֶל־אָבִיהָ וְאֶל־אֶחָיו אֲמִצַּחֲתָן^{WTT} Genesis 34:11
בְּעֵינֵיכֶם וְאֲשֶׁר תֹּאמְרוּ אֵלַי אֲתָן:

^{NAS} Genesis 34:11 Shechem also said to her father and to her brothers, "If I find favor in your sight, then I will give whatever you say to me. (וַיֹּאמֶר שָׁכֶם אֶל אָבִיהָ וְאֶל אֶחָיו אֲמִצַּחֲתָן [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Shechem"; + prep: 'el + n/com/m/s/constr. w/3fs suff: 'ab + waw conj. + prep: 'el + n/com/m/pl/constr. w/3fs suff: 'ach; "to her father and to her brothers"; + v/qal/IPF/1cs/cohort: matsa'; + "let find"; + n/com/m/s/abs: chen; "favor"; + prep: bet + n/com/b/dual/constr. w/2mpl suff: -ayin; "in your eyes/sight"; + waw conj. + rel.pro: 'asher; "then which"; + v/qal/IPF/2mp: 'amar; "you all say"; + prep. w/1cs suff: 'el; "to me"; + v/qal/IPF/1cs: nathan; "I will give"])

וְהָרַבּוּ עָלַי מְאֹד מוֹהַר וּמִתֵּן וְאֶתְנָה כְּאֲשֶׁר^{WTT} Genesis 34:12
תֹּאמְרוּ אֵלַי וְתַנּוּ לִי אֶת־הַנְּעֶרֶת לְאִשָּׁה:

^{NAS} Genesis 34:12 "Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage." (וְהָרַבּוּ עָלַי מְאֹד מוֹהַר וּמִתֵּן וְאֶתְנָה כְּאֲשֶׁר תֹּאמְרוּ אֵלַי וְתַנּוּ לִי אֶת־הַנְּעֶרֶת לְאִשָּׁה [v/Hiphil/imp/m/pl: rabah; "cause to be much"; + prep. w/1cs: -al; "upon me"; + adv: me'od; "exceedingly"; + n/com/m/s/abs: mohar; "wedding money/bridal payment"; + waw conj. + n/com/m/s/abs: mattan; "and a gift"; + waw conj. + v/qal/IPF/1cs/cohort: nathan; "and let me give"; + prep: kaph; "according to"; + rel.pro: 'asher; "which"; + v/qal/IPF/2mpl: 'amar; "you all will say"; + prep. w/1cs suff: 'el; "to me"; + waw conj. + v/qal/imp/m/pl: nathan; "but give"; + prep. w/1cs suff: lamed; "for me"; + sign of d.o. + d.a. + n/com/f/s/abs: na-arah; "the young girl/maiden"; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife"/in marriage"])

ANALYSIS VERSES 8 – 12:

1. A meeting takes place upon the convergence of all the parties collectively.
2. **Hamor** takes the lead in conversation with the goal of trying to “sell” Jacob’s family on Shechem’s **marriage** to Dinah.

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3. His salesmanship tactic is to entice them with promise of future liberties and prosperity.
4. Both **Hamor and Shechem** come off with the typical cosmic attitude that people can be bought for a price.
5. Both of these men are in a position to present a bribe of great monetary and secular value.
6. In turn they are betting that Jacob and sons will let greed take priority over any legal complaints and see the advantage being offered.
7. They emulate many of the rich today that think they can buy their way out of any legal infractions they may incur.
8. **Hamor** begins by trying to downplay Shechem's sin as nothing more than overzealous affection in vs.8, "**The soul of my son Shechem longs for your daughter/**Shechem ben chashaq nephesh bet bath".
9. The verb describing Shechem's love here is not the typical Hebrew word '*aheb* (cf.vs.3) but *chashaq* that means "be attached to" someone or something. Cf. literal use "banded together", Exo.27:17; 38:17,28
10. That the *chashaq* (**longs for**) is associated with the *nephesh* (**soul**) implies an emotional/spiritual experience associated with the physical.
11. The idea here is that Shechem's sexual aggression was really just uncontrolled enthusiasm anticipating acquisition of Dinah for his wife.
12. In other words isn't an accusation of rape harsh in light of pre-intentions to propose to whom he desires as his "**soul mate**"?
13. The doctrine is that outside of **marriage** forced sexual intercourse upon an unwilling partner is rape no matter intent.
14. Then to give validity to his attempt to deflate the crime, **Hamor** politely asks on behalf of **Shechem** to "**please give her (Dinah) to him in marriage/nathan na** 'eth lamed lamed 'ishshah".
15. In other words, "See, this was Shechem's intent all along".
16. This first part of Hamor's narrative would have an air of solemnity to it to appear he did not take Shechem's actions lightly.
17. Yet, there is no real indication of any remorse or apology otherwise betraying his attitude of superiority and lack of respect for morality and true justice.
18. In vss.9-10, Hamor's words take on a change in tone to a more upbeat mood.
19. This to sell the bribe itself as to the real benefits that could arise out of the occasion and the **marriage** itself (i.e., "look it could really be a good thing!!").
20. It would provide opportunity for a long lasting peace and harmony between the families as **Hamor** presents for consideration, "**And intermarry with us; give your daughters to us, and take our daughters for yourselves/waw chathan** 'eth bath nathan lamed waw 'eth bath laqach lamed".
21. The cosmic approach was of course completely at odds with the patriarchal tradition espoused by Abraham (Gen.24:3,37), Isaac and Rebekah (Gen.27:46; 28:1) and later by the Mosaic Law (Deu.7:3; cf. Jos.23:12-13; Ezra 9:11-14).
22. The irony can't be missed here as violation of separation (Dinah) now opens the doors for its repudiation on a much larger scale.
23. By embracing other than +V in **marriage** liberty is offered for acquiring whomever you desire (**give your daughters...take our daughters**).

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24. This is the STA draw upon the **soul** (i.e., providing liberty as to associations) to rationalize compromising the doctrine of separation (doctrine aside, I'm free to choose my own friends).
25. Then they are to think of the economic advantages as part of the package, "**Thus you shall live with us, and the land shall be open before you; live and trade in it, and acquire property in it**/waw 'eth yashab waw ha 'erets hayah lamed paneh yashab waw sachar waw 'achaz bet".
26. What **Hamor** doesn't recognize is that God has already promised this real estate and prosperity blessing upon Jacob and his heirs (cf.28:13).
27. The offer is a satanic/cosmic counterfeit designed to tempt Jacob and sons to forego God's plan of blessing in patience and acquiring these things ASAP (cf. Satan tempting Jesus, Mat.4:8,9).
28. So what **Hamor** is offering is nothing new.
29. The proposition is a trap that if agreed to would have submerged the Israelites into the Canaanite civilization and thus they would have lost their identity.
30. Hamor's overtures sound conciliatory and appealing to the uninformed; nor were they insincere.
31. He negotiates from a strong position but from a position wrongly attained.
32. As prince of the **land** (cf.vs.2) he has all the leverage needed to make these things happen and for the superficial it looks like embracing the cosmos is the best prescription to the test.
33. In vs.11 we see that **Shechem** had been present with his father all along (cp.vs.6).
34. His pushy and impetuous nature cannot contain itself as he the jumps into the negotiations to try and close the deal.
35. In Shechem's speech to Jacob and sons, the author emphasizes their relationship with Dinah over their personal identity i.e., "**said to her father and to her brothers**/'amar 'el 'ab waw 'el 'ach".
36. This is a subtle teaser for the reader that **Shechem** is staring into the "mouth of the lion".
37. That is he is not dealing with typical John Q citizen as accustomed to in his kingdom, but those that have a relationship with their daughter and sister that might ferociously defend her honor.
38. While his opening statement may have the façade of apology, it rings hollow, "**If I find favor in your sight**/matsa' chen bet –ayin" (vs.11).
39. Contrasted to the phrasing of Jacob's approach to his brother Esau looking for acceptance and forgiveness in grace (cp.32:5; 33:8,10,15), Shechem's anoints his words with maximum bribe.
40. He too thinks he can buy his way out of trouble and get what he wants as he continues, "**Then I will give whatever you say to me**/waw 'asher 'amar 'el nathan".
41. The offer is designed to sooth any infractions perceived by both **father and brothers** as he restates his offer more specifically in the forms of a "**bridal payment and gift**/mohar waw mattan" (vs.12).
42. The *mohar* (**bridal payment**) is the dowry paid to the **father** for acquiring the bride (Exo.22:16), while the *mattan* (**gift**) are over and beyond presents offered to other members of the family (cf. Rebekah's case, Gen.24:53).
43. **Shechem** tells them to "name your price" reminding them of just how wealthy he was and the ability to deliver emphasized in the Hebrew adverb *me'od* (exceedingly) in the phrase "**Ask me ever so much**/rabah –al me'od).

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44. He then returns to his old demanding self as he uses the imperative in the final clause, “**Now give** (imperative) **me the girl in marriage**/waw nathan lamed ha na-arah lamed ‘ishshah”.
45. **Shechem** here uses the typical Hebrew word *na-arah* (**girl**) that means “maiden” emphasizing Dinah as marriageable.
46. He avoids reflecting upon her young age (*yaleddah*/adolescent female cf.vs.4) avoiding the statutory nature of the crime.
47. **Shechem** is smooth and finagles words to his advantage in this affair.
48. For the covetous waving money in their face turns away wrath. Pro.21:14 cf. 18:16
49. Again we see that **Hamor** represents the father that will do anything for their offspring except hold the accountable.
50. And **Shechem** further represents the spoiled prince who’s self-importance has inflated his ego beyond even common courtesy and moral compunction.
51. To the average person, Shechem’s condescending, arrogant and demanding manner would be enough to kill the deal...unless money is your god!!

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JACOB'S SONS' TREACHEROUS RUSE

EXEGESIS VERSES 13 – 17:

וַיַּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שֵׁכֶם וְאֶת־חָמוֹר אָבִיו^{WTT} Genesis 34:13
בְּמִרְמָה וַיְדַבְּרוּ אֲשֶׁר טָמְא אֶת דִּינָה אַחֲתָם:

^{NAS} Genesis 34:13 **But Jacob's sons answered Shechem and his father Hamor, with deceit, and spoke to them, because he had defiled Dinah their sister.** (אֶת יַעֲקֹב בֶּן עֵנָה ו) [waw consec. + v/qal/IPF/3mpl: -anah; "and they answered/responded"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Jacob"; + sign of d.o. + proper n: "Shechem"; + waw conj. + sign of d.o. + proper n: "and Hamor"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + prep: bet + n/com/f/s/abs: miremah; "with deceit/treachery" {same as 27:35}; + waw consec. + v/Piel/IPF/3mpl: dabar; "and they spoke"; + rel.pro: 'asher; "to whom"; + v/Piel/PF/3ms: tame' {lit. made unclean}; "had defiled"; + sign of d.o. + proper n: "Dinah"; + n/com/f/s/constr. w/3mpl suff: 'achoth; "their sister"])

וַיֹּאמְרוּ אֲלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה^{WTT} Genesis 34:14
לְחַת אֶת־אֲחֹתֵנוּ לְאִישׁ אֲשֶׁר־לוֹ עֶרְלָה כִּי־חֲרָפָה הוּא לָנוּ:

^{NAS} Genesis 34:14 **And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us.** (ל יכל לא אל אמר ו) [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + prep. w/3mpl suff: 'el; "to them"; + neg.part: lo' + v/qal/IPF/1cpl: yakol; "we are not able/cannot"; + prep: lamed w/ v/qal/inf/constr: -asah; "to do"; + d.a. + n/com/m/s/abs: dabar; "the matter/thing"; + d.a. + adj/m/s: zeh; "this one"; + prep: lamed w/ v/qal/inf/constr: nathan; "to give"; + sign of d.o. + n/com/f/s/constr. w/1cpl suff: 'achoth; "our sister"; + prep: lamed + n/com/m/s/abs: 'ish; "to a man/one"; + rel.pro: 'asher; "who"; + prep. w/3ms suff: lamed; "for him"; + n/com/f/s/abs: -arelah; "uncircumcised" {same as 17:14}; + conj: kiy; "for/because"; + n/com/f/s/abs: chereppah; "a reproach/disgrace"; + pro/3fs: hiy; "it is"; + prep. w/1cpl suff: lamed; "for us"])

אֲדַבְּרָאֵת נְאוֹת לְכֶם אִם תְּהִי כְמוֹנוּ לְהַכּוֹל^{WTT} Genesis 34:15
לְכֶם כָּל־זָכָר:

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^{NAS} Genesis 34:15 "Only on this condition will we consent to you: if you will become like us, in that every male of you be circumcised, (לָכֵן הִיָּה אִם לֹא אֶתְּכֶם זָכָר בְּאֵזְבֵּיכֶם לְמַעַן נִשְׁבַּחְכֶּם וְהָיִינוּ לְעַם אֶחָד׃ [adv: 'ak; "only"; + prep: bet + adj/f/s: zo'th; "by this"; + v/Niphal/IPF/1cpl: 'uth; "will we agree/consent"; + prep. w/2mpl: lamed; "for you all"; + conj: 'im; "if/whether"; + v/qal/IPF/2mpl: hayah; "you will become"; + prep. w/1cpl suff: kaph; "like us"; + prep: lamed w/ v/Niphal/inf/constr: mul; "to be circumcised"; + prep. w/2mpl suff: lamed; "for you all; + n/com/m/s/constr: kol; "every"; + n/com/m/s/abs: zakar; "male"])

וְנָתַנּוּ אֶת־בָּנֵיהֶם לָכֶם וְאֶת־בָּנֵיכֶם נִקְחָלֵנוּ׃ ^{WTT} Genesis 34:16
וְיִשְׁבְּנוּ אִתְּכֶם וְהָיִינוּ לְעַם אֶחָד׃

^{NAS} Genesis 34:16 then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people. (וְלֹא בָת אֶת נָתַן וְלֹא לָקַח בָּת אֶת אֶתְּכֶם אֶתְּנוּ וְנִשְׁבַּחְכֶּם וְהָיִינוּ לְעַם אֶחָד׃ [waw consec. + v/qal/PF/1cpl: nathan; "then we will give"; + sign of d.o. + n/com/f/pl/constr. w/1cpl suff: bath; "our daughters"; + prep. w/2mpl suff: lamed; "to you"; + waw conj. + sign of d.o. + n/com/f/pl/constr. w/2mpl suff: bath; "and your daughters"; + v/qal/IPF/1cpl: "laqach; "we will take"; + prep. w/1cpl suff: lamed; "for us"; + waw consec. + v/qal/PF/1cpl: yashab; "and we will dwell/live"; + prep. w/2mpl suff: 'eth; "with you all"; + waw consec. + v/qal/PF/1cpl: hayah; "and we will become"; + prep: lamed + n/com/m/s/abs: -am; "as a people"; + adj/m/s/abs: 'echad; "one"])

וְאִם לֹא תִשְׁמָעוּ אֵלֵינוּ לְהִמּוֹל לְכָל־בְּנֵיכֶם וְלָקַחְנוּ אֶת־בָּתְנוּ וְהָלַכְנוּ׃ ^{WTT} Genesis 34:17

^{NAS} Genesis 34:17 "But if you will not listen to us to be circumcised, then we will take our daughter and go." (וְאִם לֹא תִשְׁמָעוּ אֵלֵינוּ לְהִמּוֹל לְכָל־בְּנֵיכֶם וְלָקַחְנוּ אֶת־בָּתְנוּ וְהָלַכְנוּ׃ [waw conj. + conj: 'im + neg.part: lo' + v/qal/IPF/2mpl: shama-; "now if you will not listen"; + prep. w/1cpl suff: 'el; "to us"; + prep. lamed w/ v/Niphal/inf/constr: mul; "to be circumcised"; + waw consec. + v/qal/PF/1cpl: laqach; "then we will take"; + sign of d.o. + n/com/f/s/constr. w/1cpl suff: bath; "our daughter"; + waw consec. + v/qal/PF/1cpl suff: halak {lit. walk}; "and leave/go"])

ANALYSIS VERSES 13 – 17:

1. Dinah's brothers withdraw to discuss Hamor and son's proposals.
2. Some interpreters suggest that their plan was concocted on their way in from the field.
3. This as answer to no break in the narrative between conversations.

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4. The Hebrew is inclined to picture otherwise as seen in the 3 communicative verbs, “-*anah*” (**answered**), “*dabar*” (**spoke**) and “*amar*” (**said**, vs.14).
5. The phrase “**But Jacob’s sons answered Shechem and his father Hamor**” employs the –*anah* verb to indicate deliberation on the subject before they **spoke**”.
6. The phrase “**and spoke to them**” employs the verb *dabar* to point to the subject matter of their discussion.
7. The phrase “**And they said to them**” employs the verb ‘*amar* pointing to the actual words of conversation in response to the Shechemites.
8. That the verbs are used in narrative sequence and all conjoined in context with the connective *waw* demonstrates that their scheming and response was done in one time frame.
9. It would be natural for the family to adjourn for discussion to think over things.
10. It becomes quite clear that in considering the proposals the brothers are likeminded in its rejection.
11. In fact, they have only one thing on their mind as to the situation as a whole and that is to seek revenge.
12. Their father **Jacob** is noticeably absent in the narrative of the brothers planning and actions.
13. This is another clue that Jacob had a weakness failing to take charge in his family (as with **Dinah**) and hence the troubles he faced from his children (a result of failure to apply BD).
14. Jacob appears to be like his old man (Isaac) in that regard (how easily Isaac was manipulated by Rebekah; Gen.27:46).
15. The brothers determine that they would lay a trap for Shechem and company and so plan “**with deceit**/bet miremah”.
16. The Hebrew *miremah* (**deceit**) is the same word used by Isaac regarding Jacob’s actions of tricking him out of the blessing designed for Esau in Gen.27:35.
17. The connection between the two events implies that Jacob’s sons are carrying on the very STA weakness also found in their father.
18. The principle is that the father transmits the STA gene and in spite of 4 different mothers among the brothers they all are pictured here with a propensity for **deceit**.
19. The treachery of their plan centered on the cause of Shechem having “**defiled Dinah their sister**/tame’ Dinah ‘achoth”.
20. The brothers will not be appeased by any amount of money or other promises as reparation for the rape of their sister.
21. This crime in their thinking demanded revenge by any means.
22. They approach the situation vigilante style and take matter into their own hands rather than pursue legitimate civil justice and otherwise let God act on their behalf. Cp.Rom.12:19
23. This scenario is what you get when an authority fails to take “the bull by the horns” so to speak as to addressing conflicts and lets immature subordinates pave the way.
24. Their ploy enjoins a singular impediment to an alliance based on a ritual of religious concern, “**We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us**/lo’ yakol lamed –asah ha dabar ha zeh lamed nathan ‘achoth lame ‘ish ‘asher lamed arelah kiy chereppah hiy lamed”.
25. The brothers appeal to ideology that set them apart from their paganist religious counterparts.
26. Religiosity is a common trend among all humanity followed in a plethora of ways apart from sound doctrine.
27. People of religious compromising nature tend to be amiable towards others’ religious beliefs.

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28. To play the religious card by those that are known too as religious is a sure way of making a counter proposal with the idea of being non-negotiable.
29. To water down any unwanted pressure upon their targets, the brothers don't ask them to convert, only to cater to a particular practice unique to their beliefs.
30. For the religious reversionist, to add a mix of another religious belief in their lives is no big deal.
31. Failure to be circumcised they rightfully affirm would bring reproach upon them.
32. Yet, the brothers abuse the real significance of the ritual of circumcision stipulated by the Abrahamic Covenant (Gen.17:10).
33. Per the doctrine of circumcision, its real significance symbolically points to overruling the power of the STA through faith in Christ. Cp.Col.2:11
34. They example misusing doctrine for their own perverted purpose.
35. In vs.15 they then play their trump card, "**Only on this condition will we consent to you: if you will become like us, in that every male of you be circumcised**/'ak bet zo'th 'uth lamed 'im hayah kaph lamed mul lamed kol zakar".
36. Money is off the table (this to counter solicitation for greed); the only way that they say they can allow a marriage to take place is if the Shechemites all follow the ritual of circumcision.
37. Again, to follow the logic of their proposal is to see the attraction of ritual to the religious reversionist and that all they have to do is appear a certain way in the flesh and they are accepted into the religion.
38. The brothers raise the ante here and demand that all of the **male** population under Hamor's rule have to engage in the ritual.
39. This to add grandeur to the families actually uniting two nations together.
40. This is the gist of vs.16, "**then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people** (*hayah lamed -am 'echad*).
41. This part of the proposal prophetically anticipates the mindset for future Israel in failure to separate from other nations succumbing to fleshly rationalization for union otherwise (i.e., it's ok to embrace if the other nation agrees to accept Israel's religious practices).
42. The believer is to understand that separation is not about fleshly values, but spiritual.
43. In vs.17, the brothers then give their ultimatum (in response to Shechem's demand), "**But if you will not listen to us to be circumcised, then we will take our daughter and go**/waw 'im lo' shama- 'el lamed mul waw laqach bath waw halak".
44. The innuendo is that they will use force if necessary and leave the territory on the outskirts of Shechem.
45. How serious they are and how much of their threat is a bluff is up for grabs.
46. Whatever their intent, they come off undaunted by the fact that **Dinah** is in the custody of Hamor and Shechem as a bargaining chip.
47. It is possible they have discerned their economic importance in value to the Shechemites (cf.vs.23) and are using that to their advantage.
48. The phallic lust of Shechem and greed of the Shechemites will be their undoing.

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SHECHEM BECOMES AN EXAMPLE FOR CIRCUMCISION

EXEGESIS VERSES 18 – 19:

וַיִּטְבוּ דְבָרֵיהֶם בְּעֵינֵי חָמוֹר וּבְעֵינֵי שָׁכֶם
בֶּן־חָמוֹר: ^{WTT} Genesis 34:18

^{NAS} Genesis 34:18 **Now their words seemed reasonable to Hamor and Shechem, Hamor's son.** (וַיִּטְבוּ דְבָרֵיהֶם בְּעֵינֵי חָמוֹר וּבְעֵינֵי שָׁכֶם בֶּן־חָמוֹר [waw consec. + v/qal/IPF/3mpl: yatab; "and they were good/well"; + n/com/m/pl/constr. w/3mpl suff: dabar; "their words"; + prep: bet + n/com/b/dual/constr: -ayin; "in the eyes of"; + proper n: "Hamor"; + waw conj. + prep: bet + n/com/b/dual/constr: -ayin; "and in the eyes of"; + proper n: "Shechem"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Hamor"])

וְלֹא־אָחַר הַנָּעַר לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ
בְּבַת־יַעֲקֹב וְהוּא נִכְבָּד מִכָּל בֵּית אָבִיו: ^{WTT} Genesis 34:19

^{NAS} Genesis 34:19 **And the young man did not delay to do the thing, because he was delighted with Jacob's daughter.** (וְלֹא־אָחַר הַנָּעַר לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ בְּבַת־יַעֲקֹב [waw conj. + neg.part: lo' + v/Piel/PF/3ms: 'achar; "and he did not delay/tarry/lose any time"; + d.a. + n/com/m/s/abs: na-ar; "the young man/youth"; + prep: lamed w/ v/qal/inf/constr: -asah; "to do"; + d.a. + n/com/m/s/abs: dabar; "the thing/matter"; + conj: kiy; "because"; + v/qal/PF/3ms: chaphats; "he was delighted with/desired"; + prep: bet + n/com/f/s/constr: bath; "with the daughter of"; + proper n: "Jacob"])

Now he was more respected than all the household of his father. (כָּל מִן כְּבֹד הוּא כָּבֹד מִכָּל בֵּית אָבִיו [waw conj. + pro/3ms: hu'; "now he himself"; + v/Niphal/ptc/m/s/abs: kabad {lit. heavy as in prestige}; "was being honored/respected"; + prep: min + n/com/m/s/constr: kol + n/com/m/s/constr: bayith + n/com/m/s/constr. w/3ms suff: 'ab; "from all of the household of his father"])

ANALYSIS VERSES 18 – 19:

1. With the proposal from Jacob's sons on the table, **Hamor and Shechem** agree to comply per the phrase “**Now their words seemed reasonable**/waw yatab dabar –ayin”.
2. The literal Hebrew says the sons' **words** “**were good in the eyes of...** (yatab –ayin) to emphasize how the proposal appealed to their senses of desire.
3. An individuality of desire is grammatically illustrated by inserting the Hebrew noun –ayin (**in the eyes of**) before the name of each man.
4. This highlights a two-fold front in approach to the situation in tandem solidarity:

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- A. For **Shechem** it's all about acquiring Dinah for himself.
- B. For **Hamor** it's all about money and economic prosperity for his kingdom.
- C. In tandem they have the same goal to fulfill the terms of the proposal.
- 5. For the **son** the phallic lust trend is his motivation and for dad it is monetary greed.
- 6. In both cases their STA blinds them to the nefarious intentions of the proposal i.e., it robs them of discernment.
- 7. Sex and money are two dominant driving forces in Satan's world that provide avenues for the two other dominant forces of approbation and power.
- 8. In this case approbation/grandeur and power are seen as a secondary achievement and goal with **Hamor and son**.
- 9. For the reader to recognize this two-fold emphasis further helps in the interpretation.
- 10. While both men are in agreement to accept the proposal, the author reminds us that **Hamor** is the authority (i.e., "**Shechem the son of Hamor/Shechem ben Hamor**").
- 11. A father that cannot say no to his **son** has found further impetus in the area of monetary greed to press on.
- 12. He is one who gives aid and abets the criminality of his **son** and is guilty of obstructing justice i.e., an accessory after the fact.
- 13. As prince of the land he assumes the role of making the ultimate decision to comply to the demand of circumcision and makes himself a target for justice.
- 14. It becomes clear Hamor's chosen path to facilitate the terms of the proposal.
- 15. This demands that the entire male population will agree to be circumcised (cf. vs.15).
- 16. His plan of attack is to prepare **Shechem** as leverage of influence.
- 17. With the green light given from his father to proceed, "**the young man did not delay to do the thing/lo'** 'achar ha na-ar lamed –asah ha dabar" (vs.19).
- 18. "**The thing**" he did was to be circumcised.
- 19. He is here referred to as *na-ar* (**young man**) revealing that he was not much older in years than Dinah i.e., late teens/immature 20's.
- 20. This is important to the last part of vs.19.
- 21. He did not hesitate to follow through with an otherwise painful ordeal, "**because he was delighted with Jacob's daughter**/kiy chaphats bet bath Jacob".
- 22. The normal Hebrew word for "love/'ahab" is omitted substituting *chaphats* to denote being pleased with fulfilling one's desire. Cp.1Sam15:22 *delight*; 2Sam24:3 in a bad sense of David delighting in taking census cp.1Chr.21:1
- 23. Dinah was the stimulation in sexual lust for **Shechem** as property and goods was monetary lust for his father.
- 24. **Shechem** was so driven by his phallic grid that he was willing to endure the rite of circumcision to satiate his lust.
- 25. Hamor's plan on how to convince the masses to do the same thing now starts to come into focus.
- 26. He uses the impetuous STA nature of his **son** to introduce a new religious rite for others to emulate.
- 27. Remember, idolaters are sacrilegious people and circumcision is a new ritual that is now being presented to be incorporated into their pagan culture.
- 28. In the following verses of selling the citizens on the idea of circumcision, **Shechem** will be an example to make circumcision look effortless and even a youth can endure its pain.

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29. The effect is that **Shechem** is to be heralded as great taking the leading role of this strange religious practice.
30. So **Shechem** volunteers to be the first circumcised and not only presses on to get what he wants but also to enjoy the approbation associated with one that has established a new religious rite among the people.
31. This is the idea in the final clause, “**Now he was more respected than all the household of his father**/waw hu’ kabad min kol bath ‘ab”.
32. The Hebrew personal pronoun *hu’* (**he himself**) is emphatic placing **Shechem** in high esteem among the palace.
33. The verb “**more respected**” is in the Hebrew *kabad* literally meaning heavy or weighty and is used figuratively of one having prestige or being held in high honor. Cf. Jdg.9:9; 13:17; Psa.22:23 *glorify*; 50:15,23; 86:9,12
34. It has a nuance of severity to accompany magnitude. Cf. Gen.12:10; 41:31; 43:1; etc.
35. **Shechem** is revered in the palace because he was willing to undergo the trauma of amputating his foreskin to initiate this new religious rite.
36. In that sense **he himself** becomes center of attention and a new religious celebrity.
37. The idea of this teenager being “**more respected**” or more well-thought-of in the eyes of others than even the king as most often interpreted is naïve.
38. He gains the approbation of others while being driven by STA lust (planned out by dad).
39. The accolades are at the onset restricted to **the household of his father** (the palace) to illustrate endorsement of a new diplomatic and religious platform to be heralded in the land.
40. The passive Niphal form of “**being honored**” assumes the outside agency providing accolade being literally in the Hebrew “**from all the household of his father**”.
41. That platform with all of its supposed benefits is what will next be thrust upon the male society appealing to their own religious trends and STA lusts for compliance.

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THE SALES PITCH

EXEGESIS VERSES 20 – 23:

וַיָּבֹא חָמוֹר וּשְׁכֶם בְּנוֹ אֶל־שַׁעַר עִירָם וַיְדַבְּרוּ
אֶל־אֲנָשֵׁי עִירָם לֵאמֹר: Genesis 34:20

^{NAS} Genesis 34:20 **So Hamor and his son Shechem came to the gate of their city, and spoke to the men of their city, saying,** (וַיָּבֹא חָמוֹר וּשְׁכֶם בְּנוֹ אֶל שַׁעַר עִירָם וַיְדַבְּרוּ אֶל אֲנָשֵׁי עִירָם לֵאמֹר) [*waw consec. + v/qal/IPF/3ms: bo' "and he came"; + proper n: "Hamor"; + waw conj. + proper n: "Shechem"; + n/com/m/s/constr. w/3ms suff: ben; "his son"; + prep: 'el; "to"; + n/com/m/s/constr: sha-ar; "to the gate of"; + n/com/f/s/constr. w/3mpl suff: -iy; "their city"; + waw consec. + v/Piel/IPF/3mpl: dabar; "and they spoke"; + prep: 'el + n/com/m/pl/constr: 'ish + n/com/f/s/constr. w/3mpl suff: -iy + prep: lamed w/ v/qal/inf/constr: 'amar; "to the men of the city saying"])*

וַיִּסְחָרוּ אֹתָהּ וְהָאָרֶץ הַגְּדוֹלָה רַחֲבַת־יָדַיִם לִפְנֵיהֶם אֶת־בָּתְּנֵיהֶם
נִקְחָה לָנוּ לְנָשִׁים וְאֶת־בָּתְּנֵינוּ נָתַן לָהֶם: Genesis 34:21

^{NAS} Genesis 34:21 **"These men are friendly with us;** (אֵת הָאֲנָשִׁים הַגְּדוֹלָה הֵם אֵי־שָׁלֵם) [*d.a. + n/com/m/pl/abs: 'ish + d.a. + adj/b/pl: 'elleh; "the men, these"; + adj/m/pl/abs: shalem; "are peaceful/friendly"; + pro/3mpl: hem; "they themselves"; + prep. w/1cpl suff: 'eth; "with us"])*

therefore let them live in the land and trade in it, for behold, the land is large enough for them. (וַיִּשָּׁב הָאָרֶץ הַגְּדוֹלָה וְהָאָרֶץ רַחֲבַת־יָדַיִם הִנֵּה הָאָרֶץ הַגְּדוֹלָה) [*waw conj. + v/qal/IPF/3mpl/jussive; yashab; "thus let them dwell/live/reside"; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "in the land"; + waw conj. + v/qal/IPF/3mpl/jussive"; sachar; "and let them go about in trade"; + sign of d.o. w/3fs suff: 'eth; "in it"; + waw conj. + d.a. + n/com/f/s/abs: 'erets; "and the land"; + interj.part: hinneh; "behold"; + adj/f/s/constr: rachab; {lit. wide/open; "is large of"; + n/com/f/dual/abs: yad {lit. hand}; "part/span"; + prep: lamed + n/com/m/pl/constr. w/3mpl suff: paneh {lit. face}; "before their presence/for them"])*

Let us take their daughters in marriage, and give our daughters to them. (לִקְחָה לָנוּ בָתְּנֵיהֶם לְנָשִׁים וְנִתְּנוּ בָתְּנֵינוּ לָהֶם) [*sign of d.o. + n/com/f/pl/constr. w/3mpl suff: bath; "their daughters"; + v/qal/IPF/1cpl: laqach; "we will take"; + prep. w/1cpl suff: lamed; "for us"; + prep: lamed + n/com/f/pl/abs: 'ishshah; "as wives/for marriage"; + waw conj. + sign of d.o. +*

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n/com/f/pl/constr. w/1cpl suff: bath + v/qal/IPF/1cpl: nathan + prep. w/3mpl suff: lamed; "and our daughters we will give to them"])

אֶךְ־בְּזֹאת יֵאָתוּ לָנוּ הָאֲנָשִׁים לְשִׁבַת אֶתְנוּ לְהִיּוֹת
לְעַם אֶחָד בְּהַמּוֹל לָנוּ כָּל־זָכָר כַּאֲשֶׁר הֵם נִמְלִים׃

^{NAS} Genesis 34:22 "Only on this condition will the men consent to us to live with us, to become one people: that every male among us be circumcised as they are circumcised. (אֶךְ זָכָר כָּל ל מוֹל ב אֶחָד עִם ל הִיָּה ל אֵת יִשָּׁב ל אִישׁ הָ ל אֹת זֹאת ב מוֹל הֵם אֲשֶׁר כ [adv: 'ak; "only/surely"; + prep: bet + adj/f/s: zo'th; "in such {condition supplied}"; + v/Niphal/IPF/3mpl: 'uth; "will they agree/consent"; + prep. w/1cpl suff: lamed; "to us"; + d.a. + n/com/m/pl/abs: 'ish; "the men"; + prep: lamed + v/qal/inf/constr: hayah; "to become"; + prep: lamed + n/com/m/s/abs: -am; "as a people"; + adj/f/s/abs: 'achad; "one"; + prep: bet w/ v/Niphal/inf/constr: mul; "to be circumcised"; + prep. w/1cpl suff: lamed; "for us"; + n/com/m/s/constr: kol; "every"; + n/com/m/s/abs: zakar; "male"; + prep: kaph; "as/like"; + rel.pro: 'asher; "whom"; + pro/3mpl: hem; "they themselves"; + v/Niphal/ptc/m/pl/abs: mul; "having been circumcised"])

מִקְנֵהֶם וְקִנְיָנָם וְכָל־בְּהֵמָתָם הַלּוֹא לָנוּ הֵם אֶךְ
נְאוֹתָהּ לָהֶם וַיִּשְׁבוּ אֶתְנוּ׃

^{NAS} Genesis 34:23 "Will not their livestock and their property and all their animals be ours? (מִקְנֵהֶם וְקִנְיָנָם וְכָל־בְּהֵמָתָם הַלּוֹא לָנוּ הֵם [n/com/m/pl/constr. w/3mpl suff: miqeneh; "the cattle/livestock"; waw conj. + n/com/m/s/constr. w/3mpl suff: qineyan; "and their wealth/property"; + waw conj. + n/com/m/s/constr: kol; "and each of"; + n/com/f/s/constr. w/3mpl suff: behemah; "their beasts/animals"; + interr.part: ha + neg. lo'; "will not?"; + prep. w/1cpl suff: lamed; "be for us"; + pro./3mpl; hem; "themselves"])

Only let us consent to them, and they will live with us. (אֶךְ אֵת יִשָּׁב ו ל אֹת אֶךְ [adv: 'ak; "only/surely"; + v/Niphal/IPF/1cpl/cohort: 'uth; "let us agree/consent"; + prep. w/3mpl suff: lamed; "to them"; + waw conj. + v/qal/IPF/3mpl: yashab; "and let them live/reside"; + prep. w/1cpl suff: 'eth; "with us"])

ANALYSIS VERSES 20 – 23:

1. Having been circumcised, **Shechem** goes with his father **Hamor** to address the Shechemite males at “**the gate of their city/sha-ar –iyr**”.
2. It is at the **city gate** that citizens congregated and business was conducted.

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3. The singular person of the verb “**came/bo**” precedes the name **Hamor** in the Hebrew grammar alluding to the fact that **Hamor** is in charge of the situation.
4. He will give the speech to the men having **Shechem** at his side for validation and as example of royal approval for the needed new ritual appearing less than an excruciating procedure.
5. We know from vs.25 that it would take 3 days before the pain was revealed to actually be severe.
6. The Jerusalem Post in addressing the Law and tradition of circumcision in response to our Genesis passage submits per Professor Michael Tal and Professor Marshal Devor the medical reality as such: “*It is true that the third day following tissue damage usually constitutes the peak of suffering, and this phenomenon was noted in Genesis*”.
<https://judaism.stackexchange.com/questions/888669/is-the-pain-from-the-brit-milah-most-severe-at-the-3rd-day-after-it>
7. If **Hamor** and the Shechemites were unfamiliar with adult circumcision the reader can see how having **Shechem** present could be misleading supporting the contention it was tolerable.
8. Obviously there would be some pain already, but far from incapacitating.
9. On PubMed.gov they submit a study on present day circumcision on adult patients under anesthesia shows postoperative pain mild to moderate up to 21 days. 2013 American Urological Association Education and Research, Inc. Published by Elsevier Inc.
10. As it is, Shechem’s role is to downplay the severity of the ritual and in turn provide the role model of the heir to the throne that has already adopted this new religious rite.
11. Their capital is called “**their city**” (3rd plural suffix) illustrating the tandem power and influence father and **son** would have on their subjects.
12. In other words, their proposal is for the good of the kingdom...and who wants to argue that?
13. The phrase “**and spoke to the men**/waw dabar ‘el ‘ish” has the verb **spoke** (*dabar*) in the plural highlighting the collaborative effort of **Hamor and son** trying to convince the resident males.
14. The sales pitch itself is then recorded in vs.21 and 23 with vs.22 inserting the needed requirement of circumcision.
15. The political ingenuity of **Hamor** shines through as he begins to spin the situation, “**These men are friendly with us**/ha ‘ish ha ‘elleh shalem hem ‘eth”.
16. Throughout his spiel, he carefully avoids any mention of his son’s crime and acts as if it never happened.
17. Otherwise this might have caused people to balk at the idea and see the potential here for a trap.
18. So he avoids bringing to light an important detail with himself convinced it was of no real issue.
19. Further any suspicions otherwise from gossip surrounding the **Shechem** affair would be brushed aside as ineffective.
20. This is typical politics not to address the entirety of truth speaking only what they want people to hear.
21. Hamor’s own lack of discernment as to the deceitful nature of Jacob’s sons characterizes him to be the blind leading the blind.
22. The ruler then comes off as benevolent, “**therefore let them live in the land and trade in it, for behold, the land is large enough for them**/waw yashab bet ha ‘erets waw sachar ‘eth waw ha ‘erets hinneh rachab yad lamed paneh”.

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23. The insinuation is that **Hamor** has been permitting Jacob's family to maintain their residence "because he is so generous and that the real estate is vast enough to support their industry".
24. "Therefore let all of us accept them and our generosity will return in benefits from **them**".
25. It is important to note that **Hamor** leaves out his proposal to Jacob and sons about them acquiring property in the offing (cf.vs.10).
26. This is another heads up for the reader that **Hamor** is playing fast and loose in the standard political style.
27. He then appeals to a primary benefit looked for by any populous i.e., the availability of a large pool of sexual counterparts.
28. This is the idea in the clause, "**Let us take their daughters in marriage, and give our daughters to them**/bath laqach lamed lamed 'ishshah waw bath nathan lamed".
29. For the all-male audience more women to choose from would stimulate their own libidos.
30. The order of "taking" and "giving" regarding intermarriage is reversed from the proposal of Jacob's sons who offer their women first and then take for themselves (vs.16).
31. This shift is intended to sell the idea that they have the greater advantage in the deal.
32. In a society that dismisses the principle of RM/RW a variety of choice is the standard.
33. In vs.22, he then gives the caveat to enjoy a more promising sex life, "**Only on this condition will the men consent to us to live with us, to become one people; that every male among us be circumcised as they are circumcised**/'ak zo'th 'uth lamed ha 'ish lamed hayah lamed –am 'achad bet mul lamed kol zakar kaph 'asher hem mul".
34. A new religious rite must be performed that is a part of their religious scruple: Circumcision.
35. This is where the leverage of **Shechem** having already been **circumcised** comes into effect.
36. Royalty is showing leadership by already embracing the requirement and therefore expressing confidence and support in their proposition to the men.
37. **Hamor** precedes the requirement of circumcision with the phrase "**to become one people**".
38. This to place in the minds of his audience that an importance alliance is being offered in the deal that would only further empower them as a kingdom in the **large land**.
39. It further betrays the thrones' desire for further power and dominion.
40. The king then closes the proposal implanting in their minds the idea of becoming wealthier in their willingness to undergo this quick snip for any that have misgivings.
41. Hamor's words blatantly misleads them by suggesting that the wealth of Jacob and sons is for the taking, "**will not their livestock and their property and all their animals be ours**/miqineh waw qineyan waw kol behemah ha lo' lamed hem?".
42. The question is rhetorical expecting a "right on" answer.
43. There is no suggestion that Jacob and sons might instead end up owning their property.
44. The speaker changes from the use of the Hebrew jussive to cohortative form (**let us**) that is more demanding in the final charge, "**Only let us consent to them, and they will live with us**/'ak 'uth lamed waw yashab 'eth".
45. This to ride the emotional wave of pumping them up to the idea of great wealth and so now "Just do it!"
46. A twisted mysticism of a new ritual has been preached: Circumcision will bring sexual and economic prosperity.
47. By omission (Dinah episode and Jacob's right to gain property) and outright distortion (their wealth will be ours), he sold the gullible their collective death sentence that day at **the city gate**.

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THE VIOLENCE OF SIMEON AND LEVI

EXEGESIS VERSES 24 – 26:

וַיִּשְׁמְעוּ אֶל-חַמּוֹר וְאֶל-שָׁכֶם בְּנוֹ כָּל-יֹצְאֵי שַׁעַר עִירוֹ וַיִּמְלֹאוּ כָּל-זָכָר כָּל-יֹצְאֵי שַׁעַר עִירוֹ: ^{WTT} Genesis 34:24

^{NAS} Genesis 34:24 **And all who went out of the gate of his city listened to Hamor and to his son Shechem,** (וַיִּשְׁמְעוּ אֶל חַמּוֹר אֶל בֶּן שָׁכֶם אֶל שַׁמְעוֹן) [waw consec. + v/qal/IPF/3mpl: shama-; "and they listened"; + prep: 'el + proper n: "to Hamor"; + waw conj. + prep: 'el + proper n: "and to Shechem"; + n/com/m/s/constr. w/3ms suff: ben; "his son"; + n/com/m/s/constr: kol + v/qal/ptc/m/pl/constr: yatsa'; "all those going out of"; + n/com/m/s/constr: sha-ar; "the gate of"; + n/com/f/s/constr. w/3ms suff: -iyr; "his city"]]

and every male was circumcised, all who went out of the gate of his city. (וְכָל מִוֶּלֶד אֶרֶץ כְּנָעַן וְכָל מִוֶּלֶד אֶרֶץ חִתּוֹן וְכָל מִוֶּלֶד אֶרֶץ אֱמֹרִית וְכָל מִוֶּלֶד אֶרֶץ כְּנָעַן וְכָל מִוֶּלֶד אֶרֶץ חִתּוֹן וְכָל מִוֶּלֶד אֶרֶץ אֱמֹרִית וְכָל מִוֶּלֶד אֶרֶץ כְּנָעַן וְכָל מִוֶּלֶד אֶרֶץ חִתּוֹן וְכָל מִוֶּלֶד אֶרֶץ אֱמֹרִית) [waw consec. + v/Niphal/IPF/3mpl: mul; "and they were being circumcised"; + n/com/m/s/constr: kol + n/com/m/s/abs: zakar; "every male"; + n/com/m/s/constr: kol; "each of"; + v/qal/ptc/m/pl/constr: yatsa'; "those going out of"; + n/com/m/s/constr: sha-ar + n/com/f/s/constr. w/3ms suff: -iyr; "the gate of his city"]]

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהַיּוֹתָם כְּאֲבִים וַיִּקְחוּ שְׁנֵי-בָנָי יַעֲקֹב שְׁמֹעוֹן וְלֵוִי אֲחֵי דִינָה אִישׁ חָרְבּוֹ וַיִּבְאוּ עַל-הָעִיר בָּטָח וַיַּהַרְגוּ כָּל-זָכָר: ^{WTT} Genesis 34:25

^{NAS} Genesis 34:25 **Now it came about on the third day, when they were in pain,** (וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי בְּהַיּוֹתָם כְּאֲבִים וַיִּקְחוּ שְׁנֵי-בָנָי יַעֲקֹב שְׁמֹעוֹן וְלֵוִי אֲחֵי דִינָה אִישׁ חָרְבּוֹ וַיִּבְאוּ עַל-הָעִיר בָּטָח וַיַּהַרְגוּ כָּל-זָכָר) [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: bet + d.a. + n/com/m/s/abs: yom + d.a. + adj/m/s/abs: sheliyshiy; "on the day, the third one"; + prep: bet w/ v/qal/inf/constr. w/3mpl suff: hayah; "when they having become"; + v/qal/ptc/m/pl/abs: ka'ab; "those in pain" {used 14x}]]

that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword (וַיִּקְחוּ שְׁנֵי-בָנָי יַעֲקֹב שְׁמֹעוֹן וְלֵוִי אֲחֵי דִינָה אִישׁ חָרְבּוֹ וַיִּבְאוּ עַל-הָעִיר בָּטָח וַיַּהַרְגוּ כָּל-זָכָר) [waw consec. + v/qal/IPF/3mpl: laqach; "then they took"; + adj/m/dual/constr: shenayim; "two of"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Jacob"; + proper n: "Simeon"; + waw conj. + proper n: "Levi"; + n/com/m/pl/constr: 'ach; "the brothers of"; + proper n: "Dinah"; + n/com/m/s/abs: 'ish; "a man" {each}; + n/com/f/s/constr. w/3ms suff: chereb; "his sword"]]

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and came upon the city unawares, and killed every male. (וּ בָּטַח עִירָהּ עַל בּוֹאָהּ) [waw consec. + v/qal/IPF/3mpl: bo'; "and they came"; + prep: -al + d.a. + n/com/f/s/abs: -iyr; "upon the city"; + n/com/m/s/abs: bethach; "safely/unawares"; + waw consec. + v/qal/IPF/3mpl: harag; "and killed/slayed/murdered"; + n/com/m/s/constr: kol + n/com/m/s/abs: zakar; "every male"])

וְאֶת־חַמּוֹרִי וְאֶת־שֶׁכֶם בְּנוֹ הָרְגוּ לְפִי־חֶרֶב וַיֵּצְאוּ
אֶת־דִּינָה מִבַּיִת שֶׁכֶם וַיֵּצְאוּ:

^{NAS} Genesis 34:26 **And they killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth.** (בֵּן שֶׁכֶם אֵת וְ חַמּוֹר אֵת) [waw conj. + sign of d.o. + proper n: "and Hamor"; + waw conj. + sign of d.o. + proper n: "Shechem"; + n/com/m/s/constr. w/3ms suff: ben; "his son"; + v/qal/PF/3cpl: harag; "they killed"; + prep: lamed + n/com/m/s/constr: peh {lit. mouth}; "with the edge of"; + n/com/f/s/abs: chereb; "the sword"; + waw consec. + v/qal/IPF/3mpl: laqach; "and they took"; + sign of d.o. + proper n: "Dinah"; + prep: min + n/com/m/s/constr: bayith; "from the house of"; proper n: "Shechem"; + waw consec. + v/qal/IPF/3mpl: yatsa'; "and they went out"])

ANALYSIS VERSES 24 – 26:

1. The introduction of a new religious ritual promising sexual and economic prosperity catches the attention of the male Shechemites.
2. The proposition appealed to their STA's "And all who went out of the gate of his city listened to Hamor and to his son Shechem/waw shama- 'el hamor 'el shechem ben kol yatsa' sha-ar -iyr".
3. The phrase "listened to Hamor and to his son Shechem" begins the sentence for emphasis illustrating that all were enamored with the idea (they **listened** intently).
4. That the men were in the process of exiting "the gate of his city/sha-ar -iyr" when stopping to listen to Hamor's spiel suggests an early morning broadcast designed to catch the urbanites on their way out to the fields for work.
5. In this way a complete census could be tallied of the city males to ensure 100% participation.
6. This is further suggested in the next clause where their exit is again reiterated, "and every male was circumcised, all who went out of the gate of his city/waw mul kol zakar kol yatsa' sha-ar -iyr".
7. It is of interest to note that the **city** is here referred to as "his city" insinuating individual claim of patriotism in each man's role in participation of and possession of residence.
8. This is contrasted to **Hamor and Shechem** roles paralleling the **city** as "their city" in vs.20 by the author.
9. This suggests a spirit of competitiveness in comradery among rank and file providing further impetus behind Hamor's presentation with **circumcised Shechem** at his side.

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10. The whole idea of circumcision was presented as just a short break in business as usual and after the procedure all went on to work.
11. We might assume here that it was after all of the men of **the city** were **circumcised** and accounted for that then **Hamor** himself would undergo the knife.
12. Why would he undergo the ritual if there was no guarantee that the Israelites proposal would be met?
13. While it began as business as usual, the routine was short lived, “**Now it came about on the third day, when they were in pain**/waw hayah bet ha yom ha sheliyshiy bet hayah ka’ab”.
14. As the hours (~72) ticked on after the phallic ritual, the realization of incapacitating **pain** became a reality.
15. The degree of incapacitation is not stated, but was enough that each male was completely absorbed in dealing with the **pain** and in no condition to be up and around.
16. It’s possible that wine or strong drink may have been involved to numb the **pain** compounding their debilitating situation.
17. It is at this point in the narrative that Jacob’s sons take advantage of the situation.
18. The goal behind their deceptive plot for justice and revenge now becomes obvious.
19. Being familiar with the ritual of circumcision they knew the kind of debilitating **pain** associated with the procedure on a grown **male**.
20. If the plan worked and all the males participated it would neutralize any defense of the **city**.
21. With the inability to defend themselves, it would be a cinch to execute their brand of justice.
22. Obviously, the plan could have failed and an alternative would have to be considered.
23. So how did they know that the entire **male** population had participated and now were succumbing to the **pain**?
24. Easy, because on the 3rd **day**, no man “**went out of the gate of his city**” as previously in vs.24.
25. This was the telltale sign for the attack to begin.
26. The two ring leaders that were willing to carry out the dirty work of their plan was “**two of Jacob’s sons, Simeon and Levi, Dinah’s brothers**/shenayim ben Jacob Simeon waw Levi ‘ach Dinah.
27. **Simeon** was **Jacob’s** number 2 son by Leah and **Levi** his number 3 son by her (cf.29:33-34) and Dinah’s eldest brothers other than Reuben.
28. Gen.49:5-7 indicates that these 2 guys needed no prompting to carry out the forthcoming genocide and indeed probably spear headed the plan to begin with in the brother’s counsel on how to deal with the issue.
29. These men were hot-tempered and belligerent when they were provoked.
30. “**Each man (ish)** to a brother “**took his sword and came upon the city unawares, and killed every male**/laqach chereb waw bo’ –al ha –iyр bethach waw harag kol zakar”.
31. It has been asserted that their action was due to the fact that Jacob did nothing.
32. This points to potential adverse consequences when authority fails to exercise their authority when needed.
33. While their act of revenge has an element of justice to it, the killing of all of the males of the **city** for the sins of one man (or two) exceeds justice and violates God’s role for vengeance on behalf of the believer. Cp.Deu.32:35; Rom.12:19; Heb.10:30
34. While **Simeon and Levi** were the hitmen, all of the brothers colluded to agree to the plan and any innocence is questionable as they pillage the **city** in vss.27ff.

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35. They too are accessories after the fact and guilty by association (as **Hamor** with **Shechem**).
36. The 2 **brothers** entered the town undeterred per the phrase “**came upon the city unawares/safely**”.
37. It is left to the reader to imagine how 2 men were able to kill so many men without any resistance apart from everyone being absorbed in their **pain**.
38. It begs to question where each of the victims were when the slaughter transpired.
39. Were they in their individual dwellings or as some have suggested were all in some sort of an infirmary?
40. That misery often likes company, that they were congregated together is very plausible.
41. The two primary targets don't escape as vs.26 informs us, “**And they killed Hamor and his son Shechem with the edge of the sword**/waw Hamor waw Shechem ben harag lamed peh chereb”.
42. Their slaying is set apart from the rest of the men in its methodology to dissect killing justified vs. murder.
43. Their killing is said to have been done with “**the mouth (peh) of the sword**”.
44. This implies an assassination style of killing by stabbing with the general population and now an execution such as a beheading has occurred on the two rulers.
45. With the bloodbath over, the 2 **brothers** “**took Dinah from Shechem's house, and went forth**/laqach Dinah min bayith Shechem waw yatsa”.
46. Here we are informed that their sister had been held hostage from the rape forward.
47. Being in **Shechem's house** is the hard evidence that exonerates their execution of father and **son**.
48. Kidnapping under the Law demands capital punishment (she was found in their possession). Cf.Exo.21:16
49. With sister in tow, they left the premises assumedly on the way back to their home.
50. Gen.49:6 with reference to this incident indicates that they mutilated livestock in route.
51. Now it is the remaining brothers' turn for a clean and sweep.

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JACOB'S SONS REAP THE SPOILS

EXEGESIS VERSES 27 – 29:

בְּנֵי יַעֲקֹב בָּאוּ עַל-הַחֲלָלִים וַיִּבְזוּ הָעִיר אֲשֶׁר
 טָמְאוּ אָחֹתָם: ^{WTT} Genesis 34:27

^{NAS} Genesis 34:27 **Jacob's sons came upon the slain and looted the city, because they had defiled their sister.** (אָחֹת טָמְאוּ אֲשֶׁר עִיר הָ בָזוּ ו חֲלָל הָ עַל בּוֹא יַעֲקֹב בְּנֵי) [n/com/m/pl/constr: ben; "the sons of"; + proper n: "Jacob"; + v/qal/PF/3mpl: bo'; "they came"; + prep: -al + d.a. + n/com/m/pl/abs: chahal; "upon the slain/fatally wounded"; + waw consec. + v/qal/IPF/3mpl: bazaz; "and they plundered/looted"; + d.a. + n/com/f/s/abs: -iy; "the city"; + rel.pro: 'asher; "of which"; + v/Piel/PF/3compl: tama' {lit. become unclean}; "they had defiled"; + n/com/f/s/constr. w/3mpl suff: 'achoth; "their sister""])

אֶת-צֹאנָם וְאֶת-בְּקָרָם וְאֶת-חֲמֹרֵיהֶם וְאֵת
 אֲשֶׁר-בְּעִיר וְאֶת-אֲשֶׁר בַּשָּׂדֶה לָקְחוּ: ^{WTT} Genesis 34:28

^{NAS} Genesis 34:28 **They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field;** (אֵת ו בְּקָר אֵת ו צֹאן אֵת) [sign of d.o. + n/com/f/s/constr. w/3mpl suff: tso'n; "their flocks"; + waw conj. + sign of d.o. + n/com/m/s/constr. w/3mpl suff: baqar; "and their herds/livestocks"; + waw conj. + sign of d.o. + n/com/m/pl/constr. w/3mpl suff: chamor; "and their donkeys"; + waw conj. + sign of d.o. + rel.pro: 'asher; "and that which"; + prep: bet + d.a. + n/com/f/s/abs: -iy; "was in the city"; + waw conj. + sign of d.o. + rel.pro: 'asher; "and that which"; + prep: bet + d.a. + n/com/m/s/abs: sadeh; "was in the field"; + v/qal/PF/3cpl: laqach; "they took""])

וַיִּבְזוּ וְאֵת כָּל-אֲשֶׁר בְּבַיִת: ^{WTT} Genesis 34:29

^{NAS} Genesis 34:29 **and they captured and looted all their wealth and all their little ones and their wives, even all that was in the houses.** (אֵת ו טָף כָּל אֵת ו חַיִּל כָּל אֵת ו) [waw conj. + sign of d.o. + n/com/m/s/constr: kol; "and all of"; + n/com/m/s/constr. w/3mpl suff: chayil {lit. strength, might}; "their wealth"; + waw conj. + sign of d.o. + n/com/m/s/constr: kol; "and all of"; + n/com/m/s/constr. w/3mpl. suff: thaph; "their children/little ones"; + waw conj. + sign of d.o. +

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n/com/f/pl/constr. w/3mpl suff: 'ishshah; "and their wives/women"; + v/qal/PF/3cpl: shabah; "they took captive"; + waw consec. + v/qal/IPF/3mpl: bazaz; "and they plundered/looted" {same as vs.27}; + waw conj. + sign of d.o. + n/com/m/s/constr: kol; "even all of"; + rel.pro: 'asher; "which"; prep: bet + d.a. + n/com/m/s/abs: bayith; "was in the houses"}]

ANALYSIS VERSES 27 – 29:

1. The remaining brothers of Simeon and Levi “**came upon the slain and looted the city**/bo’ – al ha chahal waw bazaz ha –iyr” after the bloodbath and Dinah’s deliverance.
2. It appears it was their job to follow-up to ensure the surprise attack was a success.
3. Seeing no man alive they then commenced to pillage the city of Shechem.
4. Their reasoning/rationalization as to the legitimacy of their actions is recorded in the phrase “**because they had defiled their sister**/’asher tama’ ‘achoth”.
5. That which catches the students attention is the plural person of the Hebrew verb *tama*’ (**they had defiled**).
6. Only Shechem raped Dinah yet the brothers hold the entire **city** accountable.
7. This often baffles interpreters.
8. Key to the brother’s reasoning is seen in the use of pillaging terms used in vss.27 and 29 (**looted** [2x]/*bazaz*; **captured**/*shabah*) associated elsewhere with war. *baza*: Num31:9,32,53; Deu.2:35; 3:7; 20:14; etc.; *shabah*: Gen.14:14; 31:26; Num.21:1; etc.
9. The annihilation of all of the males of Shechem was considered an act of war by **Jacob’s sons** leaving the remnants of spoils open for the victors gain.
10. They held the rulers of Shechem, Hamor and Shechem, in contempt and guilty of the notorious crime against **their sister**.
11. That the population of males had undergone circumcision themselves was evidence that they aligned themselves with their ruler and his policies.
12. In an act of war they are considered the enemy and open targets for retaliation attacking an aggressor nation.
13. The aggressor was Shechem having the support of his father finding further support among the populace who voluntarily agreed to foreign policy.
14. The **city** falls under condemnation as cursed by association.
15. Whether the reader holds **Jacob’s sons** guilty of sin (greed) on this account or justifies it is left to self-determination.
16. However, we will note here that any recorded condemnation only addresses the actions of Simeon and Levi while remaining silent on the looting (cf.vs.30).
17. Vss.29 records the specifics of the booty beginning with taking “**their flocks and their herds and their donkeys, and that which was in the city and that which was in the field**/tso’n waw baqar waw chamor waw ‘asher bet ha –iyr waw ‘asher bet ha sadeh”.
18. “**Flocks, livestock and donkeys**” illustrate the very backbone behind the national economy produced by industry.
19. The **flocks and herds** emphasize the basics in economy as to food and clothing, while **donkeys** emphasize profits in terms of transportation.
20. They confiscated these animals used both as personal use (**in the city**) as well as work related (**in the field**).

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21. They then took captive “**all their little ones and their wives/women**/kol thaph waw ishshah”.
22. These would become slaves of Israel.
23. While the normal perspective would be looking upon the act of slavery as deplorable, it in fact would be ultimately a blessing for any that might be +V Ph₁ and ₂.
24. The phrase “**all their wealth**/kol chayil” emphasizes strength or power and looks to those things in life considered of value in support for ones endeavors and goals.
25. God may strip the individual of these things in order to expose the existence of +V. Cp.Mar.10:17-22.
26. Israel left no corner unturned as they ransacked “**even all that was in the houses**/kol ‘asher bet bayith”.
27. They stripped the **city** bear of life and property while in their thinking their actions were justified as booty of war.

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JACOB'S FEAR

EXEGESIS VERSES 30 – 31:

וַיֹּאמֶר יַעֲקֹב אֶל-שִׁמְעוֹן וְאֶל-לֵוִי עֲכַרְתֶּם אֹתִי
 לְהַבְאִישׁנִי בִישָׁב הָאָרֶץ בְּכַנְעֵנִי וּבַפְּרִזִּי וְאֲנִי מִתִּי מִסְפָּר
 וְנֶאֱסַפּוּ עָלַי וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי:

^{NAS} Genesis 34:30 Then Jacob said to Simeon and Levi, (וַיֹּאמֶר יַעֲקֹב אֶל שִׁמְעוֹן וְלֵוִי אֶל לֵוִי [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Jacob"; + prep: 'el + proper n: "to Simeon"; + waw conj. + prep: 'el + proper n: "and to Levi"])

"You have brought trouble on me, by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; (הָאָרֶץ הַזֹּאת בְּבָאֵשׁ לְאֵת עֲכָרְךָ בְּכַנְעֵנִי [v/qal/PF/2mpl: -acar; [lit. to stir up, disturb, make taboo]; "you have stirred up/brought trouble upon" + sign of d.o. w/1cs suff: 'eth; "me"; + prep: lamed w/ v/Hiphil/inf/constr: ba'ash {lit. stink; used 23x}; "causing to make me odious"; + prep: bet + v/qal/ptc/m/s/constr: yashab; "among those inhabiting"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + prep: bet + d.a. + proper n: "among the Canaanites"; + waw conj. + prep: bet + d.a. + proper n: "and among the Perizzites"])

and my men being few in number, they will gather together against me and attack me and I shall be destroyed, I and my household." (וַיִּנְכַּח וְעַל אִסְרָף וּמִסְפָּר מִתִּים אֲנִי וְנִשְׁמַד וְאֲנִי שְׂמַד [waw conj. + pro/1cs: 'aniy; "and I myself"; + n/com/m/pl/constr: methiyim; "men" {of age older than children}; + n/com/m/s/abs: misepar; "are numbered"; + waw consec. + v/Niph/PF/3cpl: 'asaph; "and they will gather together"; + prep. w/1cs suff: -al; "against me"; + waw consec. + v/Hiphil/PF/3cpl w/1cs suff: nacah {lit. strike, hit}; "and they will attack me"; + waw consec. + v/Niphal/PF/1cs: shamad; "and I will be destroyed/exterminated"; + pro/1cs: 'aniy; "I myself"; + waw conj. + n/com/m/s/constr. w/1cs suff: bayith; "and my household"])

וַיֹּאמְרוּ הַכְּזוֹנָה יַעֲשֶׂה אֶת-אָחוֹתֵינוּ: פַּ

^{NAS} Genesis 34:31 But they said, "Should he treat our sister as a harlot?" (כִּי אָמַר וְהִיא אֶת אָחוֹת אֵת עֲשֶׂה זֹנָה [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + interr.part: ha; "what?"; + prep: kaph; "like/as"; + n/com/f/s/abs: zonah; "a prostitute/whore"; + v/qal/IPF/3ms: -asah; "should he treat"; + sign of d.o. + n/com/f/s/constr. w/1cpl suff: 'achoth; "our sister"; + end of para: Phe])

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ANALYSIS VERSES 30 – 31:

1. The reader has waited until the very end of the chapter for **Jacob** to break his silence per vs.5c, “...so Jacob kept silent until they came in”.
2. As addressed in the analysis of vs.5, Jacob’s words now reflect the reason for his passivity throughout his sons’ campaign.
3. That is sin fear neutralized the authoritative role he should have assumed concerning the whole Dinah situation.
4. His initial fear has now been intensified due to murder and pillaging that has been brought upon the city of Shechem.
5. **Jacob** finds words of rebuke as he addresses the two instigators “**Simeon and Levi**”.
6. His words ring hollow and a pathetic attempt at mitigating his passivity and lack of exercise of authority in the matter.
7. Any silence regarding the remainder of his sons is not to be construed as absolving them of their own participation and sin.
8. Their omission in Jacob’s rebuke simply highlights their lesser guilt of complicity.
9. To condemn their actions of collusion would be hypocritical in light of Jacob’s own complicity in silence.
10. So he addresses the two main troublemakers committing the obvious crimes.
11. Jacob’s two main fears that have neutralized him throughout the scene now come to surface i.e., fear as to what others will think and fear of thwarting God’s promise of posterity.
12. He begins by calling his two sons troublemakers per the phrase “**You have brought trouble on me**/-acar ‘eth”.
13. The verb “**brought trouble**” (-acar) in the Hebrew reflects the social dimension of an individual’s action and always has a negative concept (used 15x e.g., Jos.6:18; 7:25 [2x]; Jdg.11:35; 1Kgs.18:17; etc.).
14. He accuses the 2 sons of igniting the surrounding societies with excuse to react in a hostile way towards himself and his **household**.
15. These (he says) will consider him “**odious among the inhabitants of the land, among the Canaanites and the Perizzites**/ba’ash bet yashab ha ‘erets be ha Canaanites waw bet ha Perizzites”.
16. The causative Hiphil verb *ba’ash* (**odious**) literally means “to stink” (cf.Exo.7:18,21; 8:14) and metaphorically means distasteful or repugnant in ones’ eyes (cf.Exo.5:21; 1Sam.13:4).
17. Jacob’s concern is a new reputation that will make him an outcast among society.
18. The mention of **Canaanites and Perizzites** together was seen in Gen.13:7.
19. By implication, these are the two dominant forces inhabiting the land of Canaan and are a catchall reference to represent all racial subclasses.
20. It has been suggested that the **Perizzites** were derived from a powerful and important Canaanite named Perez.
21. It appears there was a close bond between the two clans.
22. In this vein, it may be they wielded the greater military threat as Jacob’s second concern addresses, “**and my men being few in number, they will gather together against me and attack me and I shall be destroyed, I and my household**/waw ‘aniy methiyim misepar waw ‘asaph –al waw nacak waw shamad ‘aniy waw bayith”.
23. Two times the Hebrew first person pronoun ‘*aniy* (**my, I**) is used in this clause to emphasize Jacob’s self-centeredness.

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24. It is his personal fear of reputation as an Abrahamic patriarch and responsibility to carry on the family lineage that is all consuming.
25. In other words, He fears God's plan not being fulfilled in its entirety as otherwise promised under the Abrahamic Covenant.
26. The chapter ends on another example of Jacob's weakness to faith-rest God's word and promises.
27. In the immediate context the subtlety of his fear is that his own incidental failures is enough to neutralize God's plan for his life.
28. This is often a repercussion for failing to apply doctrine...God's no longer for me.
29. Obviously, even this failure and the event overall does nothing to change God's plan for Israel and his heritage.
30. The two sons final words to **Jacob** are proud and defiant, "**Should he treat our sister as a harlot**/ha kaph zonah –asah 'achoth".
31. This is a return rebuke to their father for not responding with his own righteous indignation and taking action on behalf of Dinah.
32. They refer to her as "**our sister**" rather than "your daughter" implying more concern of sibling to sibling than parent to child.
33. Tensions were afoot within the family and will continue to fester in their history.
34. Continuing narration surrounding **Jacob** in Genesis will reveal him perpetuating a passive nature in his household and is designed to be a lesson for all in positions of authority as warning for failure to apply.
35. Their contempt for their father is demeaning and insinuates that his inaction would be concluded as accepting gifts for Dinah and as such act like a pimp.
36. Passivity in lack of exercising authority paves the way for the aggressive to dominate.
37. *Review the Doctrine of the Old Sin Nature/STA.*