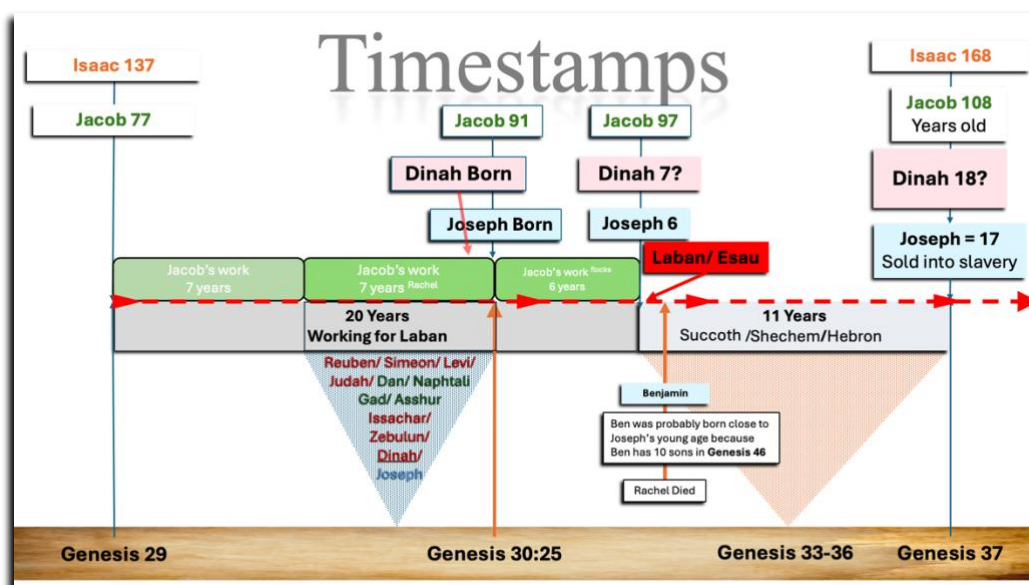


1 Cor 14:26 – ²⁶ What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.

Thursday Night: Bill, Steven, Katie, Stephen

Genesis 34-36



34:1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land. ² And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her. ³ And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her. ⁴ So Shechem spoke to his father Hamor, saying, “Get me this girl for my wife.”

- **Leah's children**– Reuben, Simeon, Levi, and Judah all have some sinful/ troubling aspects to their stories.
 - Dinah has something sinful happen to her
 - God does not promote the idea of multiple wives in Scripture. He allowed it, but it was never the original design.



- He allowed divorce, idol worship, murder – His allowance should never be confused with endorsement.
 - He allowed many things in my life, yet I know He didn't want them. I'm sure you do, too.
 - Outside of God's design is always loaded with problems
- ^[2] The prince – In essence, Shechem's dad was the king/ ruler, or at least the man in charge.
 - This is significant because it brings the entire city into the discussion.
- ^[1] Went out to see the women of the land –
 - Growing up, my dad and uncles used to say something like, "If you hang out with manure, you are going to smell like manure." They used a different word for manure.
 - A more biblical way to say it is [Proverbs 13:20](#) – Whoever walks with the wise becomes wise, but the companion of fools will suffer harm.
 - It is extremely important to be selective with the company you keep and whom you call friends.
 - Dinah just wanted friends. However, she was looking for friends among Canaanite girls, and there would be a culture clash.
 - Shechem's (the Canaanites') mentality should not surprise us.
 - Today, the culture & media heavily promote sex before marriage.
 - The concept is ubiquitous, and taking the biblical position puts you in a minority.
- ^[2] Humiliated her –
 - **NKJV:** lay with her, and **violated** her.
 - **KJV:** lay with her, and **defiled** her.
 - **Defiled:** verses 2,5,13,27
 - Verse 2 is a different word: violent
 - Others mean unclean



- – Raped
- **Shechem's sin** – Rape/violence and lust.
 - The main focus of lust is pleasing oneself

⁵ Now Jacob heard that he had defiled his daughter Dinah. But his sons were with his livestock in the field, so Jacob held his peace until they came. ⁶ And Hamor the father of Shechem went out to Jacob to speak with him. ⁷ The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and very angry, because he had done an outrageous thing in Israel by lying with Jacob's daughter, for such a thing must not be done.

- he had done an outrageous thing in Israel – This is an interesting editorial/addition by Moses.
 - Israel wasn't a nation yet, but when Moses is telling the story, it is.
 - This is the 1st place in Scripture that uses the name "Israel" as a location

⁸ But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him to be his wife. ⁹ **Make marriages with us.** Give your daughters to us, and take our daughters for yourselves. ¹⁰ You shall dwell with us, and the land shall be open to you. Dwell and trade in it, and get property in it." ¹¹ Shechem also said to her father and to her brothers, "Let me find favor in your eyes, and whatever you say to me I will give. ¹² Ask me for as great a bride-price and gift as you will, and I will give whatever you say to me. Only give me the young woman to be my wife."

- Notice that Hamor (And the Canaanites) don't see the wrong done here
- The world often doesn't even think what they do is an offense to you or God
 - The world thinks you & God need to change and update to them!
- **Make marriages with us**
 - Here, Hamor seems to be attempting to use this situation for gain



- If he were concerned or disturbed by the conduct of his son, he would have had him beaten and dressed in sackcloth and ashes as a sign of remorse for the offense.
- Marriages would often be used to establish and then protect alliances
 - If my son is married to your daughter, then I am much less likely to attack you.
- Many of Solomon's marriages were political like this.
- Let me find favor in your eyes – He wanted this to work out for everyone's benefit

¹³ The sons of Jacob answered Shechem and his father Hamor **deceitfully**, because he had defiled their sister Dinah. ¹⁴ 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. ¹⁵ Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised.

- **Deceitfully** – Keep in mind, they saw their dad say to his brother Esau, "I'll meet you down in Seir when I get there," and then he did a quick '**Exit stage left!**' and went somewhere else.
 - They know their dad is shady, so it's not a far stretch for them to take shadiness to another level!

¹⁶ Then we will give our daughters to you, and we will take your daughters to ourselves, and we will dwell with you and become one people. ¹⁷ But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone."

- Be circumcised
 - "Circumcision without faith is a mere carnal ordinance, working evil." – [R.A. Redford](#)



- Keep in mind that following the true and living God is what differentiated Abraham from the rest of the world. Circumcision (Although practiced in other cultures) was the outward sign of God's covenant with him.
 - Now Jacob's sons are deceitfully saying that the Canaanites can become one people with them.
 - After all God has been doing to get the world out of Jacob, now the world thinks it will be one with him.

¹⁸ Their words pleased Hamor and Hamor's son Shechem. ¹⁹ And the young man did not delay to do the thing, because he delighted in Jacob's daughter. Now he was the most honored of all his father's house. ²⁰ So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying,

- did not delay to do the thing – This gives us some insight into this young man
 - He is quick to act, not quick to think
 - He is led by his flesh and its desires.
- he was the most honored of all his father's house – Yikes!
 - He had a great deal of influence with the rest of the people

²¹ “These men are at peace with us; let them dwell in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. ²² Only on this condition will the men agree to dwell with us to become one people—when every male among us is circumcised as they are circumcised.

- These men are at peace with us – This is not true!
 - The absence of outward hostility does not mean they are at peace with you!



²³ Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us.” ²⁴ And all who went out of the gate of his city listened to Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

- Will not their livestock, their property and all their beasts be ours – This looks like a fantastic Business opportunity for Hamor and the people.
 - **The sin of the men of Shechem** – greed
 - The motivation was not pure; they wanted in on Jacob’s wealth
- God called Abraham/ Isaac/ Jacob - Israel out of the pagan idolatrous world system.
 - God warned Israel about the bad influence

²⁵ On the third day, when they were sore, two of the sons of Jacob, **Simeon** and **Levi**, Dinah's brothers, took their swords and came against the city while it felt secure and killed all the males. ²⁶ They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away.

- ^[25] **On the third day** – This phrase is used throughout Genesis and the Bible itself.
 - [Genesis 22:4](#) – **On the third day** Abraham lifted up his eyes and saw the place from afar.
 - [Genesis 40:20](#) – **On the third day**, which was Pharaoh's birthday, he made a feast for all his servants and lifted up the head of the chief cupbearer and the head of the chief baker among his servants.
 - [Genesis 42:18](#) – **On the third day** Joseph said to them, “Do this and you will live, for I fear God:
 - [Luke 24:46](#) – and said to them, “**Thus it is written, that the Christ should suffer and on the third day rise from the dead,**
 - Many other passages: [Matthew 16:21](#); [Matthew 17:23](#); [Matthew 20:19](#); [Luke 9:22](#); [Luke 18:33](#); [Luke 24:7](#)
- The sin of **Simeon** and **Levi** – deception, cruelty



²⁷ **The sons of Jacob** came upon the slain and plundered the city, because they had defiled their sister. ²⁸ **They took their flocks and their herds**, their donkeys, and whatever was in the city and in the field. ²⁹ **All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.**

- **The sons of Jacob** – Now the rest join in
- They **murder** – The law of Moses (400 years later) doesn't prescribe such punishment for what Shechem did (Rape).

³⁰ Then Jacob said to Simeon and Levi, "**You have brought trouble** on me by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. My numbers are few, and if they gather themselves against me and attack me, **I shall be destroyed**, both I and my household." ³¹ But they said, "Should he treat our sister like a prostitute?"

- ^[30] **You have brought trouble on me** – not, "you guys committed murder!"
 - The sin against God should always be considered 1st, then the personal hardships
- **I shall be destroyed** – How quickly he forgot about God's protection from Laban and Esau
 - **and my household** – The promises of God are not being considered in this statement.
 - Do we sometimes jump to worry or fear when faced with a challenge? Yes
 - God wants us to remember what He has done and live accordingly.
 - We are to be people led by Him, never by fear. Onward!
- **The sin of Jacob** – inaction as a father
 - It appears as though Jacob cares more about his situation than about his daughter
 - Jacob failed to protect Dinah from the Canaanites
 - He appears to have let her go without escort



- This could have been her decision, but He should have set the protective tone early on.
- He also knew what Canaanite culture was like.
- He waited in silence after getting the news about Dinah
- Men are called to protect, not be passive:
 - **Adam** stayed silent as Eve was deceived. ([Genesis 3:6](#)).
 - **Eli** overlooked his sons' sins ([1 Samuel 2:22-25](#)).
 - **David's** silence with Amnon's sin ([2 Samuel 13:21](#))
- **Everyone** in this story is wrong
 - Shechem's sin – violence and lust.
 - The men of Shechem – greed
 - Simeon and Levi – deception, cruelty
 - Jacob – inaction as a father

Genesis 35

35:1 God said to Jacob, “Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau.” ² So Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you and purify yourselves and change your garments.” ³ Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and has been with me wherever I have gone.”

- God said – Notice the Good Shepherd steering the flock.
- Put away the foreign gods – Idolatry was in his camp.



- has been with me – To understand this should bring about worship.
 - God was/is with **Abraham, Isaac, & Jacob**
 - [Genesis 15:1](#) – After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, **I am your** shield; **your** reward shall be very great.”
 - [Genesis 26:24](#) – And the LORD appeared to him the same night and said, “**I am** the God of Abraham **your** father. Fear not, for **I am with you** and will bless **you** and multiply **your** offspring for my servant Abraham's sake.”
 - [Genesis 28:15](#) – Behold, **I am with you** and will keep **you** wherever **you** go, and will bring **you** back to this land. For **I** will not leave **you** until **I** have done what **I** have promised **you**.”
 - God is now **with us**; in fact, He is “**in us**”: [John 14:17](#) – **even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.**
 - Are these just stories to you, or do you understand and say, “God is with me?”

⁴ So they gave to Jacob all the foreign gods that they had, and the rings that were in their ears.

Jacob hid them under the terebinth tree that was near Shechem. ⁵ And as they journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob. ⁶ And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him,

⁷ and there he built an altar and called the place El-bethel, because there God had revealed himself to him when he fled from his brother. ⁸ And Deborah, Rebekah's nurse, died, and she was buried under an oak below Bethel. So he called its name Allon-bacuth.



⁹ God appeared to Jacob again, when he came from Paddan-aram, and blessed him. ¹⁰ And God said to him, “Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name.” So he called his name Israel. ¹¹ And God said to him, “I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body.

- God confirms Israel as the new name.
- Jacob had returned full circle, back to the place where he 1st encountered God
 - You can, and should, go to that place of the 1st encounter/love Revelation 2:4-5
 - Jacob came back to the **heart of worship!**

¹² The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.” ¹³ Then God went up from him in the place where he had spoken with him. ¹⁴ And Jacob set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. ¹⁵ So Jacob called the name of the place where God had spoken with him Bethel.

The Deaths of Rachel and Isaac

¹⁶ Then they journeyed from Bethel. When they were still some distance from **Ephrath**, Rachel went into labor, and she had hard labor. ¹⁷ And when her labor was at its hardest, the midwife said to her, “Do not fear, for you have another son.” ¹⁸ And as her soul was departing (for she was dying), she called his name **Ben-oni**; but his father called him **Benjamin**.

- **Ben-oni** – "son of my sorrow" or "son of my affliction."
- **Benjamin** – “son of my right hand”



- **Ephrath – Bethlehem**
- **Christ is pictured in this** – man of sorrows, then ascended to right hand

¹⁹ So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem), ²⁰ and Jacob set up a pillar over her tomb. It is the pillar of Rachel's tomb, which is there to this day. ²¹ Israel journeyed on and pitched his tent beyond the tower of Eder. ²² While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard of it.

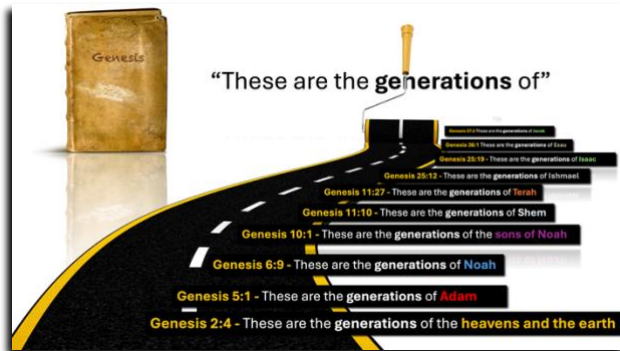
Now the sons of Jacob were twelve. ²³ The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. ²⁴ The sons of Rachel: Joseph and Benjamin. ²⁵ The sons of Bilhah, Rachel's servant: Dan and Naphtali. ²⁶ The sons of Zilpah, Leah's servant: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram.

²⁷ And Jacob came to his father Isaac at Mamre, or Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned. ²⁸ Now the days of Isaac were 180 years. ²⁹ And Isaac breathed his last, and he died and was gathered to his people, old and full of days. And his sons Esau and Jacob buried him.

36:1 These are the generations of Esau (that is, Edom). ² Esau took his wives from the

Canaanites: Adah the daughter of Elon the Hittite, Oholibamah the daughter of Anah the daughter of Zibeon the Hivite, ³ and Basemath, Ishmael's daughter, the sister of Nebaioth. ⁴ And Adah bore to Esau, Eliphaz; Basemath bore Reuel; ⁵ and Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan.

- **These are the generations of Esau**



- Genesis is built around this phrase – **“These are the generations of...”**

⁶ Then Esau took his wives, his sons, his daughters, and all the members of his household, his livestock, all his beasts, and all his property that he had acquired in the land of Canaan. He went into a land away from his brother Jacob. **⁷ For their possessions were too great for them to dwell together.** The land of their sojournings could not support them because of their livestock. ⁸ So Esau settled in the hill country of Seir. (Esau is Edom.)

- **⁷ their possessions ... dwell together.** – Remember Abram and Lot [Genesis 13:5-7](#)

⁹ These are the generations of Esau the father of the Edomites in the hill country of Seir. ¹⁰ These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. ¹¹ The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. ¹² (Timna was a concubine of Eliphaz, Esau's son; she bore **Amalek** to Eliphaz.)

These are the sons of Adah, Esau's wife. ¹³ These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These are the sons of Basemath, Esau's wife. ¹⁴ These are the sons



of Oholibamah the daughter of Anah the daughter of Zibeaon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

¹⁵ These are the chiefs of the sons of Esau. The sons of Eliphaz the firstborn of Esau: the chiefs Teman, Omar, Zepho, Kenaz, ¹⁶ Korah, Gatam, and Amalek; these are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. ¹⁷ These are the sons of Reuel, Esau's son: the chiefs Nahath, Zerah, Shammah, and Mizzah; these are the chiefs of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife. ¹⁸ These are the sons of Oholibamah, Esau's wife: the chiefs Jeush, Jalam, and Korah; these are the chiefs born of Oholibamah the daughter of Anah, Esau's wife. ¹⁹ These are the sons of Esau (that is, Edom), and these are their chiefs.

²⁰ These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeaon, Anah, ²¹ Dishon, Ezer, and Dishan; these are the chiefs of the Horites, the sons of Seir in the land of Edom. ²² The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. ²³ These are the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. ²⁴ These are the sons of Zibeaon: Aiah and Anah; he is the Anah who found the hot springs in the wilderness, as he pastured the donkeys of Zibeaon his father. ²⁵ These are the children of Anah: Dishon and Oholibamah the daughter of Anah.

< ²⁶ These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran. ²⁷ These are the sons of Ezer: Bilhan, Zaavan, and Akan. ²⁸ These are the sons of Dishan: Uz and Aran. ²⁹ These are the chiefs of the Horites: the chiefs Lotan, Shobal, Zibeaon, Anah, ³⁰ Dishon, Ezer, and Dishan; these are the chiefs of the Horites, chief by chief in the land of Seir.



³¹ These are the kings who reigned in the land of Edom, before any king reigned over the Israelites. ³² Bela the son of Beor reigned in Edom, the name of his city being Dinhabah. ³³ Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. ³⁴ Jobab died, and Husham of the land of the Temanites reigned in his place.

³⁵ Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith. ³⁶ Hadad died, and Samlah of Masrekah reigned in his place. ³⁷ Samlah died, and Shaul of Rehoboth on the Euphrates reigned in his place. ³⁸ Shaul died, and Baal-hanan the son of Achbor reigned in his place. ³⁹ Baal-hanan the son of Achbor died, and Hadar reigned in his place, the name of his city being Pau; his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

⁴⁰ These are the names of the chiefs of Esau, according to their clans and their dwelling places, by their names: the chiefs Timna, Alvah, Jetheth, ⁴¹ Oholibamah, Elah, Pinon, ⁴² Kenaz, Teman, Mibzar, ⁴³ Magdiel, and Iram; these are the chiefs of Edom (that is, Esau, the father of Edom), according to their dwelling places in the land of their possession.

The LORD bless you and keep you;

²⁵ the LORD make his face to shine upon you and be gracious to you;

²⁶ the LORD lift up his countenance upon you and give you peace.