

# GENESIS 34

## Simeon & Levi Massacre the Men of Shechem

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### KEYWORD

God (Plural)  
God (Singular)  
LORD  
GOD  
Lord  
lord  
El Olam  
Bara  
Asah  
Beth  
Numbers

### REVERANCE

Elohim (The Trinity)  
El  
Jehovah & or Yahweh (YHWH)  
Jehovah & or Yahweh  
GOD the Master (Kurios), Adonai  
Man the Master  
Everlasting God  
God creating from nothing  
God making or assembling from existent materials  
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

### Keywords

"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

*Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need*

### PRAYER

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**Father we thank you for the privilege of studying your word together.**

Thank you for the records Jesus, that lead us to you and eternal life in you.

**Jesus let your Holy spirit now implant upon our hearts your truths.**

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

**In Jesus's name and everybody say Amen!**

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# GENESIS 34

## REVIEW

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Jacob and his family also known as Israelites settled within sight of the city of Shechem.

They purchased the land they occupied outside of the city from the city's ruler, Hamor.

So one day Hamor's son, also called Shechem saw Jacob's daughter Dinah when she had come to the city to socialize with the women of Shechem.

He grabbed her and raped her.

Then, perversely, he decided he loved her and wanted her for his wife and he demanded that his father Hamor make that happen in verses 1–4.

This however ignited a series of devastating events.

First, Jacob learnt of the rape but took no immediate action.

Instead, he waited for his now-grown sons to return from the fields where they were working.

As soon as news reached them, Jacob's sons were very furious expressing that such a thing must not be done "in Israel."

This is the first time that Jacob's new; God-given name is used in reference to a group of people in verses 5–7.

Hamor and Shechem arrived and began to negotiate for Dinah's bride price.

It was not clear if Hamor and Shechem knew that Jacob and Dinah's brothers knew about the rape because they didn't express any remorse.

Rather, everything from these two men was framed in terms of material wealth.

Hamor suggested Jacob's family and the people of the city intermarry making them a single prosperous people.

However his son Shechem just wanted to focus on Dinah and so he told Jacob and his sons to name any bride price to allow him to marry her in verses 8–12.

We're told nothing of Jacob's response.

In fact, Scripture records nothing from him until the aftermath had become bloody.

Instead, his sons took over the negotiation, likely led by Simeon and Levi, Dinah's brothers by Leah.

Their response clearly showed that they had learned from their father's example ☺

They hatch a deceitful scheme to take their revenge on Shechem in verse 13.

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Jacob's sons deceitfully claimed Dinah may marry Shechem, and that all their family may intermarry with the people of the city.

They established one condition, however:

*All the men of Shechem must be circumcised as themselves.*

Surprisingly, Hamor and Shechem immediately agreed to this condition.

In this era before modern pain management, adult circumcision was very painful.

While the site was healing, a circumcised man could expect to be very sore and restricted in his movement.

Jacob's sons counted on that when forming their revenge plot.

While the men of the city are handicapped, Levi and Simeon lead an assault on the city, slaughtering all the adult males.

They also retrieved Dinah and killed Hamor and Shechem.

Next, the rest of Jacob's sons entered the city and gathered up the Shechemites' livestock, money, possessions, wives, and children.

When it was told Jacob he was very angry.

But his response made no mention of Dinah's abuse or the brutal trickery of his sons.

Rather, he condemned Levi and Simeon for ruining his reputation with the other Canaanite people.

However Levi and Simeon answered with a pointed, accusing question:

*Should we have allowed our sister to be treated like a prostitute in verses 30–31?*

Jacob fearfully saw himself now exposed to an attack from the people of the land however as it turned out, the response of the surrounding people was not anger, but fear.

At least from now until the time Jacob's family moved into Egypt, the Canaanites treated Israel with extreme caution.

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*That's it, The Summary of Genesis 34*

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# GENESIS 34

## GEN 34: 1

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And Dinah the daughter of Leah, (At this she was about 13-15 years old) which she bare unto Jacob, went out to see the daughters of the land.

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This chapter contains one of the most shameful incidents in Israel's history.

A terrible crime was committed against Dinah the daughter of Leah, but the response by her brothers was worse than the crime.

When the Bible shows its leaders and heroes in such terrible and plain truth, then we can surely know that the bible is a book from God because men don't normally write about themselves and their ancestors like this.

Now we remember that Jacob brought his family to a place in the Promised Land that God didn't really want them to be in.

Earlier on, God had directed him to return to Bethel in Genesis 31:13 however he chose a place to live for all the wrong reasons.

He wanted to be close to the city of Shechem without considering that it would have a strong and ungodly influence upon his family; same as what happened to Lot.

On the other hand Dinah's desire to attend an ongoing festival in the city with her mates was understandable but unwise.

Jacob did not make sure she was properly supervised and protected.

To allow unsupervised socialization in an immoral community was a failure of responsibility on the part of Jacob and Leah.

We don't know the specific family dynamics between the parents and the daughter, so it is impossible to say to what degree Dinah may or may not have gone **out to see the daughters of the land** in disregard to the guidance of her parents.

This goes without saying that

- Unattached young women were considered fair game in cities of the time, in which promiscuity was not only common but, in fact, a part of the very religious system itself.
  - This occurrence serves to illustrate the low standard of morals present among the Canaanites.
  - Any unattended female could easily be raped, and neither the father nor son felt the need of apologizing for the crime committed.
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## GEN 34: 2

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## GENESIS 34

And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

It is impossible for us to know Dinah's character, so, we don't know if she was in agreement to this.

She might have been in rebellion against her parent's strict rules, but the scripture doesn't say. It only says that Shechem violated her.

However Jacob's lack of attention and protection was partially at fault in this tragedy.

His own compromise made him less able to stand up to his own children and guide them as he should.

Regardless Shechem, like any other selfish, spoiled son of a ruler, simply took what he wanted when he wanted by force.

### GEN 34: 3

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

Now an already-tragic story takes an unexpected turn.

One would expect such savagery to be inspired by hate, or indifferent lust.

Instead, Shechem is said to have fallen in love with Dinah!

Whether he loved her before, and simply would not take "no" for an answer, or became fond of her after his assault, Scripture is not entirely clear.

What we are told is that "his soul was drawn to her."

Rape is abhorrent in every time and place.

The as-yet-future law of Moses will sentence rapists to either death or a life sentence of financial support in Deuteronomy 22:25-29.

The fact that Shechem suddenly loved Dinah does nothing to make the situation more honorable.

He is still a man driven beyond self-control by his own desires, even if that desire is now to marry the woman he humiliated.

The following verses will further show that Shechem is a man who feels entitled to get what he wants, no matter what.

He expects his powerful father to deliver it to him.

# GENESIS 34

## GEN 34: 4

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

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*"Get me what I want when I want it!"*

Men, this dude had no regard to the wrong done against Dinah.

He along with his father are so arrogant to think that they could resolve this issue with money and property.

They had ...

- No word of sorrow,
- No word of repentance,
- No word of seeking forgiveness,
- No admission of any wrong done against Dinah.
- No wonder the sons of Jacob were outraged by such behavior.

Anyways marriage was made by arrangement and it always involved a dowry so Shechem is asking his father, the king, to get this young girl for his wife.

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## GEN 34: 5

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And Jacob heard that he had defiled Dinah his daughter; now his sons were with his cattle in the field; and Jacob held his peace until they were come.

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From the story, it seems that Dinah remained at the house of Hamor and Jacob knew he couldn't do much without his sons as he was outnumbered.

So he waited until they came home and shared with them what had happened to Dinah.

But also this section gives the impression that Jacob's sons were far more offended and outraged than their father Jacob was.

Unfortunately Jacob's refusal to do what is right in regard to his family encouraged two of his sons to do *something terrible* in response.

And so as it's in the normal, when **God-appointed** heads do not take appropriate leadership, this creates a void, which is often filled sinfully.

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## GEN 34: 6-7

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## GENESIS 34

And Hamor the father of Shechem went out unto Jacob to commune with him. <sup>7</sup>And the sons of Jacob came out of the field when they heard it; and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

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Now "*wrought folly IN Israel*" should have been better translated as "*wrought folly AGAINST Israel*"

Because the land which was later called Israel, was not yet so named, and the sons of Jacob were neither called Israel or Israelites or Jews until long after this event

None the less for the first time, Genesis describes something as being done "in Israel," identifying Dinah's rape as offense not just against her, but against the family and the nation it will become.

In one sense, this is a positive development:

God's promise to make a distinct people of Abraham's descendants is coming true.

It should also be noted that Ancient Middle Eastern cultures had a strong sense of family honor, strong enough to use violence to defend this sense of honor.

In this culture, the brothers had a greater responsibility to protect their sister than the father.

In fact a brother was more dishonored by the seduction of a sister than by the infidelity of a wife, well because one may divorce a wife, but a sister or daughter always retains the relationship.

Well unfortunately **Jacob's sons** defended the family's honor in unwise and sinful ways.

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### GEN 34: 8-10

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

(Hamor the prince of Shechem visited Jacob and began to make his pitch for this marriage, as well as for a larger alliance between his people and Jacob's people.

He started by revealing that his son Shechem longed, in his soul, for Dinah and requested that she be given as his wife.

Now if Hamor knew Jacob was already aware of the rape, then he might be trying to ensure that Jacob and his sons understand that Shechem has real feelings for Dinah and is not merely trying to cover up his crime.

At the same time, Hamor's immediate mention of open trade and marriages sounds very much like a diplomatic plea.

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So it would be a mistake to interpret this as mere friendliness meeting as am sure at least some part of Hamor knew that the situation was volatile.)

<sup>9</sup>And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

(This Canaanite's proposal to marry the daughter of Jacob was a dangerous challenge to the covenant family.

Irresponsible intermarriage with the Canaanites could be very harmful for this family with such an important destiny in God's redemptive plan.

This was far more than a matter between a young Canaanite man and Dinah, the daughter of Jacob.

If they married, it would set the pattern for future marriages between Jacob's family and the people of Canaan.

The result would be the eventual and complete assimilation of Jacob's family into Canaanite culture which would put the future of this covenant family as a distinct people at risk.)

<sup>10</sup>And ye shall dwell with us; and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

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Quite obviously Hamor is lobbying for peace between his & Jacob's people.

Hamor may be sincere in these offers, but underneath it all he is attempting to smooth over his son's crime.

And judging by what happened in the next verses, he totally misunderstand how serious this crime was to Dinah's family.

Worse, it's possible that this is a blatant attempt to buy off Dinah's father and brothers with the promise of prosperity.

But even if it wasn't Hamor's intention, it's possible that Jacob's sons interpreted it that way, making them even more angry.

On the other hand, even if Jacob had been willing to consider Hamor's suggestions, he knew he must not allow his sons to intermarry with the Canaanites as this would completely frustrate the plan of God in bringing the Messiah into the world.

He knew, also, that God had already promised to give to him and his descendants all of the land of Canaan.

He didn't need Hamor's offer for his people to eventually take possession of what God had already granted.

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# GENESIS 34

## GEN 34: 11

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And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

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Hamor and Shechem probably thought themselves generous.

But their manner of negotiating the arrangement of the marriage insulted Dinah and her family even more with a “just-name-your-price” attitude.

They acted as if money and marriage could make her disgrace go away.

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## GEN 34: 12

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Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

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Let's try to analyze Hamor and Shechem's generous offer a bit more ...

Now, it would seem that Hamor's generosity had other motives than that of getting his wild son out of difficulty.

His tribe (or clan) was evidently small, and a union with Jacob would increase his power and wealth.

Now Jacob's sons were not the only ones who hide their real intentions...

Hamor and Shechem were plotting to disintegrate Jacob's family, and in the end, gain full possession of all their property, their cattle, and their beasts.

Of course Circumcision was a small price to pay for such big gains.

Again, it should be noted that the pagan chiefs of Shechem never admitted any wrongdoing, nor any injury inflicted upon Israel (Jacob);

- They never asked forgiveness nor made apology,
- In fact being totally unaware that they needed to do either!

Yes, the sons of Jacob appear here as sinners of the worst kind, but underneath their treachery and murder there surely lay the sense of violated decency and honor.

**They would not trade for money or property!**

The great lesson of this chapter is to show how God used the faults and even the gross wickedness of men in His sovereign design.

All the characters of this chapter are far from being sinless or blameless and yet God used them to accomplish his will and purpose.

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Otherwise if Almighty God should be restricted to using only perfect and righteous people, then unfortunately all would be lost.

Of course, this does not nullify the truth that all sinners, even the ones that God might use, must suffer the consequences of their sins.

Actually this chapter stresses that truth that:

- Shechem was killed, along with his father;
- Dinah was left broken-hearted and defiled;
- Jacob was forced to leave a profitable business;
- And his guilty sons bore his curse in Genesis 49:5,6.

Yet God's redemptive plan moved on.

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### GEN 34: 13-14

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

(Rather than take immediate action, Dinah's brothers followed their father's pattern of deceit and scheming in the face of crisis.

Like father like sons 😊)

<sup>14</sup>And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us.

(From the beginning, Simeon and Levi planned evil against **Shechem and Hamor** and their people.

Yet they covered their evil plan with spiritual words, and they used Dinah as a cover for their intended evil.

They felt justified because the men of Shechem treated Dinah their sister as a prostitute not knowing that they themselves prostituted the sign of God's covenant for their own violent purpose.)

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### GEN 34: 15-16

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

(Rather than beginning an immediate assault, Simeon and Levi devised a scheme.

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They pretend to agree with Shechem's proposal, given one condition:

*Every male in Shechem must be circumcised as Jacob and his sons had been.*

This practice of circumcision was a requirement given by God to Abraham for him and all his male descendants.

It was a condition of His covenant with His people and Jacob and his sons were circumcised as infants.

Based on this scripture it's clear that circumcision was not practiced by the men of Shechem.

Now Simeon and Levi knew that circumcising an adult male; made that man temporarily unfit for combat.)

<sup>16</sup>Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

(Now for a moment let's go back in time...

Now there is a possibility that Jacob's sons never dreamed of the Shechemites submitting to the conditions that they laid down.

I mean the demand that all the males of the city should be circumcised was surely unreasonable and at the least very surprising to us today.

So could it be that Jacob's sons:

- Never had an intention of destroying the city of Shechem, because they couldn't see all the men of the entire city agreeing to be circumcised?

And therefore the idea and plans of the day of greatest pain and soreness to the defenders was hatched after they agreed to be circumcised.

But that their intentions were to simply rescue and take their sister back by force.

Leave us with your comments what you think ☺)

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### GEN 34: 17-19

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But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. <sup>18</sup>And their words pleased Hamor, and Shechem Hamor's son.

(Despite the obvious sacrifice involved, Hamor and Shechem were **pleased** with this plan of marrying into a family so large, wealthy, and influential.

Now did Jacob's sons expect Shechem and his people to accept such a drastic proposal?

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It's hard to know for sure, but the attitudes of both Shechem and Hamor make it plausible.

Neither seems worried about the morality of what's happened, but are more concerned with the benefits it might provide.

Let us know what you think on the comments section on our YouTube channel or Website)

<sup>19</sup>And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was more honourable than all the house of his father.

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Both Shechem and his father, Hamor, reacted to the proposal with joy.

This implies Shechem was used to getting what he wanted.

- Assaulting Dinah, of course, is one example.
- His demand that his father procure Dinah is another.
- Making an excessive promise to buy her is yet another.

That attitude might be explained by this verse's comment that Shechem was the "most honored" of his family.

In other words, he was the favorite, and expected that whatever he demanded would be granted.

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### GEN 34: 20-23

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

(Hamor and Shechem have a very difficult proposal to sell.)

<sup>21</sup>These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

(Father and son start off mentioning peace, which might mean the townspeople are concerned about revenge.

This might be a way of putting pressure on everyone to maintain good diplomacy.

Unfortunately what they don't realize is that they're negotiating their own destruction.)

<sup>22</sup>Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

(Now Hamor and Shechem describe the hard part:

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*The only way for this to happen is if every man in the city is circumcised as they are.*

Circumcision involves removing the foreskin from the penis.

When done soon after birth, it's less painful but very painful and temporarily debilitating for adult males.

Remember this was an era before modern pain management and antibiotics.)

<sup>23</sup>Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

(Take note that the brutal assault on Dinah isn't mentioned in this sales pitch.

Scripture is notoriously concise, so it's possible that the subject came up during this discussion.

The first point the Bible records, is a statement that Jacob's clan is "at peace."

In the context of all that's happened, it's likely that news of Shechem's crime had already spread across the city and had lead concerns about a possible retaliation.)

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### GEN 34: 24

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And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

(Here, reveals Hamor & Shechem's plot to "take over" the house of Jacob and all that he possessed.

"All that went out of the gate of their city" is a reference to all the able-bodied men including all the male leaders.

As is often the case, when "everyone agrees," only **ONE** was doing the thinking.

This pattern of a whole population blindly accepting the foolish plans of their rulers has been repeated over and over again in history.

Unfortunately these Shechemites blindly sealed their dooms day.

But also the *kalimi* by which Hamor and Shechem convinced them to accept is a just marvel.

I mean, Hamor's speech must have been a diplomatic masterpiece.

Without reference to the Dinah episode, or to his own personal interest, he showed that the agreement would be of great value to the townspeople.

Unfortunately as it turns out Jacob's sons trapped themselves by proposing what they thought were unacceptable conditions.

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When the Shechemites accepted and met the conditions, their only course was to go back on their word and refuse to keep the promises that they had made.)

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### GEN 34: 25-29

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And it came to pass on the third day, when they were sore,

(Crudely performed, circumcision could be quite incapacitating, particularly after two or three days.)

that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

(When the people of the city felt most secure, Simeon and Levi lead a surprise attack and slaughtered every adult male.

Most likely, this assault was carried out by more than just the two brothers but included their respective servants, as well.

It should be noted that Simeon and Levi are sons of Jacob's first wife, Leah, who is also the natural mother of Dinah.

Jacob's outright favoritism may have played a role in their choice to respond with such violence.)

<sup>26</sup>And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

(This verse notes that as part of the raid, Dinah is taken from Shechem's house.

This implies that from the time of her assault until now—at least several days—she has been held in the home of her rapist.

Scripture does not explicitly say she was held as a captive, but it's most likely she was there against her will.

Looking closely at these 2 families:

It's possible that favouritism played a double role in this event.

- Shechem's depiction in this passage is that of a spoiled, impulsive man, used to getting his way without consequences.
- Levi, Simeon, and Dinah are all children of Leah, a wife Jacob treated with much less favor and love than Rachel.

As such this multiplied revenge may have expressed their anger.

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Also Jacob's seemingly-passive attitude towards Dinah's rape in verses 5-7 could have struck a nerve with the other children of the less-loved wife.)

<sup>27</sup>The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

(Genesis does not condemn or approve the response of Levi and Simeon.

On one hand, this same region was marked out for destruction as a result of wickedness, after God freed Israel from Egypt in Deuteronomy 9:4.

On the other hand, there is no sense that God commanded this retaliation since we know that Simeon and Levi suffered consequences in their inheritance due to their actions here.

However it's possible God brought judgment on the city of Shechem to avert possible attacks from the Canaanites later on.

Or may be Levi and Simeon simply went outrageously overboard in pursuit of justice.)

<sup>28</sup>They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.

(The sons of Jacob *completely* **plundered** the city of Shechem, including taking the surviving women and children as slaves.

Later in Genesis 49:1 when Jacob was on his deathbed, he pronounce prophetic blessings on his sons.

In Genesis 49:5-6 we find a reference to Simeon and Levi's act of violence here.

That comment also included a statement that they "*hamstrung oxen*"

Now this might mean, as part of their revenge, that the brothers crippled whatever livestock they could not take away with them.

Or, it might be a play on the name "Hamor," which literally means "donkey.")

<sup>29</sup>And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

Men these guys:

- Looted the whole place and took the women and children for slaves.
- They desecrated the sacred rite of circumcision, making it the means of their brutal cruelty and murder of a whole city.
- They "took" all the wives of the slain, a violation as sinister and damnable as the rape of Dinah, thus multiplying endlessly the very sin they claimed they were avenging.



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- They shamelessly backed out of an agreement they themselves had proposed, doing so even after the Shechemites had kept their part of it to the letter.
- Their robbery of all the property and wealth of the city itself, as well as of all that was in the field, was a horrible example of greedy avarice.
- They made a "prey" of women and helpless children, whom they either kept for their own profit and lust, or sold into slavery.

There has never been such a darker day to cast its shadow over the people of God.

### GEN 34: 30-31

And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. <sup>31</sup>And they said, Should he deal with our sister as with an harlot?

(The word "horolet" is another form for "whore" meaning "little whore"

Apparently the Duke of Normandy Robert saw a beautiful country girl dancing with her companion on the green, and took her to his bed.

- She was the daughter of a skinner, and her name was Arlotta;
- She became pregnant and produced a son whom she named William, also surnamed The Conqueror.

As such it was from this time that such women were called, from her, harlots and William her son was also usually called The Bastard.)

Back to Jacob ☺

Based on what we read here surely Jacob indicated a weakness of character in dealing with his sons.

What they had done was not excusable, but it should be noted that the whole issue arose because of Jacob's disobedience.

Often that one step of disobedience compounds into a major issue.

We step out of God's will and start to do our own thing and even though we may rationalize it, it is disobedience to God's will for us.

Incomplete obedience, that failure to submit your life to the will and plan of God, can lead to all kind of problems and to disasters such as happened to Jacob.

## GENESIS 34

You will find yourself in situations and wonder how you got there; but, it all began with moving away from the centre of God's will.

There are places where you and I, as a child of God have no business being.

If you go into those places, you are stepping out of the purpose and plan of God for your life and you can find yourself enmeshed in all kinds of tragic situations just because you're where God doesn't want you to be.

Look at all the trouble that Samson brought upon himself every time he ventured into the land of the Philistines, which was the camp of the enemy.

He always ended up in trouble and it finally ended with his death.

You may think you're strong enough to go and that you just go to watch and not participate.

You want to see what they do.

The moment you step into the enemy's territory and out of the will of God, you're opening the door and you can be sure you're going to be facing some major problem.

Jacob stepped out of the will of God.

God said to go back to his family and he bought land in Shechem and settled down there.

That incomplete obedience brought to him, now, a parcel of trouble as his sons did this despicable thing.

They destroyed all the males of Shechem, who had sincerely entered into a covenant with them.

This covenant with the requirement of circumcision was almost blasphemous.

This was a sacred mark between God and His people Israel and here they were requiring these heathen to take the sacred mark of consecration to God.

These people knew nothing of consecration to God; so, they were taking the sacred things and treating them blasphemously.

To top that off, they murdered the men and took the women and children as servants.

Unfortunately Jacob didn't deal with this act immediately and he doesn't say anything more about it until when he's on his deathbed and going around the room pronouncing upon his sons the patriarchal blessing.

As Jacob was dying and pronouncing the prophecies of the future on each of his sons, he looked at Simeon and Levi and said in Genesis 49: 5-7,

*Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger,*

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*for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel.*

Jacob didn't really give any blessing to Simeon and Levi, but cursed their anger and their actions.

The prophetic word of God through Jacob proved true.

God did in fact both divide the tribes of Simeon and Levi, and scatter them among Israel.

But, significantly, the way it happened for each tribe was different.

- The tribe of Simeon, because of their lack of faithfulness, was effectively dissolved as a tribe, and the tribe of Simeon was absorbed into the tribal area of Judah.
- The tribe of Levi was also scattered, but because of the faithfulness of this tribe during the rebellion of the golden calf in Exodus 32:26-28, the tribe was scattered as a blessing throughout the whole nation of Israel.
- Both were scattered, but one as a blessing and the other as a curse.

Anyways Jacob knew that he had to move on for he had created an abomination among the Canaanite people.

\*\*\*Amen\*\*\*

We will see him move on in the next chapter.

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### **THE LESSONS WE LEARN FROM THIS STUDY ARE:**

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1. First may the LORD help us to learn the lesson of restoring a bad relationship.
  2. Surely, Jacob's relationship with Esau was bad.
  3. Esau hated Jacob and sought to kill him, but, Jacob blessed his brother and edified him.
  4. He shared his material wealth with him and touched him by embracing and kissing him.
  5. That love that had been dead for over 20 years and now was rekindled between Jacob and Esau.
  6. Jesus said to change, that you had left your first love and were to do your first works over.
  7. The way to restore a lost love relationship is to go back and do the first works over.
  8. Change from your present coldness and aloofness.
  9. Begin to give to that one that you love, who has lost their love for you.
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10. Build them up and share with them openly.
  11. And trust that God can restore bad relationships.
  12. The second lesson to learn here, is to obey God completely.
  13. Stay out of the enemies camp and let your obedience to God's purpose and plan be complete.
  14. Don't settle down in Shechem when God has called you to go all the way back to your family.
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We will start from Chapter 35 next week ...

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## **IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW**

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- Heavenly Father, I realize that I'm a sinner
  - But right now I repent of my sins
  - I make you my Lord
  - I receive the free gift of forgiveness of sin
  - I need you, Jesus
  - Be my savior
  - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
- 

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

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## **LET'S STANDUP FOR THE FINAL BLESSING**

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Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
  - May the Lord cause his face to shine upon you and give you peace
  - May your heart be filled with his love
  - May you walk in the spirit
-

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- May you be strengthened by the work of his Holy spirit in your inner man
  - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
  - And may God increase your faith and your trust
  - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
  - May your life be enriched in all things in Christ Jesus
  - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
  - Amen
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