

genesis

God's Book of Beginnings

Dinah and the Shechemites (Genesis 34)

34:1-5 While they were camped outside the city of Shechem ^{Genesis 33:18}, Leah's daughter, Dinah ^{Genesis 30:21}, walked through the city. However, Shechem, the son of Hamor the Hittite ("ruler of that area") saw Dinah, "took her and violated her". After these events, Shechem felt love for and spoke tenderly to her, then expressed to his father his desire to marry Dinah. **With no marriage commitment between Shechem (Hamor) and Dinah (Jacob) prior to this incident, the act could only be considered rape. Also, there are many descriptive words in the account that also support the criminal nature of Shechem's actions ("took" ^{v.2}, "violated" ^{v.2}, "defiled" ^{v.5}, etc).**

34:6-12 When returning from the fields, Jacob's sons found out what happened to Dinah. Jacob's response was patient, while his sons were immediately outraged. Hamor and Shechem attempted to quell angry reactions by going quickly to Jacob, claiming Shechem's great love for Dinah and offering marriage between Shechem and Dinah. In addition, they offered any amount of dowry (the bride price) Jacob would request. Furthermore, Hamor also suggested the two groups intermarry and generally intermingle their property ^{Joshua 23:12-13}. **These verses contain the first Biblical mention of the nation being referred to as "Israel" ^{v.7}.**

34:13-24 Dinah's brothers responded "deceitfully" to the suggested solution. They pretended to agree with everything Hamor and Shechem offered, but only if the men of Shechem would be circumcised. Hamor and Shechem "lost no time" in going to the city gate and explaining the proposal to the townspeople, who gave their "consent". "Every male ... was circumcised." **Dinah's brothers were deceitful ^{v.13} in making the agreement, but so were Hamor and Shechem ^{v.23}.**

34:25-29 The deceit on the minds of the sons of Jacob led some to drastic action. During the time of painful recovery from the circumcisions, Simeon and Levi attacked and killed every male in Shechem with their swords. Seeing the dead, the other sons of Jacob looted the town. **The massacre and plunder was excessive punishment ^{Deuteronomy 22:28-29} (vengeance ^{Romans 12:19}).**

Genesis 34-36

God makes it clear: under any circumstances, His followers' words are their bond ^{Joshua 9, Matthew 5:37}.

Simeon and Levi humanly took this action because they were 2 of Dinah's 6 full brothers ^{Genesis 35:23}.

However, for their murderous act, Simeon and Levi's descendants were later scattered ^{Genesis 49:5-7}.

34:30-31 Expecting retaliation by the other Canaanite cities, Jacob was angry at his sons.

Jacob seemingly rebuked Simeon and Levi for giving him a bad reputation, but not for the murders.

Jacob Leaves Shechem; The Deaths of Rachel and Isaac (Genesis 35)

Jacob Returns to Bethel

35:1-5 God told Jacob to go and settle in Bethel, where He had appeared earlier ^{Genesis 28:10-22}.

In order to prepare, Jacob told the people to get rid of any idolatrous items (a cleansing).

The people obediently gave them to Jacob, who buried them all "under the oak at Shechem".

When Jacob was in Bethel and fleeing from Esau, God said to Jacob He would "bring [him] back to this land (PL)" ^{Genesis 28:15}.

Prior to leaving Paddan Aram, the Lord told Jacob "go back to the land of your fathers" ^{Genesis 31:3}. Back during his first visit to Bethel, Jacob believed he would "return safely to [his] father's house" ^{Genesis 28:20-22} (at Beersheba ^{Genesis 28:10}).

However, following the Shechem fiasco, God specifically instructed Jacob to leave Shechem and "settle" in Bethel ^{v.1}.

In order to complete his earlier vow to God at Bethel ^{Genesis 28:20-22}, Jacob had to remove all idols.

This would have included the "household gods" (*tērāpîm*) Rachel took from her father ^{Genesis 31:19}.

This type of purification was/is necessary in order to fully serve God ^{Joshua 5:1-9, 2 Corinthians 10:3-6}.

When Jacob and his family left Shechem, God produced a supernatural terror of Israel in all of the surrounding towns which made Jacob's fear of their retaliation unnecessary ^{Genesis 34:30}.

35:6-15 They went to Bethel, where Jacob built an altar, Rebekah's nurse ^{Genesis 24:59} died and

Jacob received a confirmation from God of His declaration of his new name: Israel ^{Genesis 32:28}.

God commanded Jacob to flourish ^{Genesis 1:22,28} in the land He gave him, Abraham and Isaac.

Jacob's actions were similar in Bethel when travelling to ^{Genesis 28:16-19} and from ^{v.14-15} Paddan Aram.

The place of the altar was called *El Bethel*, which literally means: "God of the house of God".

Curiously, the Bible speaks of the death of Rebekah's nurse, but never mentions Rebekah's death.

Please forward questions/concerns about these notes to ron price, 505-294-4743, pricegang@integrity.com.

Genesis 34-36

Note that both the idols ^{v.4} and Rebekah's nurse ^{v.8} were buried under oak trees. The oak tree where Rebekah's nurse, Deborah, was buried was known as *Allon Bacuth*, which means "oak of weeping".

In God's message to Jacob, He mentioned His promise that royalty (earthly and heavenly) would "come from [Israel's] body" ^{v.11} for the first time since the circumcision of Abraham ^{Genesis 17:6,16}.

The Deaths of Rachel and Isaac

35:16-22a After being "settled" in Bethel for an undisclosed amount of time, Jacob moved farther south toward Bethlehem. On the way, Rachel went into labor and died while giving birth to Benjamin. Jacob sadly buried Rachel and placed a pillar to mark the spot of her tomb. They travelled on to an area close to Bethlehem. While there, Reuben slept with his father's "concubine" Bilhah to arrogantly show his assumed right as firstborn ^{Deuteronomy 21:15-17}.

Ephrath ("fruitful") was an earlier name for Bethlehem ^{Genesis 35:19, 48:7} or a name for the area around Bethlehem ("house of bread") ^{Micah 5:2}. People from Bethlehem were called Ephrathites ^{1 Samuel 17:12}.

As Rachel was dying, she named her second son Ben-Oni ("son of my sorrow"), but Jacob later renamed him Benjamin ("son of my right hand"). Benjamin was the only one of Jacob's twelve sons who was born in the land of Canaan (the Promised Land) and not in Paddan Aram ^{Genesis 29:31-30:24}.

Jacob camped at *Migdal Eder* (tower of the flock), the site of a shepherds' watchtower ^{Micah 4:8}.

Reuben tried to seize his expected birthright early ^{v.22a}, but lost it instead ^{Genesis 49:3-4, 1 Chronicles 5:1-2}.

The sins of Jacob's first three sons, Reuben ^{v.22} and Simon and Levi ^{Genesis 34:25-31}, resulted in the next in line, Judah, receiving an exalted position among the Tribes of Israel ^{Genesis 49:8-12, Micah 5:2}.

35:22b-29 The twelve sons of Jacob are listed, along with their respective mothers' names.

Jacob continued south to Isaac's home in Hebron, where Abram and family settled ^{Genesis 13:18}.

Later, Isaac died "full of years" at 180. Together, Jacob and Esau buried him at Hebron.

Hebron (or Kiriath Arba ^{Genesis 23:2}) was an ancient city about nineteen miles SSW of Jerusalem, in the hill country (at ~3000 ft elevation). Later Hebron was named a city of refuge ^{Joshua 20:7}.

Isaac was buried in the cave of Machpelah near Hebron. He was placed in the same burial site as Abraham ^{Genesis 25:8-10}, Sarah ^{Genesis 23:19}, Jacob ^{Genesis 50:12-13}, Rebekah and Leah ^{Genesis 49:29-32}.

Isaac's funeral brought his sons together (similar to Isaac and Ishmael burying Abraham ^{Genesis 25:9}).

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Genesis 34-36

The Descendants of Esau (Edom) (Genesis 36)

36:1-9 The wives and sons of Esau are listed; they all moved from Canaan to Seir.

There are unsatisfactory theories for the differences in the two lists of the names of Esau's wives:

	<u>Genesis 26:34, 28:9</u>	<u>Genesis 36:2-3</u>
Canaanite:	Judith daughter of Beeri	Adah daughter of Elon
Canaanite:	Basemath daughter of Elon	Oholibamah daughter of Anah
Line of Abraham:	Mahalath daughter of Ishmael	Basemath daughter of Ishmael

Seir is another name for Edom. Both represent the land to the south and southeast of the Dead Sea.

The move of Esau and his family back to Seir/Edom ^{Genesis 32:3, 33:14,16} was ostensibly because the land around Hebron could not support both his and Jacob's flocks ^{v.7}. However, the move was a providential act of God: He gave Esau and family "the hill country of Seir" ^{Deuteronomy 2:5, Joshua 24:4}, while He granted the land of Canaan (the Promised Land) to Jacob and his family ^{Genesis 35:12}. Since that time, Esau's descendants (and others) have tried to deny Israel's right to the PL ^{Obadiah}.

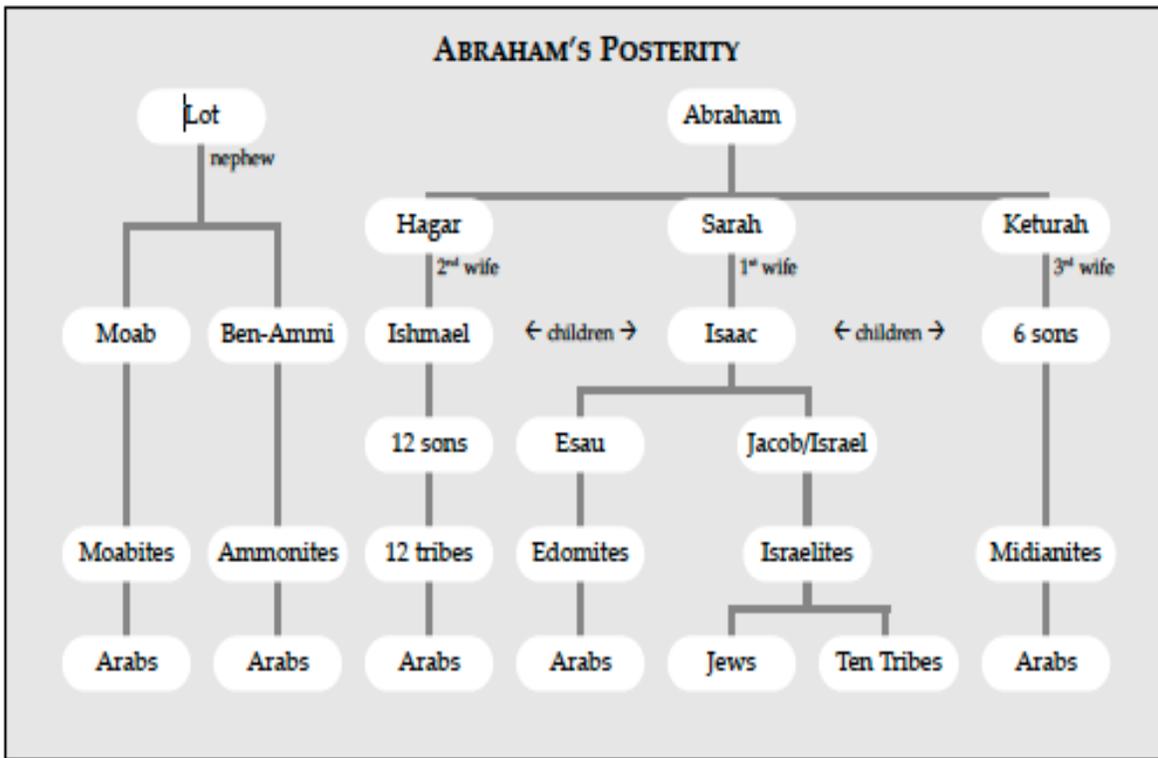
36:10-30 Moses listed the sons of Esau ^{v.10-19, 1 Chronicles 1:35-37} and Seir ^{v.20-30, 1 Chronicles 1:35-37}.

The families listed here comprised the vast majority of the people living in Edom/Seir ^{v.9}.

36:31-43 The names of the kings in Edom (prior to any Israelite kings) are recorded here.

The final phrase in the chapter: "This was Esau the father of the Edomites" ^{v.43b} joined with God's designation of Jacob as representing the nation of Israel (God said: "Your name is Jacob, but you will no longer be called Jacob; your name will be Israel" ^{Genesis 35:10}) is a reminder of the words of the Lord to Rebekah when she was pregnant: "Two nations are in your womb" ^{Genesis 25:23a}.

Addendum – Origins of Islam



“...And these are the names of the sons of Ishmael, by their names, according to their generations” (Genesis: 25:13-16).

Muhammad^(saw)
 Descendant of the Prophet Abraham^(as)

