

Verse 1

Leah produced 4 sons in a row, Reuben, Simeon, Levi, and Judah; the oldest of Jacob's 12 sons. After Leah's maidservant had 2 sons, Gad and Asher, Leah had 2 more boys, Issachar and Zebulun; then a daughter, Dinah.

Dinah's curiosity got the best of her as she evidently wanted to see what was happening in the pagan city; to see what those girls were like.

Did her mom know she left for the city? And did Jacob have any hand in her life, as he mainly stayed with Rachel.

Dinah is described as a "damsel." That would be a girl from infancy to adolescence. She was very young, 10-12 at most.

Verses 2-4

Shechem seized her taking her by force. In that pagan culture this was simply a way of life. If you can, you take what you want, He took her and kept her captive in his home.

Such a thing to happen was devastating to a woman, no matter her age. A young girl who lost her virginity was considered worthless. Never could she have a normal life. No man would want her. Hebrew says, Shechem "humiliated" her.

However, Shechem was drawn to her, probably more in lust than in love with her. He had a "greedy appetite" for her and we'll soon read that he had his eye on Jacob's property as well.

The Hivites were descendants of Canaan. Hamor was a chief of the area whose name means "donkey, or ass." That sounds like a bad name, but actually a good one for them, as donkeys were highly valued and admired.

Verses 5-12

Jacob heard about it, but chose to do nothing until his sons returned. Perhaps he was considering all the ramifications to acting on it. He had always been a peaceful man, not wanting confrontation. And, we don't know how he felt about Dinah caught up in the mess.

Well, the brothers, especially her full brothers, were incensed by what had happened to their sister.

Hamor came to make arrangements for the marriage, as if this would be a great coming-together of the families. No apology, because, in his eyes, this was a normal happening. If a girl caught the eye of a man, that was the way of life. The surprise was that Shechem wanted to marry her. He was offering a good deal-trade with us, we'll trade with you. Everyone will be happy, happy.

Shechem, also, there, said, "Let's be friends. Ask your price. Whatever you want. Let's make a deal."

When you think about it, Satan was using this to attempt another destruction of God's plan for the Jewish nation. Intermarriage would corrupt their Jewishness.

Verses 13-19

Jacob's sons had inherited some of his sneaky ways. The apple doesn't fall far from the tree. They didn't show their hand, but made the Canaanites believe they were agreeable.

My question: Where was Jacob when this meeting was taking place? He is not mentioned and I doubt he would have agreed to such a thing they planned.

.So, using God's covenant sign of circumcision, they put the men of the city in a vulnerable position. Hamor and Shechem agreed, thinking all was well for them,

In the city, Shechem was more honorable than his father in men's eyes. He was looked upon as having more clout; more influence with them.

Verses 20-24

Hamor and Shechem went to the city gate where business was transacted, and they announced the proposition with Jacob's sons. They needed to convince all the men to go along with the idea. "We need to do this thing to have them go along with us, then we can enjoy all they have as ours."

Good deal! Every man agreed and they were circumcised, evidently at the gate. "Next!"

Verses 25-29

The third day just happens to be the day an adult male has the most pain from circumcision, making him pretty much incapacitated.

Why, of all the boys, were Simeon and Levi the ones to hatch this plan? Why didn't Reuben, the oldest, lead the way? No one knows, but he would have his own situation soon.

Simeon and Levi were in their early 20's with Judah most likely still a teen. Leah's other sons were even younger

Simeon and Levi started with Shechem's house and rescued Dinah, but then continued their killing spree throughout the city. One Jewish thought is that they blamed the whole city for what happened.

It seems that the other brothers came in and helped them loot the city.

Read Genesis 49:5-7 for Jacob's view of his 2 sons concerning this episode.

Verses 30-31

"You have roiled the water to make me stink!" What was Jacob thinking of? Himself, and the rest of the family, not Dinah, for sure.

The sons: "Should we let them get away with humiliating Dinah and destroying her life?"

Was Jacob willing to just let it go? The sons went looking for vengeance, not justice. Why kill every man?

GENESIS 35 GOD SAYS, "TIME TO GO!"

Verses 1-3

God told Jacob it was time to get moving away from the volatile situation. Go to Bethel, which was about a 15 mile trip. The some servants had brought their pagan stuff along from Haran, just as Rachel had brought the the teraphim of her father's.

They had remained in Shechem too long. It was time for a grand housecleaning. Get right with God. Be rid of anything connected to idol worship. Be clean and change your garments, How about ourselves? Do we each need to examine our lives and do a thorough housecleaning? Don't forget to check your mind and heart and what you allow to enter them. Are there things you have allowed to become more important to you than God? Even good things can become idolatry if they are in the place God should hold.

Jacob buried all those things under the oak tree. Fresh start. The Lord wants to bless us and care for us, but we need to obey in order to receive those blessings.

Verses 5-7

Jacob was terrified of the Canaanites' retribution, but God put a great supernatural fear in the people so that Jacob was able to leave and travel peaceably. When he reached Bethel he built an altar as God had commanded, affirming the name Bethel, calling it El Bethel, or the God of the house of God.

Verse 8

Deborah died (Rebekah's nurse who, if she died then would have been very old.) Rebekah sent her later to Padan Aram; three, she died at an earlier time and was buried there. Jacob then stopped to pay tribute to her as well as sorrow for his mother who died before he returned.

Verses 9-15

God appeared to Jacob 7 times. Here, again confirming His promise to him. "I AM El Shaddai." The God of Abundance, God All Mighty. Hebrew language does not use "am" except when the Lord is speaking. We say "I am thirsty." A Hebrew would say, "I thirst." This is why the Jews wanted to tone Yeshua when He said, "I AM."

A promise of kings in Jacob's line.

Jacob set a pillar of stone, poured out a drink offering and anointed it with oil. He confirmed again the name of Bethel, House of God.

Verses 16-21

They continued their journey a few more miles and Rachel went into labor near a place called Ephrath which as an ancient name for Bethlehem. As she was dying she called the baby Ben-oni, Son of my Strength or Son of my Sorrow. She had little strength left, so it would have implied "little strength." Jacob changed his name to Ben ya-min, Son of My Right Hand. Benjamin was the only son of Jacob's to be born in the promised land. All the others were born in Aram or Syria.

Benjamin was born at the place Messiah, God's Son of My Right Hand, would be born almost 2000 years later

Rachel died in travail; Israel would go through much travail, with the worst yet to come.

Jeremiah 31:15 gives the prophesy of Rachel weeping for her children.

She did weep over not being able to raise her sons, but the prophesy goes beyond that to cover the women of Bethlehem and and surrounding area who mourned for their baby boys killed by King Herod. He attempted to wipe out any chance of threat to his kingship.

To mark Rachel's grave a pillar was put there and remained through Moses' day, located about a mile from Ephrath.

This is an amazing passage. Verses 21 speaks of the Tower of Eder or Migdal, which was a watch tower for flocks of sheep. At the time of Christ's birth there was a migdal there or tower of the flocks; a tower used by priest shepherds in the same fields where Rachel gave birth. It was used for birthing

ewes and checking out newborn lambs to see if they were without spot and thus qualified to be sacrificial lambs in the temple.

Micah 5:2 tells us that this would be the birthplace of the coming Messiah king.

Micah 4:8-10 speaks of the tower of the flock and how the King will come from there. Is it possible that Mary actually gave birth in the lower area of the tower we would call the manger? He was, after all, the True Lamb of God.

Another prophesy in the Book of Ruth 4:11 concerning Ephrath where Boaz and Ruth lived, also. Ruth had just given birth to Obed, the grandfather of King David.

Verses 22-29

Jewish tradition says that the sons of Rachel were given to Bilhah to care for.

Verse 22 -Reuben slept with Bilhah, Rachel's maidservant and father 's concubine. He was the oldest and perhaps was insecure, so attempted to secure his place as next head of family.. That sometimes occurred in the Near east culture.

Or, he may have committed this sin in secret; but sin has a way of being made known. Jacob heard of it.

Whether he confronted Reuben or not, Jacob carried that treacherous act of his son in his heart the rest of his life.

In Genesis 49, on his deathbed he renounces Reuben's birthright as firstborn.

The next verses list the 12 sons and their mothers.

Finally, Jacob comes to his father in Mamre (Hebron.) Isaac dies at age 180. Both of his sons together bury him in Mamre where Abraham, Sarah, and Rebekah were buried.

Isaac was 60 when the twins were born.

Jacob would have been 120 when Isaac died.

Jacob was 91 when Joseph was born.

That would make Joseph around 29 at that time. He was sold and taken to Egypt at age 17!

So this event happened after Jacob had mourned for Joseph 12 years!