

READ**Genesis 33:17- 20 - Genesis 34:1-10****REFLECT****DINAH****APPLY**

After making his peace with Esau, Jacob did not travel straight back to Beersheba where he had lived with his parents (ch 28:10), or Bethel where he had met and made his vow with the Lord (ch 29:19). He lingered on the way and unwittingly enabled an opportunity for Satan to step in and endeavour to wipe out the name of Israel.

DWELLING IN SHECHEM v 17-20 -

‘Israel’ journeyed on until he got to Succoth, meaning ‘booths’, where he made shelters for his cattle. Later, he moved to the outskirts of Shechem and pitched his tent within sight of the city. Shechem became known as Sychar in later years, and had abundant water supplies (John 3:23). Jacob would have been grateful for this, and dug a well there. It was on that well that the Lord Jesus sat and spoke with the Gentile woman (John 4:6). Jacob then did something that his fore-fathers had never done.

He bought some land. The money he spent on it was equivalent to a hundred lambs, and his purchase enabled him to set out his tents more permanently. There is no indication that the Lord directed him to do so. However, in recognition of His God and testimony against the idolatry of the world around him, Jacob built an altar calling it ‘EleloheIsrael’, the God of Israel.



What sort of attractions and snares are caught up with city life? How much should Christians get involved in them?

Who else, in previous bible history, had surveyed a land that was well-watered, and settled within sight of a city? (Genesis 13:10-13)

INNOCENCE VIOLATED ch 33 v 1-4 – Jacob’s daughter Dinah, living in a male dominated world, was curious to meet the women within Shechem. Without all the trappings of fashion and idol worship, she quickly attracted the attention of the prince of the city, Shechem. He ‘saw’, ‘took’, ‘lay with’ and ‘violated’ or more correctly interpreted, ‘*made her imperfect*’. Dinah, in all her innocence, fell prey to the lust of a rich and privileged man who lived by different standards and expectations of women. However, despite his shameful behaviour, Shechem loved Dinah and desperately wanted her as his wife. Keeping Dinah at his house, he demanded that his father negotiate their marriage. He was used to getting his own way.

How might Dinah have felt in this situation?

FAMILY REACTION v 5-7 – hearing the news, Jacob’s reaction was to think and wait, in order to talk the issue through with his sons. He did not immediately rise to his daughter’s defence. After all his own efforts to secure a suitable wife, Jacob would have known how important it was that marriage centred upon shared faith in the living God. Despite this, Jacob left the situation unresolved and waited for his sons to come and discuss it with him. When they did, they reacted with justifiable anger, grieved and outraged that the name of Israel had been defiled. In using the family name ‘Israel’ they acknowledged Jacob’s new name as ‘Prince of God’. They knew that only God be worshipped and Shechem was a place full of idolatry and immorality. In defiling Dinah, they had dishonoured the Living God whom the family served.

What tactic was Satan using in this scenario, to oppose the will of God?

HAMOR’S REQUEST v 8-10 – Hamor, in an attempt to persuade them, suggested that it could be the beginning of an interweaving of the families, with Jacob’s children marrying his. In return, Jacob could share all their land, and trade freely. However, Jacob’s sons knew that if that happened, the family of Israel would be completely swallowed up by the people of Shechem and their unique identity as the people of God, lost. Hamor had no thought for any spiritual barriers, or moral differences between them. The conversation however, did not result in Jacob insisting upon the immediate release of Dinah, or the flat denial of any possibility of marriage.

'Flee immorality.

Every sin that a man does is outside his body, but he who commits sexual immorality sins against his own body'.

1 Corinthians 6:18