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## Genesis chapters 32 And 33

As we move out of Genesis chapter 31 and into chapter 32, we'll find Jacob leaving his father-in-law Laban in peace. But now Jacob has to face his brother Esau whose birthright he stole. And so, before we do anything else let's turn to Genesis chapter 32 and let's read exactly what it does... as well as what it does not say. Genesis chapter 32:

*Gen 32:1 Jacob went on his way, and the angels of God met him.*

*Gen 32:2 And when Jacob saw them he said, "This is God's camp!" So he called the name of that place Mahanaim.*

*Gen 32:3 And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom,*

*Gen 32:4 instructing them, "Thus you shall say to my lord Esau: Thus says your servant Jacob, 'I have sojourned with Laban and stayed until now.*

*Gen 32:5 I have oxen, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, in order that I may find favor in your sight.'"*

*Gen 32:6 And the messengers returned to Jacob, saying, "We came to your brother Esau, and he is coming to meet you, and there are four hundred men with him."*

*Gen 32:7 Then Jacob was greatly afraid and distressed. He divided the people who were with him, and the flocks and herds and camels, into two camps,*

*Gen 32:8 thinking, "If Esau comes to the one camp and attacks it, then the camp that is left will escape."*

*Gen 32:9 And Jacob said, "O God of my father Abraham and God of my father Isaac, O LORD who said to me, 'Return to your country and to your kindred, that I may do you good,'*

*Gen 32:10 I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan, and now I have become two camps.*

*Gen 32:11 Please deliver me from the hand of my brother, from the hand of Esau, for I fear him, that he may come and attack me, the mothers with the children.*

*Gen 32:12 But you said, 'I will surely do you good, and make your offspring as the sand of the sea, which cannot be numbered for multitude.'"*

*Gen 32:13 So he stayed there that night, and from what he had with him he took a present for his brother Esau,*

*Gen 32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,*

*Gen 32:15 thirty milking camels and their calves, forty cows and ten bulls, twenty female*

*donkeys and ten male donkeys.*

*Gen 32:16 These he handed over to his servants, every drove by itself, and said to his servants, "Pass on ahead of me and put a space between drove and drove."*

*Gen 32:17 He instructed the first, "When Esau my brother meets you and asks you, 'To whom do you belong? Where are you going? And whose are these ahead of you?'*

*Gen 32:18 then you shall say, 'They belong to your servant Jacob. They are a present sent to my lord Esau. And moreover, he is behind us.'"*

*Gen 32:19 He likewise instructed the second and the third and all who followed the droves, "You shall say the same thing to Esau when you find him,*

*Gen 32:20 and you shall say, 'Moreover, your servant Jacob is behind us.'" For he thought, "I may appease him with the present that goes ahead of me, and afterward I shall see his face. Perhaps he will accept me."*

*Gen 32:21 So the present passed on ahead of him, and he himself stayed that night in the camp.*

*Gen 32:22 The same night he arose and took his two wives, his two female servants, and his eleven children, and crossed the ford of the Jabbok.*

*Gen 32:23 He took them and sent them across the stream, and everything else that he had.*

*Gen 32:24 And Jacob was left alone. And a man wrestled with him until the breaking of the day.*

*Gen 32:25 When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob's hip was put out of joint as he wrestled with him.*

*Gen 32:26 Then he said, "Let me go, for the day has broken." But Jacob said, "I will not let you go unless you bless me."*

*Gen 32:27 And he said to him, "What is your name?" And he said, "Jacob."*

*Gen 32:28 Then he said, "Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed."*

*Gen 32:29 Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him.*

*Gen 32:30 So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and yet my life has been delivered."*

*Gen 32:31 The sun rose upon him as he passed Penuel, limping because of his hip.*

*Gen 32:32 Therefore to this day the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob's hip on the sinew of the thigh.*

As Jacob leaves Laban we're told in verse one that the Angels of God met Jacob. The Hebrew words for "Angel of God" used here is "Malak Elohim", which essentially means messengers of God. Often times when we see the word angel used in the Torah it's simply referring to a messenger of God, that's essentially what an Angel is.

It's interesting that Jacob meets these two Angels (or messengers of God) that he had seen at Bethel when he was fleeing from his brother Esau to go to Laban to find a wife. So in other words, as Jacob was leaving the land of Canaan to go find a wife he met two Angels... and as he returns to the land of Canaan, he once again meets these two Angels who are messengers of

God, and so Yahovah is making sure that Jacob understands that he is indeed still with him in his journey.

As we continue to read through Genesis chapter 32 it's important for us to remember that Jacob has become an elderly man at this point in time. Jacob would've been roughly between 90 and 100 years old before he would finally meet his long-lost brother Esau. The problem is, that Jacob has no idea how his brother Esau is going to react when he sees him. We have to remember, the last time Jacob and Esau parted, Esau wanted to kill his brother for stealing his birthright, and so Jacob really has no idea how Esau is going to react when he sees him. And because Jacob fears that Esau may still want to kill him, he starts sending caravans of gifts and livestock to his brother Esau in the hopes that after Esau receives all these gifts, that it might soften Esau's heart towards his brother Jacob.

And so, we see Jacob proceeding with caution on his journey to meet his brother Esau. And as Jacob sends everyone else on up ahead of him he himself stays back, and when Jacob is alone we're told in verse 24 that he wrestles with a man until the break of day.

It's important to understand that Jacob had wrestled with Laban his father-in-law and had one coming away with not one, but two wives and much richer in livestock and personal belongings. Now Jacob was about to wrestle with once again seeing his brother Esau, but before he would get into that particular wrestling match, Yahovah himself comes down to wrestle with Jacob. And I think it's pretty clear that the message that Yah was sending Jacob was that even though Jacob was a pretty clever fellow, Yah had the power to disable him at any time he chose to. The ways of Jacob were not always straight and narrow. The reason that Jacob had so many wrestling matches was because he had this problem of being deceitful when he didn't need to be.

Yah wrestles with the almost 100-year-old Jacob and allows him to prevail. But at the same time, Yah touches the hip of Jacob and puts his hip out of socket just to show Jacob who it was that he was wrestling with. Once Jacob is sure of who this man is he refuses to let go of him until he blesses him and at this point Yahovah changes the name of Jacob to Israel because Jacob had wrestled with both God and man and had prevailed.

At this point in time Jacob's pretty sure he knows that this man is indeed deity of some kind. It's obvious that Jacob suspected that this was no simple Angel, but that this was indeed Yahovah the God of Israel that he was wrestling with, but just to be sure, Jacob asks the man to please tell him his name. But Yahovah simply replies with, "why is it that you ask my name?", Which implies that Jacob already knew who it was. We have to remember that our Father in heaven always searches the hearts and the minds of men. Yah already knew that Jacob knew who he was or at least suspected who he was.

At this point in time there is no doubt in Jacob's mind that this was indeed Yahovah, and we know that because in verse 30 Jacob himself says and I quote, "*for I have seen God face to face*

*and yet my life has been delivered.”*

And so, at this point in time we are ready to journey into Genesis chapter 33. And so, as we always do let's go ahead and read Genesis chapter 33 so that we can know what it does and what it does not say. Genesis chapter 33:

*Gen 33:1 And Jacob lifted up his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two female servants.*

*Gen 33:2 And he put the servants with their children in front, then Leah with her children, and Rachel and Joseph last of all.*

*Gen 33:3 He himself went on before them, bowing himself to the ground seven times, until he came near to his brother.*

*Gen 33:4 But Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept.*

*Gen 33:5 And when Esau lifted up his eyes and saw the women and children, he said, “Who are these with you?” Jacob said, “The children whom God has graciously given your servant.”*

*Gen 33:6 Then the servants drew near, they and their children, and bowed down.*

*Gen 33:7 Leah likewise and her children drew near and bowed down. And last Joseph and Rachel drew near, and they bowed down.*

*Gen 33:8 Esau said, “What do you mean by all this company that I met?” Jacob answered, “To find favor in the sight of my lord.”*

*Gen 33:9 But Esau said, “I have enough, my brother; keep what you have for yourself.”*

*Gen 33:10 Jacob said, “No, please, if I have found favor in your sight, then accept my present from my hand. For I have seen your face, which is like seeing the face of God, and you have accepted me.*

*Gen 33:11 Please accept my blessing that is brought to you, because God has dealt graciously with me, and because I have enough.” Thus he urged him, and he took it.*

*Gen 33:12 Then Esau said, “Let us journey on our way, and I will go ahead of you.”*

*Gen 33:13 But Jacob said to him, “My lord knows that the children are frail, and that the nursing flocks and herds are a care to me. If they are driven hard for one day, all the flocks will die.*

*Gen 33:14 Let my lord pass on ahead of his servant, and I will lead on slowly, at the pace of the livestock that are ahead of me and at the pace of the children, until I come to my lord in Seir.”*

*Gen 33:15 So Esau said, “Let me leave with you some of the people who are with me.” But he said, “What need is there? Let me find favor in the sight of my lord.”*

*Gen 33:16 So Esau returned that day on his way to Seir.*

*Gen 33:17 But Jacob journeyed to Succoth, and built himself a house and made booths for his livestock. Therefore the name of the place is called Succoth.*

*Gen 33:18 And Jacob came safely to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city.*

*Gen 33:19 And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of*

*money the piece of land on which he had pitched his tent.  
Gen 33:20 There he erected an altar and called it El-Elohe-Israel.*

In verse one of chapter 33 we see that Jacob divided the children among Leah and Rachel and the two female servants. And I want us to notice that he put the servants with their children up front, and then Leah with her children and Rachel and Joseph in the back so that they would be in the least danger. Jacob was probably thinking that if Esau came to war against him at least he wouldn't lose Leah and Rachel and Joseph who was his Jacob's favorite son.

Jacob himself goes to his brother continuously bowing himself to the ground seven times which is again the number of completion, it is the number of spiritual perfection and you know when you see this number seven that Yahovah is involved in what's going on. Esau surprisingly runs to Jacob and kisses him and the two brothers weep. Yahovah has blessed Esau and Esau refuses Jacobs rather generous gift of livestock, but even though Esau rejects it, Jacob insists that his brother Esau take the bounty that he is offering and so Esau does.

The years had softened Esau's anger against his brother Jacob just as his mother Rebecca said would happen over time. The unbelievable bounty that Jacob was offering his brother Esau clearly showed Esau the remorse of Jacobs heart, not to mention the gifts that he came bearing.

What's interesting to see is that Esau naturally assumes that Jacob and his clan will come and join Esau in the land of Edom, and Esau even offers to accompany Jacob along the way but Jacob politely refuses Esau's escort and he tells Esau that he'll meet him in Seir.

The problem is that Jacob never intended to follow his brother Esau to Seir. Instead Jacob journeys back close to where he wrestled with God and he purchases land just outside the city of Shechem from the sons of Shechem's King, King Hamor. King Hamor was from one of the many tribes of Canaan, and the tribe that he came from was the tribe of the Hivites.

The amount of money that Jacob pays for the land in Genesis chapter 33 verse 19 is important because it records that he did indeed actually purchased the land. And it also records that he paid a proper price for it so that he couldn't be accused of cheating the King. It's important to have this documentation because we're told in Genesis chapter 48 that this particular piece of land is what Jacob willed to his son Joseph, and Joseph was initially buried there after the exodus because the Israelites brought his remains with them, although apparently at some point in time his bones were later moved to another spot.

Something else that's even more interesting about this very spot just outside the walls of Shechem is that our Messiah himself would do something very interesting at this very spot. Let's turn to the book of John chapter 4 verses one through 29:

***Joh 4:1 Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John***

*Joh 4:2 (although Jesus himself did not baptize, but only his disciples),*

*Joh 4:3 he left Judea and departed again for Galilee.*

*Joh 4:4 And he had to pass through Samaria.*

*Joh 4:5 So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph.*

*Joh 4:6 Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.*

*Joh 4:7 A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."*

*Joh 4:8 (For his disciples had gone away into the city to buy food.)*

*Joh 4:9 The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.)*

*Joh 4:10 Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."*

*Joh 4:11 The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?"*

*Joh 4:12 Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock."*

*Joh 4:13 Jesus said to her, "Everyone who drinks of this water will be thirsty again,*

*Joh 4:14 but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."*

*Joh 4:15 The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."*

*Joh 4:16 Jesus said to her, "Go, call your husband, and come here."*

*Joh 4:17 The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';*

*Joh 4:18 for you have had five husbands, and the one you now have is not your husband. What you have said is true."*

*Joh 4:19 The woman said to him, "Sir, I perceive that you are a prophet.*

*Joh 4:20 Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship."*

*Joh 4:21 Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.*

*Joh 4:22 You worship what you do not know; we worship what we know, for salvation is from the Jews.*

*Joh 4:23 But the hour is coming, and is now here, when the true worshipers will*

*worship the Father in spirit and truth, for the Father is seeking such people to worship him.*

*Joh 4:24 God is spirit, and those who worship him must worship in spirit and truth."*

*Joh 4:25 The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."*

*Joh 4:26 Jesus said to her, "I who speak to you am he."*

*Joh 4:27 Just then his disciples came back. They marveled that he was talking with a woman, but no one said, "What do you seek?" or, "Why are you talking with her?"*

*Joh 4:28 So the woman left her water jar and went away into town and said to the people,*

*Joh 4:29 "Come, see a man who told me all that I ever did. Can this be the Christ?"*

Here in Yeshua's time the city of Shechem is now being called "Sychar", but it's the exact same place where Jacob dug a well to provide water for his family and his livestock. This encounter with a Samaritan woman is extremely interesting because it was forbidden for a Jew to even talk to a Samaritan, and this is exactly why the Samaritan woman says to him in verse nine, "*How is it that you, a Jew, ask for a drink from me, a woman of Samaria?*"

It didn't take two very long before the Samaritan woman caught on to who Yeshua was and she ran into town so quickly that she left her water jar behind. I'd imagine that it probably didn't take very long for the news to spread that the Messiah had finally come.

What was the city of Shechem is now located in the West Bank of Israel and goes by the name of "Nablus" and what's more interesting is that the Palestinians claim... that they always owned that particular land.

At the end of chapter 33, we're told that Jacob erected an altar and called it "El-Elohe-Israel", which in Hebrew means "El, the God of Israel".

And with that knowledge under our belts, we can now move forward into Genesis chapter 34. And so, as we always do let's go ahead and read Genesis chapter 34 so that we can know exactly what it does, and what it does not say. Genesis chapter 34:

*Gen 34:1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land.*

*Gen 34:2 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.*

*Gen 34:3 And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her.*

*Gen 34:4 So Shechem spoke to his father Hamor, saying, "Get me this girl for my wife."*

*Gen 34:5 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.*

*Gen 34:6 And Hamor the father of Shechem went out to Jacob to speak with him.*

*Gen 34:7 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.*

*Gen 34:8 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.*

*Gen 34:9 Make marriages with us. Give your daughters to us, and take our daughters for yourselves.*

*Gen 34:10 You shall dwell with us, and the land shall be open to you. Dwell and trade in it, and get property in it."*

*Gen 34:11 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.*

*Gen 34:12 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."*

*Gen 34:13 The sons of Jacob answered Shechem and his father Hamor deceitfully, because he had defiled their sister Dinah.*

*Gen 34:14 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.*

*Gen 34:15 Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised.*

*Gen 34:16 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.*

*Gen 34:17 But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone."*

*Gen 34:18 Their words pleased Hamor and Hamor's son Shechem.*

*Gen 34:19 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.*

*Gen 34:20 So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying,*

*Gen 34:21 "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.*

*Gen 34:22 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.*

*Gen 34:23 Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us."*

*Gen 34:24 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.*

*Gen 34:25 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.*

*Gen 34:26 They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away.*

*Gen 34:27 The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister.*

*Gen 34:28 They took their flocks and their herds, their donkeys, and whatever was in the city and in the field.*

*Gen 34:29 All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.*

*Gen 34:30 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.”*

*Gen 34:31 But they said, “Should he treat our sister like a prostitute?”*

What’s important to understand here is that according to most biblical historians Dinah, Jacob’s daughter, would’ve been about 15 years old. Were told in verse one that Dinah went out to see the women of the land. Josephus, a Jewish historian tells us that she went to join in on one of the many pagan feasts that were celebrated by the Hivites.

Of course, while Dinah is at this festival, Shechem who was the son of the King, sees Dinah and likes what he sees. Shechem being the son of the king is used to getting whatever he wants whenever he wants it, and so Shechem simply takes Dinah and rapes her. This of course does not set well with Jacobs sons and so retribution is about to follow.

This young man Shechem who was the son of the King was in lust over Dinah, and we should be clear about that. Our Bibles tell us in verse three that Shechem loved Dinah but the Hebrew word for love there is “ahab-ahab” which basically means that he had an affection of a sexual nature. No man who truly loves a woman is going to force himself on her the way that Shechem forced himself on Dinah. What Shechem did to Dinah was an abomination and especially because Shechem was not circumcised.

The Canaanites wanted to absorb Israel into their kingdom and drag them in underneath the rule of the King, and this was a danger that Israel constantly faced from other people and nations. As we walk through our Torah and the writings of the prophets we’ll see examples of other kingdoms either wanting to absorb Israel into themselves and incorporate their riches peacefully or by hostility, both of which were perpetual threats to the people of the one true God of Abraham Isaac and Jacob.

Jacob, who is now Israel, and who’s to sons Simeon and Levi are part of the 12 tribes of Israel, are about to use a sacred ceremony for a sinful purpose. Nevertheless, it was the greed of the men of Shechem that led to their own destruction. Simeon and Levi would also experience their own descendents being scattered far and wide because of the men they slaughtered in Shechem, and we’ll see that when we get into the 49<sup>th</sup> chapter of the book of Genesis. And so, what happens here in the 34<sup>th</sup> chapter of the book of Genesis is truly not good for anyone.

As we see in the seventh verse, the rape of Jacob's daughter was something that should not have been done. For any man to do this in the Middle East at that time was against the law of the land. To try to find a husband for a girl who had lost her virginity back in those days was next to impossible, and as we've seen in the next few verses, the King offers a great deal more than the normal bride price for Dinah. The reason that he offers so much more is not out of a sense of responsibility, but because he was legally obligated to offer a higher price to make restitution for what his son had done to Jacob's daughter.

I think it's pretty obvious that what really angered Jacobs sons is the fact that the King didn't even make mention of the crime that his son had committed against Dinah. It was as though the King was making light of what his son had done.

It's also important to make note of the fact that Jacob never enters into this deal with the King and his son concerning circumcision. It's Jacobs sons... that enter into this proposition. At this point in time it could have been that Jacob didn't really understand what his sons were planning to do. It seemed as though his sons were trying to draft Shechem and his father the King and the Canaanites into the house of Israel by having them circumcised. But of course, this was not the plan that Simeon and Levi actually had in mind. Simeon and Levi were a chip off the old block, and the very deceitful nature of Jacob had been inbred into them as well.

Simeon and Levi knew that it would be painful for these men to go through the act of circumcision, and they knew that it would be difficult for them to stand and fight in a confrontation while trying to heal from being circumcised, and this was their plan all along.

But once again, if we read verse 23<sup>rd</sup> verse we can clearly see that the King of Shechem was clearly after the livestock and the property of Jacob. You see the King of Shechem not only wanted Dinah for his son... he wanted everything that belonged to Jacob and his clan as well. This was a great deal for the King of Shechem and his kingdom, and a great deal for the devil himself.

The King turns to his people and tells them that Jacobs clan is a friend of the kingdom and so to turn down Jacobs terms would be an affront. What the King doesn't know is that by convincing his people to be circumcised... he was actually participating in their demise.

Something else that's important to make note of is that they not only murdered the King and his sons, but they plundered the city and they took their flocks and their herds and their donkeys and their little ones and their wives and everything that was in their houses. They captured and they plundered it all including the people. And so, this was not a small feat by any stretch of the imagination.

By taking their children and their wives they were adding to their own tribe and this is how things were done back in the early days. When one kingdom or nation attacked another one, they would always take the women and the children with them and plunder the city for anything

that they could find of any value. This made the tribe not only richer, but larger and stronger in size.

Another thing that's important to understand is that when Jacob finds out what his sons had done, he was heartbroken and furious with them. Jacob tells them that he has become a stench to the Canaanites and to the Perizzites because of what they had done.

We need to remember here that the Hivites who were the ruling tribe of Shechem were one of many tribes that emanated from Canaan, the son of Ham, who was the grandson of Noah. So, you see the truth is that they were all interrelated. Jacob tells his sons that now that they've done this evil thing... many of these tribes are going to come against them, and these tribes outnumber Jacob and his sons so they've opened up a can of worms that's now out of Jacobs control, and yet the boys still answer back in defiance and asked their father if they should have allowed them to treat their sister like a prostitute.

Later on, we'll see Simeon and Levi publicly shamed for what they had done to the city of Shechem. Later in time when Jacob is on his deathbed and handing out blessings to each of his sons, this is what Simeon and Levi got to hear... Let's turn to Genesis chapter 49 verses five through seven:

*Gen 49:5 "Simeon and Levi are brothers; weapons of violence are their swords.*

*Gen 49:6 Let my soul come not into their council; O my glory, be not joined to their company. For in their anger they killed men, and in their willfulness they hamstrung oxen.*

*Gen 49:7 Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.*

It should be noted that the tribe of Levi became the temple priests. The two primary jobs the tribe of Levi would be butchers of sacrificial animals and armed guards of the temple, both of which are bloody and violent jobs. The Levites would also receive no land and no allotment of the territory in the promised land. Instead, they would be scattered about each one of the 12 tribal territories.

Simeon would be given a small piece of territory surrounded by Judah, and Simeon would be one of the first tribes to become absorbed by another Israelite tribe.... Which was Judah.

Now before we close out the 34<sup>th</sup> chapter of the book of Genesis, I want us to understand something else very important. Yahovah was not going to allow a marriage between Dinah and Shechem to happen. Yahovah was not going to allow the mixing of Hebrews and pagans to be joined together. If the house of Israel was allowed to be joined to the Hivites... then this would have reunited what God had already divided and separated. It would have united the blessed line of Shem which was Jacobs line, with the accursed line of Ham who was King Hamor's line. Satan himself would've been extremely happy with this kind of union, but the one true

God of Abraham Isaac and Jacob was certainly not going to allowed to happen one way or the other.

And so, with that knowledge under our belts, we are now ready to move into the 35<sup>th</sup> chapter of the book of Genesis next Monday evening at 7 PM Eastern standard time right here on Holy Impact Ministries Bible study night, and we once again invite you to gather together with us for that Bible study next week.

And as I always ask my friends please, please, take what you have heard here this evening to your prayer closet. Bow your head and bend your knee, and face the holy promised land of Jerusalem and ask in the name of Yeshua Hamashiach if what you've heard here this evening be true, or not. Ask, seek, and knock the door will be opened to you.