

GENESIS 34

Written and compiled by Gary Kukis

Genesis 34:1–31

The Rape of Dinah/The Slaughter of Shechem

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Genesis 34 is a chapter where the plan of God moves forward, despite the actions of the people in the chapter (we will see this same sort of thing in Genesis 36, 37 and 38). God's plan always moves forward, whether man is cooperative or not.

This chapter also foreshadows the future. The sons of Israel (Jacob) cannot remain in the land because (1) they will either be subsumed by another family or (2) they will be destroyed by the people around them. Or, another way to say this, they will become corrupted and then destroyed. At the end of this chapter, Jacob bemoans his situation: "Levi and Simeon, you have made me odious to the people of this land, and they will gather together and destroy us because we are few in number." And this is why God will have to remove them from the land.

This should be the most extensive examination of Genesis 34 available, where you will be able to examine in depth every word of the original text.

Quotations

Outline of Chapter 34:

Introduction

vv. 1–4	Shechem Rapes Dinah/Shechem Loves Dinah
vv. 5–12	Hamor and Shechem Meet with Jacob and Sons and Offer a Family Union
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Introduction	Changes—additions and subtractions (for Genesis 34)

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v.	2	Rape of Dinah by Alexandre Cabanel (a graphic)
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Addendum	Josephus' History of this Time Period
Addendum	A Complete Translation of Genesis 34
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Chapter Outline		Charts, Graphics, Short Doctrines
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Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
			Deuteronomy 22

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from
http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

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An Introduction to Genesis 34

Introduction: Chapter 34 begins to deal with Jacob's sons. Enough time has passed to where many of them are now adults making (bad) adult decisions. Because Jacob only has recently been moved toward things spiritual, he did not raise his sons as properly as he should have. Therefore, they do not behave as they should have.

Furthermore, even though the Jewish race will come from all 12 brothers, the line of promise will go through only one of the sons of Jacob. So, one of the important aspects to the narrative of Joseph's life is, through which brother will that line go.

In chapter 34, we also have the spoiled son of the prince who gets whatever he wants. He rapes the daughter of Jacob. After he rapes her, he decides that he wants her, so he gets his father to discuss marriage with Jacob. The brothers agree to this as long as the men of Shechem are circumcised. They agree to this. So, soon after the men are circumcised and in physical pain, two of Jacob's sons, Levi and Simeon, go into the city and kill all the recently-circumcised males. This is one of those chapters where no one, other than Jacob¹, does anything right, not unlike the book of Judges. Be prepared to see the early Jews at their very worst.

Genesis 34 is another unusual chapter—once which makes us naturally ask, *why did God the Holy Spirit include this chapter in the Word of God?* The sons of Jacob are living adjacent to a small group of Hivites and one of the more influential of them, Shechem, rapes Dinah, the daughter of Jacob and sister to his sons. Not only is this very disconcerting to them, but then, Shechem comes to them with his father and asks if he can marry Dinah. Just how do you deal with a rapist who then wants to marry the woman he has raped?

The brothers huddle over this (this occurs outside of the scope of the Word of God) and decide to demand that these Hivites all be circumcised, and then they will all live together and intermarry. After all of the men have been circumcised, then two sons of Jacob attack and kill the men of that small city. Then the rest of Jacob's sons plunder all the people and possessions of what remains.

Jacob realizes that they must flee as a family, because his sons have made them all a stench to the people of the land.

This is one of the more morally ambiguous chapters of Scripture. How should these men deal with the rape of their sister? Obviously, there must be a response to this lawless behavior; but their response—killing all of the men related to Shechem—is also clearly wrong. The Bible is quite interesting in its approach—it does not comment at the end, “What the sons of Jacob did was very wrong.” Nor does it say, “Here is what should have been done.” It simply records the incident, as it happened, and then let's us think about it.

Jacob and his family are living near the city of Shechem; and this incident takes place after Jacob's sons are young adults. There are many unusual narratives in the book of Genesis, but this is one of the most unusual. The unusual nature of this chapter may suggest that the reason that Jacob and company left Succoth was not for spiritually edifying reasons (that is, us knowing the reasons why they moved from Succoth to Shechem would not be important to us).

Leupold makes a reasonable guess as to the time frame: *If Joseph, according to Genesis 37:2, was seventeen years old at the time there described, which again was shortly after the events of chapter 34, and Joseph was only about six years old at the time of Jacob's arrival in Canaan, it would be safe to assume that the events of our chapter transpired about ten years after the return to Canaan. Dinah must have been at least fourteen years old; fifteen is not impossible.*² These are reasonable guesses, but, the events of this chapter point toward such an age as well.

One of the things which we see is the degeneracy of the population of Canaan slowly increasing. Remember back to Abraham interacting with the Philistines of Gerar; and then Isaac did the same in the next generation. There was a change in the attitude of the people from one generation to the next. Now we are with Jacob and his sons, the 3rd and 4th generations from Abraham; and it will become clear that the people of Canaan have fallen further into degeneration.

What about Sodom?, you may ask. *Weren't they a pretty degenerate crew?* And God clearly and unequivocally judged them and brought down hell fire upon them. So this judgement would be known to all the peoples of the land. However, as such judgements are separated from us, further and further in time, they become less relevant to us. A contemporary example would be the judgment of AIDS upon the homosexual community. If anything,

¹ That is quite a change, is it not?

² From <http://www.ccel.org/ccel/leupold/genesis.xxxv.html> accessed October 6, 2015.

the gay movement became much more aggressive after AIDS, which is one of the more horrible wasting diseases ever, and destroyed many of their numbers.

In this chapter, and in previous chapters, we have primarily observed the interactions of the patriarchs with Philistines and others located between the Great Sea and the Dead Sea.

Dean: *[Genesis 34] is the story of a sexual assault, vengeance and retribution.*

Robert Dean's Introductory Principles to Genesis 34

- 1) When you lie down with dogs you are going to get up with fleas. When you associate with certain kinds of people who always think the same way and have the same value system then you can't help but be influenced by that kind of peer pressure and assimilate to that culture around us. Every believer in every culture is constantly exposed to the input of the pagan culture around it. When you live and operate in a pagan culture without the protection of Bible doctrine functioning as a filter to keep the pagan viewpoints, ideas, and values out, then what will inevitably happen is that you will begin to live and think like the people in the culture around you.
- 2) In this chapter we see several characteristics that are typical of different types of paganism. First of all there is a lax attitude towards sex and sexual norms and standards which are designed by God to be restricted to marriage as a celebration between a man and a woman, which excludes polygamy and homosexuality. In paganism, sex is reduced to simple physical gratification, a physical need and nothing more. With that diminishing of the value of sex comes a diminishing of the value of men as men and women as women, as they are designed by the plan of God. The second characteristic which is typical of paganism is that the role of the sexes is perverted so that males as a class become tyrannical and oppressive toward women as a class. And women as a class seek to subvert the authority of the men.
- 3) Justice is perverted into vengeance. The issue is not vengeance but justice. Vengeance is very different from justice, it takes place when we no longer have an objective external standard and we are concerned about righting a personal wrong from our own personal vantage point.
- 4) We see here two different and wrong responses to evil and injustice. The first is passivity, and this is seen in Jacob when here his daughter gets raped by this man in Shechem and is more concerned about his social acceptance in the community, and the fact that people would accept them and they could live and operate in the community, than he is about the honor of his own daughter. He is conspicuously silent throughout the entire episode. After the brothers overreact at the end of the chapter he accuses them of overreacting and says he will have to move, the people wouldn't accept him and let him live here any more, and look what you have done to my reputation. So one side of it is this passivity toward evil: that somehow we are going to appease evil and compromise with evil, and everything will be okay, just don't rock the boat. Then we have the opposite, which is a harsh overreaction, demonstrated in the actions of the twelve sons of Jacob. An injustice, which is clearly an injustice and a crime, is used to justify an even greater injustice and crime, and it is committed almost in the name of religion. But in neither case is justice served or the victim honored. In both cases it is a self-centered, arrogant type of reaction to evil and injustice and there is little appeal for an external standard.
- 5) The end justifies the means. This rationale is typically operative in paganism because there is no external objective. So the sin nature always seeks to justify itself in terms of its own carnality.
- 6) This event in chapter thirty-four is part of a mosaic which gives us a picture of the spiritual and moral status of the twelve sons of Jacob. All of the sons of Jacob are morally and spiritually bankrupt, and yet God is still true to His promise that He is going to bless all the world through these individuals. The over-arching doctrine in this chapter is the importance of separation from the cosmic system. That is the real issue here. The reason God has to move the descendants of Jacob down to Egypt is because they are assimilating with paganism. The point of all these episodes is to show that as they have rejected doctrine they begin to act just like the pagans around them and if God doesn't do something they are going to assimilate within a couple of generations around them into the Canaanite culture and they won't be any different. They will be lost. So in order for God to achieve His purposes in history he is going to bring them through various means down to Egypt and isolate them so that they can grow to a substantive number and then go back to the land and defeat the Canaanites. This shouldn't be taken as a physical

Robert Dean's Introductory Principles to Genesis 34

separation per se. There are always legalists who come along and say we need to go off and live in a monastery, etc. Isolating from the world completely is not the right answer. There is a physical element of separation that will be necessary but it is first and foremost a mental separation based on the priority of Bible doctrine. We have to get our thinking aligned with the Word of God and then the consequence of that is that the more we think biblically the more we will be able to rightly discern where to bring about those other separations.

- 7) Another key doctrine in this chapter is the grace of God. It is God's grace that He brings about His plans and purposes, and they are not dependent on who we are and what we do. God's plan is always dependent on His character, not our character.
- 8) A negative theme which we see working itself out in the chapter is that of deception.

Dean: *[Much of] the book of Genesis is laying the foundation for why God has given this land to the descendants of Abraham, Isaac and Jacob, and all of the ways He has faithfully worked since the promise to give the land to Abraham in Genesis chapter twelve. It reveals to them why it was necessary to go down to Egypt and to become enslaved, and what God's purposes were. Furthermore, it is for them and for us a graphic portrayal of the characteristics of paganism and a warning to the people of that time not to assimilate to the thinking and culture of the Canaanites. For us by application it is a warning of what happens when believers in any age, any era, assimilate to the cultural thinking of their time, whatever it may be.*

From: <http://phrasearch.com/Trans/DBM/Genesis.html> (Lesson #136b).

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Introduction to Genesis 34 (from Dr. Peter Pett)

In order to put the following story in context it is necessary to appreciate the strong feelings aroused by the sexual misuse of a prominent member of a tribe. Such an act was looked on as a raping of the tribe itself. Probably the people of Shechem, more used to sexual misbehaviour (the Canaanite religion was sexually debased) and to the behaviour of petty princes, did not appreciate the intense feeling that Shechem's act would arouse in a family tribe such as Jacob's. But to Dinah's two blood brothers, Simeon and Levi, there could be only one reply, justice and vengeance. Blood was required. By his cavalier behaviour Shechem brought deep shame on them, indeed sacrilege had been committed, and only his death could wipe it out.

We have already seen how careful the patriarchs were in finding wives for their sons. We need not doubt that they were as careful about their daughters. Thus what happened to Dinah was a dreadful blow to the family. Had it been a member of the covenant community some lesser penalty might have been possible as long as she was not betrothed to another (Deut. 22:25–29). But they saw marriage to a Canaanite prince as out of the question. The only other possible penalty was death.

From the point of view of the story of the covenant, however, this was a moment of crisis. Absorption into the community at Shechem would have signalled the end of the covenant. The covenant people would have been absorbed into a community whose religious practises were debased. Thus the determination of the brothers to have justice done, and sacrilege dealt with, preserved the covenant community.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Genesis 33:18–20.

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God's name will not be found in this chapter.

It is important to understand what has gone before.

The Prequel of Genesis 34

Genesis 34 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Genesis 34

Characters

Commentary

Characters	Commentary

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We need to know where this chapter takes place.

The Places of Genesis 34

Place

Description

Place	Description

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The Patriarchal Timeline for Genesis 34

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
2234 B.C.		2097 B.C.	Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
		1978 B.C.	Genesis 11:25	Death of Nahor, Abram's uncle
		1969 B.C.	Genesis 9:28–29	Death of Noah
2164 B.C.	0	1967 B.C.	Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
		1961 B.C. 1963 B.C. (Klassen)	Genesis 11:28	Death of Haran, brother of Abram
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.				
		1957 B.C.		Birth of Sarai
		1927 B.C.	Genesis 11:29–30	Marriage of Abram to Sarai
		1907 B.C. 1927 B.C. (Klassen)	Genesis 11:28, 34	Abram's family travel from Ur to Haran , although their original intention had been to go to the land of Canaan . Gen 11:28, 34 Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime. Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans to go to the land of Canaan. But when they came to Haran, they settled there.
		1892 B.C.	Genesis 11:32	Death of Terah, Abram's father. Genesis 11:32 Terah lived 205 years and died in Haran.
2089 B.C.	75	1892 B.C.	Genesis 12:1–4	Abraham leaves for Promised Land from Haran , after being so instructed by God. Gen 12:4 So Abram went, as the LORD had told him, and Lot went with him. Abram was 75 years old when he left Haran.

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
Reese actually gives the date of Terah's death as April 1–4, 1892 B.C. and the date of Abram leaving Haran as April 5, 1892 B.C.				
		1891 B.C. 1892 B.C. (Klassen)	Genesis 12:10–20	Abraham & Sarah in Egypt (Goshen, Memphis), return to the Land of Promise (Genesis 12:10-34:1)
		1891 B.C.	Genesis 13:1–4	Abram returns to Bethel in the land of Canaan , returning as a very wealthy man.
		1891 B.C. 1889 B.C. (Klassen)	Genesis 13:5–13	Abram and Lot separate from one another.
			Genesis 13:14–17	God renews His covenant with Abram.
			Genesis 13:18	Abram moves to the plain of Mamre , which is in Hebron .
		1884 B.C. 1888 B.C. ³ (Klassen)	Genesis 14:5–13	Lot is taken captive.
			Genesis 14:14–16	Abram delivers Lot.
		1883 B.C.	Genesis 14:17, 21–24	Abram speaks with the King of Sodom after his victory.
			Genesis 14:18–20	Abram's meeting with Melchizedek, which would be in Salem (Jerusalem).
Reese suggests that this is Shem, a theory which several people have; which theory I reject.				
		1882 B.C.	Genesis 15:1–21	God's covenant with Abram is given in greater detail.
	85	1882 B.C. 1881 B.C. (Klassen)	Genesis 16:1–14	Sarah gives Hagar, her Egyptian slave girl, to Abram in order to sire a son. Gen 16:3 So Abram's wife Sarai took Hagar, her Egyptian slave, and gave her to her husband Abram as a wife for him. This happened after Abram had lived in the land of Canaan 10 years.
2078 B.C.	86	1881 B.C.	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.

³ I had 1868 B.C.; I do not know if that is a typo on my part or if Klassen had a different order of events.

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
(2065 B.C.)	99	1868 B.C.	Genesis 17:1–8	God renews His covenant with Abram and renames him Abraham. Gen 17:1 <i>When Abram was 99 years old, the LORD appeared to him, saying, "I am God Almighty. Live in My presence and be devout.</i>
(2065 B.C.)	99	(1868 B.C.)	Genesis 17:9–14	Circumcision is given as a sign of the covenant and of Abraham's faith in his covenant with God. Circumcision represents regeneration (the new birth).
(2065 B.C.)	99	(1868 B.C.)	Genesis 17:15–19	Sarai's name is changed to Sarah and Isaac, a future son, is promised the Abraham and Sarah. Gen 17:17 <i>Abraham fell to the ground, laughed, and thought in his heart, "Can a child be born to a hundred-year-old man? Can Sarah, a ninety-year-old woman, give birth?"</i>
(2065 B.C.)	99	(1868 B.C.)	Genesis 17:20	Ishmael's destiny is foretold.
(2065 B.C.)	99	(1868 B.C.)	Genesis 17:21–22	The time that Sarah would give birth is revealed; at a set time in the next year. Gen 17:21 <i>But I will confirm My covenant with Isaac, whom Sarah will bear to you at a set time next year.</i>
(2065 B.C.)	99	(1868 B.C.)	Genesis 17:23–27	Abraham obeys God and circumcises himself and the men with him, responding in faith to God's mandate. Gen 17:24 <i>Abraham was 99 years old when the flesh of his foreskin was circumcised, and his son Ishmael was 13 years old when the flesh of his foreskin was circumcised.</i>
(2065 B.C.)		(1867 B.C.)	Genesis 18:1–15	Jehovah and two angels come to Abraham and promise that Sarah would have a child in a year's time. Gen 18:10, 14 <i>The LORD said, "I will certainly come back to you in about a year's time, and your wife Sarah will have a son!"</i> Now Sarah was listening at the entrance of the tent behind him. <i>Is anything impossible for the LORD? At the appointed time I will come back to you, and in about a year she will have a son.</i>
(2065 B.C.)		(1867 B.C.)	Genesis 18:16–21	The destruction of Sodom and Gomorrah is promised.
(2065 B.C.)		(1867 B.C.)	Genesis 18:22–33	Abraham intercedes on behalf of Sodom.

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
(2065 B.C.)		(1867 B.C.)	Genesis 19:1–23	The angels visit Lot and warn him of the coming destruction of Sodom and Gomorrah.
2065 B.C.		(1867 B.C.)	Genesis 19:24–29	Sodom, Gomorrah, Admah, Zeboiim, and Bela are destroyed by fire and sulfur and possibly by volcanic eruptions. Reese suggests that this is when the Dead Sea is formed.
			Genesis 20:1–18	Abraham lies again about his wife to King Abimelech in Gerar , in southern Judah. Although some believe that this chapter is placed here in Genesis due to thematic elements rather than because it belongs here chronologically, we find Abraham in Gerar in the next chapter, which suggests that this chapter is correctly placed.
2064 B.C.	100		Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
		1867 B.C.	Genesis 19:30–38	Lot's daughters bear sons to their father Lot.
		1864 B.C.	Genesis 21:8–13	Conflicts arise between Isaac and Ishmael, Abram's two sons.
			Genesis 21:14–21	Hagar and Ishmael are both cast out, and they wander the desert of Beer-sheba (which is at the edge of southern Judah). Later, they move to the desert of Paran .
		1864–1834 B.C.	Genesis 21:22–34	Abraham makes a covenant with Abimelech, which suggests that Abraham is still in or near Gerar . They will make a covenant in Beer-sheba . We are told that Abraham remains in the land of the Philistines for many days.
		1841–1816 B.C.	Genesis 25:12–16 1Chronicles 1:29–34	Ishmael's children.
		1834 B.C. 1829 B.C. (Klassen)	Genesis 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
			Genesis 22:20–24	Abraham learns of his brother Nahor's family.
	137	1830 B.C.	Genesis 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.
			Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan. At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.
		1826 B.C.	Genesis 25:1–4 1Chronicles 1:32–33	Abraham marries Keturah and they have a family.
2004 B.C.	160	1807 B.C.	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born. Therefore, Abraham would be 160 years old.
			Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	175	1792 B.C.	Genesis 25:7–10	Abraham dies. Gen 25:7 This is the length of Abraham's life: 175 years. He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
		1788 B.C.	Genesis 25:17	The death of Ishmael. Gen 25:17 This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd)

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 34:

A Synopsis of Genesis 34

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

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The New American Bible: The story of the rape of Dinah and the revenge of Jacob's sons on the men of the city of Shechem may reflect the relations of the tribes of Simeon and Levi to their Canaanite neighbors around Shechem; the tribes are represented by their eponymous ancestors. Jacob's farewell testament (49:5–7) cites this incident as the reason for the decline of the tribes of Simeon and Levi. Ominously, vv. 30–31 leave the situation unresolved, with Jacob concerned about the welfare of the whole family, and Simeon and Levi concerned only about the honor of their full sister. The danger to the family from narrow self-interest will continue in the Joseph story.⁴

The first title is often applicable to the entire chapter (although it may pertain just to the verses which follow it to the next section heading).

Paragraph Divisions of Modern Translations for Genesis 34 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
The Treachery of Jacob's Sons Gen. 34:1-7	The Dinah Incident Gen. 34:1-7	Shechem's Violation of Dinah Gen. 34:1-4	The Rape of Dinah Gen. 34:1-4	The Rape of Dinah Gen. 34:1-5
				A Matrimonial Alliance with the Shechemites Gen. 34:6-12
Gen. 34:8-12	Gen. 34:8-12	Gen. 34:5-7 Gen. 34:8-12	Gen. 34:5-10 Gen. 34:11-12	Gen. 34:13-19
Gen. 34:13-17	Gen. 34:13-17	Gen. 34:13-17	Gen. 34:13-17	Gen. 34:20-24
Gen. 34:18-24	Gen. 34:18-24	Gen. 34:18-24	Gen. 34:18-24	The Treacherous Revenge of Simeon and Levi
			Gen. 34:25-29	Gen. 34:25-29
Gen. 34:25-31	Gen. 34:25-31	Gen. 34:25-31	Gen. 34:30 Gen. 34:31	Gen. 34:30-31

⁴ From <http://www.usccb.org/bible/genesis/34#01034001-1> accessed October 28, 2016.

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 34 chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Genesis 34):

I began to incorporate the [Casual English Bible](#) into the translations.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

In exegeting this passage, there are two things which stand out: the vocabulary is quite different from previous chapters—there are many words found here for the first time. Now, most of the time, that can simply suggest different subject matter. However, there is also a very different style of narrative here, where not every phrase begins as a *wâw* consecutive followed by an imperfect verb (the most common way of presented an historical narrative). Therefore, let me suggest to you that this is a different style of writing.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shechem Rapes Dinah/Shechem Loves Dinah

Kukis slavishly literal:

And so goes out Dinah, daughter of Leah whom she bore to Jacob, to see daughters of the land.

Genesis
34:1

Kukis moderately literal:

Dinah, the daughter of Leah (whom she bore to Jacob), went out to see the daughters of the land.

Kukis not-so-literal paraphrase:

Dinah, the daughter of Leah (she bore Dinah to Jacob) went out to see the daughters of the land.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁵; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And so goes out Dinah, daughter of Leah whom she bore to Jacob, to see daughters of the land.

Dead Sea Scrolls

.

Targum (trans. By Cook)	.
Jerusalem targum	.
Targum (Onkelos)	And Dinah, the daughter of Leah, whom she bare to Jakob, went forth to see the daughters of the land. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And Dinah the daughter of Leah whom she bare to Jakob, went forth to see the manners of the daughters of the people of the land.
Jerusalem targum	.
Revised Douay-Rheims	And Dina the daughter of Lia went out to see the women of that country.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Dinah, the daughter of Leah, whom she bore to Ya'aqub, went out to see the daughters of the land.
Peshitta (Syriac)	AND Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the native girls.
Septuagint (Greek)	The rape of Dinah. Gn.34.1-31 And Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now Dinah, the daughter whom Leah had by Jacob, went out to see the women of that country.
Easy English	Dinah was the daughter of Leah and Jacob. One day she went out to visit the women who lived in the land.
Easy-to-Read Version	.
<i>God's Word</i> TM	Dinah Is Raped Dinah, daughter of Leah and Jacob, went out to visit some of the Canaanite women.
Good News Bible (TEV)	The Rape of Dinah One day Dinah, the daughter of Jacob and Leah, went to visit some of the Canaanite women.
International Children's B.	Dinah Is Attacked 1Dinah was the daughter of Leah and Jacob. At this time Dinah went out to visit the women of that land.
<i>The Message</i>	.
Names of God Bible	.
NIRV	Simeon and Levi Kill the Men of Shechem Dinah was the daughter Leah had by Jacob. Dinah went out to visit the women of the land.
New Simplified Bible	One day Dinah, the daughter of Jacob and Leah, went to visit some of the Canaanite women.

Thought-for-thought translations; paraphrases:

Common English Bible	Dinah, the daughter whom Leah had borne to Jacob, went out to meet the women of that country.
Contemporary English V.	Dinah, the daughter of Jacob and Leah, went to visit some of the women who lived there.
The Living Bible	.
New Berkeley Version	.

New Century Version	Dinah Is Attacked At this time Dinah, the daughter of Leah and Jacob, went out to visit the women of the land.
New Life Version	.
New Living Translation	Revenge against Shechem One day Dinah, the daughter of Jacob and Leah, went to visit some of the young women who lived in the area.

Partially literal and partially paraphrased translations:

American English Bible	Well, DinAh, the daughter that LeAh bore to Jacob, went to see the daughters of the local people.
Beck's American Translation	.
International Standard V	<i>Jacob's Daughter Dinah is Raped</i> Some time later, Dinah, Leah's daughter whom she had borne to Jacob, went out to visit the women of the land.
New Advent (Knox)Bible	A time came when Dina, Lia's daughter, went out to visit some of the women who dwelt in that country.
Translation for Translators	Hamor's son Shechem raped Jacob's daughter Dinah One day Dinah, the daughter of Jacob and Leah, went to visit some of the women in that area.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Dinah, his daughter, that Leah is to have bore forth to Jacob, was to go out to see the daughters of those solid grounds.
Conservapedia	Dinah, daughter of Leah, to whom Leah had given birth for Jacob, went out to see some of the young women in the land. Literally, "daughters of the land."
Ferar-Fenton Bible	Shekhem's Outrage on Dinah But it happened that Dinah the daughter of Leah, whom she bore to Jacob, went out to visit the women of the country, and Shekhem, the son of Hamor, the Chief of the country, saw, and seized her and violated her, and disgraced her. But his soul was attached to Dinah the daughter of Jacob, and he loved the girl, and spoke to the girl's heart. Vv. 2–3 are included for context.
God's Truth (Tyndale)	Dina the daughter of Lea which she bare unto Jacob, went out to see the daughters of the land.
HCSB	Dinah Defiled Dinah, Leah's daughter whom she bore to Jacob, went out to see some of the young women of the area.
Jubilee Bible 2000	And Dinah, the daughter of Leah, which she gave birth unto Jacob, went out to see the daughters of the land.
Lexham English Bible	The Rape of Dinah and the Massacre at Shechem Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.
NIV, ©2011	Dinah and the Shechemites Now Dinah, the daughter Leah had borne to Jacob, went out to visit the women of the land.
NIV – UK	.
Tree of Life Version	Dinah Defiled by Shechem Now Dinah, Leah's daughter whom she bore for Jacob, went out to look at the daughters of the land.

Catholic Bibles:

Christian Community (1988)	The rape of Dinah, daughter of Jacob Now Dinah, Jacob's daughter by Leah, went out to visit the women of that place.
The Heritage Bible	.
New American Bible (2002)	Dinah, the daughter whom Leah had borne to Jacob, went out to visit some of the women of the land. Behind the story of the rape of Dinah and the revenge of Jacob's sons on the men of the city of Shechem there probably lies a dimly recollected historical event connected with an armed conflict between the earliest Israelite tribes invading central Canaan and the Hurrian inhabitants of the Shechem region
New American Bible (2011) ⁶	<i>The Rape of Dinah.</i> Dinah, the daughter whom Leah had borne to Jacob, went out to visit some of the women of the land.
New Jerusalem Bible	Dinah, who was Jacob's daughter by Leah, went out to visit some of the women of that region.
New RSV	.
Revised English Bible	Dinah, the daughter whom Leah had borne to Jacob, went out to visit women of the district, and Shechem, son of Hamor the Hivite, the local prince, saw her. He took her, lay with her, and violated her. But Shechem was deeply attached to Jacob's daughter Dinah; he loved the girl and sought to win her affection. Vv. 2–3 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	<u>DINAH FOULED</u> And Dinah, the daughter Leah birthed to Yaaqov, goes out to see the daughters of the land:...
Hebraic Transliteration	.
Hebrew Names Version	.
JPS (Tanakh—1985)	.
Judaica Press Complete T. Kaplan Translation	<i>The Affair of Dinah</i> Leah's daughter Dinah [Some say she was 12 years old (Yov'Ioth 30:3).], whom she had borne to Jacob, went out to visit some of the local girls. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Natural Israelite Bible	.
Orthodox Jewish Bible	And Dinah Bat Leah, which she bore unto Ya'akov, went out to see the Banot HaAretz.
Restored Names Version	.
<i>The Scriptures</i> 1998	And Dinah, the daughter of Lě'ah, whom she had borne to Ya'aqob, went out to see the daughters of the land.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Treachery of Jacob's Sons Now Dinah the daughter of Leah, whom she had borne to Jacob, went out [unescorted] to visit the girls of the land.
The Expanded Bible	Dinah Is Attacked At this time Dinah, the daughter of Leah and [whom she bore to] Jacob [30:21], went out to visit [see; or be seen with] the women [daughters] of the land.

⁶ Also called the revised edition.

The Geneva Bible
Kretzmann's Commentary

Verses 1-5

Dinah Defiled

And Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. Dinah had probably been born in the fourteenth year of Jacob's service in Mesopotamia. She was, like Simeon and Levi, who are so prominent in this story, a child of Jacob and Leah. About ten years had now elapsed since the family had come, first to Succoth and then to Shechem, and Dinah was a young woman, the girls in the Orient reaching maturity at an early age. Dissatisfied, perhaps, with the supposed curbing of her personal liberty in her father's house, Dinah went out to make the acquaintance of the Canaanitish girls and to visit with them.

NET Bible®

Dinah and the Shechemites

Now Dinah, Leah's daughter whom she bore to Jacob, went to meet [*Heb* "went out to see." The verb "to see," followed by the preposition בַּ (bÿ), here has the idea of "look over." The young girl wanted to meet these women and see what they were like.] the young women [*Heb* "daughters."] of the land. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Some of their notes will be reproduced in the exegesis of the chapter.

Syndein/Thieme
The Voice

One day Dinah, Leah and Jacob's daughter, went out to visit some of the women who lived in the land.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Dinah ^[Judgement], the daughter of Le'ah ^[Weary] which she brought forth to Ya'aqov ^[He restrains], went out to see in the daughters of the land,...

Concordant Literal Version

A Conservative Version

Context Group Version

Darby Translation

Emphasized Bible

English Standard Version

The Defiling of Dinah

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land.

English Standard V. – UK

Evidence Bible

Green's Literal Translation

God's Truth (Tyndale)

King James 2000 Version

21st Century KJV

Modern English Version

Dinah Is Defiled

Now Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land.

NASB

The Treachery of Jacob's Sons

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land.

New European Version

Shechem Sleeps with Dinah

Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land.

New King James Version

The Dinah Incident

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.

Orthodox England .

Owen's Translation .

Restored Holy Bible .

Third Millennium Bible .

William Tyndale .

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

And Dinah, daughter of Leah, whom she has borne to Jacob, goes out to look on the daughters of the land.

The gist of this verse:

Dinah, a daughter of Jacob and Leah, decided to go out and see the daughters of the land.

Genesis 34:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3318 BDB #422
Dîynâh (דִּינָה) [pronounced <i>dee-NAW</i>]	<i>judgment; and is transliterated Dinah</i>	feminine singular proper noun	Strong's #1783 BDB #192
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Lê'âh (לֵאָה) [pronounced <i>lay-AW</i>]	<i>weary; transliterated Leah</i>	feminine singular proper noun	Strong's #3812 BDB #521
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya'âqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: Dinah, the daughter of Leah (whom she bore to Jacob), went out...

So far, Jacob has fathered 11 sons and this daughter Dinah. It is unclear if he fathered any other daughters—but it does not appear that he did.

Dinah is one of Jacob's daughters, and the only one of them who is named. Dinah decides that she is going to visit some of the gals in Shechem, where Jacob and company are now all living.

Genesis 34:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bath (בת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural construct	Strong's #1323 BDB #123
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...to see the daughters of the land.

She goes out one day to go visited with women of that area.

What appears to be the case in the ancient world is, most young women were carefully guarded and protected by their families. Although it was a custom for women to be taken into the families that they married into, the father often received a sizeable dowry for marrying off his daughter (Laban got 7 years of work per daughter from Jacob). If a young woman has been defiled in any way, then the parents will end up supporting that daughter for the rest of their lives. Therefore, it would be normal for parents to protect their daughters from men until they are married.⁷ Because of the clear understanding of marriage and fidelity in this era, men would expect to marry a virgin (and vice versa). In our society, that probably seems rather quaint, but it is not quaint—it is God's perfect plan.

This incident does not mean that Jacob's family was remiss here; it simply suggests that they felt relatively safe.

There are discussions on whether or not Dinah is violating her parents' rules—but that is quite irrelevant.

Genesis 34:1 [Dinah, the daughter of Leah \(whom she bore to Jacob\), went out to see the daughters of the land.](#) (Kukis mostly literal translation)

Genesis 34:1 [Dinah, the daughter of Leah \(she bore Dinah to Jacob\) went out to see the daughters of the land.](#) (Kukis paraphrase)

⁷ As has been discussed previously, the stained bed sheets of the marriage-bed were gathered and kept by the woman's father.

And so sees her Shechem ben Hamor the Hivite, a prince of the land; and so he seizes her and so he lays [with] her and so he humbles her. And so clings his soul to Dinah daughter of Jacob and so he loves the maiden. And so he speaks upon a heart of the maiden.

Genesis
34:2–3

Shechem ben Hamor, the Hivite, a prince of the land, saw her and he took her and laid [with] her and humbled her. His soul clung to Dinah, the daughter of Jacob and he loved [this] maiden. Therefore, he spoken tenderly to her [lit., *spoke to the heart of the maiden*].

Shechem, the son of Hamor, the Hivite, was a prince of the land. He saw Dinah and took her and laid with her, humbling her. Shechem found that he continually thought about Dinah and that he loved her. Therefore, he spoke to her with great tenderness.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees her Shechem ben Hamor the Hivite, a prince of the land; and so he seizes her and so he lays [with] her and so he humbles her. And so clings his soul to Dinah daughter of Jacob and so he loves the maiden. And so he speaks upon a heart of the maiden.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Shekem bar Hamor the Hivite, the prince of the land, saw her, and took her, and lay with her, and humbled her. And his soul took pleasure in Dinah the daughter of Jakob, and he loved the damsel, and spake to the heart of the damsel.
Targum (Pseudo-Jonathan)	And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and lay with her and afflicted her. And his soul delighted in Dinah the daughter of Jakob; and he loved the girl, and spake kindly to the heart of the girl.
Jerusalem targum	.
Revised Douay-Rheims	And when Sicheem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her: and took her away, and lay with her, ravishing the virgin. And his soul was fast knit unto her, and whereas she was sad, he comforted her with sweet words.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Shechem the son of Hamor the Hivite, the prince of the land, saw her. He took her, lay with her, and humbled her. His soul joined to Dinah, the daughter of Ya'aqub, and he loved the young lady, and spoke kindly to the young lady.
Peshitta (Syriac)	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. And his soul longed for Dinah the daughter of Jacob, and he loved the girl, and spoke kindly to the girl, and won her heart.
Septuagint (Greek)	And Sychem the son of Emmor the Evite, the ruler of the land, saw her, and took her and lay with her, and humbled her. And he was attached to the soul of Dina the daughter of Jacob, and he loved the maiden, and he spoke kindly to the maiden.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Shechem, the son of Hamor the Hivite who was the chief of that land, saw her, he took her by force and had connection with her. Then his heart went out in love to Dinah, the daughter of Jacob, and he said comforting words to her.
Easy English	Shechem was the son of Hamor the Hivite. Hamor was the ruler of the land. When Shechem saw Dinah, he took her. And he had sex with her. Dinah did not want this to happen. He liked Dinah, Jacob's daughter, very much. And he loved her. He spoke kind words to her.
Easy-to-Read Version	She was seen by Shechem, the son of Hamor the Hivite, who ruled that area. Shechem took Dinah and raped her. But he was so attracted to her that he fell in love and began expressing his feelings to her.
God's Word™	When Shechem, son of the local ruler Hamor the Hivite, saw her, he took her and raped her. He became very fond of Jacob's daughter Dinah. He loved the girl and spoke tenderly to her.
Good News Bible (TEV) International Children's B. <i>The Message</i>	. . Shechem, the son of Hamor the Hivite who was chieftain there, saw her and raped her. Then he felt a strong attraction to Dinah, Jacob's daughter, fell in love with her, and wooed her.
Names of God Bible NIRV	. .
New Simplified Bible	Shechem, son of Hamor the Hivite, who was chief of that region, saw her. He grabbed her and raped (sexually defiled) her. He found the young woman so attractive that he fell in love with her. So he tried to win her affection.

Thought-for-thought translations; paraphrases:

Common English Bible	When Shechem the son of the Hivite Hamor and the country's prince saw her, he took her, slept with her, and humiliated her. He was drawn to Dinah, Jacob's daughter. He loved the young woman and tried to win her heart.
Contemporary English V.	She was seen by Hamor's son Shechem, the leader of the Hivites, and he grabbed her and raped her. But Shechem was attracted to Dinah, so he told her how much he loved her.
The Living Bible	One day Dinah, Leah's daughter, went out to visit some of the neighborhood girls, but when Shechem, son of King Hamor the Hivite, saw her, he took her and raped her. He fell deeply in love with her, and tried to win her affection. V. 1 is included for context.
New Berkeley Version New Century Version	. When Shechem son of Hamor the Hivite, the ruler of the land, saw her, he took her and forced her to have sexual relations with him. Shechem fell in love with Dinah, and he spoke kindly to her.
New Life Version	And she was seen by Shechem the son of Hamor the Hivite, the ruler of the land. He took her and made her lay with him, and she was put to shame. He had much desire for Dinah the daughter of Jacob. He loved the girl and spoke kind words to her.
New Living Translation	But when the local prince, Shechem son of Hamor the Hivite, saw Dinah, he seized her and raped her. But then he fell in love with her, and he tried to win her affection with tender words.

Partially literal and partially paraphrased translations:

American English Bible	And Shechem, the son of Hamor the Tent Dweller (and the ruler of the land), noticed her. Then he humiliated her by taking her and [having sex] with her. Yet, he was deeply drawn to the person of Dinah, Jacob's daughter... he loved the girl and spoke kindly to her.
------------------------	--

Beck's American Translation International Standard V	. When Hamor the Hivite's son Shechem, the regional leader, saw her, he grabbed her and raped her, humiliating her. He was attached to [Lit. <i>His soul clung</i>] Dinah, Jacob's daughter, since he loved the young woman and spoke tenderly to her [Lit. <i>to the heart of the young lady</i>].
New Advent (Knox)Bible Translation for Translators	. Shechem, one of the sons of Hamor, who was descended from the Hiv people-group, saw her. He wanted her. So he grabbed her and forced her to have sex [EUP] with him. 3 He [SYN] was very much attracted to her, and fell in love with her, and he tried to get her to love him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Shechem, the son of Hamor, the Hivite, a lifted up one of those solid grounds, was to perceive her and take her, even was he to lay down with her, and was to put her down. His breath was to cling to Dinah, the daughter of Jacob. He was to love the girl, and was to speak to the sensibility of the heart of the girl..
Conservapedia	Shechem son of Hamor the Hivite, the prince of the land, saw her. He then took her, was intimate with her, and humiliated her. His soul clung to Dinah daughter of Jacob, and he loved the young woman, and spoke to her heart.
God's Truth (Tyndale)	And Sichem the son of Hemor the Hevite lord of the country, saw her and took her, and lay with her, and forced her: and his heart lay unto Dina the daughter of Jacob. And he loved the damsel and spoke kindly unto her, and spoke unto his father Hemor saying, get me this maiden unto my wife. V. 4 is included for context.
Ferar-Fenton Bible HCSB Jubilee Bible 2000 Lexham English Bible H. C. Leupold 10. The Outrage on Dinah Avenged by her Brothers (chapter 34) And Dinah, the daughter that Leah had borne to Jacob, went out to see the women of the country; and Shechem, the son of Hamor, the Hivite, a prince of the country, saw her, and took her, and lay with her and ravished her. And he was much attached to Dinah, the daughter of Jacob, and he loved the girl, and comforted the girl's heart. V. 1 is included for context.
NIV, ©2011 NIV – UK Tree of Life Version	. . . When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her and raped her. But his soul clung to Dinah, Jacob's daughter, and he loved the young woman and spoke reassuringly to the young woman.

Catholic Bibles:

Christian Community (1988)	When Shechem, son of Hamor the Hivite, the prince of that country, saw her, he seized her, raped her and dishonored her. He was attracted to Jacob's daughter Dinah and loved the girl and spoke to her affectionately.
The Heritage Bible	And Shechem, the son of Hamor, the Hivite, prince of the land, saw her, and he took her, and lay down with her, and looked down on her with harshness. And his soul clung to Dinah, the daughter of Jacob, and he loved the young woman, and spoke to the heart of the young woman.
New American Bible (2002)	When Shechem, son of Hamor the Hivite [Hivite: The Greek text has "Horite"; the terms were apparently used indiscriminately to designate the Hurrian or other non-Semitic elements in Palestine.], who was chief of the region, saw her, he seized

New American Bible (2011)	her and lay with her by force. Since he was strongly attracted to Dinah, daughter of Jacob, indeed was really in love with the girl, he endeavored to win her affection. When Shechem, son of Hamor the Hivite [the Greek text has “Horite”; the terms were apparently used indiscriminately to designate the Hurrian or other non-Semitic elements in Palestine.], the leader of the region, saw her, he seized her and lay with her by force. He was strongly attracted to Dinah, daughter of Jacob, and was in love with the young woman. So he spoke affectionately to her.
New Jerusalem Bible	Shechem son of Hamor the Hivite, headman of the region, saw her, seized her and forced her to sleep with him. He was captivated by Dinah daughter of Jacob; he fell in love with the girl and tried to win her heart.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	One time Dinah the daughter of Le’ah, whom she had borne to Ya’akov, went out to visit the local girls; and Sh’khem the son of Hamor the Hivi, the local ruler, saw her, grabbed her, raped her and humiliated her. But actually he was strongly attracted to Dinah the daughter of Ya’akov; he fell in love with the girl and tried to win her affection. V. 1 is included for context.
exeGesés companion Bible	...and when Shechem the son of Hamor the Hiviyi, hierarch of the land, sees her, he takes her and lies down with her and humbles her: and his soul adheres to Dinah the daughter of Yaaqov; and he loves the lass and words to the heart of the lass.
Hebraic Transliteration	.
Hebrew Names Version	.
JPS (Tanakh—1985)	Shechem son of Hamor the Hivite, chief of the country, saw her, and took her and lay with her by force. Being strongly drawn to Dinah daughter of Jacob, and in love with the maiden, he spoke to the maiden tenderly.
Judaica Press Complete T. Kaplan Translation	. She was seen by Shechem, son of the chief of the region, Chamor the Hivite [See Genesis 10:17, 36:3]. He seduced her, slept with her, and [then] raped her [See Ramban; Ralbag.]. Becoming deeply attached to Jacob's daughter Dinah, he fell in love with the girl, and tried to make up with her.
Natural Israelite Bible	.
Orthodox Jewish Bible	And when Shechem Ben Chamor the Chivvi (Hivite), Nasi HaAretz, saw her, he took her, and lay with her, and violated her. And his nefesh had deveykus unto Dinah Bat Ya’akov, and he loved the na’arah, and spoke to the lev hanaarah.
Restored Names Version	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When Shechem the son of Hamor the Hivite, prince (sheik) of the land, saw her, he kidnapped her and lay [intimately] with her by force [humbling and offending her]. But his soul longed for and clung to Dinah daughter of Jacob, and he loved the girl and spoke comfortingly to her young heart’s wishes.
The Expanded Bible	When Shechem son of Hamor the Hivite [^C one of the tribes that inhabited Canaan], the ruler [prince] of the land, saw her, he took her and forced her to have sexual relations with him [lay with her and humiliated/violated her]. Shechem fell in love

with Dinah [^LHis soul was bound to Dinah daughter of Jacob and he loved her], and he spoke kindly to her.

The Geneva Bible
Kretzmann's Commentary

.
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, humbled her by robbing her of her virginity. And his soul clave unto Dinah, the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. The fact that Shechem really loved Dinah and did not reject her after his sinful act places him in a somewhat better light, but it does not excuse him. To seek her love after deflowering her was not honorable.

NET Bible®

When Shechem son of Hamor the Hivite, who ruled that area, saw her, he grabbed her, forced himself on her [*Heb* “and he took her and lay with her.” The suffixed form following the verb appears to be the sign of the accusative instead of the preposition, but see BDB 1012 s.v. שָׁבַב.], and sexually assaulted her. Then he became very attached [*Heb* “his soul stuck to [or “joined with”],” meaning Shechem became very attached to Dinah emotionally.] to Dinah, Jacob's daughter. He fell in love with the young woman and spoke romantically to her [*Heb* “and he spoke to the heart of the young woman,” which apparently refers in this context to tender, romantic speech (Hos 2:14). Another option is to translate the expression “he reassured the young woman” (see Judg 19:3, 2 Sam 19:7; cf. NEB “comforted her”).].

Syndein/Thieme

And when Shechem, the son of Hamor (the Hivite), prince of the country, saw her, he took her, and raped her' {shakab `anah Literally : had sexual relations with her, and 'defiled her'/'humiliated her' (indicating this was against her will and was rape)}. And his {Shechem's} soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke kindly unto the damsel.

The Voice

But when Shechem (son of Hamor the Hivite, prince of the region) saw Dinah, he grabbed her and raped her. His soul was drawn to Dinah, Jacob's daughter. He fell in love with her and spoke tenderly to her.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Shekhem ^[Shoulder], the son of Hhamor [Donkey] the one of Hhiw ^[Village], the captain of the land, saw her and he took her and he laid her down and he afflicted her, and his being adhered with Dinah ^[Judgement], the daughter of Ya'aqov ^[He restrains], and he loved the young woman and spoke upon the heart of the young woman,...

Concordant Literal Version

A Conservative Version

Context Group Version

.
. And Shechem the son of Hamor the Hivite, the prince of the land, saw her; And he took her, and lay with her, and humbled her. And his life clung to Dinah the daughter of Jacob, and he gave allegiance to the damsel, and spoke kindly to the damsel.

Darby Translation

And when Shechem, the son of Hamor the Hivite, the prince of the country, saw her, he took her, and lay with her, and humbled her. And his soul fastened on Dinah the daughter of Jacob, and he loved the maiden, and spoke consolingly to the maiden.

Emphasized Bible

English Standard Version

English Standard V. – UK

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

Evidence Bible

Green's Literal Translation

God's Truth (Tyndale)

.

King James 2000 Version	.
21 st Century KJV	.
Modern English Version	When Shechem, the son of Hamor the Hivite, prince of the land, saw her, he took her and lay with her and defiled her. He was very smitten by Dinah the daughter of Jacob, and he loved the girl and spoke kindly to her.
NASB	When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force. He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her.
New European Version	Shechem the son of Hamor the Hivite, the prince of the land, saw her. He took her, lay with her, and humbled her. His soul joined to Dinah, the daughter of Jacob, and he loved the young lady, and spoke kindly to the young lady. 4Shechem spoke to his father, Hamor, saying, Get me this young lady as a wife..
New King James Version	And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.
Orthodox England	.
Owen's Translation	.
Restored Holy Bible	.
William Tyndale	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Shechem, son of Hamor the Hivite, a prince of the land, sees her, and takes her, and lies with her, and humbles her. And his soul cleaves to Dinah, daughter of Jacob, and he loves the young person, and speaks unto the heart of the young person.

The gist of this verse: Shechem, the son of Hamor, a prince in the land, saw Dinah and accosted her, raping her. Afterwards, he realized that he was very attracted to her and he tried speaking tenderly to her.

2-3

Genesis 34:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced ayth]	her, it; untranslated generally; occasionally to her, toward her	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
Shekem (שֶׁכֶם) [pronounced SHEH-kehm]	back, shoulder; transliterated Shechem	masculine singular proper noun	Strong's #7928 BDB #1014

Genesis 34:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chămôwr (חמור) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331
Chivvîy (חִוִּי) [pronounced <i>khivv-VEE</i>]	<i>villagers, transliterated Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295
nâsîy' (נָשִׂיא) [pronounced <i>naw-SEE</i>]	<i>one lifted up, leader, chief, prince</i>	masculine singular construct	Strong's #5387 BDB #672
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Shechem ben Hamor, the Hivite, a prince of the land, saw her...

Men, of that era, typically lived to 150 years old. They might have several wives and they might have a dozen or more children. Hamor first moved and made claims upon this land, and Shechem is his son (or descendant). The city is named after him, which suggests that he is Hamor's firstborn (but that is not clearly stated, insofar as I know⁸).

They were in what was then the land of Canaan; Canaan was a son of Ham, who was a son of Noah. The Hivites were descendants of one of the sons of Canaan (Genesis 10:1, 6, 15–17). They lived in the city of Shechem, which was probably named after Hamor's son, Shechem. This is not really a city, but barely a village, which appears to be the compound of one family, who have, by whatever means, have laid claim to a large piece of land in Canaan. Jacob has purchased a portion of that land from the sons of Hamor (Genesis 33:19).

Shechem appears to have been either settled originally by Shechem or by Hamor who names the city after his son (Hamor is called the father of Shechem in Genesis 33:19—which could mean *ancestor*).

The fact that we keep speaking of the sons of Hamor rather than the sons of Shechem, would imply that Hamor actually settled this area, naming it after his firstborn (an assumption that I am making). It could be the other way around as well. The son may have been named after the existing city as well. Or, in the alternative, the first son and the city could have been named, more or less, simultaneously by Hamor.

Shechem is called a *prince of the land*, which suggests that he had equivalent power to his other brothers. He is a man of great authority in that region.

He sees Dinah traveling about.

⁸ He could have moved to this city and named his son after it.

Genesis 34:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
’êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
’êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: ...and he took her and laid [with] her...

Apparently, Dinah is alone and after seeing her, Shechem grabs her and lays with her.

It is actually Shechem, the son, who is involved here. He takes Dinah and he lays with her.

Genesis 34:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
’ânâh (אָנָה) [pronounced gaw-NAW]	<i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person feminine singular suffix	Strong's #6031 BDB #776

This is a homonym and the other set of meanings are very different.

The NET Bible: *The verb אָנָה ('anah) in the Piel stem can have various shades of meaning, depending on the context: "to defile; to mistreat; to violate; to rape; to shame; to afflict."* Here it means that Shechem violated or humiliated Dinah by raping her.⁹

⁹ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 28, 2016.

Translation: ...and humbled her.

In this way, he humbles her. The verb here is 'ânâh (עָנָה) [pronounced *gaw-NAW*], and it means, *to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated*. Strong's #6031 BDB #776. This verb in particular suggests that there is nothing consensual about this sexual liaison.

The last verb in this passage is Piel imperfect of 'ânâh (עָנָה) [pronounced *aw-NAW*]. The Piel stem is the intensive stem and it means *to humble, to mishandle, to afflict*. It is specifically used several times in the Bible to indicate forcible rape. The first two verbs, in the Qal stem, which is the simple action, simple meaning stem, mean *to seize and to lay*; alone, these two verbs would have indicated mutual consent. The last verb, in the Piel, indicates that this is a criminal act.

The son Shechem was a degenerate bully who had been overindulged by his parents and allow pretty much a free reign from a young age. Having the same name as the city, he pretty much thought that he was hot stuff from age 5 or 6 on. His parents also thought that he was a wonderful young man and they gave him everything except for moral training and guidance. We have a generation like that from the 1980's and 90's (which is when I first made these observations¹⁰). Shechem's parents found him amusing from a very young age, and laughed at many of the things that he did, even though some showed lack of direction and lack of parental guidance. As he became older, his father gave him every advantage in life that was material, being the ruler of the land—every advantage except for moral training and discipline. It is possible that his mother is no longer even on the scene and his father had no time to properly raise him, so he spoiled him instead. No matter what the causes, he was raised to become a self-indulgent, vicious criminal who needed to be executed (his background is a matter of pure conjecture on my part; the fact that he is a self-indulgent, vicious criminal will be brought out in the narrative which follows).

We know that he is a self-indulgent criminal from v. 2; he sees Dinah, who came into the city to apparently visit her the females of the land (we do not know if she had any sisters; other daughters of Jacob, if any existed, are not mentioned in Scripture). We will know from the following verses that he was used to getting whatever he wanted and that his father gave him whatever he wanted; and his father would clean up his messes after him. This is the first *recorded* rape in the Bible (although what occurred back in Genesis 6 possibly involved rape in some cases).

As the son of the prince of the land, Shechem would have had wealth and possessions and would likely, despite an apparent lack of training, have had a great choice of women from the land. It is possible that he was not much more than a teenager at this time (or our moral equivalent of a young teen without training). Dinah was apparently quite attractive to him so rather than making an attempt to engage her in conversation; rather than let it be known in the conversation who he was and that he had an interest in her, he just raped her instead. He showed no concern for her volition or her well-being. We do not know what led to the event, where it occurred or anything like that. We only know that he had complete and total disregard for her as a person and criminally assaulted her and should have been criminally prosecuted for this act and then executed.

How Dinah felt was not an issue to him. Who she was and what her volition was were not important issues to him. It is very likely that he knew Dinah already and was aware of her existence. He had possibly seen her come into town before and, since his father sold some land to Jacob, he knew the family to a limited degree (or knew of the family). For all we know, Shechem may have even been stalking Dinah, paying close attention, when possible, to notice her movements.

They lived in a very rural sort of area populated essentially by two families, the sons (and daughters) of Jacob and the sons (and daughters) of Hamor. There may have been other small groups of people scattered here or there. If you have ever been brought up in a small town, you will find out that everyone knows everyone else's business. There is not much to talk about except for what everyone else is doing—and there just is not many *everybody else's* to concern oneself with.

¹⁰ It is now the year 2016, and each subsequent generation appears to be getting worse.

Although this chapter is often entitled *The Rape of Dinah*; that aspect of the story is only in the first 4 verses. Most of this narrative is about the response of Jacob's sons and the decisions which they make after the rape has occurred.

Genesis 34:1 And Dinah the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land.

It is guessed that Dinah is probably in her middle teens and that this takes place perhaps 10 years after moving to Shechem. This would mean that Jacob's family is settled in, that many of the boys are in their teens and 20's (meaning they lack judgment and fear very little for their own lives); and they would all be settled into Shechem. On the other hand, the people of that land would still see them as newcomers and outsiders.

It was normal in that era for parents and brothers to protect the females in the family. Dinah wandering off to see some other gals may or may not have been allowed by her family. Regardless, this did put her into danger.

These points are taken from a much larger summary of the first two verses by Pastor Ron Snider.

Contemporary Lessons Found in Genesis 34 (mostly from Snider)

1. The Canaanites were under a curse (Gen. 9:25), and the prophecy of Gen. 15:16 indicated that it was merely a matter of time before their evil reached a maximum, demanding God's judgment.
2. As undesirable as they were, Jacob chose to settle very near to these people, which, in itself was not necessarily a problem. God did want the patriarchs to walk through the land (Genesis 13:17).
3. Whether or not he emphasized the doctrine of separation to his children or not is unknown, but his very geographic proximity to the Hivites was potential trouble.
4. Jacob's teenage daughter apparently lacked sufficient parental supervision, and associated with the Canaanite girls. Genesis 34:1
5. Jacob may have known well enough not to closely associate with these people, but he did not make certain that his daughter knew the same thing.
6. Dinah, being somewhere between 13-16, was maturing physically and was apparently quite attractive.
7. The problem is that girls of this age are naive, undiscerning, immature emotionally and mentally.
8. The parent's responsibility is to keep a very short leash on a child of this age, and especially if the child is a female. Apparently, Dinah lacked someone to ask her, "Where are you going, What are you doing, and Who are you doing it with?"
9. In our society, which is similar to the Canaanite culture in many ways, too much freedom is given at far too young an age. The parents must stress the doctrine of right man/right woman, which teaches the boy that he is protector of any girl he dates, and teaches the female to be very wary of boys.
10. The fact is that most males at that age are predatory and have no norms and standards regarding this issue. Our own society sends out the message that sex between teens is normal, natural and that there is little that we can do about it, apart from giving children condoms.
11. The only thing which stands between children and potential disaster is the parents, their training, their guidance and their protection.
12. No matter what the cosmic system (that is, contemporary culture) says or thinks, each parent is responsible before the Lord to keep a very tight rein on their young, stupid children.
13. Another issue which clearly surfaces here is that Dinah was socializing with the wrong friends. This does not mean we cannot ever allow our children to be out in the world; it simply means that we need to exercise judgment and restraint.
14. We must inculcate our children to understand that other young people in the cosmic system are not, and can never truly be friends with the spiritually mature believer. Whatever norms and standards unbelieving children have are suspect.
15. When a child has the desire to win their friendship of unbelievers, to where their own norms and standards are compromised, that young believer can become an enemy of God. James. 4:4 1John 2:15ff
16. Recognition and praise of the world will not make one's child healthy, happy or more well-adjusted, but the Word of God states that it destroys them spiritually. We are not put on earth to seek the favor of men.

Contemporary Lessons Found in Genesis 34 (mostly from Snider)

- Galatians 1:10 1Thessalonians 2:4 Romans 2:29 As an aside, Christian believers are not to be isolationists. This doctrine is about exercising reasonable care regarding your own children.
17. Do not let your child associate with the typical Canaanite type, who: (1) Is not interested in spiritual values. (2) Has no concept of right man/right woman. (3) Pursues the opposite sex at an early age. (4) Is not demonstrating positive volition by attending Bible class.
 18. Better to go through life with few associations, than to be ruined spiritually by the wrong type of people. Negative volition is not neutral when it comes to Bible doctrine, they are against the principles we believe and teach.
 19. Although the child of this age is naive and undiscerning, they are deluded and often think that they are smarter than their parents.
 20. They demonstrate their arrogance by talking too much and listening too little.
 21. They also show their sinful trend by the rejection of authority, battling with the parents over these very issues.
 22. They think that know what is right and best for them and that their parents just don't understand. Like Dinah, pride goes before a fall, and an arrogant spirit before destruction. Prov. 16:18 11:2-3 44.
 23. Like Dinah, young people think that it won't happen to them, yet it happens every day. Furthermore, even though it is rape which is discussed in this chapter, probably a much greater contemporary problem today is drug usage (which can be used to knock down the sexual standards of the young believer).
 24. Parents are to teach and insist that children not put themselves into potentially compromising situations.
 25. They should be taught the principle to avoid even the appearance of sexual impropriety. Unchaperoned affairs at an early age, unmarried people spending the night together, etc. This is often thought to be a rite of passage for prom night. Believing parents are not to adopt these cosmic system values.
 26. The Word of God does not say whether this is an isolated incident in Dinah's life, or habitual activity.
 27. As Dinah is out in the wrong place, with the wrong people, the predatory male spots her and moves in.
 28. Shechem is concerned with nothing of her rights and person, he is merely concerned with satisfying himself.
 29. Since his father was a powerful person in the region and he has no scruples about this sort of activity, he rapes Dinah. It is possible that the people of Canaan and Egypt regarded unmarried women who are out and about as legitimate prey.
 30. Whether that assumption of their values is true or not, Dinah should never have left the house unescorted.
 31. Most males today have no norms and standards in regard to right man/right woman.
 32. Many young men are arrogant and assume that they are God's gift to women and they have no problem manipulating young women.
 33. Such men are often impressed with their own looks, physique, details, income, car, etc. and are certain that women are equally impressed.
 34. It is not completely clear how the society of Shechem viewed the status of single women. Did Shechem take this woman by force because he could, because society approved or because his father was the local leader? We have no idea.
 35. In any case, there are many points of similarity between our society and that of Shechem's. Therefore, it is not out of the question that your virginal daughter can go out one day, and return not a virgin.
 36. As believers, we are not to be gullible and think that people in the cosmos think like we do about these principles.
 37. Young, immature girls often put themselves in extremely compromising positions and often end up paying a horrible price. This could just as easily be with a popular boy from the football team, or the quiet, sensitive young man.
 38. Again, it is up to the parents of such a one to protect, guide and teach the young woman about the opposite sex.

From [Makairos Bible Church](#);¹¹ accessed November 11, 2015; and edited.

¹¹ This is a Word document that will open up on your computer.

Genesis 34:2 And when Shechem, the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and humbled her.

The patriarch of that family appears to be Hamor and he also appears to be in charge. We have no idea as to his age or Shechem's age.

If you have read through this chapter already, you may find this discussion superfluous. However, interestingly enough, there are good Bible teachers who maintain that no rape has taken place here.¹² They understand it as Shechem having seduced Dinah. Therefore, we should determine...

Was Dinah Raped?

1. First of all, the Hebrew language does not have a word for *rape*. Therefore, there is more involved here than finding and pointing out a word with that meaning.
2. The language here sounds like rape. Genesis 34:2 reads: **And when Shechem, the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and humbled her.**
 - 1) The first 3 verbs are inconclusive. He saw her, he took her and he lay with her. The 2nd and 3rd verb are found throughout Scripture used in a sexual way, but not necessarily to mean rape.
 - 2) The fourth verb is stronger, but still inconclusive. It is the Piel imperfect of 'ânâh (אָנָה) [pronounced *gaw-NAW*], which means *to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]*. Strong's #6031 BDB #776. There are other passages where these words can be used, and rape is not involved (Deut. 22:24). We find this same verb in the Piel (the intensive stem) in Deut. 22:29 where rape was not involved (however, this was taking a woman before she is married). Therefore, this word can indicate that the man simply had sex with the woman.
 - 3) Often, the Hebrew language itself solves the problem of *what happened*; but not here.
3. However, the entire context suggests that rape has occurred. The verbs noted suggest that rape may have occurred, but they are not conclusive.
4. Because of Deut. 22:24, 29, we cannot ascertain from v. 2 that Dinah was raped. The language is strong enough to suggest rape, but not to unequivocally rule out seduction.
5. There is another potentially key element to this story which needs to be addressed, which I have not seen discussed elsewhere—Dinah's age as it relates to rape. In our culture, young women under the age of 16 or 17 (depending upon the state she lives in) are unable to give consent. That is, they cannot have *legally* consensual sex. So, in our culture, regardless of the circumstances, a 16 year old girl can have actual consensual sex with her 18 year old boyfriend, and yet the young man can still be legally prosecuted for rape and be identified thereafter as a sex offender.
6. You may recall that Leupold made a guess as to Dinah's age, guessing her age to be 14 or 15, but we really do not know when Leah gave birth to her. We know Joseph's age on both sides of this event; but that does not give us an exact fix on Dinah's age.
7. In v. 1, Dinah is said to go out and to visit with the *daughters* of the land. This suggests that she is socializing with young unmarried women—which certainly suggests that Dinah is young, but we do not know how young. The biggest problem here is, she is socializing with the heathen of the land. However, whereas that is arguably a problem, it is not really emphasized here.
8. It is actually the Hebrew tense system which most strongly suggests that Dinah has been raped and not simply seduced. When we have a series of *wâw* consecutives followed by a series of imperfect verbs, often this means that we are viewing progressive or coterminous actions. After Dinah goes out (imperfect tense), Shechem sees her, he seizes her, he lays with her and he humbles her (all imperfect tenses in v. 2). Then his soul is drawn to her, he loves her and he speaks to her heart (again, a series of imperfect verbs in v. 3). In a seduction, v. 3 would come first, and then v. 2.
 - 1) As an aside, you will not find this imperfect tense rule in any Hebrew grammar book, insofar as I

¹² For instance, the Evangelical Bible College of Western Australia or the [Song of Songs](#) website.

Was Dinah Raped?

know. It is a simple observation which I have made after exegeting thousands upon thousands of verses word-by-word.

9. Jacob hears that Shechem has *defiled* Dinah. This verb is in the Piel tense, which is the intensive stem. Whereas, this can simply mean to take her virginity; this, along with the other evidence, suggests rape. 3x this verb will be found in Genesis 34 (although this is not exclusively a verb for sexual defilement). So, the evidence mounts to support that rape has occurred.
10. There is a verb used in v. 7 which suggests that rape has taken place; which verb is unfortunately mistranslated *to do folly* in many translations. It will be discussed in further detail when we come to v. 7.
11. Interestingly enough, whether Shechem's father Hamor fully understands what happened or not is not clearly stated in this narrative. For all he knows, Shechem came across this gal, he's in love; so it is time to arrange a marriage.
12. What seems to be most damning is the response of Jacob's sons to this entire affair. We have had a tradition in the United States called a shotgun wedding (when a man impregnates a gal, they get married to provide for the conceived child); and this appears to be what Shechem is suggesting. Instead, the sons of Jacob will seek to not only kill Shechem, but all of his male relatives as well.
13. Therefore, what seems to be conclusive evidence of rape is, the sons of Jacob are so upset that they will kill the men of Shechem (the city of Shechem).

Interestingly enough, since there does not appear to be a verb for *rape* found in the Old Testament, this requires us to dig rather deeply in order to determine when a rape takes place.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 34:1–2 And Dinah the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land. And when Shechem, the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and humbled her.

We have determined that a rape has occurred, and have drawn several principles from this so far.

Rape of Dinah by Alexandre Cabanel (a graphic); from the **Song of Songs**; accessed November 11, 2015.

The narrative is more subtle than we might realize.



There are certainly different kinds of rape; and degrees of rape. Shechem may have taken Dinah forcefully, but, at the same time, he found her to be a very attractive and compelling woman. He began speaking tenderly to her, either during or after the rape (wâw consecutives combined with a series of imperfect verbs often suggest a series of consecutive or coterminous actions).

Genesis 34:2 Shechem ben Hamor, the Hivite, a prince of the land, saw her and he took her and laid [with] her and humbled her. (Kukis mostly literal translation)

Genesis 34:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbaq (דָּבַק) [pronounced <i>daw^b-VAHK</i>]	<i>to cling, to cleave, to hold close, to keep close, to adhere</i>	3 rd person feminine singular, Qal imperfect	Strong's #1692 BDB #179
nepesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Dîynâh (דִּינָה) [pronounced <i>dee-NAW</i>]	<i>judgment; and is transliterated Dinah</i>	feminine singular proper noun	Strong's #1783 BDB #192
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural construct	Strong's #1323 BDB #123
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{bV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: His soul clung to Dinah, the daughter of Jacob...

It says that Shechem's soul clings to Dinah. This means that he cannot get her out of his mind. He may have raped her, but he does not have the typical reaction of hating his victim afterward (somewhat of a misplaced anger towards self), but that he finds himself thinking about her with great affection. Because of what follows, it appears that this thinking in his soul occurs immediately after the rape.

Now, he will clearly continue thinking about her with great fondness after they part company.

Genesis 34:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âhêb (אָהֵב) [pronounced <i>aw-HAYV^B</i>]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal imperfect	Strong's #157 BDB #12

Genesis 34:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ārâh (נַרְעָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655

Translation: ...and he loved [this] maiden.

He realizes that he loves this maiden.

Shechem was physically attracted to Dinah from either a previous meeting or sighting or from during the time that he met her here and then took her off and raped her. Interestingly enough, after raping Dinah, Shechem became more attracted to her. Within the confines of his shallow heart, he loved Dinah—or at least what he perceived that she could do for him. Such a person is incapable of true soul love. It is theoretically possible that such a person, if he were saved and then very positive toward God's Word, could grow into a decent human being, given 4 or 5 years of intensive discipline training under God's Word. However, such a thought is theoretical.

A correct system of law would proscribe the death penalty for all those committing forcible rape (which does not include statutory rape) is by far the best way to deal with this kind of behavior—no matter how much such a one promises to behave or how much he is willing to do for the maiden afterwards.

In his very small soul, Shechem does feel an affinity for Dinah and it is as overpowering as his initial lust for her. He is a child who is used to getting whatever he wants when he wants. He may be a child of thirty or forty in this passage. A decent parent would have placed Shechem in a holding cell, presided over the criminal trial (as his father could have done) and then had him executed. However, we do not know how much his father, Hamor, actually knew about the circumstances of Shechem's encounter with Dinah.

Genesis 34:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180

Genesis 34:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
lêb (לֵב) [pronounced <i>layb</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i>			
naʿrâh (נַרְעָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655

Translation: Therefore, he spoken tenderly to her [lit., spoke to the heart of the maiden].

We have a series of *wâw* consecutives and imperfect verbs continuing throughout these 3 verses. What appears to be the case is, we are looking at successive actions, all which occur together and sequentially. So, his thinking fondly of her occurs right then and there, after the rape. And his speaking tenderly to her occurs right after the rape.

So he rapes her, is thinking about her, realizes that he loves her; and so, he speaks tenderly to her after the rape. So all of this takes place probably within an hour's time.

It appears that he takes her back with him to his family's compound (based upon v. 26). How long she is there before Shechem's father contacts Jacob's family is unclear.

This is obviously a man of few social skills. Had he not raped her, and had he used the right approach, he might have legitimately married Dinah. This incident would have ended quite differently had Shechem merely exercised minimal self-control. Jacob's sons understood what he did was completely wrong; Shechem himself does not appear to fully appreciate that.

What is suggested in this chapter—that these two peoples intermarry and become one people—could have been the end result. However, Shechem's very character makes this end impossible.

Genesis 34:3 His soul clung to Dinah, the daughter of Jacob and he loved [this] maiden. Therefore, he spoken tenderly to her [lit., spoke to the heart of the maiden]. (Kukis mostly literal translation)

Genesis 34:2–3 Shechem ben Hamor, the Hivite, a prince of the land, saw her and he took her and laid [with] her and humbled her. His soul clung to Dinah, the daughter of Jacob and he loved [this] maiden. Therefore, he spoken tenderly to her [lit., spoke to the heart of the maiden]. (Kukis mostly literal translation)

Genesis 34:2–3 Shechem, the son of Hamor, the Hivite, was a prince of the land. He saw Dinah and took her and laid with her, humbling her. Shechem found that he continually thought about Dinah and that he loved her. Therefore, he spoke to her with great tenderness. (Kukis paraphrase)

And so says Shechem unto Hamor his father, to say, “Take for me the maiden the this to wife.”

Genesis
34:4

Shechem later spoke to his father Hamor, saying, “Get this maiden for me to wife.”

Shechem later said to Hamor, his father: “Get this maiden for me to marry.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Shechem unto Hamor his father, to say, “Take for me the maiden the this to wife.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Shekem spake to Hamor his father, saying, Take to me this damsel for a wife.
Targum (Pseudo-Jonathan)	And Shekem spake to Hamor his father, saying, Take for me this damsel to wife.
Jerusalem targum	.
Revised Douay-Rheims	And going to Hemor his father, he said: Get me this damsel to wife.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Shechem spoke to his father, Hamor, saying, "Get me this young lady as a wife."
Peshitta (Syriac)	And Shechem spoke to his father Hamor, saying, Get me this girl to wife.
Septuagint (Greek)	Sychem spoke to Emmor his father, saying, Take for me this maiden to wife.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	And Shechem said to Hamor his father ‘Get me this girl. I want her for my wife.’
Easy-to-Read Version	.
God’s Word™	.
Good News Bible (TEV)	He told his father, “I want you to get Dinah for me as my wife.”
International Children’s B.	.
The Message	.
Names of God Bible	.
NIRV	Shechem said to his father Hamor, “Get me that young woman. I want her to be my wife.”
New Simplified Bible	He told his father: »I want you to get Dinah for me as my wife.«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	He even asked his father to get her for his wife.

The Living Bible	Then he spoke to his father about it. "Get this girl for me," he demanded. "I want to marry her."
New Berkeley Version	.
New Century Version	He told his father, Hamor, "Please get this girl for me so I can marry her."
New Life Version	.
New Living Translation	He said to his father, Hamor, "Get me this young girl. I want to marry her."

Partially literal and partially paraphrased translations:

American English Bible	So Shechem told his father Hamor: 'Take this girl for me to be my woman.'
Beck's American Translation	.
International Standard V	.
New Advent (Knox)Bible	And one of the chieftains, Sichem, son of Hemor the Hevite, cast longing eyes at her; then seized her and mated with her, violating her virginity. And indeed his heart was set on her, so he comforted her sorrow, and went to his father Hemor, asking him to demand the girl's hand in marriage. Vv. 2–3 are included for context.
Tree of Life Version	.
Translation for Translators	So Shechem said to his father Hamor, "Please get this girl for me. I want her to become my wife!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Shechem was to say to his father Hamor, to the intent: Be receiving out this girl for me, to wife.
God's Truth (Tyndale)	.
Conservapedia	.
Ferar-Fenton Bible	.
HCSB	"Get me this girl as a wife," he told his father Hamor.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	And Shechem spoke unto Hamor, his father, saying: Get me this damsel for wife.
NIV, ©2011	.
NIV – UK	.

Catholic Bibles:

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	Accordingly Shechem said to his father Hamor, 'Get me this girl; I want to marry her.'
New RSV	.
Revised English Bible	Shechem said to Hamor his father, "You must get me this girl as my wife."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Sh'khem spoke with his father Hamor and said, "Get this girl for me; I want her to be my wife."
exeGesés companion Bible	And Shechem says to his father Hamor, saying, Take me this child to woman.
Hebraic Transliteration	.
Hebrew Names Version	.
JPS (Tanakh—1985)	.

Judaica Press Complete T. Kaplan Translation	.
Natural Israelite Bible	.
Orthodox Jewish Bible	And Shechem spoke unto Chamor aviv, saying, Get me this yaldah as isha.
Restored Names Version	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	He told his father, Hamor, "Please get this girl for me so I can marry her [as a wife]."
The Geneva Bible	.
Kretzmann's Commentary	And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. This attempt to atone for the sin by an honorable marriage was to the credit of Shechem, but it does not change the fact that he had seduced Dinah in the first place. Nor is Dinah wholly without fault. She knew that it was a dangerous thing for her to leave the protection of her father's encampment and to seek the friendship of the heathen women; and we are not told that she offered a determined resistance when Shechem seduced her. Her example, therefore, is written as an earnest warning to all Christian young women, especially such as feel the lure of the world and are tempted to yield to the lust of the flesh.
NET Bible®	Shechem said to his father Hamor, "Acquire this young girl as my wife [<i>Heb</i> "Take for me this young woman for a wife."]."
Syndein/Thieme	.
The Voice	Shechem went then and spoke with his father, Hamor. Shechem: <i>I need you to arrange for this girl to be my wife.</i>

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Shekhem ^[Shoulder] said to Hhamor ^[Donkey] his father saying, take for me this girl for a woman,...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Shechem spoke to his father Hamor, saying, Take this girl for me for a wife.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	.
New European Version	.
New King James Version	.
Orthodox England	.
Owen's Translation	.
Restored Holy Bible	.
William Tyndale	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.

Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

And Shechem speaks unto Hamor his father, saying, "Take for me this damsel for a wife."

The gist of this verse: Shechem asks his father to work a deal in order for him to marry this gal.

Genesis 34:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Shekem (שקם) [pronounced <i>SHEH-kehr</i>]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Chămôwr (חמור) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331
'âb (אב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: Shechem later spoke to his father Hamor,...

This lets us know that Shechem and his father Hamor are both still alive. Shechem would be relatively young (say, somewhere between 20 and 40) and his father, of course, older. Now, given that this place is called *Shechem*, we might at first suppose that this was a well-inhabited city and the several generations from Hamor had lived there. However, this could be a fairly small city, at this point in time—given this name *Shechem*, and this name would stick. Interesting, given the things which follow in this chapter.

All of this takes place in the city of Shechem; but this verse suggests that Shechem is not the founder of the city, as he goes to his father to enact this marriage. So that we are not too judgmental, bear in mind that Abraham sought a wife for 40 year old Isaac.

Shechem apparently did not have much luck speaking with Dinah directly, even though he spoke to her *tenderly* (after the rape). So he asks his father to look into this for him. His father is to determine if there is a way to get this marriage thing to work out.

Genesis 34:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
lâqach (לקח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'êth (את) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yal'dâh (ילדה) [pronounced <i>yahl-DAW</i>]	<i>girl, damsel, young woman of a marriageable age</i>	feminine singular noun with the definite article	Strong's #3207 BDB #409
zeh (זה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: ...saying, "Get this maiden for me to wife."

I am of two minds on this. On the one hand, we have a grown man (most likely) requesting from his father that this woman be solicited in marriage—a woman that he has recently raped. It seems incongruous. However, on the other hand, this might have been the way that some cultures did this sort of thing (recall that in the previous generation, Abraham sent his servant to select a wife for his son Isaac).

It appears from the English translation that Shechem wants his father to go out and get this woman to be his wife—referring to Dinah as if she is back at home. However, the Hebrew text suggests rather that Dinah is right there with them or she is nearby—perhaps in Shechem's tent—so Hamor is not going to go get this woman; he is going to go and work out a deal whereby Shechem can take her in marriage.

It appears that, for the most part, marriages in that era were worked out between families. We saw this with Isaac's marriage; but not with Jacob's. However, had Jacob's marriage been arranged between families, then he would not have awoken the next morning with the wrong woman.

In any case, what Shechem was asking was legitimate for that era, setting the rape aside for a moment.

Shechem knows all of what happened; but it is not clear that he told his father Hamor everything. I have not discovered any clues in Genesis 34 which tell me that Hamor knew or did not know about the rape. Similarly, there is no indication that others in the Hamor family knew what Shechem had done.

Dinah also knew all that happened; and she was probably aware that she was sought as Shechem's wife. Even though she appears to be trapped there, it would be reasonable that she understood what was going on (she either pieced things together or asked questions of those bringing her food). And, because she did have female friends among these people (v. 1), it would seem logical that she would attempt to get a message to her family as to her circumstances. We are not given any information regarding how a message was gotten to her family; but they clearly understood what had happened before Hamor came to them.

So, although withholding judgment on this approach of Shechem, there is a hidden lesson in this chapter. No doubt you have heard those who speak of the misogyny of the Old Testament, and this incident might well fuel that approach—but consider this: Dinah certainly can take a stand here. Even though she is raped, she was then spoken to with some tenderness by her rapist. Now, stay with me on this: if women were just possessions to be taken at will by men, would we not expect this man—#2 in this city—to be able to call the shots, if, indeed, this is how life was? If a woman is just a possession, to be controlled by men—and she was raped—cannot her rapist simply claim her? That is what he is doing, essentially. However, a marriage is not going to be the eventual result here.

Throughout many of the previous passages, we have had a particle of entreaty used. The KJV translates that particle as *I pray thee* and I have often translated it as *please*. We find this particle last used in Genesis 33:14 & 15. It is not found here. The verb is the Qal imperative, 2nd masculine singular of *lâqach* (לָקַח) [pronounced *law-KAKH*] and it means to take, but with a wide variety of applications.. The same word is used in Genesis 34:2 when Shechem *seized* her. He now wants his father to take this woman on his behalf to wife. He seized her personally, and now is asking his father to seize her on his behalf.

In contrast to Reuben's leadership, Shechem reveals his intent to lead, but essentially for his own benefit. He goes to his father and tells him, "[Get me this young woman to be my wife.](#)" It is a sad situation indeed when the son (even the oldest son) tells the father what to do. This would be the case even if there had been no rape involved. He orders his father to seize this woman on his behalf so that he could marry her. This was to go through the proper channels, of course, but it is his father is receptive to what Shechem wants and he will do what Shechem wants.

In any case, this is how we know that the father is overindulgent. Whether he knows about the rape at this point in time is immaterial. It is simply the fact that his son orders him to do something and then he does it. He is a man who wants the very best for his child, yet does not have the wisdom to take responsibility for properly bringing up his child in this world. Part of a parent's duty is properly raising a child, which includes discipline and spanking when necessary; and firm, clear guidance in the field of right and wrong. The rape was as much the fault of Hamor as it was the fault of Shechem. Shechem has been trained to take whatever he wants; and, if necessary, have his father take for him that which he demands.

The middle Assyrian law codes of that era did require a man who raped an unmarried virgin to marry this woman and it is possible that this was part of Shechem's plan to obtain this woman. However, if they operated under or if they were cognizant of that law, it is not revealed here. Furthermore, such a law was at best a rationalization for Shechem to marry this woman that he lusted after.

Genesis 34:4 [Shechem later spoke to his father Hamor, saying, "Get this maiden for me to wife."](#) (Kukis mostly literal translation)

Genesis 34:4 [Shechem later said to Hamor, his father: "Get this maiden for me to marry."](#) (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Hamor and Shechem Meet with Jacob and Sons and Offer a Family Union

And Jacob heard he had defiled Dinah his daughter and his sons were with his cattle in the field and kept silent Jacob until their coming in.

Genesis
34:5

When Jacob heard that Shechem [lit., *he*] had defiled his daughter (and [while] his sons were in the field with his cattle), Jacob kept silent until they came in.

When Jacob heard that Shechem had defiled his daughter, he remained silent until his sons came in from the field from taking care of his cattle.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Jacob heard he had defiled Dinah his daughter and his sons were with his cattle in the field and kept silent Jacob until their coming in.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Jakob heard that he had polluted Dinah his daughter. And his sons were with his flocks in the field; and Jakob was silent until they were come.
Targum (Pseudo-Jonathan)	But Jakob had heard that he had polluted Dinah his daughter, And his sons were with the flocks in the field, and Jakob was silent until they came.
Jerusalem targum	.
Revised Douay-Rheims	But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Now Ya'aqub heard that he had defiled Dinah, his daughter; and his sons were with his livestock in the field. Ya'aqub held his peace until they came.
Peshitta (Syriac)	And Jacob heard that Dinah his daughter had been defiled; now his sons were with the cattle in the field; so Jacob held his peace until they came.
Septuagint (Greek)	And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now Jacob had word of what Shechem had done to his daughter; but his sons were in the fields with the cattle, and Jacob said nothing till they came.
Easy English	Jacob heard what had happened to his daughter. But his sons were out in the fields with his animals. So, Jacob did not do anything until his sons came home. And he did not say anything.
Easy-to-Read Version	Jacob learned that Shechem had done this very bad thing to his daughter. But all his sons were out in the fields with the cattle. So he did nothing until they came home.
God's Word™	.
Good News Bible (TEV)	Jacob learned that his daughter had been disgraced, but because his sons were out in the fields with his livestock, he did nothing until they came back.

International Children's B. <i>The Message</i>	.	Jacob heard that Shechem had raped his daughter Dinah, but his sons were out in the fields with the livestock so he didn't say anything until they got home.
Names of God Bible	.	Jacob heard that Shechem had dishonored his daughter Dinah. His sons were with his livestock out in the open country, so Jacob kept quiet until they came home.
NIRV	.	
New Simplified Bible	.	

Thought-for-thought translations; paraphrases:

Common English Bible	.	Now Jacob heard that Shechem defiled his daughter Dinah; but his sons were with the animals in the countryside, so he decided to keep quiet until they got back.
Contemporary English V.	.	Meanwhile, Jacob heard what had happened. But his sons were out in the fields with the cattle, so he did not do anything at the time.
The Living Bible	.	
New Berkeley Version	.	
New Century Version	.	
New Life Version	.	Now Jacob heard that Shechem had put his daughter Dinah to shame. But his sons were with the flocks in the field, so Jacob kept quiet until they returned.
New Living Translation	.	Soon Jacob heard that Shechem had defiled his daughter, Dinah. But since his sons were out in the fields herding his livestock, he said nothing until they returned.

Partially literal and partially paraphrased translations:

American English Bible	.	Well, when Jacob heard that Hamor's son had violated his daughter Dinah, he sent for his sons who were out in the fields with his cattle. And Jacob didn't say a word until they all got there.
Beck's American Translation	.	
International Standard V	.	Because Jacob learned that Shechem had dishonored his daughter Dinah while his sons were still out with their cattle on the open range, he remained silent until they returned.
New Advent (Knox) Bible	.	When Jacob was told of it, his sons were away, engaged in feeding their cattle; so he kept silence, awaiting their return.
Tree of Life Version	.	
Translation for Translators	.	Jacob very soon found out that his daughter Dinah had been disgraced/defiled. But his sons were in the fields with his livestock, so he did nothing about it until they returned home.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	.	Jacob is to have heard, that he is to have defiled Dinah, his daughter. His sons are with his livestock, in the field. Jacob is to have kept it in silence, until they are to come.
Conservapedia	.	
Ferar-Fenton Bible	.	Jacob, however, heard that he had defiled his daughter Dinah, but his sons were at the fold in the fields, so Jacob kept silence until their return.
God's Truth (Tyndale)	.	And Jacob heard that he had defiled Dina his daughter, but his sons were with the cattle in the field, and therefore he held his peace, until they were come.
HCSB	.	
Jubilee Bible 2000	.	
Lexham English Bible	.	And Jacob heard that Dinah his daughter had been defiled, but his sons were with his flocks in the field. And Jacob kept silent until they came.

H. C. Leupold	And Jacob on his part heard that he had defiled Dinah, his daughter, but as far as his sons were concerned, they were with his cattle out in the field. So Jacob kept still till they came.
NIV, ©2011	When Jacob heard that his daughter Dinah had been defiled, his sons were in the fields with his livestock; so he did nothing about it until they came home.
NIV – UK	.

Catholic Bibles:

Christian Community (1988)	Now Jacob heard how his daughter Dinah had been dishonored, but said nothing until his sons who were in the fields with his cattle came home.
The Heritage Bible	And Jacob heard attentively that he had defiled Dinah, his daughter, and his sons were with his livestock in the field; and Jacob quietly planned until they were come.
New American Bible (2002)	.
New American Bible (2011)	Meanwhile, Jacob heard that Shechem had defiled his daughter Dinah; but since his sons were out in the field with his livestock, Jacob kept quiet until they came home.
New Jerusalem Bible	Meanwhile, Jacob had heard how his daughter Dinah had been dishonoured, but since his sons were out in the countryside with his livestock, Jacob said nothing until they came back.
New RSV	.
Revised English Bible	When Jacob learnt that his daughter Dinah had been dishonoured, his sons were with the herds in the open country, so he held his peace until they came home.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Ya'akov heard that he had defiled Dinah his daughter, his sons were with his livestock in the field; so Ya'akov restrained himself until they came.
exeGesés companion Bible	And Yaaqov hears that he fouled Dinah his daughter: and his sons are with his chattel in the field: and Yaaqov hushes until they come.
Hebraic Transliteration	.
Hebrew Names Version	.
JPS (Tanakh—1985)	Jacob heard that he had defiled his daughter Dinah; but since his sons were in the field with his cattle, Jacob kept silent until they came home.
Judaica Press Complete T. Kaplan Translation	.
Natural Israelite Bible	.
Orthodox Jewish Bible	And Ya'akov heard that he had made his bat Dinah tameh; now his banim were with his mikneh in the sadeh; and Ya'akov held his peace until they were come.
Restored Names Version	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Jacob ·learned how [^l heard that] ·Shechem [^l he] had ·disgraced [defiled; made unclean] his daughter, but since his sons were out in the field with the cattle, Jacob ·said nothing [was silent] until they came home.
The Geneva Bible	.
Kretzmann's Commentary	And Jacob heard that he had defiled Dinah, his daughter, for news of that kind usually travels quickly; now his sons were with his cattle in the field; and Jacob held his peace until they were come. Jacob did not act alone in this important matter,

partly because the brothers of Dinah had a voice in all serious concerns relating to her, partly because he had to deal with the proud and insolent prince of the region, the old sheik's successor. That is usually the first consequence of a sin of this kind, to bring grief and anguish to the hearts of the parents.

NET Bible®

When [The two disjunctive clauses in this verse (“Now Jacob heard...and his sons were”) are juxtaposed to indicate synchronic action] **Jacob heard that Shechem** [*Heb* “he”; the referent (Shechem) has been specified in the translation for clarity.] **had violated his daughter Dinah, his sons were with the livestock in the field. So Jacob remained silent** [The expected response would be anger or rage; but Jacob *remained silent*. He appears too indifferent or confused to act decisively. When the leader does not act decisively, the younger zealots will, and often with disastrous results.] **until they came in.**

Syndein/Thieme

The Voice

Now Jacob found out that Shechem had dishonored *and raped* his daughter, Dinah, but *at the time*, all of his sons were out in the field *working* with the livestock. So *Jacob stayed calm* and did not react until they came back.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Ya'aqov ^[He restrains] had heard that he defiled Dinah ^[Judgement] his daughter and his sons existed with his livestock in the field and Ya'aqov ^[He restrains] kept silent until they came,...
Concordant Literal Version	And Jacob hears that the son of Hamor had defiled Dinah, his daughter. Yet his sons came to be with his cattle in the field, and silent is Jacob till their coming.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Jacob heard that he had defiled his daughter Dinah. And his sons were with his livestock in the field. And Jacob kept silent until they had come.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Now Jacob heard that Shechem had violated his daughter Dinah, but his sons were with his livestock in the field, so Jacob held his peace until they came.
NASB	.
New European Version	.
New King James Version	.
Orthodox England	.
Owen's Translation	.
Restored Holy Bible	.
William Tyndale	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	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 till they had come.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Jacob has heard that he has defiled Dinah his daughter, and his sons were with his cattle in the field, and Jacob kept silent till their coming.

The gist of this verse: Jacob heard that his daughter Dinah had been defiled, but he did not say or do anything until his sons returned from tending to the cattle in the field.

Genesis 34:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHĠ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ţâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	3 rd person masculine singular, Piel perfect	Strong's #2930 BDB #379
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dîynâh (דִּינָה) [pronounced <i>dee-NAW</i>]	<i>judgment; and is transliterated Dinah</i>	feminine singular proper noun	Strong's #1783 BDB #192
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123

Translation: When Jacob heard that Shechem [lit., *he*] had defiled his daughter...

We do not learn exactly how Jacob finds this out. If Dinah returned home, then it is quite likely that Dinah told him—or, more likely, told her mother and she told Jacob (Dinah's mother Leah has already been named in this narrative).

Defiled is the Hebrew word *ţâmê'* (טָמֵא) [pronounced *taw-MAY*] and it means *to foul, to make unclean, to defile, to contaminate, to pollute*. It is in the Piel stem and a word used in the Bible to indicate sexual [as well as other kinds of] defilement, though not always by rape (such as, Ezekiel 18:6, 11, 15).

The word *defiled* is *ţâmê'* (טָמֵא) [pronounced *taw-MAY*], which means *to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)*. Strong's #2930 BDB #379. So again, the preponderance of the evidence is that Dinah had been raped.

It is interesting that we do not have a specific word for rape in the Hebrew language that I am aware of. Rape as a crime and a sin is recognized by Scripture, but in somewhat of a convoluted way. In the Mosaic Law, a woman

who has illicit sex with a man is considered guilty if this takes place in a populated area; but innocent if this takes place in an isolated area (the reasoning being that, the woman can cry out for help in the populated area).

I believe that rape was less of an issue in the ancient world because women in that culture tended to be carefully protected by family. There were fewer opportunities for rape to actually occur, given the family protection, which was simply a cultural norm. The exceptions to this would be when an entire city goes wrong (like Sodom).

If Dinah has been kept in Shechem, it is not clear how Jacob would have found out. Did Hamor send some servants ahead of his own visit (who may have said too much)? When Dinah did not return, did Jacob find out by sending servants to search for her? It seems that he would have had his sons do that. Did Jacob find this out directly from Hamor, who comes to speak to him in the next verse (which would have put vv. 5 and 6 out of chronological order). Did someone from Shechem simply send word to Jacob, sympathetic to his situation?

Despite v. 26, which indicates that the sons of Jacob bring Dinah out of Shechem—however, she may have been placed there later, after agreements had been made about a marriage.

The way that this is phrased, it is difficult to make a determination as to how Jacob heard this. If this verse had been placed after the next verse (where Hamor speaks to Jacob), then it would have made sense to assume that Hamor tells Jacob. Even though v. 6 begins with a wâw consecutive, we do not have wâw consecutives in this verse, which suggests that strict chronological order is not necessarily indicated at this point. However, the impression that I am left with is, Jacob knows before Hamor comes to speak with him (vv. 6–7).

How did Jacob come about this information? It is not clear. Did Hamor tell him, “My son just had sex with your daughter; and he wants to marry her.” Did Dinah somehow get a message back to her family? We do not know for certain; but it seems more likely that Dinah would have gotten a message to her family than Hamor. Would Hamor go to Jacob and say, “My son raped your daughter; but it is okay, because he wants to marry her”? We do not even know if Hamor knows what happened.

It does not appear that Dinah spoke with her father directly; at least, the way that this reads, someone else appears to have told Jacob about the rape. Jacob says nothing about it until his sons come to him.

It also appears that Dinah is with Shechem’s family at this time (vv. 17, 26). We will discuss that later on.

Genesis 34:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong’s #1121 BDB #119
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong’s #1961 BDB #224
’êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong’s #854 BDB #85

Genesis 34:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mîq ^e neh (הַנֶּקֶה) [pronounced mik-NEH]	<i>cattle, livestock</i> (specifically <i>sheep, cows and goats</i>); <i>herds, flocks</i>	masculine singular (collective) noun with the 3 rd person masculine singular suffix	Strong's #4735 BDB #889
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...(and [while] his sons were in the field with his cattle),...

Jacob does not go off half-cocked at this point. He hears that his daughter has been raped, and he is quite upset. But he will tell his sons first.

Genesis 34:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chârash (שָׁרַשׁ) [pronounced chaw-RASH]	<i>to be silent, to exhibit silence, to keep silent; to cause to be silent; to be deaf, to be dumb; to bear silently; to hold one's peace</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2790 BDB #361
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'ad (עַד) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #935 BDB #97

Translation: ...Jacob kept silent until they came in.

Jacob finds out what happened, but he does not fly off the handle; he waits for his sons to come in from the field.

Although it appears that this is given in chronological order, even that is not entirely clear. We have wâw consecutives and imperfect verbs most everywhere (which often indicate chronological order) except in v. 5. In fact, this is striking and it stands out in the Hebrew; but not in the English.

The verbs in v. 5 are all in the perfect tense, which does not indicate a time frame for those actions. Read it again, and bear in mind that there is no chronology hidden in the Hebrew here.

Genesis 34:5 And Jacob heard that he had defiled Dinah his daughter. And his sons were with his cattle in the field. And Jacob kept silent until they had come.

Genesis 34:5 When Jacob heard that Shechem [lit., *he*] had defiled his daughter (and [while] his sons were in the field with his cattle), Jacob kept silent until they came in. (Kukis mostly literal translation)

Genesis 34:5 When Jacob heard that Shechem had defiled his daughter, he remained silent until his sons came in from the field from taking care of his cattle. (Kukis paraphrase)

The Hiphil perfect of *chârash* (חָרַשׁ) [pronounced *khaw-RASH*] has two fairly divergent meanings: it means *to engrave or to cut ro to plough* and it means *to be silent*. The Hiphil is the causative stem and it means that the subject participates in the action as a second subject. The emphasis is upon the action itself rather than upon the results of the action (that would be the Piel). The Hiphil is sometimes used in the reflexive sense, and that is how it is used here.

This is a nightmare for a father. The son of the man he bought his land for; the son of a high ranking man in the neighboring town.

It is not clear how Jacob found out; and it is not clear whether he sent for his sons or not (it appears that he did). Jacob would have found out about the rape from Hamor, Shechem or from someone else. Did messengers precede Hamor and Shechem, and did they tell what happened? Did Hamor or Shechem tell Jacob and add, “But we can rectify this situation.” Or did one of the women that Dinah visited see or hear what happened, and then she informed Jacob? The last possibility seems the most likely. If Dinah is being kept in the Shechem compound (which appears to be the case), then a sympathetic servant may have traveled to tell Jacob what is going on.

It appears by the narrative the Jacob contacted his sons, told them what was going on, and they came back to the compound at roughly the same time that Hamor and Shechem arrived. This would suggest that Jacob heard this news from someone else then (a friend of Dinah’s or a sympathetic servant), which would have given Jacob the time to send for his sons. And then Hamor and Shechem arrive at his door step (that is, at the entryway of his tent).

Jacob does not act irrationally and he allows himself some time to think. Even when Hamor and Shechem are there, with the proposition, Jacob is quietly listening, probably seething with anger, but doing nothing. Nothing will get resolved by running off half-cocked. He is waiting for his sons when Hamor and Shechem arrive.

It is reasonable that Jacob did nothing at this point. However, he does not appear to form a plan or a set of criterion by which he and his sons should act. Simeon and Levi appear to take the lead at this point (in v. 25, they will act).

When the Law is instituted, rape will be punishable by death (Deut. 22:25–26).

When we start up with v. 6, we are back to a set of verbs in chronological order.

And so goes forth Hamor, father of Shechem, unto Jacob to speak with him. And sons of Jacob had come in from the field in their hearing. And so are angry the men; and so he burns to them for [the] vile act he did in Israel to lie down with a daughter of Jacob. And so he should not be done.

Genesis
34:6–7

Hamor, the father of Shechem, came out to Jacob to speak with him. At the same time [lit., *and*], the sons of Jacob had come in from the field when they heard. The men were grieved and [Jacob] was very angry because of the vile act that he did against Israel—to have sex with the (unwilling) daughter of Jacob. And such [a thing] should not be done.

Hamor, Shechem's father, came out to Jacob to speak to him about his daughter. At the same time, Jacob's sons were coming in from the field and they overheard them talking. The men were aggrieved and Jacob himself was furious because of the vile act done by Shechem against Israel—having sex with his daughter. All of them were thinking, *such a thing ought not be done.*

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes forth Hamor, father of Shechem, unto Jacob to speak with him. And sons of Jacob had come in from the field in their hearing. And so are angry the men; and so he burns to them for [the] vile act he did in Israel to lie down with a daughter of Jacob. And so he should not be done.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Hamor the father of Shekem came forth to Jakob to speak with him. And the sons of Jakob came up from the field when they heard. And the men were indignant and very angry, because shame had been wrought in Israel by his lying with the daughter of Jacob; for so it should not have been done.
Targum (Pseudo-Jonathan)	And Hamor the father of Shekem came forth to Jakob to speak with him. And the sons of Jakob had come up from the field when they heard. And the men were indignant, and very violently moved, because Shekem had wrought dishonour in Israel in lying with the daughter of Jakob; for so it was not right to have been done.
Jerusalem targum	.
Revised Douay-Rheims	And when Hemor the father of Sicheim was come out to speak to Jacob, Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Hamor the father of Shechem went out to Ya'aqub to talk with him. The sons of Ya'aqub came in from the field when they heard it. The men were grieved, and they were very angry, because he had done folly in Yisrael in lying with Ya'aqub's daughter; a which thing ought not to be done.
Peshitta (Syriac)	And Hamor the father of Shechem went out to Jacob to speak with him. And the sons of Jacob came from the field, and when they heard the news, they were grieved; and they were very indignant, because they had wrought folly in Israel in the disgracing of Jacobs daughter, which thing ought not to be done.
Septuagint (Greek)	And Emmor the father of Sychem went forth to Jacob, to speak to him. And the sons of Jacob came from the plain; and when they heard, the men were deeply pained, and it was very grievous to them, because the man wrought folly in Israel, having lain with the daughter of Jacob, and so it must not be.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Hamor, the father of Shechem, came out to have a talk with Jacob. Now the sons of Jacob came in from the fields when they had news of it, and they were wounded and very angry because of the shame he had done in Israel by having connection with Jacob's daughter; and they said, Such a thing is not to be done.
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Easy English	Shechem's father Hamor went to talk to Jacob. Now Jacob's sons heard what had happened. And they came in from the fields at once. They were very angry. They were angry because Shechem had done a very bad thing by having sex with Dinah. It was so bad that the whole of Jacob's family were ashamed because of it. Shechem should not have done this.
Easy-to-Read Version	In the fields Jacob's sons heard the news about what had happened. They were very angry because Shechem had brought shame to Israel by raping Jacob's daughter. They came in from the fields as soon as they heard about the terrible thing Shechem had done.
<i>God's Word™</i> Good News Bible (TEV)	. Shechem's father Hamor went out to talk with Jacob, just as Jacob's sons were coming in from the fields. When they heard about it, they were shocked and furious that Shechem had done such a thing and had insulted the people of Israel by raping Jacob's daughter.
International Children's B. <i>The Message</i>	. Hamor, Shechem's father, went to Jacob to work out marriage arrangements. Meanwhile Jacob's sons on their way back from the fields heard what had happened. They were outraged, explosive with anger. Shechem's rape of Jacob's daughter was intolerable in Israel and not to be put up with.
Names of God Bible	So Shechem's father Hamor came to Jacob to speak with him. Jacob's sons came in from the open country as soon as they heard the news. The men felt outraged and very angry because Shechem had committed such a godless act against Israel's family by raping Jacob's daughter. This shouldn't have happened.
NIRV	Then Shechem's father Hamor went out to talk with Jacob. Jacob's sons had come in from the fields. They came as soon as they heard what had happened. They were shocked and very angry. Shechem had done a very terrible thing. He had forced Jacob's daughter to have sex with him. He had done something that should never be done in Israel.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Meanwhile, Hamor, Shechem's father, went out to Jacob to speak with him. Just then, Jacob's sons got back from the countryside. When they heard what had happened, they were deeply offended and very angry, because Shechem had disgraced Israel by sleeping with Jacob's daughter. Such things are simply not done.
Contemporary English V.	Hamor arrived at Jacob's home just as Jacob's sons were coming in from work. When they learned that their sister had been raped, they became furiously angry. Nothing is more disgraceful than rape, and it should not be tolerated in Israel.
The Living Bible	Word soon reached Jacob of what had happened, but his sons were out in the fields herding cattle, so he did nothing until their return. Meanwhile King Hamor, Shechem's father, went to talk with Jacob, arriving just as Jacob's sons came in from the fields, too shocked and angry to overlook the insult, for it was an outrage against all of them. V. 5 is included for context.
New Berkeley Version New Century Version	. Jacob learned how Shechem had disgraced his daughter, but since his sons were out in the field with the cattle, Jacob said nothing until they came home. While he waited, Hamor father of Shechem went to talk with Jacob. V. 5 is included for context.
New Life Version	Then Shechem's father Hamor went to speak with Jacob. Jacob's sons returned from the field when they heard what had happened. They were full of sorrow and were angry. For Shechem had put Israel to shame by lying with Jacob's daughter. Such a thing should not be done.

New Living Translation Hamor, Shechem's father, came to discuss the matter with Jacob. Meanwhile, Jacob's sons had come in from the field as soon as they heard what had happened. They were shocked and furious that their sister had been raped. Shechem had done a disgraceful thing against Jacob's family, something that should never be done.

Partially literal and partially paraphrased translations:

American English Bible Then Hamor, Shechem's father, went over to talk to Jacob, arriving just as Jacob's sons were returning from the fields. Well when [Jacob's sons] heard [what had happened], they were very upset. It really hurt them, because he'd made a joke of IsraEl by [having sex] with Jacob's daughter... it just shouldn't have happened..

Beck's American Translation .
International Standard V Meanwhile, Shechem's father Hamor arrived to talk to Jacob. Just then Jacob's sons arrived from the field. When they heard what had happened, they were distraught with grief and livid with anger toward Shechem [Lit. *toward the man*], because he had committed a disgraceful deed in Israel by forcing Jacob's daughter to have sex, an act that never should have happened.

New Advent (Knox)Bible But even as Hemor, Sichem's father, was on his way to confer with Jacob, Jacob's sons came back from the plains and heard what had befallen. They fell into a great rage; Sichem had dishonoured the whole race of Israel, and done great wrong, by violating their father's daughter.

Translation for Translators In the meantime, Shechem's father Hamor went to talk with Jacob. While they were still talking, Jacob's sons came in from the field. When they found out what had happened, they were shocked and very angry. They said, "Shechem has done something that is very disgraceful among us Israeli people, something that never should be done!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Hamor, the father of Shechem, was to go out to Jacob, to speak with him. The sons of Jacob are to have come out of the field, and they are to hear, that the men were grieved, and were greatly infuriated, for they have effected descending to Isra-el, as to lie with Jacob's daughter - was it to be done?.

Conservapedia Hamor father of Shechem went out to Jacob in order to speak with him. The sons of Jacob came out of the field when they heard it. They were mortified and terrifically angry, because he had done a decadent thing in Israel by lying with Jacob's daughter, and this sort of thing was not done.

Ferar-Fenton Bible Then Hamor the father of Shekhem came to Jacob to speak with him. But the sons of Jacob returned from the field upon hearing it, and the men were grieved, and very angry at it, for he had done an outrage to Israel in violating the daughter of Jacob, — which ought not to be done.

God's Truth (Tyndale) Then Hemor the father of Sichem went out unto Jacob, to commune with him. And the sons of Jacob came out of the field as soon as they heard it, for it grieved them, and they were not a little wroth, because he had wrought folly in Israel, in that he had lain with Jacobs daughter, which thing ought not to be done.

HCSB Meanwhile, Shechem's father Hamor came to speak with Jacob. Jacob's sons returned from the field when they heard about the incident and were deeply grieved and angry. For Shechem had committed an outrage against Israel by raping Jacob's daughter, and such a thing should not be done.

Jubilee Bible 2000
Lexham English Bible
H. C. Leupold

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And Hamor, the father of Shechem, went forth to Jacob to consult with him. And the sons of Jacob on their part came in from the field, when they heard of the

matter, and the men were pained and very angry that folly had been committed against Israel by lying with Jacob's daughter—which thing ought not to be done.

NIV, ©2011

NIV – UK

Tree of Life Version

Meanwhile Shechem's father Hamor went out to Jacob in order to speak with him. Jacob's sons had already come in from the field when they heard, and the men were deeply grieved and furious, because he had committed a vile deed in Israel by lying with Jacob's daughter, which ought never to be done.

Catholic Bibles:

Christian Community (1988)

The Heritage Bible

And Hamor, the father of Shechem, went out to Jacob to talk with him. And the sons of Jacob came out of the field when they heard it; and the men were grieved, and they burned exceedingly, because he had done foolishness in Israel in lying with Jacob's daughter, which ought not to be done.

New American Bible (2002)

Now Hamor, the father of Shechem, went out to discuss the matter with Jacob, just as Jacob's sons were coming in from the fields. When they heard the news, the men were shocked and seethed with indignation. What Shechem had done was an outrage in Israel; such a thing could not be tolerated.

New American Bible (2011)

Now Hamor, the father of Shechem, went out to discuss the matter with Jacob, just as Jacob's sons were coming in from the field. When they heard the news, the men were indignant and extremely angry. Shechem had committed an outrage in Israel by lying with Jacob's daughter; such a thing is not done. 2 Sm 13:12.

New Jerusalem Bible

Hamor father of Shechem was visiting Jacob to discuss the matter with him, when Jacob's sons returned from the countryside and heard the news; the men were outraged and infuriated that Shechem had insulted Israel by sleeping with Jacob's daughter -- a thing totally unacceptable.

New RSV

And Hamor the father of Shechem went out to Jacob to speak with him, just as the sons of Jacob came in from the field. When they heard of it, the men were indignant and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter, for such a thing ought not to be done.

Revised English Bible

Meanwhile Shechem's father Hamor came out to Jacob to talk the matter over with him. When they heard the news Jacob's sons came home from the country; they were distressed and very angry, because in lying with Jacob's daughter Shechem had done what the Israelites hold to be an intolerable outrage.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Hamor the father of Sh'khem went out to Ya'akov to speak with him just as Ya'akov's sons were coming in from the field. When they heard what had happened, the men were saddened and were very angry at the outrage this man had committed against Isra'el by raping Ya'akov's daughter, something that is simply not done.

exeGesés companion Bible

...and Hamor the father of Shechem goes out to Yaaqov to word with him: and when the sons of Yaaqov hear they come from the field: and the men contort and inflame mightily, because he worked folly in Yisra El in lying with the daughter of Yaaqov; which ought not to be worked.

Hebraic Transliteration

Hebrew Names Version

JPS (Tanakh—1985)	Then Shechem's father Hamor came out to Jacob to speak to him. Meanwhile Jacob's sons, having heard the news, came in from the field. The men were distressed and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter—a thing not to be done.
Judaica Press Complete T. Kaplan Translation	. Meanwhile, Shechem's father, Chamor, came to Jacob to speak with him. Jacob's sons returned from the field. When they heard what had happened, the men were shocked and they seethed with anger. [Shechem] had committed an outrage against Israel, sleeping with a daughter of Jacob! Such an act could not be tolerated!.
Natural Israelite Bible Orthodox Jewish Bible	. And Chamor avi Shechem went out unto Ya'akov to speak with him. And the Bnei Ya'akov came from the sadeh when they heard it; and the anashim were grieved, and they were in wrath greatly, because he had wrought nevalah (folly, disgrace, outrage) against Yisroel in lying with Bat Ya'akov; which thing ought not to be done.
Restored Names Version <i>The Scriptures</i> 1998	. And Ḥamor, the father of Sheḵem, went out to Ya'aqob to speak with him. And the sons of Ya'aqob came in from the field when they heard it. And the men were grieved and very wroth, because he had done a senseless deed in Yisra'el by lying with Ya'aqob's daughter, which should not be done.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. Jacob ·learned how [^l heard that] ·Shechem [^l he] had ·disgraced [defiled; made unclean] his daughter, but since his sons were out in the field with the cattle, Jacob ·said nothing [was silent] until they came home. While he waited, Hamor father of Shechem went to talk with Jacob. When Jacob's sons heard what had happened, they came in from the field. They were [^l upset/shocked/pained and] very angry that Shechem had done ·such a wicked thing [sacrilege; ^l folly] to Israel. It was wrong for him to ·have sexual relations [^l lie] with Jacob's daughter; a thing like this should not be done. V. 5 is included for context.
The Geneva Bible Kretzmann's Commentary	. Verses 6-12 Hamor's Proposal And Hamor, the father of Shechem, went out unto Jacob to commune with him. He left the city and went out to the camp of Jacob, to anticipate the indignation of Jacob's sons and to straighten out the matter peacefully. And the sons of Jacob came out of the field when they heard it. The bad news reached them also before the usual hour for returning from the field, and they acted with the impetuosity of youth. 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. Even in those days, when the family of Jacob was still small, the act of Shechem was considered an insult to the entire tribe. The more the sons of Jacob therefore thought about it, the higher their anger mounted. The dignity of the entire posterity of Israel had been besmirched, and they felt that they could not bear the disgrace.
NET Bible®	Then Shechem's father Hamor went to speak with Jacob about Dinah [<i>Heb</i> "went out to Jacob to speak with him." The words "about Dinah" are not in the Hebrew text, but are supplied in the translation for clarity.]. Now Jacob's sons had come in from the field when they heard the news [<i>Heb</i> "when they heard." The words "the news" are supplied in the translation for stylistic reasons.]. They [<i>Heb</i> "the men."

This sounds as if a new group has been introduced into the narrative, so it has been translated as “they” to indicate that it refers to Jacob’s sons, mentioned in the first part of the verse.] **were offended and very angry because Shechem** [*Heb* “he”; the referent (Shechem) has been specified in the translation for clarity.] **had disgraced Israel** [*Heb* “a disgraceful thing he did against Israel.”] **by sexually assaulting** [*Heb* “by lying with the daughter of Jacob.” The infinitive here explains the preceding verb, indicating exactly how he had disgraced Jacob. The expression “to lie with” is a euphemism for sexual relations, or in this case, sexual assault.] **Jacob’s daughter, a crime that should not be committed** [*Heb* “and so it should not be done.” The negated imperfect has an obligatory nuance here, but there is also a generalizing tone. The narrator emphasizes that this particular type of crime (sexual assault) is especially reprehensible.].

Syndein/Thieme
The Voice

Meanwhile Hamor, Shechem’s father, had come to speak with Jacob *to arrange a marriage*. When news of the attack reached Jacob’s sons, they came in from the field. The *young* men were appalled and extremely angry because Shechem had done such a horrible thing in Israel by raping Jacob’s daughter. Something like this should never happen.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans. ...and Hhamor ^[Donkey], the father of Shekhem ^[Shoulder], went out to Ya’aqov ^[He restrains] to speak with him, and the sons of Ya’aqov ^[He restrains] had come from the field and the men were distressed and they greatly flared up given the folly he did in Yisra’el ^[He turns E], to lay down with the daughter of Ya’aqov ^[He restrains] and so he will not be done,...

Concordant Literal Version
A Conservative Version

And forth is faring Hamor, the father of Shechem, to Jacob to speak with him. And the sons of Jacob came from the field as they hear of it. And mortified are the mortals, and hot is their anger exceedingly, that decadence does he in Israel by lying with Jacob’s daughter, for so is not being done.

Context Group Version

And Hamor the father of Shechem went out to Jacob to commune with him. And the sons of Jacob came in from the field when they heard it: and the men were grieved, and they were very angry, because he had produced senseless shame in Israel in lying with Jacob’s daughter; which thing should not be done.

Darby Translation
Emphasized Bible

Then came forth Hamor, father of Shechem, unto Jacob,—to speak with him. Now the sons of Jacob came in from the field as soon as they heard, and the men were grieved, and it was vexing to them exceedingly,—for, a disgraceful deed, had he done with Israel in lying with Jacob’s daughter, seeing that so, it should not be done.

English Standard Version
English Standard V. – UK

And Hamor the father of Shechem went out to Jacob to speak with him. 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.

Evidence Bible
Green’s Literal Translation
God’s Truth (Tyndale)
King James 2000 Version
21st Century KJV
Modern English Version

Hamor the father of Shechem went out to Jacob to commune with him. The sons of Jacob came out of the field when they heard it, and the men were grieved and were very disturbed, because Shechem had disgraced Israel by lying with Jacob’s daughter, a thing that should not be done.

NASB

Then Hamor the father of Shechem went out to Jacob to speak with him. Now the sons of Jacob came in from the field when they heard it; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by lying with Jacob's daughter, for such a thing ought not to be done.

New European Version
New King James Version

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Then Hamor the father of Shechem went out to Jacob to speak with him. And the sons of Jacob came in from the field when they heard it; and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done.

Orthodox England
Owen's Translation
Restored Holy Bible
Third Millennium Bible

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And Hamor the father of Shechem went out unto Jacob to commune with him. 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 by lying with Jacob's daughter, which thing ought not to be done.

Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

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And Hamor, father of Shechem, goes out unto Jacob to speak with him; and the sons of Jacob came in from the field when they heard, and the men grieve themselves, and it is very displeasing to them, for folly he has done against Israel, to lie with the daughter of Jacob—and so it is not done.

The gist of this verse:

Hamor, Shechem's father, goes to Jacob to speak with him about a marriage arrangement. The sons of Jacob come in from the field and are very upset over what they have heard.

Genesis 34:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Chămôwr (חָמֹר) [pronounced khuh-MOHR]	ass, male donkey, he-ass, burrow; transliterated Hamor	masculine singular proper noun	Strong's #2544 BDB #331
'âb (אָב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; founder, civil leader, military leader	masculine singular construct	Strong's #1 BDB #3
Shekem (שֶׁכֶם) [pronounced SHEH-kehM]	back, shoulder; transliterated Shechem	masculine singular proper noun	Strong's #7928 BDB #1014

Genesis 34:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Ya'ăqôb (יַעֲקֹב) [pronounced yah-guh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: Hamor, the father of Shechem, came out to Jacob to speak with him.

We do not know how much Hamor knew about what Shechem did. It seems unlikely that Shechem came home and said, "Dad, I met this girl, I raped her, and now I want to marry her." He may have left out the part about the rape; and Hamor might be going over to speak to Jacob as a normal parent would (in that era).

However, we do know that Jacob knows what happened. So, if Hamor said, "My son would like to marry your daughter," Jacob might respond with, "Oh, your son who raped my daughter?"

Hamor clearly said something along the lines of "My son is interested in marrying your daughter," which is what fathers would do in that era. Jacob is aware of the rape; it is unclear whether Hamor is or not. Therefore, it is unclear how Jacob is made aware of what happened.

Dinah appears to be back in Shechem (the city), so it seems unlikely that Dinah told Jacob, her brothers or anyone else directly. What seems to be most likely is, Dinah somehow got a message out to her family, even though she was being kept at Hamor's homestead.

Here we see Shechem's problem. His father is overindulgent. He goes out to do his son's bidding. He should be going to Jacob and ask him at what time would it be convenient for him to attend the execution of his son. He should be coming to inform Jacob of a trial date. At worst, he should be going to beg for the life of his son. This is assuming that Hamor is aware of what happened. He may not know that Shechem raped Jacob's daughter.

In any case, it appears that, whatever his son wants, Hamor will do what he can to obtain it for him. His son needed directions and guidance as a youngster and his father failed to give him that; his father failed to raise him

properly.¹³ So now, out of guilt, recognizing that his son is the way he is out of neglect, he tries to overcompensate by giving him whatever his son wants. In teaching school, I see kids all the time with more material possessions than I could have imagined as a boy; but with no guidance or direction or discipline. We have felons in our high school system, caught at the scene of the crime, some accused of armed robbery, that populate some of our schools. Some of these are a result of overindulgent parents and some are a result of an overindulgent legislature with no concept of reality.

Genesis 34:6 **Hamor, the father of Shechem, came out to Jacob to speak with him.** (Kukis mostly literal translation)

Genesis 34:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ăguh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shâma ^c (שָׁמַעַ) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #8085 BDB #1033

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

Translation: **At the same time [lit., and], the sons of Jacob had come in from the field when they heard.**

¹³ I am assuming this, based upon Shechem's actions.

This is a reasonably literal translation.

Apparently, Dinah's brothers knew that she had been raped. Who told whom and when Jacob became aware is not entirely clear. Exactly how the brothers knew and how Jacob knew is not known to us (as are many details in this narrative). Because of the mixture of the imperfect and perfect tenses in v. 6, we do not know what came first: the proposal of marriage by Hamor or knowledge of the rape in Jacob's family.

From time to time in a Biblical narrative, we will not fully understand all of the events and their exact chronological order. What we do know is, Jacob hears about the rape of his daughter but he does not act while waiting for his sons. His sons hear about it and are very upset. Hamor, the father of Shechem, comes to Jacob to discuss a marriage proposal as well as a tribal union. Some details and some chronology are lacking.

It is reasonable to ask, *Do we have a strict chronological telling of this event?*

My reasonably literal translation of vv. 6–7: Hamor, the father of Shechem, came out to Jacob to speak with him. At the same time [lit., *and*], the sons of Jacob had come in from the field when they heard. The men were grieved and [Jacob] was very angry because of the vile act that he did against Israel—to have sex with the (unwilling) daughter of Jacob. And such [a thing] should not be done.

The Chronology of Genesis 34:7

The ESV reads: So Shechem spoke to his father Hamor, saying, "Get me this girl for my wife." 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. And Hamor the father of Shechem went out to Jacob to speak with him. 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. (Genesis 35:4–7) It appears that Jacob hears what happened to his daughter, and he sends word to his sons in the field, and then Hamor shows up to discuss the situation. The JPS gives the same order of events: Jacob heard that he had defiled his daughter Dinah; but since his sons were in the field with his cattle, Jacob kept silent until they came home. Then Shechem's father Hamor came out to Jacob to speak to him. Meanwhile Jacob's sons, having heard the news, came in from the field. The men were distressed and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter—a thing not to be done. (Genesis 35:5–7)

The Complete Jewish Bible, on the other hand, seems to allow for the sons of Jacob to hear what happened when they come home and listen to the discussion between Jacob and Hamor. When Ya'akov heard that he had defiled Dinah his daughter, his sons were with his livestock in the field; so Ya'akov restrained himself until they came. Hamor the father of Sh'khem went out to Ya'akov to speak with him just as Ya'akov's sons were coming in from the field. When they heard what had happened, the men were saddened and were very angry at the outrage this man had committed against Isra'el by raping Ya'akov's daughter, something that is simply not done. (Genesis 35:5–7) The New RSV appears to give the same timeline: Now Jacob heard that Shechem [*Heb he*] had defiled his daughter Dinah; but his sons were with his cattle in the field, so Jacob held his peace until they came. And Hamor the father of Shechem went out to Jacob to speak with him, just as the sons of Jacob came in from the field. When they heard of it, the men were indignant and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter, for such a thing ought not to be done. (Genesis 35:5–7) The CEV provides a similar timeline: Meanwhile, Jacob heard what had happened. But his sons were out in the fields with the cattle, so he did not do anything at the time. Hamor arrived at Jacob's home just as Jacob's sons were coming in from work. When they learned that their sister had been raped, they became furiously angry. Nothing is more disgraceful than rape, and it should not be tolerated in Israel. (Genesis 35:5–7)

So, are the sons of Jacob hearing about this for the first time or was word gotten to them in the first place and they came in from the field because of what they heard? Or have they been summoned from the field, and Hamor and Jacob are speaking, and they listen carefully to what is being said, and they find out that way?

The key is the final phrase, which is the *bêyth* preposition followed by the Qal infinitive construct of *shâma'*

The Chronology of Genesis 34:7

(עַמְּשָׁ) [pronounced *shaw-MAHG*] (to which is affixed the 3rd person masculine plural suffix). The *bêyth* preposition with the infinitive construct can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb. So, *when they heard* is the most reasonable translation of this phrase, which means, they are out in the field and Jacob (or someone) sends word to them of what has happened. They [come in from the field when they heard](#).

Although there are times when we do not know which chronology is correct, this is laid out pretty carefully for us in the Hebrew.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 34:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âtsab (עָצַב) [pronounced <i>gaw-TSAH^BV</i>]	<i>to grieve [onself]; to become angry</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #6087 BDB #780
<p>The NET Bible: <i>The Hebrew verb עָצַב ('atsav) can carry one of three semantic nuances depending on the context: (1) "to be injured" (Ps 56:5; Eccl 10:9; 1 Chr 4:10); (2) "to experience emotional pain; to be depressed emotionally; to be worried" (2 Sam 19:2; Isa 54:6; Neh 8:10-11); (3) "to be embarrassed; to be insulted; to be offended" (to the point of anger at another or oneself; Gen 6:6; 45:5; 1 Sam 20:3, 34; 1 Kgs 1:6; Isa 63:10; Ps 78:40). This third category develops from the second by metonymy. In certain contexts emotional pain leads to embarrassment and/or anger. In this last use the subject sometimes directs his anger against the source of grief (see especially Gen 6:6). The third category fits best in Gen 34:7 because Jacob's sons were not merely wounded emotionally. On the contrary, Shechem's action prompted them to strike out in judgment against the source of their distress.</i>¹⁴</p>			
'ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35

Translation: [The men were grieved...](#)

The sons of Jacob are grieved and angry by what has happened. The narrative sounds as if they are hearing all of this for the first time.

To put a time frame on this, let us assume that Dinah has reached puberty. Since she is going out on her own to visit the women in her neighborhood, perhaps she is in her late teens or early 20's.

¹⁴ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 29, 2016.

Genesis 34:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chârâh (חָרָה) [pronounced khaw-RAWH]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
m ^o ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
n ^e bâlâh (נִבְלָה) [pronounced n ^{eb} vaw-LAW]	<i>deceit, deceitful act, senseless deed, vile act, disgraceful thing; punishment for a vile or shameful act</i>	feminine singular noun	Strong's #5039 BDB #615
The KJV often renders this <i>folly</i> , but that is too tame for its application to rape and incest (Genesis 34:7 2Samuel 13:12). This term is also used of a woman who tries to pass herself off as a virgin at the outset of a marriage, when she is not (Deut. 22:21).			
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis ^e râ‘êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal infinitive construct	Strong's #7901 BDB #1011
‘êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Genesis 34:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural construct	Strong's #1323 BDB #123
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-guh-KOH^{AV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...and [Jacob] was very angry because of the vile act that he did against Israel—to have sex with the (unwilling) daughter of Jacob.

The first verb here is a 3rd person masculine singular, Qal imperfect; so this does not refer back to the sons of Jacob but, reasonably, to Jacob himself.

The names are left out here in this section, because what has been done is quite vile; it is enough to make any father livid with anger; and the brothers as well.

N^ebâlâh (הַלְבָּא) [pronounced *neb-aw-LAW*] is translated *senselessness, disgraceful thing, folly, disgraceful deed*. It is difficult to put a one word definition to it. It is an act which shows complete disregard for moral and/or religious standards (see Deut. 22:21 Judges 19:25 20:6, 10 2Samuel 13:12). It is used to describe the words and actions of Job's *friends* in Job 42:8. I used three words to translate it: *amoral, disgraceful thing*.

The bēyth (ב) conjunction preceding Israel is interesting. It has several classes of meanings: *in, at, by, with*. The translators of the Septuagint used the Greek verb ἐν (en), which means *in*, to translate it. Recall that Israel is not a country as of yet; Israel consists of Jacob, two wives, two mistresses, 12 children (at least) and a large number of servants and hired help. However, in God's eyes, this is His nation Israel, in its most infant stage—and although a writer from outside Jacob's family would not see this as a nation or as a place, God the Holy Spirit so directed Jacob to write this as not the God-given name to him but as the God-given name to his nation.

The primary topic here is rape and how the sons of Israel should respond to it, but there is one item which requires some commentary first—something that possibly has never been discussed before. We have the phrase *because he had done folly in Israel*. It is easy to misinterpret this verse, particularly because it is incorrectly translated. It sounds as if this reads: *because he had done folly in [nation] Israel*. However, there is no nation Israel at this time in history; nor do Jacob and his sons understand their little clan to be a national entity.

Throughout this study, I have originally used the Modern King James Version, which is a good translation. Here, they do not quite get it right. What is done is n^ebâlâh (הַלְבָּא) [pronounced *n^{eb}vaw-LAW*], which means *deceit, deceitful act, senseless deed, vile act, disgraceful thing; punishment for a vile or shameful act*. It is much stronger than *to do folly*, as is found in the KJV (*he had wrought folly*); the KJV2000, the MKJV, the WEB translation, the UPDV translation and Green's literal translation. The KJV often has a powerful impact on modern translations perhaps for many decades still to come, resulting in the occasional toothless translation, as we have before us. Strong's #5039 BDB #615.

The next word to consider is a tiny, but very significant, preposition, not even assigned a number by Strong: the bēyth preposition b^e (ב) [pronounced *b^{eh}*], which means *in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*. No Strong's # BDB #88. At this point, I do not know that I can point to a single translation which gets this right (I have around 30 different English translations of the Old Testament on my **e-sword**, and none of them get it right). Shechem has not committed this shameful act *in* Israel; he has committed this vile deed *against* Israel (who is the father of Dinah; *Israel* is the name which God gave to Jacob). That is the proper way to understand this sentence from the Hebrew.

Now, when there is a rape resulting in death in the book of the Judges, we have nearly the exact same phrase (Judges 20:6), and there it means *to perform a disgraceful act in Israel*, because there was an established nation of Israel at that time. So, even though we have nearly the exact same Hebrew words in both passages,¹⁵ they are properly translated differently, because of the overall context.

This can be very difficult for some literalists to understand. They believe that, if *abc* is translated as *xyz* in one passage, then it should be translated *xyz* everywhere it is found, but this is clearly not the case. The difference is, in Genesis 34:6, *Israel* is a person; and in Judges 20:6, *Israel* is a nation (even though it is the same word). The correct understanding of the word *Israel* along with the context, determines the proper use of the *bêyth* preposition.

If this bothers you, you have been recognizing that exact same distinction in this passage that we are studying: *Shechem* can refer to the city where the sons of Israel are living (Genesis 33:18); and *Shechem* can refer to the rapist in this passage (Genesis 34:2, 4). Same word; different reference.

Dinah’s brothers, Jacob’s sons, were quite upset upon hearing this. Having their sister being taken by this man was undeniably wrong.

Jacob is also upset, but he does not determine what ought to be done. His sons almost immediately formulate a plan.

There is so much detail left out of this. Do the sons of Jacob come up and start swearing at Hamor for what happened? Do they stand off and quietly speak with bitterness amongst one another? Do they follow their father’s lead and hold their peace?

The sequence of events here is that (1) Jacob hears about what happened to his daughter; (2) Jacob sends word to his sons in the field, telling them what had happened; (3) Hamor and Shechem come to Jacob to propose marriage; (4) Jacob's sons arrive from the field; (5) Jacob’s sons make a proposition.

Prior to the law, man had a sense of right and wrong, and what had been done here was terribly wrong. Jacob's family easily understood that.

Genesis 34:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
kên (כָּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

All of the BDB meanings are listed here: 1) *so, therefore, thus (adverb); 1a) thus, so; 1b) just so; 1c) therefore; 1d) so ... as (paired with adverb); 1e) then; 1f) forasmuch as (in phrase); 1g) (with preposition); 1g1) therefore, this being so (specific); 1g2) hitherto; 1g3) therefore, on this ground (general); 1g4) afterwards; 1g5) in such case; 2) right, just, honest, true, veritable (adjective); 2a) right, just, honest; 2b) correct; 2c) true, veritable; 2d) true!, right!, correct! (in assent).*

This particle is built upon the participle *to stand, to be upright, to be erect*; a very free translation might be **so this is how the matter stands**. It can also be rendered *rightly, well, so very, so long, so often, it is so*.

¹⁵ The words are in a different order and Judges 20:6 adds an additional word.

Genesis 34:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lō' (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793

Translation: And such [a thing] should not be done.

Most translations expand on the word *kên* (כֵּן) [pronounced *kane*], which is usually translated *so, therefore, thus; then, afterwards*. Strong's #3651 BDB #485. As many have, I have also inserted the word *should*. It is possible that the statement being made here simply means, *and such a thing has not been done [before]*.

Genesis 34:7 At the same time [lit., *and*], the sons of Jacob had come in from the field when they heard. The men were grieved and [Jacob] was very angry because of the vile act that he did against Israel—to have sex with the (unwilling) daughter of Jacob. And such [a thing] should not be done. (Kukis mostly literal translation)

Genesis 34:6–7 Hamor, the father of Shechem, came out to Jacob to speak with him. At the same time [lit., *and*], the sons of Jacob had come in from the field when they heard. The men were grieved and [Jacob] was very angry because of the vile act that he did against Israel—to have sex with the (unwilling) daughter of Jacob. And such [a thing] should not be done. (Kukis mostly literal translation)

Genesis 34:6–7 Hamor, Shechem's father, came out to Jacob to speak to him about his daughter. At the same time, Jacob's sons were coming in from the field and they overheard them talking. The men were aggrieved and Jacob himself was furious because of the vile act done by Shechem against Israel—having sex with his daughter. All of them were thinking, *such a thing ought not be done*. (Kukis paraphrase)

A Review of Genesis 34:1–7: So far, we have studied the first 7 verses of this chapter.

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

I have read a lot of commentary on this passage, and some writers blame Dinah here, and some blame Jacob for letting her go out. There is simply not enough information given for us blame either one. As believers in Jesus Christ, we are *not* told to confine ourselves to contract with other Christians only. We are not supposed to cut ourselves off from family members or from old friends who have not yet believed in our Lord.

Every believer is commissioned as an evangelist; and how can you possibly evangelize unless you have some contact with unbelievers?

What this first verse tells us is, Dinah did not go out to meet Shechem. She did not have a thing going on with Shechem. She was just going out to visit other women.

Gen 34:2–3 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. And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her.

All that we have here *suggests* rape; and we have previously studied that Shechem did rape her. We have also noted the irony, that had Shechem done things in a different order (spoken tenderly to Dinah from the beginning), things may have been quite different. He got the cart before the horse, suggesting his arrogance and/or his lack of civility.

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

Based upon later verses, Dinah is right there, with Shechem at this time. Her rapist has taken her prisoner, and now he wants to marry her.

Gen 34:5–7 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. And Hamor the father of Shechem went out to Jacob to speak with him. 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.

We have no clue who informed Jacob and his sons as to what happened. Although Shechem and his father Hamor may have told them, it would have logically been in the text (*Hamor informed Jacob that Shechem had taken his daughter*). But we do not find that.

Furthermore, even though Jacob and his sons are clearly upset over this situation, they do not reveal this to Hamor and Shechem (compare vv. 5, 11, 13).

We have been studying the rape of Dinah, and although we have clarified one minor aspect of this narrative, we are left with many more questions.

However, before we get into that, we ought to discuss rape as found in the Bible.

Interestingly enough, I could not find the *Doctrine of Rape* on any doctrinal website.

Rape in the Bible

1. So that there is no misunderstanding, rape is considered to be wrong by the Bible and it was punishable by death. Critics of the Bible portray the Old Testament God as misogynistic and the Bible as well, suggesting that women were viewed as property and not afforded any real rights or protection. However, that is clearly not the case (as we will see).
2. There are even some anti-Bible types who think that a man could rape a woman in Bible times, pay her father a few bucks, and keep the daughter as his wife. This narrative of Genesis 34 will show that interpretation of a passage in Deuteronomy to be completely false.
 - 1) As an aside, critics often give a very negative interpretation to various passages in the Bible, and then they criticize the Bible because of how they have interpreted it.
 - 2) In the other hand, this does not mean that the Bible agrees with contemporary society on the issues of the day.
3. We learn from Genesis 34 that different ancient cultures actually treated rape differently. Dinah's brothers recognize that this is a terrible thing which Shechem has done. Hamor, his father, possibly sees this as a minor infraction which can be solved through marriage and promises of intermarriage between the two families in the future. However, in fairness to Hamor, we do not know how much he knew when attempting to arrange this marriage. Did he realize that his son had raped Dinah, or was he led to believe that this was consensual? In any case, Shechem, who committed the rape, thought it reasonable for him to then marry the woman that he just raped. This suggests great barbarity in his culture and upbringing, as well as terrific personal arrogance.
4. There is an implication in Genesis 26 that Philistines might have taken Rebekah and had their way with

Rape in the Bible

her, not realizing that she was Isaac's wife. That suggests that rape, in some instances, was reasonably common enough (in some cultures) for Abimelech to make this statement. This will be examined more thoroughly later in this doctrine.

5. In Muslim countries today, women are considered to be **responsible for being raped** (they can create an uncontrollable sexual urge in the males); and very often, **rape victims are punished** in Islamic cultures.
6. There was often protection afforded women in ancient Jewish culture (and in other cultures of that time period), where women did not easily go out and socialize apart from family members being around. Vestiges of this remained in the 1940's and 50's on chaperoned dates; and this protective approach is enforced by Islamic cultures today. Dinah going out to hang with the women of the land does not appear to be a common experience.
7. Let me suggest, culturally, in ancient Jewish society, that rape was not a common problem. Young, unmarried women were not allowed, generally speaking, to meander off on their own. Nevertheless, that does not mean that rape is ignored in the Bible.
8. Here, Moses is teaching the people: "[1] When it is [that] a young woman—a virgin—[about] to be married to a man, and a man discovers [or, meets] her in the city and he lays with her; then you [all] will bring both of them to the city gate and you [all] will stone them with stones and they will die—the young woman because she did not cry out [for help] in the city and the man because he humiliated the [soon-to-be] wife of his neighbor. [By this] you have removed immorality [lit., evil] from your midst. [2] If the man finds her in the field—the betrothed young woman—and the man has seized her and he has lain with her, then the man who laid with her will die only. You will not do a thing to the young woman, [for there is] no sin [done] by the young woman [worthy] of death; for just as a man rising up against his neighbor to murder [his] soul, so this thing. For he found her in the field—[if] the betrothed woman called out [for help], [there was] none to save her. [3] When a man finds a young, virgin woman who is not to-be-married and he takes her and he lays with her, but they are discovered; then the man—the one laying with her—will give the young woman's father 50 [shekels of] silver and she will become his wife because he has violated her. He is [therefore] unable to send her away all his days." (Deuteronomy 22:23-29; Kukis reasonably literal translation).
 - 1) In the first two instances, we are dealing with a woman who has been promised to be married. Arranged marriages in the ancient world were common (they are still common in India and other countries today); so it would not be unusual for even very young women to be promised to a man for the future. As an aside, for those of you who think that an arranged marriage is backward or quaint, my educated guess is, the divorce rate is lower among those whose marriage was arranged.
 - 2) In the first circumstance, if a woman, engaged to be married, is discovered to be having sex with another man in a city, both are presumed guilty of adultery (a form of adultery) and both are stoned to death. The logic is, the woman, if she were being raped, would call out for help.
 - 3) In the second instance, the man rapes the woman, as this occurs in a secluded area, and the man's guilt is assumed and the woman's innocence is also assumed. This is logical because, if this were an affair, then both partners would have kept quiet about this. No one would know that it occurred. The woman, having been raped, would have reported this to her family.
 - 4) In the 3rd situation, rape is not what is being discussed. There was no rape in the first instance, rape in the second, and no rape in the third. So, this is not a man who has raped a woman, and then turns around and decides, "I might want to marry this woman." There are no words for rape in the 3rd case (despite some incorrect translations which are out there, including the generally excellent NASB). *Violating* the woman does not mean that the man raped her; it means that he took away her virginity. I know that in today's culture, that may not be understood. But in the ancient world, if a woman was not a virgin, then she would not have any suitors.
 - (1) Tamar, the daughter of King David, would be an illustration of this. 2Samuel 13.
 - (2) Ruth, a Moabite, would be an exception to this rule. The Book of Ruth.
- 5) If you doubt the interpretation here, a very detailed study of this passage is found here: **Deuteronomy 22** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Rape in the Bible

9. Based upon the second circumstance above in Deut. 22, the Bible clearly indicates that rape is wrong and punishable by death.
10. Genesis 26:6–11 is a fascinating story, where Isaac is living in Gerar, and like his father before him, he lies about Rebekah being his wife, saying that she is his sister. When Abimelech, the king, finds out, he chews Isaac out for this, saying, "**What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us.**" (Genesis 26:10b; ESV) There is the suggestion here that the Philistines of Gerar could possibly have raped Rebekah, not realizing that she is married. So, this indicates that some societies in that era did not see rape as a serious crime, even though they recognized that adultery was wrong and that God would punish them for it (which viewpoint is also expressed in this chapter). Some Muslim societies today appear to put the burden of responsibility for rape on the woman, **suggesting** that men are overpowered by lust if they find themselves with an attractive, unprotected woman (their explanation is that Allah gave Mohammed, for instance, the **libido of 30 men**).
11. Although this may seem counterintuitive, it is possible to overreact to rape. Genesis 34 is an example of that. However, this chapter clearly indicates that raping a woman is wrong and punishable by death. Jacob's sons went overboard and killed a large number of men who did not rape their sister and who had nothing to do with it. Furthermore, there is no indication that the men of Shechem would have protected Hamor's son under these circumstances. Had the men of Shechem (city) been willing to protect Shechem (the man), that would have changed the situation and justify what the sons of Israel did.
12. Despite having the Law of Moses, some of the people of Israel during the time of the Judges were out of control and lawless. Judges 19 is a very sad story about a man who reunites with his unfaithful mistress, and they are returning to his home, passing through Gibeah of Benjamin. Even though a kindly man takes them into his house, when night falls, they are surrounded by homosexual rapists (much like Genesis 19) who demand that this man be sent out to them. His mistress was sent out instead, and these men rape her until she dies, her hands at the threshold of this house when she died. The man broadcasts his story to all the tribes of Israel (in a rather grisly way), and 400,000 men responded. They demanded that the men responsible be given up, but the people of Benjamin would not. They protected those guilty of rape. Nearly all the men of Benjamin were killed as a result (Judges 20).
13. Homosexual rape is threatened in both Genesis 19 and Judges 19.
 - 1) In Genesis 19, God rains down fire and sulfur products from above (possibly the result of a natural gas explosion), to judge Sodom, Gomorrah and 3 other cities for their sexual degeneracy.
 - 2) In Judges 20, since the men of Benjamin protected the rapists (they raped the man's mistress rather than the man), most of the able-bodied men of Benjamin were killed in battle by the other tribes of Israel.
 - 3) There is no confusion in both passages as to the wrongness of the threat of homosexual rape and as to the degeneracy of the people.
14. 2Samuel 13 gives us an idea as to the normal protections afforded young, unmarried women in the ancient world. This chapter is all about Absalom, his sister Tamar and their half-brother Amnon. Amnon is filled with lust towards Tamar, however, he is unable to secure any time alone with her. Obviously, they knew one another, but the family of David did not allow them to be alone together. This suggests that the culture of that day understood that parents should protect their daughters from unwarranted advances (even from their half-brothers). Although we do not know the ages of these young people, all of the clues suggest that these are middle, late teens, or very young adults. Amnon goes to a terrific amount of trouble to pretend to be ill and to demand and Tamar take care of him during his illness. When she comes to him, he orders everyone out of the house and then he overpowers her and rapes her. Tamar does what she can to try to talk him out of it, but he rapes her. Then, when he is done, Amnon hates Tamar and throws her out into the street. All that happens after that reveals that rape was taken very seriously. It would have been up to King David to prosecute Amnon, but David was too weak and indulgent as a father to do so. As a result, Absalom killed Amnon. This mess continued until Absalom himself was finally killed, having become a law unto himself.
15. In the New Testament, husbands are to give respect and honor to their wives, and not to abuse them (Ephesians 5:25 1Peter 3:7). This is because women are equal to men in their response to the gospel

Rape in the Bible

- and God's resultant blessing to them (Galatians 3:28 1Peter 3:7).
16. During the Tribulation, armies will line up against Jerusalem, and those who remain in the city will have their homes plundered and their women raped. Zechariah 14:2
 17. The conclusion is, even though God did not directly speak of rape in the Mosaic Law (Moses did himself in Deuteronomy), the culture of that era were so protective of their women, that this made rape a very rare event. Where the culture did not protect women, the men of that culture were destroyed (examples of Genesis 19 and Judges 20).

Some dishonest critics of the Bible claim that there were instances where Jewish men could rape heathen women; or take heathen women as wives against their will, but that is a misinterpretation of some Pentateuch passages. The [Blaze](#) actually does an article specifically addressing some of the misrepresentations of various Bible passages.

As an aside, those in the gay movement who try to misuse the Bible, say, "Jesus said nothing about homosexuality" (although He did). Putting that aside, Jesus did not say anything about rape, so does that make rape okay? Obviously not. So, the fact that Jesus does not specifically condemn a particular sin does not remove it from the list of sins.

Many of these passages were taken from <http://bible.knowing-jesus.com/topics/Rape> (accessed August 5, 2015).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As we begin v. 8, let's go back one more time and see what we have covered so far:

A Second Review of Genesis 34:1–7: So far, we have covered the first 7 verses of this chapter, we have determined that a rape has taken place, and we have studied rape as a topic in the Bible.

I have tried to be methodical and measured in the study of this chapter. I have come across a number of generally good expositors who begin making assumptions from the very beginning, and then build a whole structure of exposition based upon their early faulty assumptions.

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

This takes place in the second city where Jacob and his family moved, having reentered the Land of Promise. They are now west of the Jordan River.

Gen 34:2–3 **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 [he raped her and took her virginity]. However, his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her.**

As previously discussed, all indications are, Shechem raped Dinah (there are no Hebrew words for *rape*). Two of the terms above *suggest* rape but do not, by themselves, always mean that rape has occurred. However, these words along with the overall context certainly means that Shechem raped Dinah.

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

We do not know if Hamor understood fully what happened. In fact, we do not even know if what Shechem did might be considered legitimate within his family.

Based upon later verses, Dinah is with Shechem at this time. So Shechem is not telling his father to go get this girl for him—she is right there with them—but to secure her hand in marriage.

These circumstances must have been unnerving to Dinah, to say the very least. She is raped; then this big galoot speaks kindly to her; and he hauls her to his city and essentially keeps her there as prisoner.

What seems to be most likely to me is, Dinah, panicked, fearful that she might end up being married to this big jerk; realizing that this might be her life. Therefore, she manages to find a sympathetic ear and gets a message out to her family. This is conjecture, but it is a reasonable explanation.

Gen 34:5–7 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. And Hamor the father of Shechem went out to Jacob to speak with him. 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 against Israel by lying with Jacob's daughter, for such a thing must not be done.

We have not progressed very far in this chapter. We have spent a great deal of time showing that a rape occurs and that rape in the Bible is an offense punishable by death. We spent this extra time so that we do not perpetuate some of the silly notions of today, like the idea that in the Bible, women were simply treated like property.

Jacob is the father; he is the patriarch; therefore, he should take the lead here in what ought to be done. However, he appears to be too shocked by the news to react. His sons by Leah are probably all young adults at this time.

Logically, we are perhaps 10 years out of Paddan-aram; maybe 15.

And so spoke Hamor with them, to say, “Shechem my son—longs for his soul in your daughter. Give please her to him to wife. And be sons-in-law with us; your daughters you will give to us and our daughters you will take to yourselves. And with us you [all] will dwell and the land is to your faces. Dwell and trade her and take possession in her.”

Genesis
34:8–10

Hamor spoke with them, saying, “The soul of my son, Shechem, longs for your daughter. Please give her to him to marry [lit., to wife]. Be sons-in-law with us—you will give your daughters to us and you will take our daughters to yourselves. You [all] will live with us and the land is before you [all]. Live [in it], trade [in] it, and take possession in her.”

Hamor said to them, “My son Shechem longs for your daughter. Please give her to him to marry. Let us enjoy the benefits of intermarriage. You give your daughters to us and we will give our daughters to you. You will live with all of us in the land that is before you. You will live in it, trade while living in it; you will take possession of your own land.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so spoke Hamor with them, to say, “Shechem my son—longs for his soul in your daughter. Give please her to him to wife. And be sons-in-law with us; your daughters you will give to us and our daughters you will take to yourselves. And with us you [all] will dwell and the land is to your faces. Dwell and trade her and take possession in her.”

Dead Sea Scrolls

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Targum of Onkelos

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Jerusalem targum Targum (Onkelos)	.	Hamor spake with them, saying, The soul of Shekem my son hath pleasure in your daughter; give her now to him to wife. And marry with us, and take our daughters to you; and the land shall be before you; inhabit and do business in it, and possess it.
Targum (Pseudo-Jonathan)	.	And Hamor spake with them, saying, The soul of Shekem my son delighteth in your daughter: give her, I pray, to him to wife; and conjoin yourselves by marriage with us. Give your daughters to us, and take our daughters to you; and dwell with us, and the land shall be before you, to dwell where you please and do business in it and possess it.
Jerusalem targum Revised Douay-Rheims	.	And Hemor spoke to them: The soul of my son Sichem has a longing for your daughter: give her him to wife: And let us contract marriages one with another: give us your daughters and take you our daughters, And dwell with us: the land is at your command, till, trade, and possess it.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	.	Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife. Make marriages with us. Give your daughters to us, and take our daughters for yourselves. You shall dwell with us, and the land will be before you. Live and trade in it, and get possessions in it."
Peshitta (Syriac)	.	And Hamor spoke with them, saying, The soul of my son Shechem longs for your daughter; give her to him in marriage. Intermarry with us, and give your daughters to us in marriage, and take our daughters to you, And dwell with us; behold, the land is before you; dwell and trade in it and inherit in it.
Septuagint (Greek)	.	And Emmor spoke to them, saying, Sychem my son has chosen in his heart your daughter; give her therefore to him for a wife, and intermarry with us. Give us your daughters, and take our daughters for your sons. And dwell in the midst of us; and, behold, the land is spacious before you, dwell in it, and trade, and get possessions in it.
NETS (Greek) Brenton's Septuagint	.	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Hamor said to them, Shechem, my son, is full of desire for your daughter: will you then give her to him for a wife? And let our two peoples be joined together; give your daughters to us, and take our daughters for yourselves. Go on living with us, and the country will be open to you; do trade and get property there.
Easy English	Hamor said to them, 'My son Shechem loves your daughter. Please give her to him so that she can be his wife. And make marriages with our people. Give your daughter to us. And take our daughters for wives for your people. You can live among us. You can live anywhere you want to in this land. Live here. And buy and sell things here. Buy land and houses here.
Easy-to-Read Version	But Hamor talked to Dinah's brothers and said, "My son Shechem wants Dinah very much. Please let him marry her. This marriage will show we have a special agreement. Then our men can marry your women, and your men can marry our women. You can live in the same land with us. You will be free to own the land and to trade here."
God's Word™	Hamor told them. "My son Shechem has his heart set on your daughter. Please let her marry him. Intermarry with us; give your daughters to us, and take ours for yourselves. You can live with us, and the land will be yours. Live here, move about freely in this area, and acquire property here."

Good News Bible (TEV)	Hamor said to him, "My son Shechem has fallen in love with your daughter; please let him marry her. Let us make an agreement that there will be intermarriage between our people and yours. Then you may stay here in our country with us; you may live anywhere you wish, trade freely, and own property."
International Children's B.	But Hamor talked to the brothers of Dinah. He said, "My son Shechem is deeply in love with Dinah. Please let him marry her. Marry our people. Give your women to our men as wives. And take our women for your men as wives. You can live in the same land with us. You will be free to own land and to trade here."
<i>The Message</i>	Hamor spoke with Jacob and his sons, "My son Shechem is head over heels in love with your daughter—give her to him as his wife. Intermarry with us. Give your daughters to us and we'll give our daughters to you. Live together with us as one family. Settle down among us and make yourselves at home. Prosper among us."
Names of God Bible NIRV	. But Hamor said to Jacob and his sons, "My son Shechem wants your daughter. Please give her to him to be his wife. Let your people and ours get married to each other. Give us your daughters as our wives. You can have our daughters as your wives. You can live among us. Here is the land. Live in it. Trade in it. Buy property in it."
New Simplified Bible	Hamor said to him: »My son Shechem has fallen in love with your daughter. Please let him marry her. »Let us make an agreement that there will be intermarriage between our people and yours. »Then you may stay here in our country with us. You may live anywhere you wish. You may trade freely and own property.«

Thought-for-thought translations; paraphrases:

Common English Bible	Hamor said to them, "My son Shechem's heart is set on your daughter. Please let him marry her. Arrange marriages with us: give us your daughters and take our daughters for yourselves. Live with us. The land is available to you: settle down, travel through it, and buy property in it."
Contemporary English V.	Hamor said to Jacob and his sons: My son Shechem really loves Dinah. Please let him marry her. Why don't you start letting your families marry into our families and ours marry into yours? You can share this land with us. Move freely about until you find the property you want; then buy it and settle down here.
The Living Bible	Hamor told Jacob, "My son Shechem is truly in love with your daughter, and longs for her to be his wife. Please let him marry her. Moreover, we invite you folks to live here among us and to let your daughters marry our sons, and we will give our daughters as wives for your young men. And you shall live among us wherever you wish and carry on your business among us and become rich!"
New Berkeley Version New Century Version	. But Hamor talked to Dinah's brothers and said, "My son Shechem is deeply in love with Dinah. Please let him marry her. Marry our people. Give your women to our men as wives and take our women for your men as wives. You can live in the same land with us. You will be free to own land and to trade here."
New Life Version New Living Translation	. Hamor tried to speak with Jacob and his sons. "My son Shechem is truly in love with your daughter," he said. "Please let him marry her. In fact, let's arrange other marriages, too. You give us your daughters for our sons, and we will give you our daughters for your sons. And you may live among us; the land is open to you! Settle here and trade with us. And feel free to buy property in the area."

Partially literal and partially paraphrased translations:

American English Bible	But Hamor spoke to them and said: 'My son Shechem has decided in his heart to marry your daughter; so give her to him to be his woman... come and marry among
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us. Give us your daughters, and take our daughters for your sons... come live among us! Look, there's plenty of room for you, so live here in this land... trade [with us] and prosper here!

Beck's American Translation
International Standard V

But Hamor said this: "My son is deeply attracted to your daughter. Please give her to him as his wife. Intermarry with us. Give your daughters to us and take our sons for yourselves. Live with us anywhere you want [Lit. *us, since the land lays open before you*]. Live, trade, and grow rich in it."

New Advent (Knox)Bible

And now Hemor began to plead with them, My son Sichem has set his heart on this maid of yours; grant him her hand in marriage. It is well that we should intermarry, that you should give us your daughters, and wed ours, and settle down amongst us. Our country is yours; you may till and trade and have your dwelling here.

Translation for Translators

But Hamor said to them, "My son Shechem really likes this girl who is your(sg) daughter and your(pl) sister. Please allow him to marry her. Let's make an agreement: You will give your daughters to our young men to be their wives, and we will give our daughters to your young men to be their wives. You can live among us, and live anywhere in our land that you wish. You can buy and sell things (OR, travel around) and if you find land that you want, then you can buy it."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Hamor was to speak, to the intent: The breath of my son Shechem is to have attached to your daughter, be giving her to wife. Become in-laws with us; be giving your daughters to us, and be receiving out our daughters. Be abiding with us on these solid grounds; as it was to be befalling turned before you, be dwelling there, and you is to have gone about, even is to be taking hold of.

Conservapedia

Hamor spoke with them, saying, "My son Shechem's soul is attached to your daughter. Please give her to him for a wife. And intermarry with us, and give your daughters to us, and take our daughters for yourselves [This was carrying "marriage of state" to a great extreme]. And live with us, and the land will be before you. Live in the land, and be merchants in it, and have business interests in it." Hamor proposes not only intermarriage but a thoroughgoing commercial alliance.

Ferar-Fenton Bible

But Hamor spoke to them saying, " My son Shekhem is attached by his soul to your daughter, therefore give her to him for a wife, and you can give your girls to us, and we can give ours to you, to taKe for yourselves, and you can dwell with us and the land shall be before you. Reside, and travel about, and possess it."

God's Truth (Tyndale)

And Hemor communed with them saying: the soul of my son Sichem longs for your daughter: give her him to wife, and make marriages with us: give your daughters unto us, and take our daughters unto you, and dwell with us, and the land shall be at your pleasure, dwell and do your business, and have your possessions therein.

HCSB

Hamor said to Jacob's sons, "My son Shechem is strongly attracted to your daughter. Please give her to him as a wife. Intermarry with us; give your daughters to us, and take our daughters for yourselves. Live with us. The land is before you. Settle here, move about, and acquire property in it."

Jubilee Bible 2000
Lexham English Bible
H. C. Leupold

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And Hamor spoke with them saying: As for Shechem, my son, he is dearly attached to your daughter. Do give her to him for wife. Intermarry with us: your daughters ye may give us; and our daughters ye may take for yourselves. Then ye may live with us, for the land lies open before you. Dwell in it, travel back and forth in it, establish yourselves in it.

NIV, ©2011
NIV – UK

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Tree of Life Version

But Hamor spoke with them saying, "My son Shechem—he's very attached to your daughter. Please give her to him for a wife. Intermarry with us. You can give your daughters to us, and you can take our daughters for yourselves. You can live with us, and the land will be open to you: live in it, move about freely in it, and settle down in it."

Catholic Bibles:

Christian Community (1988) .

The Heritage Bible

And Hamor spoke with them, saying, Shechem, my son, has bound his soul to your daughter. Please give her to him for a wife. And give in marriage with us, and give your daughters to us, and take our daughters for yourselves. And dwell with us, and the land is before your face; dwell, and trade, and get property in it.

New American Bible (2002)

Hamor appealed to them, saying: "My son Shechem has his heart set on your daughter. Please give her to him in marriage. Intermarry with us; give your daughters to us, and take our daughters for yourselves. Thus you can live among us. The land is open before you; you can settle and move about freely in it, and acquire landed property here."

New American Bible (2011)

Hamor appealed to them, saying: "My son Shechem has his heart set on your daughter. Please give her to him as a wife. Intermarry with us; give your daughters to us, and take our daughters for yourselves. Thus you can live among us. The land is open before you. Settle and move about freely in it and acquire holdings here." Hamor seems to be making concessions to Jacob's family in the hope of avoiding warfare between the two families.

New Jerusalem Bible

Hamor reasoned with them as follows, 'My son Shechem's heart is set on your daughter. Please allow her to marry him. Intermarry with us; give us your daughters and take our daughters for yourselves. We can live together, and the country will be open to you, for you to live in, and move about in, and acquire holdings.'

New RSV

Revised English Bible

Hamor appealed to them: "My son Shechem is in love with this girl; I beg you to let him have her as his wife. Let us ally ourselves in marriage; you give us your daughters, and you take ours. If you settle among us, the country is open before you; make your home in it, move about freely, and acquire land of your own."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But Hamor said to them, "My son Sh'chem's heart is set on your daughter. Please give her to him as his wife; and intermarry with us: give your daughters to us, and take our daughters for yourselves. You will live with us, and the land will be available to you — you'll live, do business and acquire possessions here."

exeGesés companion Bible

And Hamor words with them, saying,
The soul of my son Shechem
is attached to your daughter:
I beseech you, give her him to woman:
and intermarry with us
and give your daughters to us
and take our daughters to you:
and settle with us:
and the land is at your face:
settle and merchandise therein and possess therein.

Hebraic Transliteration

Hebrew Names Version

JPS (Tanakh—1985)

And Hamor spoke with them, saying, "My son Shechem longs for your daughter. Please give her to him in marriage. Intermarry with us: give your daughters to us,

Judaica Press Complete T. Kaplan Translation	and take our daughters for yourselves: You will dwell among us, and the land will be open before you; settle, move about, and acquire holdings in it.”
Natural Israelite Bible Orthodox Jewish Bible	Chamor tried to reason with them. 'My son Shechem is deeply in love with your daughter,' he said. 'If you would, let him marry her. Intermarry with us. You can give us your daughters, and we will give you ours. You will be able to live with us, and the land will be open before you. Settle down, do business here, and [the land] will become your property.'
Restored Names Version <i>The Scriptures</i> 1998	And Chamor spoke with them, saying, The nefesh of beni (my son) Shechem longeth for your bat; now give her him as isha. So intermarry with us, and give your banot unto us, and take benoteinu (our banot) unto you. And ye shall dwell with us; and HaAretz shall be before you; dwell and trade therein, and get you possessions therein.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Hamor conferred with them, saying, “The soul of my son Shechem [deeply] longs for your daughter [and sister]. Please give her to him as his wife. And [beyond that] intermarry with us; give your daughters to us [as wives] and take our daughters for yourselves. In this way you shall live with us; the country will be open to you; live and do business in it and acquire property and possessions in it.”
The Expanded Bible	But Hamor talked to Dinah’s brothers and said, “My son Shechem is deeply ·in love with [attached/bound to] Dinah. Please ·let him marry her [·give her to him as a wife]. ·Marry [Make marriages/Intermarry with] our people. Give your women [·daughters] to ·our men as wives [·us] and take our ·women [·daughters] for ·your men as wives [·yourself]. You can live in the same land with us. You will be free to own land and to trade here.”
The Geneva Bible Kretzmann’s Commentary	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 seems to have felt that he was representing a very weak case, for his proposal impresses the reader as being made in great hesitation and embarrassment. He pleads the deep and serious attachment of his son for Dinah. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us; and the land shall be before you; dwell and trade ye therein, and get you possessions therein. Hamor thus offered to Jacob and his sons the freedom of his little country, with the full rights of citizenship. They might do business anywhere and select any part of the country for their herds.
NET Bible®	But Hamor made this appeal to them: “My son Shechem is in love with your daughter [<i>Heb</i> “Shechem my son, his soul is attached to your daughter.” The verb means “to love” in the sense of being emotionally attached to or drawn to someone. This is a slightly different way of saying what was reported earlier (v. 3). However, there is no mention here of the offense. Even though Hamor is speaking to Dinah’s brothers, he refers to her as their daughter (see v. 17).]. Please give her to him as his wife. Intermarry with us [<i>Heb</i> “form marriage alliances with us.”]. Let us marry your daughters, and take our daughters as wives for yourselves. [<i>Heb</i> “Give your daughters to us, and take our daughters for yourselves.” In the translation the words “let...marry” and “as wives” are supplied for clarity.] You may live ²² among us, and the land will be open to you [<i>Heb</i> “before you.”]. Live in it, travel freely in it, ²⁴ and acquire property in it.”

Syndein/Thieme
The Voice

.
Hamor tried speaking with them.

Hamor: My son's soul longs for your daughter. Please give her to him in marriage. *In fact*, let's intermarry our families. Give your daughters to us, and take our daughters for yourselves. We'll live together. The entire land will be open to you. You can live on it, trade on it, and buy property on it.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Hhamor ^[Donkey] spoke with them saying, the being of Shekhem ^[Shoulder] my son is attached with their daughter, please give her to him for a woman, and relate yourselves with us, you will give your daughters to us and you will take our daughters to you, and you will turn back with us and the land will exist to your face, settle and trade her and be held in her,...
Concordant Literal Version	And speaking is Hamor with them, saying, "My son Shechem's soul is attached to your daughter. Pray, give her to him for his wife. And intermarry with us, and your daughters give to us, and our daughters shall you take for your sons. And with us dwell. And the land, behold! Wide is it before you. Dwell, and be merchants on it, and have holdings in it.
A Conservative Version Context Group Version	. And Hamor spoke with them, saying, The life of my son Shechem longs for your (pl) daughter: I beg of you (pl), give her to him as woman. And make (pl) marriages with us; give your (pl) daughters to us, and take our daughters to you (personal love). And you (pl) shall dwell with us: and the land shall be before you (pl); dwell and trade in it, and get possessions in it.
Darby Translation	And Hamor spoke to them, saying, My son Shechem's soul cleaves to your daughter: I pray you, give her to him as wife. And make marriages with us: give your daughters to us, and take our daughters to you. And dwell with us, and the land shall be before you: dwell and trade in it, and get yourselves possessions in it.
<i>Emphasized Bible</i>	So then Hamor spake with them saying—As for Shechem my son, his soul hath become attached to your daughter,—I pray you give her to him, to wife. And exchange ye daughters with us in marriage,—your daughters, shall ye give to us, and our daughters, shall ye take to you. And with us, stroll ye dwell,—and, the land, shall be before you, tarry, and go through it, and get possessions therein.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. I pray that you will give her to him to marry. Make marriages with us, and give your daughters to us, and take our daughters for yourselves. You may dwell with us, and the land will be before you. Dwell and trade in it and get possessions in it."
NASB	But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage. Intermarry with us; give your daughters to us and take our daughters for yourselves. Thus you shall live with us, and the land shall be open before you; live and trade in it and acquire property in it."
New European Version	.
New King James Version	.
Orthodox England	.

Owen's Translation .
 Restored Holy Bible .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

And Hamor speaks with them, saying, "Shechem, my son, his soul has cleaved to your daughter; give her, I pray you, to him for a wife. And join you in marriage with us; your daughters you give to us, and our daughters you take to yourselves. And with us you dwell, and the land is before you; dwell you and trade in it, and have possessions in it."

The gist of this verse: Hamor offers his family to intermarry with Jacob's family. They will also share the land.

8–10

Genesis 34:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
Chāmôwr (חָמוֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine plural suffix	Strong's #854 BDB #85

Translation: Hamor spoke with them,...

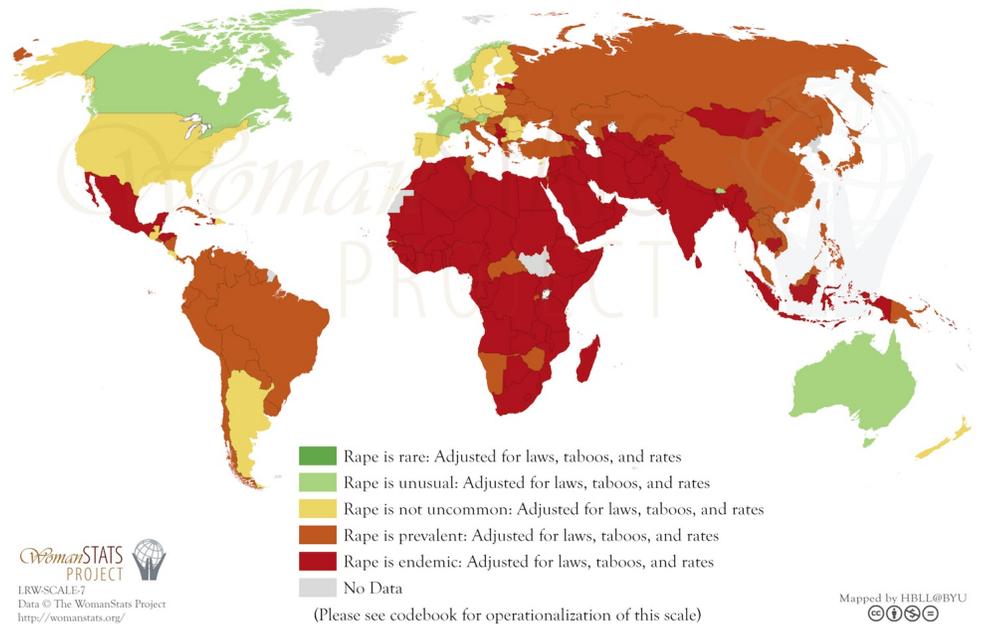
Everyone is involved here. The sons have come in from the field. They are not off in the distance listening; they are all there and Hamor speaks to them as a family. He was there originally to work things out with the patriarch, Jacob; but now is discussing matters with the entire family.

Combined Scale of the Prevalence and Sanction of Rape and Sexual Assault of Women
Scaled 2011

We do not know exactly how Shechem's deed was entered into the conversation, but Jacob and his sons are all aware of this—and it appears that Hamor knows about this as well.

Hamor appears to be making the best of a bad situation. The fact that his son has raped this woman is glossed over; he does not make an issue of it. He talks instead about how his son feels.

To be fair to Hamor, it is possible that his son did not give a fully truthful account of his encounter with Dinah. It is not out of the question that a man might lie to his father about his own wrongful behavior.



Map of the Prevalence of Rape and Sexual Assault of Woman (a graphic); from **The Muslim Issue** (which has a number of interesting graphics). Accessed August 5, 2015.

Genesis 34:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
Shekem (שֶׁכֶם) [pronounced <i>SHEH-keh</i>]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
châshaq (חָשַׁק) [pronounced <i>khaw-SHAK</i>]	<i>to join together, to cleave to; to be attached to, to long for, to burn in love for; to love</i>	3 rd person feminine singular, Qal perfect	Strong's #2836 BDB #365

Genesis 34:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular noun with the 2 nd person masculine plural suffix	Strong's #1323 BDB #123

Translation: ...saying, "The soul of my son, Shechem, longs for your daughter.

Hamor emphasizes the soul of his son. *His soul* longs for *their* daughter. So Shechem is speaking to Jacob and all of his sons. This is a family discussion. Dinah is not there.

Again, we do not know if she is with her family or with Shechem's family.

Genesis 34:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nāthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 nd person masculine plural, Qal imperative	Strong's #5414 BDB #678
nā' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'êth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: Please give her to him to marry [lit., to wife].

The word *give* is in the 2nd person masculine plural, which means that Hamor is making this request of all of them. He asks for Dinah to become the wife of Shechem.

Can you imagine anything worse than Shechem as a husband? On his very first meeting, he rapes Dinah, and now has the audacity to ask for her hand in marriage. How his father could ask such a thing is almost beyond understanding (this is assuming that the father knew what happened).

This situation gives us an idea as to why the men of Canaan were later marked for complete annihilation by God the Father. They were degenerate beyond belief. At this point in time, their degeneracy had not become full. Hamor is speaking to the entire family here.

Genesis 34:8 Hamor spoke with them, saying, “The soul of my son, Shechem, longs for your daughter. Please give her to him to marry [lit., to wife]. (Kukis mostly literal translation)

Genesis 34:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châthan (חָתָן) [pronounced <i>khaw-THAHN</i>]	<i>be a son-in-law, make oneself a daughter's husband</i>	2 nd person masculine plural, Hithpael imperative	Strong's #2859 BDB #368
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: *Be sons-in-law with us—...*

Hamor, no doubt aware of what has happened by this time, is putting the very best spin on this situation as possible. He is saying, “Listen, we will all intermarry; you young men will become our sons-in-law.”

When people interact, it is often the case that the speaker looks into the faces of the people to whom he is speaking, and he reads these faces. The sons of Jacob may not look sold on this idea yet, so Hamor keeps talking.

Genesis 34:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #1323 BDB #123
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

Translation: *...you will give your daughters to us...*

“Here is how this could work: *you will give your daughters to us,*” he says. That is how intermarriage works.

Throughout Hamor's offer, he uses the 2nd person masculine plural when speaking to them—so his offer is not made from father-to-father but from family-to-family.

Genesis 34:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine plural noun with the 1 st person plural suffix	Strong's #1323 BDB #123
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

The NET Bible: *Intermarry with us. This includes the idea of becoming allied by marriage. The incident foreshadows the temptations Israel would eventually face when they entered the promised land (see Deut 7:3; Josh 23:12).*¹⁶

Translation: ...and you will take our daughters to yourselves.

“And, all of you, you will take our daughters.”

This suggests that both families have a number of daughters. Upon coming to Jacob's ranch, it is obvious that Jacob is quite prosperous. Intermarriage with a prosperous family makes complete sense.

Hamor sees this as a great alliance. Hamor has just begun to settle this area with his sons and now there are these good looking young men; and he sees this as an alliance that could be could for both families.

The father continues, saying that they can intermix, the two peoples—and this appears to be a fairly common thing in the ancient world. Two families are geographically close to one another; and, if they get along, often they will intermarry.

Genetically, this is actually a healthy thing, for people who are not closely related to intermarry.

However, there is a problem here. God has not raised up the family of Jacob to be intermingled with some random, heathen family. The people of Abraham are set apart, even though Jacob's sons would marry women whose backgrounds are unknown to us. The sons of Jacob must survive and remain as a separate racial entity. This does not mean that they cannot marry Hivites, or Canaanites or Girgashites; but whoever marries the sons of Jacob must become a part of their family and worship their God.

¹⁶ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 29, 2016.

Something about the Canaanites ought to be said as well. God gave the land to Jews and not to the people living in the land of Canaan already. Some of these people are quite degenerate and others are not. Sodom, as we have studied, had become so degenerate that God destroyed them. However, Abraham and Isaac’s interaction with the people of Gerar indicated to us that some of them had some moral sensibilities.

My point being, we cannot judge this family of Canaanites based upon the actions of Shechem. Furthermore, despite what has happened, even Shechem himself is not completely lost morally. He clearly raped Dinah; it is clearly wrong. Yet he does want to marry her. I realize that is not a ringing endorsement of his character; but I am trying to differentiate between him and the animals who raped the woman in Judges 19 and killed her through their multiple rapes.

All of this time, Jacob and his sons are thinking about the rape. No one is saying anything about that—it is not a topic of conversation that we can see here—but we know the feelings of Jacob and his sons. They are all furious and boiling over, but they have kept this hidden.

Genesis 34:9 **Be sons-in-law with us—you will give your daughters to us and you will take our daughters to yourselves.** (Kukis mostly literal translation)

Genesis 34:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix	Strong’s #854 BDB #85
yâshab (יָשָׁב) [pronounced <i>yaw-SHAH^{pv}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong’s #3427 BDB #442
The NET Bible: <i>The imperfect verbal form has a permissive nuance here.</i> ¹⁷			

Translation: You [all] will live with us...

Whether Hamor knows what has happened or not, he is painting a very rosy picture of how life could be.

As we study this, it might be good to remember what God has promised Abraham. God has promised to give Abraham all of this land—actually to his descendants. And all of these sons are his descendants.

What will appear to be the case is, Jacob will take this to heart; Jacob will consider this. On the other hand, his sons cannot get past the rape of their sister.

Genesis 34:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251

¹⁷ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 29, 2016.

Genesis 34:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'erets (עֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: ...and the land is before you [all].

Perhaps Hamor extends his arm in a great sweeping motion, to take in all of the land that is before them. "This is all yours; this land will become our land."

The descendants of Abraham did not own any land in Canaan, apart from the burial field purchased by Abraham for his wife Sarah. Jacob and his family have moved about freely on the land, but without any ownership.

Genesis 34:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^B V]	<i>remain, stay; dwell, live, reside; sit</i>	2 nd person masculine plural, Qal imperative	Strong's #3427 BDB #442
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâchar (סָחַר) [pronounced saw-KHAHR]	<i>go around, go about, travel [about, in]; trade; engage in trading</i>	2 nd person masculine plural, Qal imperative with the 3 rd person feminine singular suffix	Strong's #5503 BDB #695

The NET Bible: *The verb seems to carry the basic meaning "travel about freely," although the substantival participial form refers to a trader (see E. A. Speiser, "The Verb shËr in Genesis and Early Hebrew Movements," BASOR 164 [1961]: 23-28); cf. NIV, NRSV "trade in it."*¹⁸

¹⁸ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 29, 2016.

Genesis 34:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâchaz (אָחַז) [pronounced <i>aw-KHAHZ</i>]	<i>be taken, be caught, be held onto [grasped]; be settled; make oneself a possessor of anything, take possession of something</i>	2 nd person masculine plural, Niphal imperative	Strong's #270 BDB #28
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: Live [in it], trade [in] it, and take possession in her.”

Hamor presses them further: “Live here; trade while living here; take possession of your own piece of property here.

Hamor is doing whatever is possible to sweeten the pot. He invites Jacob to function just as any other citizen there.

This suggests that Hamor knows a little something about Jacob’s family, that they do not actually own any land in Canaan. So, offering them something which they do not have seems like a smart sales approach.

Hamor has carved out a piece of land for himself. Whether he claimed it, bought it or took it by force, we do not know. However, it is reasonable to suppose that his family is large enough to defend their land against others.

There are modern applications of what Hamor is saying. When he says, “Live [here],” he is recognizing with them that they are where they are temporarily. When he says, “Trade [in] this land,” it is like saying, “A Walmart (or Costco) is right down the street from you.” The suggestion is, they are on a trade route here. When he says, “Take possession in it,” he is promising that they will all individually own their own house and their own land, upon which they may farm, ranch or whatever.

All of these things appear to line up with the promises that God made to Abraham—with one slight problem: Shechem, Hamor’s sons, raped Dinah, Jacob’s daughter and the sister of these men. That is a severe compromise.

Furthermore, this offer would dilute the family of Jacob. God wants His people set apart from all else. Esau will intermarry with Seir, and the peoples will become one people (Genesis 36). But this is not God’s intention for Israel. He did not tell Abraham (or Jacob), “Go into the land, find a good family and intermarry with them.” The sons of Abraham were to be a particular people; a people set apart from all others (Exodus 19:5 Deut. 4:20 7:6 Mal. 3:17).

God has promised this land to the sons of Abraham. How easy it would have been to rationalize that, *Here, we have a foothold; here is the first land given to us by God.* But clearly, this is not God’s plan. What the sons do is not God’s plan either.

Hamor is still speaking, trying to convince Jacob to intermarry with his family and for them to all become one people.

Even though Jacob is hiding how he feels about Shechem—he is probably not sure how he wants to react to all of this—Hamor no doubt senses some apprehension, and continues to try to convince Jacob of the mutual benefits they would all enjoy.

The people of Hamor were not necessarily guilty of trying to undermine God's plan; however, Satan was certainly attempting to undermine God's plan. Therefore, he is reasonably the inspiration here for the commingling of these two peoples.

Leupold: Naturally, where two tribes freely intermarry they will "live with" one another. This again was quite feasible because larger stretches of unclaimed country still lay available here and there in those days: "the land lies open before you." Then Hamor tries to paint an attractive picture of the advantages accruing to Israel from such an alliance: they "may dwell" in the land, "travel back and forth in it" (sachar, however, implies travelling mostly for the purpose of trading) and they "may establish themselves in it," departing from their more nomadic way of life and adopting agricultural habits. In v. 5v. 8 "Shechem" stands first—nominative absolute—his attitude is primarily under consideration.¹⁹

Sometimes a family line or a people seem to disappear or they appear to become associated with another people. This simply describes the process. Sometimes two families or even two tribes are dwelling near one another and they decide to band together rather than to go to war.

However, the problem is, in the end, we would no longer have the sons of Abraham, but we would have this intermingling of this whole other family which has a clear identity. This is certainly not God's plan for Jacob's family. The sons of Jacob could marry a variety of women, but God could not allow them to become completely intermixed with another people.

The Bible is very careful, particularly in these early years, of the family of Abraham, Isaac, and Jacob, to present them as a separate people. Very little is said about the wives of 12 sons of Jacob (at this point, some of the males are barely old enough to marry—however, they will all have families by the time that we get to Genesis 46). The wives and their children will all be seen as descendants of Abraham.

They will continue to act like a family unit. Even though they are related to Esau and to Ishmael, as well as to the Ammonites and the Moabites, the sons of Jacob and their sons will remain together, moving and relocating as a group; and functioning as a family or clannish unit, separated from the rest of the peoples of the land.

When they move as a group to Egypt, they will become even more isolated as a clan. In fact, they will grow into a population of 2 million, and yet remain completely separate from the Egyptians (although, there will be some sympathizers).

Genesis 34:10 And you will live with us. And the land will be before you. Live and trade in it, and get possessions in it."

Genesis 34:10 You [all] will live with us and the land is before you [all]. Live [in it], trade [in] it, and take possession in her." (Kukis mostly literal translation)

Genesis 34:8–10 Hamor spoke with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him to marry [lit., to wife]. Be sons-in-law with us—you will give your daughters to us and you will take our daughters to yourselves. You [all] will live with us and the land is before you [all]. Live [in it], trade [in] it, and take possession in her." (Kukis mostly literal translation)

Genesis 34:8–10 Hamor said to them, "My son Shechem longs for your daughter. Please give her to him to marry. Let us enjoy the benefits of intermarriage. You give your daughters to us and we will give our daughters

¹⁹ From <http://www.ccel.org/ccel/leupold/genesis.xxxv.html> accessed October 6, 2015.

to you. You will live with all of us in the land that is before you. You will live in it, trade while living in it; you will take possession of your own land.” (Kukis paraphrase)

Notice what they are being offered by Hamor—everything that God has promised them about the land, Hamor is promising them.

The ESV; capitalized is used below; quotation marks are added when this is spoken.

Hamor was making very similar promises to those made by God. Obviously, he may not realize what God has promised the family of Jacob.

Shortcuts in the Spiritual Life

What Hamor is Offering	God’s Promises to Abraham
Marriage into a royal family.	“I will make of you a great nation. And I will bless you and make your name great; and you will be a blessing.” (Genesis 12:2)
Genetic prosperity (the opportunity to have a lot of children as a result of intermarriage)	“I will multiply your seed as the stars of the heavens, and as the sand which is on the shore of the sea.” (Genesis 22:17b)
Residing in the relative safety of an established race.	“I will make your seed as the dust of the earth, so that if a man can count the dust of the earth, then your seed also will be counted.” (Genesis 13:16)
Acquiring and owning real estate.	“I will give this land to your seed.” (Genesis 12:7b)
Economic prosperity.	“...afterward they shall come out with great substance.” (Genesis 15:14b)

Y^ehowah Elohim had made similar promises directly to Jacob: “And, behold, Jehovah stood above it and said, I am Jehovah the God of your father Abraham, and the God of Isaac; the land on which you are lying, I will give it to you and to your seed. And your seed shall be as the dust of the earth, and you shall spread to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your Seed. And, behold, I will be with you and will guard you in every place in which you may go, and will bring you back to this land; for I will not forsake you until I have surely done that which I have spoken to you.” (Genesis 28:13–15)

God’s promises are always greater than the promises of the world.

Most of the first column was taken from [Ron Snider](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A similar approach is taken by Satan when he tempted Jesus in Matthew 4. All Jesus had to do was step outside of God’s plan, and Satan would give Him anything—even all the kingdoms of the world.

Now, think about what we are studying, because there is this parallel throughout. Shechem is shortcutting the normal marriage process. He is supposed to see this woman, fall in love, possibly speak to her from time to time, and have his father ask Dinah’s father to give his approval for marriage. Shechem did not do this; he bypassed the civilized process of marriage.

Hamor is suggesting to Israel’s family that they bypass the timeline of God, and to receive the things which God has promised them by intermarrying with his sons. What God has promised, Hamor is offering to Jacob. All he has to do is overlook the sin upon which this will be based.

Ron Snider: *[Similarly,] Satan offers cosmic convenience, safety and prosperity to the believer who will compromise with him.*²⁰

What has happened so far is, Shechem, the firstborn son of Hamor, raped Dinah, the daughter of Jacob. He had decided that he really liked her, and took her home to her family, insisting that his father work out a deal so that they could marry.

He and his father went to Jacob, suggesting that their two families intermarry. At this point, Hamor and Shechem are discussing this marriage and possibly intermarriage between the two clans, which would have made them one family (or, clan).

Even without the rape having occurred, there is a problem with this whole proposal. God had set the family of Abraham apart from all other races/families/clans for special blessing. People would be brought into their family (that is, wives), but there was not to be a coalition with another clan.

Although we do not know about the rest of the Hivites, we know about Shechem and how he seems to think that what he did was okay. Nowhere does he explain himself or apologize. What he is willing to do is, cough up as much money as would make Jacob and his family accept the situation. Furthermore, he is not even coughing up his own money; that is why his father is along. His father has the checkbook.

And so says Shechem unto her father and unto her brothers, “I will find grace in your [two] eyes and whatever you say unto me I will give. Multiply over me exceedingly and dowry and gift and let me give as which you [all] say unto me; and you [all] give to me the maiden to wife.”

Genesis
34:11–12

Then Shechem said to her father and to her brothers, “[Let] me find grace in your eyes; whatever you say to me, I will give. Lay exceedingly much upon me [whatever] dowry and gifts [you desire] and let me give you according to what you say to me; [just] give the maiden to me to wife.”

Then Shechem spoke to her father and brothers, saying, “Let me find grace in your sight. Whatever you ask of me, that I will give. Require of me whatever dowry and gifts you believe to be right, and I will give them to you—just give the young woman to me to marry.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Shechem unto her father and unto her brothers, “I will find grace in your [two] eyes and whatever you say unto me I will give. Multiply over me exceedingly and dowry and gift and let me give as which you [all] say unto me; and you [all] give to me the maiden to wife.”

Dead Sea Scrolls

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Targum of Onkelos

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Jerusalem targum

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Targum (Onkelos)

And Shekem said to her father and to her brethren, Let me find favour in your eyes, and what you shall tell me I will give. Multiply upon me dowry and present, and I will give as you may tell me; but give me the damsel to wife.

Targum (Pseudo-Jonathan)

And Shekem said to her father and to her brethren, Let me find grace [Or “mercies.”] in your sight, and what you shall tell me I will give. Multiply upon me

²⁰ From www.makarios-online.org/notes/genesis/gen34.doc accessed November 17, 2015.

greatly dowry and gift, and I will give as you shall tell me; only give me the damsel to wife. [JERUSALEM. Dotation and marriage portion.]

Jerusalem targum
Revised Douay-Rheims

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Sichem also said to her father and to her brethren: Let me find favour in your sight: and whatsoever you shall appoint I will give. Raise the dowry,, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife.

Douay-Rheims 1899 (Amer.)
Aramaic ESV of Peshitta

.
Shechem said to her father and to her brothers, "Let me find favour in your eyes, and whatever you will tell me I will give. Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife."

Peshitta (Syriac)

And Shechem said to her father and to her brothers, Let me find mercy in your presence, and whatever you shall ask of me I will give. Ask me as much as you wish, both dowry and gifts, and I will give you according as you shall say to me; but give me this girl to wife.

Septuagint (Greek)

And Sychem said to her father and to her brothers, I would find grace before you, and we will give whatever you shall name. Multiply *your demand* of dowry very much, and I will give accordingly as you shall say to me, only you shall give me this maiden for a wife.

NETS (Greek)
Brenton's Septuagint

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Shechem said to her father and her brothers, If you will give ear to my request, whatever you say I will give to you. However great you make the bride-price and payment, I will give it; only let me have the girl for my wife.

Easy English

Then Shechem said to Dinah's father and brothers 'Perhaps what I say will make you happy. Then I will give you whatever you ask. Tell me what you want me to pay for your daughter. Tell me the gift that I should bring. It can be as large as you want it to be. I will pay whatever you ask me. But give me the girl as my wife.'

Easy-to-Read Version

Shechem also talked to Jacob and to Dinah's brothers and said, "Please accept me. I will do anything you ask me to do. I will give you any gift you want if you will only allow me to marry Dinah. I will give you anything you ask, but let me marry her."

God's Word™
Good News Bible (TEV)

.
Then Shechem said to Dinah's father and brothers, "Do me this favor, and I will give you whatever you want. Tell me what presents you want, and set the payment for the bride as high as you wish; I will give you whatever you ask, if you will only let me marry her."

International Children's B.

Shechem also talked to Jacob and to Dinah's brothers. He said, "Please accept my offer. I will give anything you ask. Ask as much as you want for the payment for the bride. I will give it to you. Just let me marry Dinah."

The Message

Shechem then spoke for himself, addressing Dinah's father and brothers: "Please, say yes. I'll pay anything. Set the bridal price as high as you will—the sky's the limit! Only give me this girl for my wife."

Names of God Bible

Then Shechem said to Dinah's father and her brothers, "Do me this favor. I'll give you whatever you ask. Set the price I must pay for the bride and the gift I must give her as high as you want. I'll pay exactly what you tell me. Give me the girl as my wife."

NIRV

Then Shechem spoke to Dinah's father and brothers. He said, "I want to please you. I'll give you anything you ask for. Make the price for the bride as high as you want to. I'll pay you whatever you ask. Just give me the young woman. I want to marry her."

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible	Shechem said to Dinah's father and brothers, "If you approve of me, tell me what you want, and I will give it to you. Make the bride price and marriage gifts as large as you like, and I will pay whatever you tell me. Then let me marry the young woman."
Contemporary English V.	Shechem added, "Do this favor for me, and I'll give whatever you want. Ask anything, no matter how expensive. I'll do anything, just let me marry Dinah."
The Living Bible	.
New Berkeley Version	.
New Century Version	Shechem also talked to Jacob and to Dinah's brothers and said, "Please accept my offer. I will give anything you ask. Ask as much as you want for the payment for the bride, and I will give it to you. Just let me marry Dinah."
New Life Version	.
New Living Translation	Then Shechem himself spoke to Dinah's father and brothers. "Please be kind to me, and let me marry her," he begged. "I will give you whatever you ask. No matter what dowry or gift you demand, I will gladly pay it—just give me the girl as my wife."

Partially literal and partially paraphrased translations:

American English Bible	Then Shechem said to [DinAh's] father and brothers: 'I'll do whatever I must to find your favor, and we'll give you whatever you ask. Raise the bride price several times and I'll pay whatever you say. Just give me this girl to be my woman!'
Beck's American Translation	.
International Standard V	Shechem also addressed Dinah'sg father and brothers. He told them, "If you'll just approve me, I'll give whatever you ask of me. No matter how big or how extensive your demands are for a dowry and wedding presents from me, I'll provide whatever you ask. Only give me the young lady to be my wife."
New Advent (Knox)Bible	Sichem, too, said to her father and her brethren, Grant my request, and I will pay whatever price you name. Increase the sum of the dowry, ask for presents in addition, you shall have what you will so you will let me make the girl my wife.
Translation for Translators	Then Shechem said to Dinah's father and brothers, "If you feel good toward me and do what I am asking for, I will give you whatever you ask for. Tell me what gifts you want and what bride price you want, and I will give you what you ask for. I just want you to give the girl to me to be my wife."
Tree of Life Version	.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Shechem was to say to her father, and to her brothers, I was to find favor in your eye; was you to say it, even was I to give it! Be increasing greatly the dowry and gifts, I was to give, as you was to direct, even be giving me the girl, to wife.
Conservapedia	Shechem said to her father and brothers, "Let me find grace in your eyes. I will pay whatever price you name. Name the highest bride-price and gift, and I will pay whatever you say, but give me the young woman to be my wife."
Ferar-Fenton Bible	Then Shechem said to her father and her brothers " Let me find favour in your eyes, and whatever you ask of me I will give it. Heap upon me a great dowry and settlement, and I will give whatever you say to me, only give me the girl for a wife."
God's Truth (Tyndale)	And Sichem said unto her father and her brethren: let me find grace in your eyes, and whatsoever you appoint me, that will I give. Ask freely of me both the dowry and gifts, and I will give according as you say unto me, and give me the damsel to wife.

HCSB	Then Shechem said to Dinah's father and brothers, "Grant me this favor, and I'll give you whatever you say. Demand of me a high compensation and gift; I'll give you whatever you ask me. Just give the girl to be my wife!"
Jubilee Bible 2000 Lexham English Bible H. C. Leupold	.
NIV, ©2011	And Shechem said to her father and her brethren: Let me find favour in your sight; I will give whatsoever you say. Make the demand for dowry and gift heavy. I will pay it, no matter what you say. Only give me the girl for wife. Then Shechem said to Dinah's father and brothers, "Let me find favor in your eyes, and I will give you whatever you ask. Make the price for the bride and the gift I am to bring as great as you like, and I'll pay whatever you ask me. Only give me the young woman as my wife."
NIV – UK	.

Catholic Bibles:

Christian Community (1988)	Shechem spoke to the father and brothers of the girl, "Please forgive me and I give you whatever you ask of me. Fix a price for the marriage and whatever gift you require. Whatever you ask I will give but only let me have the girl as my wife."
The Heritage Bible	And Shechem said to her father, and to her brothers, Let there be grace in your eyes toward me, and I will give whatever you shall say to me. Heap on me ever so much dowry and gift, and I will give as much as you say to me; and give me the young woman for a wife.
New American Bible (2002)	Then Shechem, too, appealed to Dinah's father and brothers: "Do me this favor, and I will pay whatever you demand of me. No matter how high you set the bridal price, I will pay you whatever you ask; only give me the maiden in marriage."
New American Bible (2011)	Then Shechem appealed to Dinah's father and brothers: "Do me this favor, and whatever you ask from me, I will give. No matter how high you set the bridal price and gift, I will give you whatever you ask from me; only give me the young woman as a wife."
New Jerusalem Bible New RSV	.
Revised English Bible	Shechem also said to her father and to her brothers, 'Let me find favour with you, and whatever you say to me I will give. Put the marriage present and gift as high as you like, and I will give whatever you ask me; only give me the girl to be my wife.' Shechem said to the girl's father and brothers, "I am eager to win your favour and I shall give whatever you ask. Fix the bride-price and the gift as high as you like, and I shall give whatever you ask; only, give me the girl in marriage."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Sh'khem said to her father and brothers, "Only accept me, and I will give whatever you tell me. Ask as large a bride-price as you like, I'll pay whatever you tell me. Just let me marry the girl."
exeGesés companion Bible	And Shechem says to her father and to her brothers, Let me find charism in your eyes and as you say to me, I give: abound on me a mighty dowry and gift and I give according as you say to me: but give me the lass to woman.
Hebraic Transliteration Hebrew Names Version	.

JPS (Tanakh—1985)	Then Shechem said to her father and brothers, “Do me this favor, and I will pay whatever you tell me. Ask of me a bride-price ever so high, as well as gifts, and I will pay what you tell me; only give me the maiden for a wife.”
Judaica Press Complete T. Kaplan Translation	. Shechem [also] spoke to [Dinah's] father and brothers. 'I will do anything to regain your favor. I will give you whatever you ask. Set the bridal payment and gifts as high as you like - I will give whatever you demand of me. Just let me have the girl as my wife.'
Natural Israelite Bible Orthodox Jewish Bible	. And Shechem said unto her av and unto her achim, Let me find chen (grace) in your eyes, and what ye shall say unto me I will give. Ask me never so much mohar (bride price, dowry) and mattan (gift), and I will pay according as ye shall say unto me; but give me the na'arah as isha.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Shechem also said to Dinah’s father and to her brothers, “Let me find favor in your sight, and I will give you whatever you ask of me. Demand of me a very large bridal payment and gift [as compensation for giving up your daughter and sister], and I will give you whatever you tell me; only give me the girl to be my wife.”
The Expanded Bible	Shechem also talked to ·Jacob [‘her father] and to Dinah’s brothers and said, “·Please accept my offer [‘Let me find grace/favor in your eyes]. I will give anything you ask. Ask as much as you want for the ·payment for the bride [bridal payment and gift; ^c traditional payments to the family], and I will give it to you. Just ·let me marry Dinah [‘give me the girl as a wife].”
The Geneva Bible Kretzmann’s Commentary	. 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. 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. Thus Shechem added his personal plea to the proposal of his father, begging to be received into the family with favor and urging them to set their own price for the bride and to ask whatever bridal gifts they might choose. He may have been sincere enough according to his own lights, not realizing the fact that the family of the patriarch was the Lord's chosen people. A folly is easily committed, but its removal will often tax the efforts of a lifetime.
NET Bible®	Then Shechem said to Dinah’s [<i>Heb</i> “her”; the referent (Dinah) has been specified in the translation for clarity.] father and brothers, “Let me find favor in your sight, and whatever you require of me [<i>Heb</i> “whatever you say.”] I’ll give [Or “pay.”]. You can make the bride price and the gift I must bring very expensive [<i>Heb</i> “Make very great upon me the bride price and gift.” The imperatives are used in a rhetorical manner. Shechem’s point is that he will pay the price, no matter how expensive it might be.], and I’ll give ²⁹ whatever you ask [<i>Heb</i> “say.”] of me. Just give me the young woman as my wife!”
Syndein/Thieme The Voice	. Shechem (to Jacob and his sons): Please, let me find my way into your favor! Whatever you ask, I will give it to you. Set the bride-price and gift as high as you like, and I will give you whatever it takes. Just please allow me to marry the young woman.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Shekhem ^[Shoulder] said to her father and to her brothers, I will find beauty in your eyes and what you will say to me I will give, make increase upon me a great bride price and gift and I will give just as you say to me and give to me the young woman for a woman,...
Concordant Literal Version	And saying is Shechem to her father and to her brothers, "Finding am I grace in your eyes, then what you shall say to me will I give. Increase on me exceedingly a bride-price and gift, and I will give as you shall say to me. Yet give to me the maiden for a wife.
A Conservative Version	.
Context Group Version	And Shechem said to her father and to her brothers, Let me find favor in your (pl) eyes, and what you (pl) shall say to me, I will give. Ask me ever so much dowry and gift, and I will give according to as you (pl) shall say to me: but give me the damsel as woman.
Darby Translation	And Shechem said to her father and to her brethren, Let me find favour in your eyes; and what ye shall say to me I will give. Impose on me very much as dowry and gift, and I will give according as ye shall say to me; but give me the maiden as wife.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you say to me I will give. You can make the dowry and gift I must bring high, and I will give according to what you say to me. Just give me the girl to marry."
NASB	Shechem also said to her father and to her brothers, "If I find favor in your sight, then I will give whatever you say to me. Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage."
New European Version	.
New King James Version	Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give. Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."
Orthodox England	.
Owen's Translation	.
Restored Holy Bible	.
Third Millennial Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Shechem says unto her father, and unto her brothers, "Let me find grace in your eyes, and that which you say unto me, I give. Multiply on me exceedingly dowry and gift, and I give as you say unto me, and give to me the young person for a wife."
The gist of this verse:	Shechem makes a plea to make Dinah his wife, asking them to impose however high a price they want for a dowry.

Genesis 34:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Shekem (שכֶּם) [pronounced SHEH-kehr]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אחיים) [pronounced aw ^h k-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #251 BDB #26

Translation: Then Shechem said to her father and to her brothers,...

This is the first time that we realize that Shechem is there speaking to Jacob and his sons. Prior to this, his father has done all of the talking.

This is the first time that we know that Shechem is here. Shechem looks to his father, but the proposal is being made to the brothers of Dinah. Whether or not his father knows, Shechem may even think that Dinah's brothers do not know what happened. It appears that Dinah has been with the Hamor clan since this incident first occurred.

Throughout this interaction, neither Hamor or Shechem admit that any wrongdoing has occurred. Dinah's brothers are also playing their cards close to the vest; they are not revealing that they know what happened and how upset they are.

Shechem has raped Dinah, but he hopes to marry her and make everything all better.

Leupold indicts²¹ the entire Canaanite race based upon this incident, but we really do not know how many relatives of Shechem know what he did. When someone has done wrong, it is not normal for them to go around and brag

²¹ From <http://www.ccel.org/ccel/leupold/genesis.xxxv.html> accessed October 6, 2015.

about what they have done (unless they are proud of having done wrong, which is then an indictment of his society).

Genesis 34:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person singular, Qal imperfect	Strong's #4672 BDB #592
chên (חֵן) [pronounced khayn]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced éy-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

Translation: ..."[Let] me find grace in your eyes;...

Shechem is trying to sound reasonable. Remember, after raping Dinah, he then spoke tenderly to her. So far, things seem to be going okay—in his own thinking. So he feels like he is ready to insert himself into this conversation.

Shechem is the kind of person who does whatever he wants; but then, after the fact, tries to make up with saying all the right words.

Genesis 34:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55

Genesis 34:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678

Translation: ...whatever you say to me, I will give.

Shechem is willing to pay whatever it takes to have Dinah; and again, he is acting in accordance with the circumstances (which he caused).

We do not know Shechem's age, although he is at the age where he takes whatever he wants. Perhaps he is offering whatever price is asked because his father will pay all or most of it.

Whereas, Shechem obviously feels some guilt, based upon his offering any dowry necessary; there is nothing in this narrative that indicates the Hamor knows what happened. There is no indication that anyone else in his family is aware of what he did.

On the other hand, Jacob and his sons know what Shechem did.

Genesis 34:11 Then Shechem said to her father and to her brothers, "[Let] me find grace in your eyes; whatever you say to me, I will give. (Kukis mostly literal translation)

Genesis 34:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
râbâh (רַבָּהּ) [pronounced raw ^b -VAWH]	<i>make [do] much; multiply, increase; give much; lay much; have much; make great; many [as a Hiphil infinitive construct]</i>	2 nd person masculine plural, Hiphil imperative	Strong's #7235 BDB #915
'al (אֵל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
m ^o ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
Together, they are translated <i>exceedingly much, exceedingly great, a tremendous (incredible) amount; a [staggeringly] large quantity, in great abundance.</i>			
môhar (מֹהָר) [pronounced MOH-hahr]	<i>dowry, bride-price, purchase-price</i>	masculine singular noun	Strong's #4119 BDB #555
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 34:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mattân (מתן) [pronounced <i>maht-TAWN</i>]	<i>gifts, offerings, presents</i>	masculine singular collective noun	Strong's #4976 BDB #682

Translation: Lay exceedingly much upon me [whatever] dowry and gifts [you desire]...

Shechem continues speaking to all of Dinah's brothers. "Look, whatever you deem necessary, tell me what that price will be. Whatever you think I ought to compensate you all in gifts, let me know what that is."

It appears that Shechem has learned from his father when you want something, you pay for it. If you have enough money, you can buy anything. No matter what it is that you want, there is a price for it. This is how Hamor taught Shechem. Some people truly believe this.

It is likely that Hamor has bailed Shechem out of jams before. Being a prominent man of the city, which both political prominence, as well as financial prominence, Hamor was able to bail Shechem out of any jam that he got himself into and pay for whatever damage that he had caused. This is how Shechem knows to deal with situations he has gotten himself into and how to get what it is that he wants. He offers money or things of a financial benefit. There is not a word said about this rape or about Dinah's feelings. Shechem has just said, "I know you have a price; I happen to have my dad's checkbook. What is your price?" Shechem is a vulgar man who deserves to be executed for his actions concerning Dinah, and shunned for his arrogance.

Essentially, Shechem is trying to bribe these men. Certainly he knows that there are hard feelings. He can see that in their eyes, even though none of them say as much. All of Jacob's family have been quiet up until this point.

Genesis 34:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect; with the cohortative hê	Strong's #5414 BDB #678

The cohortative hê, when applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with *I must, I could, I would, I will, I should, I may*. When applied to the 1st person plural, the verb is often preceded by *let us* (as in Genesis 1:26).

The NET Bible: *The cohortative expresses Shechem's resolve to have Dinah as his wife.*²²

kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אשר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, ka'ăsher (כאשר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when*. Back in 1Samuel 12:8, I rendered this *for example*.

²² From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

Genesis 34:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix; pausal form	Strong's #413 BDB #39

Translation: ...and let me give you according to what you say to me;...

Shechem promises to give them whatever compensation they believe is necessary to overlook what he has done.

Nothing is actually said here about the rape—and we do not know if anyone spoke to that aspect, even though it was foremost in the minds of Dinah's brothers. Even before when I have suggested that Jacob said something about it, we do not really have any evidence of that one way or the other.

Genesis 34:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
'êth (את) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ârâh (הַרְעָה) [pronounced nah-gar-AWH]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation:...[just] give the maiden to me to wife."

Shechem concludes that there is but one thing that he wants—he wants their sister as his wife. “You ask anything of me at all, and I will give that to you. Only, give me your sister as my wife.”

Shechem believes that he can solve this problem with money. He will give as much money as is necessary in order to fix things. He is obviously quite taken by Dinah, despite the fact that he is a barbarian (I mean that in the general sense).

Here, we might be able to draw **Some Conclusions About Shechem** based upon the text:

1. Shechem would have been seen as a desirable bachelor. His father is the ruler of that area, and it is possible that the city was named for him.
2. Many times, when a person is the son of someone who is rich and famous, he ends up being spoiled as a result. Much of this can occur because of the neglect of his father, not by the training of his father. Good parenting can overcome any obstacle of poverty or wealth.
3. We will see this with King David and his sons from his first wives. They grew up to feel entitled and lawless, despite the fact that David was a godly man.
4. Shechem appears to have a great deal in common with King David’s sons (Amnon and Absalom). He wants what he wants when he wants it. And he is willing for his father to part with any amount of money to make it happen.
5. However, this chapter also indicates that he has some conscience; that he understands that there is some protocol involved in taking a wife.
6. My point in all of this is not to present Shechem as a sterling citizen; but to recognize that his degeneracy is not on the level of the rapists in Sodom or in Gibeah (in Judges 19), or even of Amnon, King David’s son.

Genesis 34:12 Heap upon me ever so much price and dowry, and I will give according as you will say to me. But give me the girl for a wife.”

Genesis 34:12 Lay exceedingly much upon me [whatever] dowry and gifts [you desire] and let me give you according to what you say to me; [just] give the maiden to me to wife.” (Kukis mostly literal translation)

Genesis 34:11–12 Then Shechem said to her father and to her brothers, “[Let] me find grace in your eyes; whatever you say to me, I will give. Lay exceedingly much upon me [whatever] dowry and gifts [you desire] and let me give you according to what you say to me; [just] give the maiden to me to wife.” (Kukis mostly literal translation)

Genesis 34:11–12 Then Shechem spoke to her father and brothers, saying, “Let me find grace in your sight. Whatever you ask of me, that I will give. Require of me whatever dowry and gifts you believe to be right, and I will give them to you—just give the young woman to me to marry.” (Kukis paraphrase)

This is one of the few times there is an inkling of Shechem’s guilt. He tells Jacob’s family, “I will agree to whatever price you want.” The money is not just about recognizing the value of Dinah, but it is guilt money for what Shechem has done (this is an assumption that I am making). This suggests to me that Shechem has a conscience, despite all the negative things that we know about him. This also suggests that he has a sense of entitlement. These two things can exist simultaneously in the same person.

It is worth noting that this money that he is willing to pay, may come from his father’s pocket.

And so answer sons of Jacob to Shechem and to Hamor his father in deceit; and so they speak [to] whom defiled Dinah, their sister. And so they say unto them: “We are unable to do the word the this, to give our sister to a man who to him a foreskin, for a disgrace that to us. Only in this we will consent to you [all] if you [all] will be as we [are] to be circumcised to yourselves every male and we have given our daughters to you and your daughters we will take to ourselves; and we have lived with you and we were to [be] a people one. And if you have not listened to us to be circumcised and we have taken our daughter and we have gone.”

Genesis
34:13–17

The sons of Jacob responded to Shechem and his father Hamor deceitfully, speaking to [the one] who defiled their sister Dinah. They said to them, “We are unable to do this thing—to give our sister [over] to a man [who is] uncircumcised, for that is a disgrace to us. Only on this condition will we consent to your [request], if you will become as we are, [for] every male to be circumcised. Then we will give our daughters to you and we will take your daughters to ourselves; and we will live with you and we will become one people. However [lit., *and if*], if you do not hear us [and] become circumcised, then we will take our daughter and depart [from here].”

The sons of Jacob responded deceitfully to Shechem and to his father Hamor, because Shechem had defiled their sister Dinah. The young men said to them, “We are unable to do such a thing—to give our sister in marriage to a man who is uncircumcised, because that is a disgrace to us. We will agree to intermarry based upon this one condition: that all of your males become circumcised as we are. Then we will give our daughters to you and we will take your daughters to ourselves; and we will live with you and become one people. However, if you do not agree to become circumcised, then we will take our daughter and depart from here.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so answer sons of Jacob to Shechem and to Hamor his father in deceit; and so they speak [to] whom defiled Dinah, their sister. And so they say unto them: “We are unable to do the word the this, to give our sister to a man who to him a foreskin, for a disgrace that to us. Only in this we will consent to you [all] if you [all] will be as we [are] to be circumcised to yourselves every male and we have given our daughters to you and your daughters we will take to ourselves; and we have lived with you and we were to [be] a people one. And if you have not listened to us to be circumcised and we have taken our daughter and we have gone.”

Dead Sea Scrolls

Targum of Onkelos

Jerusalem targum

Targum (Onkelos)

And the sons of Jakob answered Shekem and Hamor his father, and with subtlety they spake, because he had defiled Dinah their sister. And they said to them, We cannot do this thing, to give our sister to a man uncircumcised; for that (would be) a reproach to us. Nevertheless in this we will agree with you, if you will be as we are, by circumcising every male among you, and we will give our daughters to you, and your daughters will we take to us, and will dwell with you and be one people. But if you will not consent to us to be circumcised, we will take our daughter and go.

Targum (Pseudo-Jonathan)

But the sons of Jakob answered Shekem. and Hamor his father with subtilty, and so spake, because he had polluted Dinah their sister, and said to them, We cannot do this thing, to give our sister to a man who is uncircumcised, because that would be a disgrace to us. But in this we will accede to you, if you will be as we are by circumcising every male. And we will give our daughters to you, and will take your

daughters to us, and dwell with you, and be one people. But if you will not hearken to us to be circumcised, we will take our daughter by force and will go.

Jerusalem targum
Revised Douay-Rheims

The sons of Jacob answered Sichem and his father deceitfully, being enraged at the deflowering of their sister: We cannot do what you demand, nor give our sister to one that is uncircumcised, which with us is unlawful and abominable. But in this way may we be allied with you, if you will be like us, and all the male sex among you be circumcised: Then will we mutually give and take your daughters, and ours: and we will dwell with you, and will be one people: But if you will not be circumcised, we will take our daughter and depart.

Douay-Rheims 1899 (Amer.)
Aramaic ESV of Peshitta

The sons of Ya'aqub answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister, and said to them, "We cannot do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised; then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if you will not listen to us, to be circumcised, then we will take our sister, and we will be gone."

Peshitta (Syriac)

And the sons of Jacob answered Shechem and Hamor his father deceitfully, because they had defiled Dinah their sister, And they said to them, We cannot do this thing, to give our sister to a man who is uncircumcised; for that would be a reproach to us; But on this condition will we consent to you: that you will become like us, and circumcise every male as we are circumcised; Then we will give our daughters to you in marriage, and take your daughters to us in marriage, and we will dwell with you, and we will become one people. But if you will not hearken to us, to be circumcised, then we will take our daughter and we will be gone.

Septuagint (Greek)

And the sons of Jacob answered to Sychem and Emmor his father craftily, and spoke to them, because they had defiled Dina their sister. And Symeon and Levi, the brothers of Dina, said to them, We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach to us. Only on these terms will we conform to you, and dwell among you, if you also will be as we are, in that every male of you be circumcised. And we will give our daughters to you, and we will take of your daughters for wives to us, and we will dwell with you, and we will be as one race. But if you will not listen to us to be circumcised, we will take our daughter and depart.

NETS (Greek)
Brenton's Septuagint

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But the sons of Jacob gave a false answer to Shechem and Hamor his father, because of what had been done to Dinah their sister. And they said, It is not possible for us to give our sister to one who is without circumcision, for that would be a cause of shame to us: But on this condition only will we come to an agreement with you: if every male among you becomes like us and undergoes circumcision; Then we will give our daughters to you and take your daughters to us and go on living with you as one people. But if you will not undergo circumcision as we say, then we will take our daughter and go.

Easy English

Because of what Shechem did to Dinah, Jacob's sons planned to deceive Shechem. And they deceived his father Hamor too. They said 'We cannot do what you want. We cannot give our sister to an uncircumcised man. We would be

ashamed to do this. You must do one thing. Then we will agree to what you want. You must circumcise all your males. Then you will become like us. Then we will give you our daughters so that your people can marry them. And we will marry your daughters. We will live among you. And we will be like one people with you. But you must agree to circumcision. Or we will take our sister and leave this place.'

Easy-to-Read Version

Jacob's sons decided to lie to Shechem and his father because Shechem had done such a bad thing to their sister Dinah. The brothers said to them, "We cannot allow our sister to marry you because you are not yet circumcised. That would bring us shame. But we will allow you to marry her if you do this one thing: Every man in your town must be circumcised like us. Then your men can marry our women, and our men can marry your women. Then we will become one people. If you refuse to be circumcised, we will take Dinah away."

God's Word™

Then Jacob's sons gave Shechem and his father Hamor a misleading answer because he had dishonored their sister Dinah. They said, "We can't do this. We can't give our sister to a man who is uncircumcised. That would be a disgrace to us! We will give our consent to you only on one condition: Every male must be circumcised as we are. Then we'll give our daughters to you and take yours for ourselves, and we'll live with you and become one people. If you won't agree to be circumcised, we'll take our daughter and go."

Good News Bible (TEV)

Because Shechem had disgraced their sister Dinah, Jacob's sons answered Shechem and his father Hamor in a deceitful way. They said to him, "We cannot let our sister marry a man who is not circumcised; that would be a disgrace for us. We can agree only on the condition that you become like us by circumcising all your males. Then we will agree to intermarriage. We will settle among you and become one people with you. But if you will not accept our terms and be circumcised, we will take her and leave."

International Children's B.

The sons of Jacob answered Shechem and his father with lies. They were angry because Shechem had disgraced their sister Dinah. The brothers said to them, "We cannot allow you to marry our sister. You are not circumcised. That would be a disgrace to us. But we will allow you to marry her if you do this one thing: Every man in your town must be circumcised like us. Then your men can marry our women, and our men can marry your women. Then we will live in your land and become one people. If you refuse to be circumcised, we will take Dinah and leave."

The Message

Jacob's sons answered Shechem and his father with cunning. Their sister, after all, had been raped. They said, "This is impossible. We could never give our sister to a man who was uncircumcised. Why, we'd be disgraced. The only condition on which we can talk business is if all your men become circumcised like us. Then we will freely exchange daughters in marriage and make ourselves at home among you and become one big, happy family. But if this is not an acceptable condition, we will take our sister and leave."

Names of God Bible
NIRV

Their sister Dinah had been raped. So Jacob's sons lied to Shechem and his father Hamor. They said to them, "We can't do it. We can't give our sister to a man who isn't circumcised. That would bring shame on us. We'll agree, but only on one condition. You will have to become like us. You will have to circumcise all your males. Then we'll give you our daughters as your wives. And we'll take your daughters as our wives. We'll live among you and become one big family with you. But if you won't agree to be circumcised, then we'll take our sister and go."

New Simplified Bible

Jacob's sons wanted to get even with Shechem and his father because of what happened to their sister. So they tricked them by saying: »You are not circumcised! It would be a disgrace for us to let you marry Dinah now. »But we will let you marry her, if you and the other men in your tribe get circumcised. »Then we will give our daughters to you. And we will take your daughters for us. We will live with you as

one people. »But if you will not undergo circumcision as we say, then we will take our daughter and go.«

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob's sons responded deviously to Shechem and his father Hamor because Shechem defiled their sister Dinah. They said to them, "We can't do this, allowing our sisters to marry uncircumcised men, because it's disgraceful to us. We can only agree to do this if you circumcise every male as we do. Then we will give our daughters to you, and we will take your daughters for ourselves. We will live with you and be one people. But if you don't listen to us and become circumcised, we will take our daughter and leave."
Contemporary English V.	Jacob's sons wanted to get even with Shechem and his father because of what had happened to their sister. So they tricked them by saying: You're not circumcised! It would be a disgrace for us to let you marry Dinah now. But we will let you marry her, if you and the other men in your tribe get circumcised. Then your families can marry into ours, and ours can marry into yours, and we can live together like one nation. But if you don't agree to get circumcised, we'll take Dinah and leave this place.
The Living Bible	Her brothers then lied to Shechem and Hamor, acting dishonorably because of what Shechem had done to their sister. They said, "We couldn't possibly. For you are not circumcised. It would be a disgrace for her to marry such a man. I'll tell you what we'll do—if every man of you will be circumcised, then we will intermarry with you and live here and unite with you to become one people. Otherwise we will take her and be on our way."
New Berkeley Version New Century Version	Jacob's sons answered Shechem and his father with lies, because Shechem had disgraced their sister Dinah. The brothers said to them, "We cannot allow you to marry our sister, because you are not circumcised. That would be a disgrace to us. But we will allow you to marry her if you do this one thing: Every man in your town must be circumcised like us. Then your men can marry our women, and our men can marry your women, and we will live in your land and become one people. If you refuse to be circumcised, we will take Dinah and leave."
New Life Version	But Jacob's sons lied in their answer to Shechem and his father Hamor because he had put their sister Dinah to shame. They said to them, "We cannot do this. We cannot give our sister to one who has not gone through the religious act of having his flesh cut. For that would be a shame to us. We will give you our sister only if you become like us. Every man among you must have this religious act done. Then we will give our daughters to you. And we will marry your daughters. We will live with you and become one people. But if you will not listen to us and have this religious act done, then we will take our daughter and go."
New Living Translation	But since Shechem had defiled their sister, Dinah, Jacob's sons responded deceitfully to Shechem and his father, Hamor. They said to them, "We couldn't possibly allow this, because you're not circumcised. It would be a disgrace for our sister to marry a man like you! But here is a solution. If every man among you will be circumcised like we are, then we will give you our daughters, and we'll take your daughters for ourselves. We will live among you and become one people. But if you don't agree to be circumcised, we will take her and be on our way."

Partially literal and partially paraphrased translations:

American English Bible	However, Jacob's sons answered Shechem and his father Hamor cunningly, because he had violated their sister Dinah. Dinah's brothers (Simeon and Levi) said to them: 'We won't be able to give our sister to someone who isn't circumcised,
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because that would dishonor us. The only way we can do what you say and live among you, is if you will become as we are... all your males must be circumcised. Then we will give our daughters to you and take your daughters as our women and live with you as one race. But if you refuse to listen and won't get circumcised, we will just take our [sister] and leave.'

Beck's American Translation
International Standard V

Jacob's Sons Plot Revenge

But Jacob's sons answered Shechem and his father Hamor deceptively, because Shechem had dishonored their sister Dinah. They told them, "We can't do this. We can't give our sister to a man who isn't circumcised, because that would be insulting to us. But we'll agree to your request, only if you will become like us by circumcising every male among you. Then we'll give our daughters to you and take your daughters for ourselves, live among you, and be as a united people. But if you won't listen to us, then we're going to take our daughter and leave."

New Advent (Knox)Bible

But the sons of Jacob, enraged at their sister's disgrace, made a treacherous answer to Sichem and his father: We cannot grant your request, if it means bestowing our sister's hand on a husband who is not circumcised; that is a forbidden thing, abominable to us. But we can enter into a treaty with you, if you will consent to be like ourselves, and have every male among you circumcised; then we will give our daughters to you in marriage, and accept yours; we will share your country, and form one people with you. If you refuse to be circumcised, we must take the girl with us and be gone.

Tree of Life Version
Translation for Translators

Dinah's brothers got revenge

But because Shechem had done a shameful thing to their sister Dinah, the sons of Jacob deceived Shechem and his father Hamor by saying to them, "No, we cannot do that. We cannot give our sister to be the wife of a man who is not circumcised, because that would be a shameful thing for us to do. We will do that only if you do one thing: You must become like us by circumcising all the males that are among you. Then we will give our daughters to your young men to be your wives, and we will take your daughters to be the wives of our young men. We will live among you, and we will become one people-group. But if you will not agree to being circumcised, we will take our sister and go back to our land."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

The sons of Jacob were to answer Shechem and Hamor, his father, speaking with casting at, even were the declaring, for they have defiled Dinah, their sister. They were to say: We were not able to prepare this concern, as to give our sister to a man of his foreskin, for it is a reproach to us. By this we were to consent: the men are to become circumcised. Then we are to have given our daughters, and we were to receive out your daughters, even we are to have abided with you, as one people. Were yous to listen to us and be circumcised? - We are to have taken our daughters, even are to have departed!

Conservapedia

The sons of Jacob answered Shechem and his father Hamor in deceit, and justified themselves by saying that Shechem had defiled their sister Dinah. So they told them, "We cannot do this thing, to give our sister to a man having his foreskin still attached. That would shame us. We will consent to you if you will become like us: every male must be circumcised. Then we will give our daughters to you, and will take your daughters for ourselves, and will live with you, and will become one people. But if you won't listen to us, and won't be circumcised, we will take our daughter, and will go away."

Ferar-Fenton Bible

Then the sons of Jacob answered Shechem and Hamor his father craftily, "because," they said, "he has corrupted our sister Dinah." So they replied, "We are

unable to do such a thing as to give our sister to an uncircumcised man, for that would be a reproach to us. Yet if you will agree with us, that, like us, every male of you should be circumcised, then we will give our daughters to you, and we your daughters to us, and we with you, and be one people. if you will not listen to us, then we will take our sister and depart."

God's Truth (Tyndale)

Then the sons of Jacob answered to Sichern and Hemor his father deceitfully, because he had defiled Dina their sister. And they said unto them, we cannot do this thing that we should give our sister to one that is uncircumcised, for that were a shame unto us. Only in this will we consent unto you: If you will be as we be, that all the men children among you be circumcised, then will we give our daughter to you and take yours to us, and will dwell with you and be one people. But and if you will not hearken unto us to be circumcised, than will we take our daughter and go our ways.

HCSB

Jubilee Bible 2000

Lexham English Bible

H. C. Leupold

And the sons of Jacob answered Shechem and Hamor, his father, with guile, and they spoke because he had defiled Dinah, their sister. And they said to them: It is impossible for us to do this thing, namely to give our sister to an uncircumcised man; for that were a disgrace for us. Only on this condition will we accede to your request, if you will be as we are, and have all males among you circumcised. Then will we give our daughters to you, and shall take your daughters unto ourselves, and we will dwell with you and we two shall become one people. And if you will not listen to us and be circumcised, then will we take our daughter and go our way.

NIV, ©2011

Because their sister Dinah had been defiled, Jacob's sons replied deceitfully as they spoke to Shechem and his father Hamor. They said to them, "We can't do such a thing; we can't give our sister to a man who is not circumcised. That would be a disgrace to us. We will enter into an agreement with you on one condition only: that you become like us by circumcising all your males. Then we will give you our daughters and take your daughters for ourselves. We'll settle among you and become one people with you. But if you will not agree to be circumcised, we'll take our sister and go."

NIV – UK

Catholic Bibles:

Christian Community (1988)

Jacob's sons gave a cunning answer to Shechem and Hamor because Shechem had defiled their sister: "We cannot do such a thing—give our sister to an uncircumcised man—for that would be a disgrace for us. Only on one condition would we consent—that you and every male become like us and be circumcised. Then we will give you our daughters and take yours, live with you, and with you become one people. But if you don't listen to us and be circumcised, we will take our daughter and go."

The Heritage Bible

And the sons of Jacob answered Shechem and Hamor, his father, deceitfully, and said he had defiled Dinah, their sister; And they said to them, We are not able to do this word, to give our sister to a man who is uncircumcised, because it is a disgrace to us; Only on this condition will we consent to you; If you will become like us, to circumcise every male of you; And we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people. And if you will not hear us attentively to be circumcised, then we will take our daughter, and we will walk.

New American Bible (2002)

New American Bible (2011)

Revenge of Jacob's Sons.

Jacob's sons replied to Shechem and his father Hamor with guile, speaking as they did because he had defiled their sister Dinah. They said to them, "We are not able to do this thing: to give our sister to an uncircumcised man. For that would be a disgrace for us. Only on this condition will we agree to that: that you become like us by having every male among you circumcised. Then we will give you our daughters and take your daughters in marriage; we will settle among you and become one people. But if you do not listen to us and be circumcised, we will take our daughter and go."

New Jerusalem Bible

Jacob's sons gave Shechem and his father Hamor a crafty answer, speaking as they did because he had dishonoured their sister Dinah. 'We cannot do this,' they said to them. 'To give our sister to an uncircumcised man would be a disgrace for us. We can agree only on one condition: that you become like us by circumcising all your males. Then we will give you our daughters, taking yours for ourselves; and we will stay with you to make one nation. But if you will not agree to our terms about being circumcised, we shall take our daughter and go.'

New RSV

Revised English Bible

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The sons of Ya'akov answered Sh'khem and Hamor his father deceitfully, because he had defiled Dinah their sister. They said to them, "We can't do it, because it would be a disgrace to give our sister to someone who hasn't been circumcised. Only on this condition will we consent to what you are asking: that you become like us by having every male among you get circumcised. Then we'll give our daughters to you, and we'll take your daughters for ourselves, and we'll live with you and become one people. But if you won't do as we say and get circumcised, then we'll take our daughter and go away."

exeGesés companion Bible

And the sons of Yaaqov answer
Shechem and Hamor his father deceitfully
because he had fouled Dinah their sister,
and word,
and say to them, We cannot work this word,
to give our sister to a man - foreskined;
for that is a reproach to us:
but in this we consent to you:
If you become as we,
that every male of you circumcise;
then we give you our daughters
and we take your daughters to us
and we settle with you and we become one people:
and if you hearken not to us - to circumcise;
then we take our daughter and we go.

Hebraic Transliteration

Hebrew Names Version

JPS (Tanakh—1985)

Jacob's sons answered Shechem and his father Hamor—speaking with guile because he had defiled their sister Dinah—and said to them, "We cannot do this thing, to give our sister to a man who is uncircumcised, for that is a disgrace among us. Only on this condition will we agree with you; that you will become like us in that every male among you is circumcised. Then we will give our daughters to you and take your daughters to ourselves; and we will dwell among you and become as one kindred. But if you will not listen to us and become circumcised, we will take our daughter and go."

Judaica Press Complete T.

Kaplan Translation

When Jacob's sons replied to Shechem and his father Chamor, it was with an ulterior motive. After all, they were speaking to the one who had defiled their sister Dinah. 'We can't do that,' they said. 'Giving our sister to an uncircumcised man would be a disgrace to us. The only way we can possibly agree is if you will be like us and circumcise every male. Only then will we give you our daughters and take your daughters for ourselves. We will be able to live together with you and [both of us] will become a single nation. But if you do not accept our terms and agree to be circumcised, we will take our daughter and go.'

Natural Israelite Bible
Orthodox Jewish Bible

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And the Bnei Ya'akov answered Shechem and Chamor aviv in mirmar (deceit) and spoke because he had made Dinah their achot tameh;
And they said unto them, We cannot do this thing, to give achoteinu (our sister) to ish that is arelah (uncircumcised); for that would be a cherpah (reproach, disgrace) unto us;
But in this will we consent unto you: If ye will become like us, that every zachar of you be circumcised;
Then will we give benoteinu unto you, and we will take your banot to us, and we will dwell among you, and we will become as Am Echad.
But if ye will not pay heed unto us, to become circumcised; then will we take biteinu (our daughter), and we will go.

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:*The Amplified Bible*
The Expanded Bible

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Jacob's sons answered Shechem and his father ·with lies [deceitfully; with duplicity], because Shechem had ·disgraced [defiled; made unclean] their sister Dinah. The brothers said to them, "We cannot allow you [^Lto do this thing] to ·marry our sister [^Lgive our sister as a wife], because you are not circumcised. That would be a ·disgrace [reproach; shame] to us. But we will ·allow you to marry her [^Lconsent] if you do this one thing: Every man in your town must be circumcised like us [17:10]. Then ·your men can marry our women [^Lwe will give our daughters to you], and ·our men can marry your women [^Lwe will take your daughters for ourselves], and we will live in your land and become one people. If you ·refuse [^Ldo not listen/obey us] to be circumcised, we will take ·Dinah [^Lour daughter] and ·leave [go]."

The Geneva Bible
Kretzmann's Commentary**Verses 13-19**

The Demand of Jacob's Sons

And the sons of Jacob, who had a voice in the marriage of their sister, Genesis 24:50, answered Shechem and Hamor, his father, deceitfully. It was true enough that their acceptance of the proposal would never have agreed with the destiny of the chosen people of God; they would have sacrificed the Messianic promises for mere temporal gain, but the method which they adopted to carry out their purpose is inexcusable. And said, because he had defiled Dinah, their sister; 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. That, in itself, may have been true enough that blood-relationship with such as were not Shemites was altogether undesirable, but to include this consideration in their plan of revenge was wrong. But in this will we consent unto you: if ye will be as we be, that every male of you be circumcised; 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. But if ye will not hearken unto us to be circumcised, then will we take our daughter, and we will be gone. This

NET Bible®

proposal is to be condemned as hypocritical because the sons of Jacob must have known that the Israelites were not to blend with the Shechemites; it lacked sincerity. Jacob's sons answered Shechem and his father Hamor deceitfully when they spoke because Shechem [*Heb* "he"; the referent (Shechem) has been specified in the translation for clarity.] had violated their sister Dinah. They said to them, "We cannot give our sister to a man who is not circumcised, for it would be a disgrace to us. We will give you our consent on this one condition: You must become [*Heb* "if you are like us."] like us by circumcising all your males. Then we will give you our daughters to marry [The words "to marry" (and the words "as wives" in the following clause) are not in the Hebrew text, but are supplied in the translation for clarity.], and we will take your daughters as wives for ourselves, and we will live among you and become one people. But if you do not agree to our terms [*Heb* "listen to us."] by being circumcised, then we will take our sister [*Heb* "daughter." Jacob's sons call Dinah their daughter, even though she was their sister (see v. 8). This has been translated as "sister" for clarity.] and depart."

Syndein/Thieme
The Voice

Jacob's sons *were still angry* that Shechem had defiled their sister Dinah, so they answered him and his father Hamor deceitfully.

Jacob's Sons: We can't agree to this arrangement: to give our sister to someone who isn't circumcised would bring shame on all of us. We will consent to allow you to marry our sister on one condition: you must be circumcised as the rest of us have been. Every male among you must be circumcised. Then we will give our daughters to you and will take your daughters for ourselves, and we will live with you in peace and become one people. But if you don't agree to this condition and be circumcised, then we will take our sister and go.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and the sons of Ya'aqov [*He* restrains] answered Shekhem [*Shoulder*] and Hhamor [*Donkey*] his father in deceit and they spoke because he defiled Dinah [*Judgement*] their sister, and they said to them, we will not be able to do this word, to give our sister to a man who has a foreskin given that she is a disgrace to us, surely in this we will be agreed to you if you will exist like one of us, all males belonging to you to be circumcised, and we will give our daughters to you and your daughters we will take for us and we will settle with you and we will exist for a people unit, and if you will not hear to us, to be circumcised, then we will take our daughter and we will walk,...

Concordant Literal Version .

A Conservative Version .

Context Group Version

And the sons of Jacob answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister, and said to them, We can't do this thing, to give our sister to one that is uncircumcised; for that would be a reproach to us. Only on this condition we will consent to you (pl): if you (pl) will be as we are, that every male of you (pl) is circumcised; then we will give our daughters to you (pl), and we will take your (pl) daughters to us, and we will dwell with you (pl), and we will become one people. But if you (pl) will not listen to us, to be circumcised; then we will take our daughter, and we will be gone.

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation .

God's Truth (Tyndale) .

King James 2000 Version .

21st Century KJV
Modern English Version

The sons of Jacob answered Shechem and Hamor his father deceitfully, because he had defiled Dinah their sister. They said to them, "We cannot do this. To give our sister to one who is uncircumcised would be a disgrace to us. But we will consent to you in this: If you will become as we are, that is, every one of your males be circumcised, then we will give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if you will not listen to us and be circumcised, then we will take our daughter, and we will leave."

NASB
New European Version

Jacob's Sons Take Revenge

The sons of Jacob answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister, and said to them, We can't do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised; then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if you will not listen to us, to be circumcised, then we will take our sister, and we will be gone.

New King James Version

But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister. And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a reproach to us. But on this condition we will consent to you: If you will become as we are, if every male of you is circumcised, then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people. But if you will not heed us and be circumcised, then we will take our daughter and be gone."

Orthodox England
Owen's Translation
Restored Holy Bible
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

And the sons of Jacob answer Shechem and Hamor his father deceitfully, and they speak (because he defiled Dinah their sister), and say unto them, "We are not able to do this thing, to give our sister to one who has a foreskin: for it is a reproach to us. Only for this we consent to you; if you be as we, to have every male of you circumcised, then we have given our daughters to you, and your daughters we take to ourselves, and we have dwelt with you, and have become one people; and if you hearken not unto us to be circumcised, then we have taken our daughter, and have gone."

The gist of this verse:

The sons of Jacob propose that the people of Hamor be circumcised, although they knew from the beginning that this was a deceitful ruse.

13-17

Genesis 34:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (I) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 34:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine plural, Qal imperfect	Strong's #6030 BDB #772
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yaʿăqôb (יַעֲקֹב) [pronounced <i>yah-guh-KOH^{bV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shekem (שֶׁכֶם) [pronounced <i>SHEH-kehm</i>]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Chămôwr (חָמֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331
ʾâb (אָב) [pronounced <i>aw^{bV}</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1 BDB #3
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mir ^e mâh (מִרְמָה) [pronounced <i>mir^e-MAW</i>]	<i>deceit, deception, duplicity, evil cunning, treachery</i>	feminine singular noun	Strong's #4820 BDB #941

Translation: The sons of Jacob responded to Shechem and his father Hamor deceitfully,...

At some point, the sons of Jacob must have huddled together and discussed this situation. It would be logical that they do that at this point, before answering Shechem's request. The Bible does not say that they go off by themselves to discuss this, but it says here that the *sons of Jacob answered Shechem and Hamor*, which suggests that there was a unity in their answer, as well as a plan.

How much did the disciples understand in the field? No doubt, a great deal of discussion took place; but did they know that Hamor would be asking for intermarriage among their peoples? Based upon what is said and what the disciples do, I would suggest yes.

What they say to Shechem and Hamor will involve deceit, although the deceit is not necessarily clear to the reader at this point.

Whereas, one would expect the fathers to sort out a possible marriage, first Shechem and then the sons of Jacob decide to speak. However, it appears that the sons took an active part in the affairs of the family. Back when Abraham sent his servant to get a wife for Isaac, the brother of Rachel (Laban) seemed to be just as involved in the proceedings as his father was.

Deceit seems to be almost a genetic trait in this family. Abraham and Isaac were deceitful concerning their wives when they went into foreign lands. Jacob and Laban were both exceptional at duplicity. We should not be surprised to hear that Jacob's sons speak deceitfully to Hamor and Shechem. We are told immediately that they spoke deceitfully. This means that whether or not they have a plan, giving their sister Dinah is not a part of this plan. There is apparently a general understanding of what circumcision is and what is involved.

Genesis 34:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine plural, Piel imperfect	Strong's #1696 BDB #180
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	3 rd person masculine singular, Piel perfect	Strong's #2930 BDB #379
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dîynâh (דִּינָה) [pronounced dee-NAW]	<i>judgment; and is transliterated Dinah</i>	feminine singular proper noun	Strong's #1783 BDB #192
'âchôwth (אָחוּת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #269 BDB #27

Translation: ...speaking to [the one] who defiled their sister Dinah.

What Shechem did is always at the forefront of their thinking.

If the disciples did not show up with a fully formed plan (perhaps not knowing what Hamor was going to suggest. Then my guess is, they went off for a few minutes and huddled, and to a man agreed, “This sonuvabitch will not marry our sister.” However, they have to play this reasonably smart. They cannot just kill Shechem here, they decide, as his father will leave and bring back all of his brothers.

Even though we only hear the words of Hamor and Shechem, that does not mean that they showed up at Jacob’s alone. They may have been accompanied by a small army (it would not have to be more than, say, ten other armed men).

Let’s look at two possibilities. The most likely one is, Hamor and Shechem have a small army with them. The sons of Jacob are not ready and are not able to meet them in a confrontation right at that time. The idea is, there is no option of a forceful rebuke here—not one of physical violence, as there are enough men to take out the sons of Jacob right there in front of them.

Possibility #2: Hamor and Shechem have come alone or with a very small band of men, that the sons of Jacob could have overpowered. If they simply killed Hamor and Shechem right here, that could have begun a feud that would not have ended until all of the men of Hamor’s sons were killed.

Let me suggest to you that the sons of Jacob discussed the various solutions either one their way back to their camp or they took some time to huddle and discuss their response.

In any case, the sons of Jacob did formulate a plan. So what they propose is deceitful from the outset.

Now, I have suggested that they are most likely huddling right at this point, where Shechem and Hamor cannot hear them. A scenario could be devised for them to have met and talked about this earlier, but that would have been less of a logical set of events.

That the sons of Jacob are speaking with deceit suggests that they did not let on that they were upset, that they knew about the rape, and that they were plotting evil in their hearts. They could not reveal their anger. So these are not honest negotiations on their part. They have a whole other agenda planned.

Apparently Jacob’s sons have formulated a plan, which they will lay out. This suggests that, at whatever point they became aware the Shechem wanted to marry Dinah, that they huddled and decided what they would do. None of this is in the text. We have to get that from v. 14, which is the basis of their plot against Shechem and his family.

Genesis 34:13 [The sons of Jacob responded to Shechem and his father Hamor deceitfully, speaking to \[the one\] who defiled their sister Dinah.](#) (Kukis mostly literal translation)

Genesis 34:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong’s #559 BDB #55

Genesis 34:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָכֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.</i>			
lâmed (ל) [pronounced le'	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Together, dâbâr zeh mean *this thing, this matter, this command*. Literally, together, they would be translated *the word the this*.

Translation: They said to them, “We are unable to do this thing—...

So the sons of Jacob return from their huddle and given Shechem and Hamor their answer. They begin by saying, “We cannot allow this marriage to take place.” This is a brilliant move, because immediately, Shechem is thinking to himself, “Well, just tell me to do anything; give me a chance here. Whatever you require, I will do.” Because essentially he hears a negative answer.

Genesis 34:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced le'	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 34:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
The NET Bible: <i>Heb</i> "we are not able to do this thing, to give." The second infinitive is in apposition to the first, explaining what they are not able to do. ²³			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âchôwth (אָחוּת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 1 st person plural suffix	Strong's #269 BDB #27
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Often the lâmed preposition with the 3 rd person masculine singular suffix, although it strictly translates as <i>to him</i> , indicates ownership and might be translated <i>he has</i> .			
'or ^e lâh (אֲרֵלָה) [pronounced g ^o hr ^e -LAW]	<i>foreskin (uncircumcised); foreskin of a tree [fruit from the tree for the first 3 years]</i>	feminine singular noun	Strong's #6190 BDB #790
Literally, this reads, <i>to him a foreskin</i> ; but it means <i>he [is] uncircumcised</i> .			

Translation: ...to give our sister [over] to a man [who is] uncircumcised,...

The sons of Jacob define the problem: Shechem is uncircumcised. So they *use* their faith in the Revealed God as a part of their plan. This is something that we find in many places in Scripture—believers using their faith improperly; and speaking of God casually or without reverence. The sons of Jacob were not holy men; they were not given over to the requirements of their God.

²³ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

Genesis 34:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
cherp ^e âh (חֶרֶפָה) [pronounced kher-PAW]	<i>a reproach, a taunt, scorn, shame, disgrace</i>	feminine singular noun	Strong's #2781 BDB #357
The NET Bible: <i>The Hebrew word translated "disgrace" usually means "ridicule; taunt; reproach." It can also refer to the reason the condition of shame or disgrace causes ridicule or a reproach.</i> ²⁴			
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

Translation: ...for that is a disgrace to us.

They say, *this is a shame, a disgrace to us for our sister to marry an uncircumcised man.*

Again, note the brilliance. We know exactly what Shechem and Hamor are now thinking, "Listen, we can do circumcision. If that is what you require, then we can do that." They had already offered to give them anything, by way of bride-payment; so what is a few days discomfort.

So that there is no misunderstanding—what these young men are doing is wrong—but they are brilliantly doing it. Everything they say would provoke a natural response in Shechem. Even without speaking, they know that there are things which he will think. Essentially, they are guiding Shechem's thinking in a specific direction. By what he thinks, they will trap him and then slam the cage door shut on him.

Their demand seems simple; they have a fairly small religious requirement—they ask that the men of Hamor be circumcised. They are not even requesting animal sacrifices, a pledging of allegiance to their God; just circumcisions for the males.

We have studied circumcision in the past, and the idea is, the "dead" skin is cut away, and from this comes new life (Abraham was circumcised to represent this new life; because he and Sarah could not have children due to their advanced years). Abraham's circumcision represented new life in the Lord Y^ehowah; and all of his sons were circumcised as an identifying mark and as a testimony to their new life (that is, they were born again).

There is no indication that they explain much about their relationship to God; and it is possible that Jacob's sons themselves did not really appreciate the unique relationship with God that they had.

The Sons of Jacob Conspire

1. There is more in this chapter that we do not know than what we know.
2. There is great pain associated with circumcision in an adult and a recovery period; this will be used by

²⁴ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

The Sons of Jacob Conspire

Jacob's sons against the males of Shechem.

3. There is reasonably a plan put together by the sons of Jacob, which would have been put together after they knew about the rape and about Shechem's intentions.
4. At what point they knew both of these things is unknown to us. Much of that depends upon who informed Jacob and who informed the sons of the rape—something about which we can only speculate. What seemed to make the most sense is, Dinah, being held somewhat as a captive in Shechem, was able to find a sympathetic ear and to get a message out to her family as to what had happened.
5. It would make sense that the requirement of circumcision be made *after* a plan had been formulated. However, the circumcision was not designed to bring the families closer together to one another through God; the circumcision was designed to weaken the males of Hamor's clan.
6. When the sons huddled and discussed this plan is unknown to us.
7. Sometimes conversations in the Bible are presented as a continuous discussion, when they are not. Did the sons say, "Let us go aside and discuss this"? Did Hamor say, "How about if I return in the morning and you give me your answer then"?
8. It is possible that this intermarriage idea was proposed, the family of Jacob said, "Let us sleep on it" and then they came up with a plan.
9. In any case, it is logical that, at some point, before the sons came up or in the midst of the recorded conversation, a plan was put together.

The sons of Jacob are using their spiritual heritage in order to take their revenge. This is reprehensible!

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 34:14 They said to them, "We are unable to do this thing—to give our sister [over] to a man [who is] uncircumcised, for that is a disgrace to us. (Kukis mostly literal translation)

Genesis 34:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ak ^e (אֵךְ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
zō'th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
ESV, Owens and the WEB translate these words as <i>only on this condition...</i>			
'ūwth (אוּוּת) [pronounced ooth]	<i>to consent, to give assent, to agree [to]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #225 BDB #22
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Genesis 34:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation; with the 1 st person plural suffix	No Strong's # BDB #453

Translation: Only on this condition will we consent to your [request], if you will become as we are,...

As we progress through this chapter, it will become quite clear that the sons of Jacob have developed a plan to deal with their sister being raped. They will use their faith in the Revealed God as a cover in order to trick their adversaries here.

The son who raped their sister and his father were there asking to be joined together as one tribe, which is repulsive to the brothers. It will also become clear that these brothers are in on this together; but their father Jacob does not realize what they are doing.

Because their religion is quite important to them (this is the cover story), they want these sons of Hamor to become like they are. Then they say what that means.

Genesis 34:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwl (לִוּל) [pronounced mool]	<i>to be circumcised; to circumcise oneself</i>	Niphal infinitive construct	Strong's #4135 BDB #557
The NET Bible: <i>The infinitive here explains how they would become like them.</i> ²⁵			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271

Translation: ...[for] every male to be circumcised.

²⁵ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

“This is what we expect: we want you to become circumcised, just as we are.” There is no halfway here. They do not restrict this to Shechem or to him and his father only. This will be required of every male.

Jacob’s sons have all been circumcised; and this is a part of their sacred relationship to God. However, here they will use circumcision in order to accomplish nefarious ends.

The proposition was a commingling of the two families; they cannot commingle with a family where some of the males are not circumcised.

Were the sons of Jacob known for this? I have no idea. Did they explain this aspect of their faith in greater detail to Hamor and Shechem? Again, no idea. Like many conversations found in Scripture, there are times when we probably do not have the entire conversation recorded for us (for instance, perhaps there were pleasantries exchanged?).

Remember what kind of a person Jacob has been? He is a manipulator and a *heel-grabber*; and his sons have continued with his characteristics. They are going to be sneaky and underhanded as well.

Genesis 34:15 [Only on this condition will we consent to your \[request\], if you will become as we are, \[for\] every male to be circumcised.](#) (Kukis mostly literal translation)

Genesis 34:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person plural, Qal perfect	Strong's #5414 BDB #678
The NET Bible: <i>The perfect verbal form with the vav (ו) consecutive introduces the apodosis of the conditional sentence.</i> ²⁶			
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בָּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 1 st person plural suffix	Strong's #1323 BDB #123
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong’s # BDB #510

Translation: [Then we will give our daughters to you...](#)

“If you agree for all to be circumcised, then we will give our daughters to you in marriage” (which obviously includes Dinah). Although this does not conclusively suggest that the sons of Jacob have additional daughters, it is likely that they do.

²⁶ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

Genesis 34:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #1323 BDB #123
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person plural, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

Translation: ...and we will take your daughters to ourselves;...

And, similarly, they will take the daughters of Hamor to themselves.

Most of the emphasis and the interplay between these two families involves men; but it is reasonable to assume that both families had bebies of unnamed daughters to offer.

Genesis 34:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	1 st person plural, Qal perfect	Strong's #3427 BDB #442
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine plural suffix	Strong's #854 BDB #85
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 34:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
When the object of this verb is preceded by the lamed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
'am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

Translation: ...and we will live with you and we will become one people.

With such intermarriage being proposed, the result would be that they become one people—the sons of Jacob and the people of Hamor.

This sort of a relationship gives us some clues about some ancient cultures. No doubt that, in early history, two families might have some commonality; sons and daughters who are attracted to one another, and so they agree to group together and to intermarry. So, we can have groups which combine their genes in this way, and go from being two peoples to one people.

Obviously, this is not what God wants. God wants the Jews to be a peculiar people to Himself. So, whereas they will marry women from a variety of places, there will not be an intermingling of two families.

There is not a hint to Shechem that Jacob's sons know what has transpired. They don't indignantly proclaim, "But you raped our sister; it will be a cold day in hell before we ally ourselves with you." Instead, they carry out a plan, which plan requires cool deception and a united front.

Shechem is immediately put at ease. He assumes that they do not know what he has done (he has their sister at his compound). If he noticed any reticence, it was because of the peculiar religious practices of these men (I am making these logical assumptions based upon the narrative).

Genesis 34:16 *Then we will give our daughters to you and we will take your daughters to ourselves; and we will live with you and we will become one people.* (Kukis mostly literal translation)

Genesis 34:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

Genesis 34:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person plural suffix	Strong's #413 BDB #39
lâmed (לְ) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwl (מִוּל) [pronounced mool]	<i>to be circumcised; to circumcise oneself</i>	Niphal infinitive construct	Strong's #4135 BDB #557

Translation: *However* [lit., *and if*], *if you do not hear us [and] become circumcised,...*

The word *to hear* often implies with it some agreement to do what is being asked.

What this sounds like to Hamor and Shechem is some sort of a symbolic gesture. The Jews are circumcised and if the town of Shechem is circumcised, then they will all be as one family. This is a few days of discomfort and no money out of anyone's pocket. This seems reasonable to them. Even though they are willing to buy whatever it is that they want and to throw money at any problem that they have caused, it is even better when this costs nothing. This allows them to have more money to do whatever it is that they want. Furthermore, these boys do not offer any alternative. I say, *boys*. If Dinah is the youngest and has reached sexual maturity, then these are young men, mostly 20 and older.

Now they are giving the alternative.

Genesis 34:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person plural, Qal imperfect	Strong's #3947 BDB #542

The NET Bible: *The perfect verbal form with the vav (v) consecutive introduces the apodosis of the conditional sentence.*²⁷

²⁷ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

Genesis 34:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine singular noun with the 1 st person plural suffix	Strong's #1323 BDB #123
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person plural, Qal perfect	Strong's #1980 (and #3212) BDB #229

Translation: ...then we will take our daughter and depart [from here].”

The alternative is, the sons of Jacob pack it all in and leave so that there would never be a chance for Shechem to marry Dinah.

“Look, if you are not interested, then, no problem. We are out of here.”

Shechem apparently has Dinah. It is possible that Shechem raped her and then brought her home, all the while speaking tenderly to her. This makes the most sense; it is less likely that Dinah would be raped, returned home, and then brought to Shechem’s at a later time.

Genesis 34:17 **However** [lit., *and if*], **if you do not hear us** [and] **become circumcised, then we will take our daughter and depart** [from here].” (Kukis mostly literal translation)

She is called a daughter here, simply because that appears to be a general designation for the female portion of a group.

Genesis 34:11–12 **Then Shechem said to her father and to her brothers, “[Let] me find grace in your eyes; whatever you say to me, I will give. Lay exceedingly much upon me [whatever] dowry and gifts [you desire] and let me give you according to what you say to me; [just] give the maiden to me to wife.”** (Kukis mostly literal translation)

Genesis 34:13–17 **The sons of Jacob responded to Shechem and his father Hamor deceitfully, speaking to [the one] who defiled their sister Dinah. They said to them, “We are unable to do this thing—to give our sister [over] to a man [who is] uncircumcised, for that is a disgrace to us. Only on this condition will we consent to your [request], if you will become as we are, [for] every male to be circumcised. Then we will give our daughters to you and we will take your daughters to ourselves; and we will live with you and we will become one people. However [lit., and if], if you do not hear us [and] become circumcised, then we will take our daughter and depart [from here].”** (Kukis mostly literal translation)

Genesis 34:13–17 **The sons of Jacob responded deceitfully to Shechem and to his father Hamor, because Shechem had defiled their sister Dinah. The young men said to them, “We are unable to do such a thing—to give our sister in marriage to a man who is uncircumcised, because that is a disgrace to us. We will agree to intermarry based upon this one condition: that all of your males become circumcised as we are. Then we will give our daughters to you and we will take your daughters to ourselves; and we will live with you and become one people. However, if you do not agree to become circumcised, then we will take our daughter and depart from here.”** (Kukis paraphrase)

Despite being the vicious thug that he is, Shechem is infatuated with Dinah.

The family of Hamor have dug into the land; they have homes and land deeds which indicate that they have a stake in this land. The sons of Jacob do not; and certainly, the promises of God would allow them to rationalized, “God has given us this land; maybe intermarriage here might be a stepping stone for that?” If any of the sons of Jacob suggested this option, it does not appear to have been seriously considered.

This will be acceptable to Hamor and his son.

Some translations add these two verses onto the previous paragraph; and others begin a new paragraph here, some of them bleeding into the following verses (like *the Voice*). The ISV breaks paragraph in the midst of v. 19 (which is a very natural break, the way that they do it). You will notice that some translations completely change the location of v. 19b; and others move it to become a part of v. 20 and following.

And so is pleasing their words in [two] eyes of Hamor and in [two] eyes of Shechem, a son of Hamor. And has not delayed the young man to do the word for he delighted in a daughter of Jacob; and he was honored from all a house of his father.

Genesis
34:18–19

Their words were pleasing in the estimation of Hamor and in the opinion of Shechem, Hamor’s son. The young man did not delay to do [this] thing, for he was delighted with Jacob’s daughter. Also, he was more respected than all his father’s house.

What the sons of Jacob suggested was acceptable to Hamor and to his son Shechem. The young man did not hesitate; he immediately set out to do this thing, for he was infatuated with Jacob’s daughter. Furthermore, he was highly respected—more than anyone else in his father’s house.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so is pleasing their words in [two] eyes of Hamor and in [two] eyes of Shechem, a son of Hamor. And has not delayed the young man to do the word for he delighted in a daughter of Jacob; and he was honored from all a house of his father.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem the son of Hamor. And the young man delayed not to do the thing, because he delighted in the daughter of Jakob, and he was more honourable than all his father's house.
Targum (Pseudo-Jonathan)	And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem, the son of Hamor. And the young man delayed not to do the thing; because he wished for the daughter of Jakob; and he was more honourable than all his father's house.
Jerusalem targum	.
Revised Douay-Rheims	Their offer pleased Hemor, and Sicheim his son: And the young man made no delay, but forthwith fulfilled what was required, for he loved the damsel exceedingly, and he was the greatest man in all his father's house.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Their words pleased Hamor and Shechem, Hamor's son. The young man did not wait to do this thing, because he had delight in Ya'aqub's daughter, and he was honoured above all the house of his father.

Peshitta (Syriac)	And their words pleased Hamor, and Shechem, Hamors son. And the young man did not delay to do the thing, because he was delighted with Jacobs daughter and he was honored above all the household of his father.
Septuagint (Greek)	And the words pleased Emmor, and Sychem the son of Emmor. And the young man delayed not to do this thing, for he was much attached to Jacob's daughter, and he was the most honourable of all in his father's house.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And their words were pleasing to Hamor and his son Shechem. And without loss of time the young man did as they said, because he had delight in Jacob's daughter, and he was the noblest of his father's house.
Easy English	What Jacob's sons suggested seemed good to Hamor and his son Shechem. Shechem's people liked him very much. So, he and his father agreed at once to do what Jacob's sons told them. Shechem agreed with them because he loved Dinah. Notice the re-positioning of v. 19b.
Easy-to-Read Version	This agreement made Hamor and Shechem very happy. Shechem was very happy to do what Dinah's brothers asked. V. 19b will be included with vv. 20 and following.
God's Word™	Their proposal seemed good to Hamor and his son Shechem. The young man didn't waste any time in doing what they said because he took such pleasure in Jacob's daughter. He was the most honored person in all his father's family.
Good News Bible (TEV)	These terms seemed fair to Hamor and his son Shechem, and the young man lost no time in doing what was suggested, because he was in love with Jacob's daughter. He was the most important member of his family.
International Children's B.	What they asked seemed fair to Hamor and Shechem. So Shechem went quickly to be circumcised because he loved Jacob's daughter. V. 19b will be included with vv. 20 and following.
<i>The Message</i>	That seemed fair enough to Hamor and his son Shechem. The young man was so smitten with Jacob's daughter that he proceeded to do what had been asked. He was also the most admired son in his father's family.
Names of God Bible NIRV	.
New Simplified Bible	Their offer seemed good to Hamor and his son Shechem. The young man was the most honored of all his father's family. He didn't lose any time in doing what Dinah's father and brothers had said, because he was delighted with Jacob's daughter. Notice how v. 19b is re-situated in this passage.
New Simplified Bible	Their words pleased Hamor and Hamor's son Shechem. The young man did not delay to do what was required. This was because he had delight in Jacob's daughter. He was the most honored of all his family.

Thought-for-thought translations; paraphrases:

Common English Bible	Their idea seemed like a good one to Hamor and Hamor's son Shechem. The young man didn't waste any time doing this because he liked Jacob's daughter so much. He was more respected than anyone else in his father's household.
Contemporary English V.	Hamor and Shechem liked what was said. Shechem was the most respected person in his family, and he was so in love with Dinah that he hurried off to get everything done.
The Living Bible	.
New Berkeley Version	.

New Century Version	What they asked seemed fair to Hamor and Shechem. So Shechem quickly went to be circumcised because he loved Jacob's daughter. V. 19b is included with vv. 20 and following below.
New Life Version	Their words pleased Hamor and his son Shechem. The young man did not wait to do what they asked, because he was in love with Jacob's daughter. And he was the most honored of all his family.
New Living Translation	Hamor and his son Shechem agreed to their proposal. Shechem wasted no time in acting on this request, for he wanted Jacob's daughter desperately. Shechem was a highly respected member of his family, and he went with his father, Hamor, to present this proposal to the leaders at the town gate. V. 20 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Well, what they said was agreeable to Hamor and his son Shechem. And the young man didn't delay when it came to doing this thing, because he was really attached to Jacob's daughter. Why, he was the most honorable person in his father's house.
Beck's American Translation	.
International Standard V	What they said pleased Hamor and his son Shechem, so the young man did not delay the matter any further, since he was delighted with Jacob's daughter. Now Shechem was the most important person in his father's household.
New Advent (Knox)Bible	This offer of theirs commended itself to Hemor and his son Sichem; nor did the young man lose any time in having their request fulfilled, such was his love for the girl, and such was the influence he had with all his father's kindred.
Translation for Translators	What they said pleased Hamor and his son Shechem. Shechem was very much in love with Jacob's daughter, so he quickly agreed to do what they suggested.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The consideration was to be pleasing to Hamor and Shechem, Hamor's son. Is the youth to have deferred to do the concern? - for he is to have delighted in Jacob's daughter. He is the one being important in the house of his father.
Conservapedia	Their words were good in the eyes of Hamor and of his son Shechem. The young man did this thing without delay, because he found Jacob's daughter delightful. He showed greater honor than the entire household of his father.
Ferar-Fenton Bible	And the idea was good in the eyes of Shekhem the son of Hamor; — so the youth did not delay to do the thing, for he had an affection for the daughter of Jacob ; and he was the most honoured of all his father's house.
God's Truth (Tyndale)	And their words pleased Hemor: and Sichem his son. And the young man deferred not for to do the thing, because he had a lust to Jacobs daughter: he was also most set by of all that were in his fathers house.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	Their proposition appealed to Hamor and to Shechem, the son of Hamor. The young man did not hesitate to do this thing, because he delighted in Jacob's daughter, and he especially was honored by all who were of his father's house.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Now their words seemed good to Hamor as well as Hamor's son Shechem. So the young man did not hesitate to do it, since he delighted in Jacob's daughter. Now he was honored above everyone else in his father's house.

Catholic Bibles:

Christian Community (1988)	What they said pleased Hamor and Shechem, his son. Shechem lost no time in doing what was demanded for he was truly in love with Jacob's daughter, and he was the most honored in his father's family.
The Heritage Bible	And their words were good in the eyes of Hamor and Shechem, Hamor's son. And the young man did not delay to do the word, because he desired Jacob's daughter, and he was more weighty in character than all the house of his father.
New American Bible (2002)	Their proposal seemed fair to Hamor and his son Shechem. The young man lost no time in acting in the matter, since he was deeply in love with Jacob's daughter. Moreover he was more highly respected than anyone else in his clan.
New American Bible (2011)	Their proposal pleased Hamor and his son Shechem. The young man lost no time in acting on the proposal, since he wanted Jacob's daughter. Now he was more highly regarded than anyone else in his father's house.
New Jerusalem Bible	Hamor and Shechem son of Hamor were pleased with what they heard. The young man did not hesitate about doing this, for he was deeply in love with Jacob's daughter. Moreover he was the most respected member of his entire family.
New RSV Revised English Bible	. Their proposal appeared satisfactory to Hamor and his son Shechem; and the young man, who was held in respect above anyone in his father's house, did not hesitate to do what they had said, because his heart had been captured by Jacob's daughter.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	What they said seemed fair to Hamor and Sh'khem the son of Hamor, and the young man did not put off doing what was asked of him, even though he was the most respected member of his father's family, because he so much wanted Ya'akov's daughter.
exeGesés companion Bible	And their words well-please the eyes of Hamor and Shechem the son of Hamor: and the young lad delays not to work the word, because he delights in the daughter of Yaaqov: and he being more honorable than all the house of his father.
Hebraic Transliteration Hebrew Names Version JPS (Tanakh—1985)	. . . Their words pleased Hamor and Hamor's son Shechem. And the youth lost no time in doing the thing, for he wanted Jacob's daughter. Now he was the most respected in his father's house.
Judaica Press Complete T. Kaplan Translation	. Their terms seemed fair to Chamor and his son Shechem. Since he desired Jacob's daughter, the young man lost no time in doing it. He was the most respected person in his father's house.
Natural Israelite Bible Orthodox Jewish Bible	. And their words pleased Chamor, and Shechem Ben Clamor. And the na'ar deferred not to do the thing, because he had delight in Bat Ya'akov; and he was more respected than kol Bais Aviv.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Their words seemed reasonable to Hamor and his son Shechem, and the young man did not hesitate to do the [required] thing, for he was delighted with Jacob's
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The Expanded Bible	daughter. Now he was more respected and honored than all [others] in the household of his father. What they asked seemed fair to Hamor and Shechem [^L the son of Hamor]. So Shechem quickly went to be circumcised [^L the man did not delay to do this thing] because he loved [delighted in] Jacob's daughter. Now Shechem was the most respected [honored] man in his family [^L his father's house].
The Geneva Bible Kretzmann's Commentary	. And their words pleased Hamor, and Shechem, Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was more honorable than all the house of his father. No matter what the motive had been in defiling Dinah, Shechem now was undoubtedly sincere, and he accepted the words of Jacob's sons at their face value. His position of power and influence was such as to give his words much weight, and he lost no time in carrying out his intention.
NET Bible®	Their offer pleased Hamor and his son Shechem [<i>Heb</i> "and their words were good in the eyes of Hamor and in the eyes of Shechem son of Hamor."]. The young man did not delay in doing what they asked [<i>Heb</i> "doing the thing."] because he wanted Jacob's daughter Dinah [<i>Heb</i> "Jacob's daughter." The proper name "Dinah" is supplied in the translation for clarity.] badly. (Now he was more important than anyone in his father's household.)
Syndein/Thieme The Voice	. .

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and their words did well in the eyes of Hhamor ^[Donkey] and in the eyes of Shekhem ^[Shoulder] , the son of Hhamor ^[Donkey] , and the young man did not delay to do the words, given that he delighted in the daughter of Ya'aqov ^[He restrains] and he was a heavy one out of all the house of his father,...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Their words pleased Hamor and Shechem, Hamor's son. The young man did not delay to do the thing, because he wanted Jacob's daughter. Now he was more respected than all the household of his father.
NASB	Now their words seemed reasonable to Hamor and Shechem, Hamor's son. The young man did not delay to do the thing, because he was delighted with Jacob's daughter. Now he was more respected than all the household of his father.
New European Version	Their words pleased Hamor and Shechem, Hamor's son. The young man didn't wait to do this thing, because he had delight in Jacob's daughter, and he was honoured above all the house of his father.
New King James Version	.
Orthodox England	.
Owen's Translation	.

Restored Holy Bible
Third Millennium Bible

And their words pleased Hamor, and Shechem, Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was more honorable than all the house of his father.

Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation

And their words are good in the eyes of Hamor, and in the eyes of Shechem, Hamor's son. And the young man delayed not to do the thing, for he had delight in Jacob's daughter, and he is honourable above all the house of his father.

The gist of this verse:

The proposal was enthusiastically received by Hamor and Shechem, who then went to convince the rest of the family. Shechem was well-respected among his family.

Genesis 34:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâṭab (בָּטַי) [pronounced yaw-TA ^{BV}]	to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good	3 rd person masculine plural, Qal imperfect	Strong's #3190 BDB #405
d ^e bârîym (דְּבִרֵי) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, affairs; reports	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1697 BDB #182
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced gay-nah-YIM]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun; construct form	Strong's #5869 (and #5871) BDB #744
Together, the bêyth preposition and the construct form ʿîynêy (עֵינַיִם) [pronounced gee-NAY], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be, in the sight of</i> .			
Chămôwr (חֲמֹר) [pronounced khuh-MOHR]	ass, male donkey, he-ass, burrow; transliterated Hamor	masculine singular proper noun	Strong's #2544 BDB #331
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88

Genesis 34:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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Together, the bêyth preposition and the construct form ʿīynêy (עֵינַיִם) [pronounced <i>gee-NAY</i>], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be, in the sight of</i> .			
Shekem (שֶׁכֶם) [pronounced <i>SHEH-keh-m</i>]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chămôwr (חָמֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331

Translation: Their words were pleasing in the estimation of Hamor and in the opinion of Shechem, Hamor's son.

What is being suggested here is seen as reasonable—even pleasing to Hamor and Shechem. They were going to accept some of the rituals beliefs of the Jews, and this was fine with them.

What appears to be the case is, Hamor has never told his son *no*. Whatever he has wanted, Hamor, as his father, has come through on that request. Being the father of that clan, Hamor could choose to do whatever he wanted and to give his son whatever he wanted. However, he did not develop any character in his son; he did not, apparently, teach him right from wrong.

This seems like true acceptance to Hamor and Shechem. They are becoming a part of the faith of Abraham. They really don't know anything about that faith, because none of Jacob's sons have demanded anything beyond circumcision. To Hamor and Shechem, this is simply a religious ritual, but without any clear significance.

Very likely, Shechem is certain that they do not know that he raped Dinah. She has apparently been with his family the entire time. This is why Shechem feels reasonably safe. How word was brought to the family of Jacob is unknown to us; but they do know what happened.

You will notice what is emphasized is the ritual, but not the God of Abraham. Furthermore, this ritual is being used by the sons of Jacob not to bring these people into their family, but to deceive them.

Circumcision actually means something; it is not an empty ceremony, but it refers to the new birth of the one who is circumcised. It suggests that the circumcised person is born again into the family of God. This is all based upon the circumcision of Abraham, where a cutting away of old dead skin (from a sexually dead phallus) gave rise to new life; hence being born again.

One of the concepts of circumcision is, this separates the people of Israel unto God. This incident is all about keeping the people of Israel from being assimilated by the people of the land of Canaan.

Even though the sons of Jacob are using circumcision in an unauthorized way, the overall theme of this chapter is still preserved. "Despite who you are," God is saying, "I am going to keep you separate to Myself."

Shechem has raped Dinah, the daughter of Jacob and the sister of Leah's sons. Although we do not know every detail, it appears that Shechem took her immediately to his home, where she has been kept for the past several days. Shechem asks his father to see about getting her hand in marriage.

When Shechem and his father Hamor go to speak to Jacob about Shechem marrying Dinah, we knew the following things:

Summary of Genesis 34:1–18

1. Dinah went to visit the daughters of the land, and Shechem raped her. Genesis 34:2
2. Dinah appears to be kept at Shechem's compound after the rape. The sons speak of taking her home with them, which implies that she is not with them. Genesis 34:17
3. Shechem knows that he raped her; Jacob knows that Dinah was raped; and his sons all know that she was raped. It is not clear if Hamor, Shechem's father, knows this. Genesis 34:2, 5, 7
4. Therefore, there was to be some way in which Jacob and his sons found out about the rape and they seemed to know about this before their meeting with Hamor and Shechem. The most logical explanation is, Dinah found a sympathetic ear at Shechem's compound, and sent a message to her family, telling them of what she has endured. That is not in the text; it is something I have assumed.
5. The sons of Jacob have formed a plan. At some point, they had to have huddled together and worked out a plan amongst themselves (apart from their father, who takes no action and who knows what has happened, but says nothing about it). Genesis 34:13–17
6. The sons say that they cannot allow their sister to be married to a man who is uncircumcised; and that they cannot agree to intermarry with a clan of uncircumcised men. Genesis 34:15–17
7. Therefore, the men of Shechem would be required to all be circumcised, or they would just take their sister back home. Genesis 34:17
8. The sons of Jacob are using the trappings of their faith to destroy the family of Shechem. This suggests that they do not really take their faith in Y^ehowah seriously.
9. Shechem and Hamor are pleased with this decision and they agree to be circumcised. Genesis 34:18
10. In this final section of Genesis 34, Jacob's sons will use the recovery period from circumcision as a time to attack and kill all of the males in Shechem. So that there is no misunderstanding, God is *not* presenting this as stellar behavior among the sons of Jacob.

The end result will be, the line of Abraham, Isaac, and Jacob will remain pure and not intermixed with another family line.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 34:18 [Their words were pleasing in the estimation of Hamor and in the opinion of Shechem, Hamor's son.](#) (Kukis mostly literal translation)

Genesis 34:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âchar (אָחַר) [pronounced <i>aw-KHAHR</i>]	<i>to retard, to delay anyone; to be delayed, to stay behind, to remain behind; to wait; to remain doing something for a long time</i>	3 rd person masculine singular, Piel perfect	Strong's #309 BDB #29

Genesis 34:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
na'ar (נָעַר) [pronounced NAH-ġahr]	boy, youth, young man; personal attendant; slave-boy	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish	Qal infinitive construct	Strong's #6213 BDB #793
dâbâr (דָּבַר) [pronounced daw ^b -VAWR]	word, saying, doctrine, thing, matter, command	masculine singular noun with the definite article	Strong's #1697 BDB #182

Translation: The young man did not delay to do [this] thing,...

Shechem could not just start cutting off the foreskins of whomever he came across. He had to convince those that this needed to be done. So, he did not delay in beginning to do what Jacob's said were required.

Genesis 34:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châphêts (חָפֵּץ) [pronounced khaw-FATES]	to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down	3 rd person masculine singular, Qal perfect	Strong's #2654 BDB #342
This is the first occurrence of this word in Scripture.			
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
bath (בַּת) [pronounced bahth]	daughter; village	feminine plural construct	Strong's #1323 BDB #123
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^{BV}]	supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob	masculine proper noun	Strong's #3290 BDB #784

Translation: ...for he was delighted with Jacob's daughter.

Shechem, despite what he did, was quite infatuated with Jacob's daughter, Dinah.

This is an interesting bit of information. Apparently Dinah was quite attractive and her family was well-known for its financial prosperity. Because they were prosperous and because she was attractive, they were well-thought of in this very materialistic society. Materialism and superficiality were not inventions of 20th century Americans here we find it in one of the earliest cultures that the Bible makes us privy to.

We have no idea what Dinah thought about any of this, but that is not a concern to her brothers. She did not have a choice about this man. Her brothers were going to kill him.

Genesis 34:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
kâêbd (דָּבַכַּ) [pronounced <i>kaw^b-VADE</i>]	<i>[who is; what is] honored, respected, recognized, held in honor, glorified; abundant, rich</i>	Niphal participle	Strong's #3513 BDB #457
The NET Bible: <i>The Hebrew verb דָּבַכַּ (kaved), translated "was...important," has the primary meaning "to be heavy," but here carries a secondary sense of "to be important" (that is, "heavy" in honor or respect).</i> ²⁸			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (לֵךְ) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (תַּיִב) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1 BDB #3
The NET Bible: <i>The parenthetical disjunctive clause explains why the community would respond to him (see vv. 20-24).</i> ²⁹			

Translation: Also, he was more respected than all his father's house.

Shechem, in all of his father's house, was the most honored and respected. This does not mean that he was honorable or respectable. It simply means that he was the ideal man to sell the idea of circumcision to the people there.

The Modern KJV reads: *And he was more honorable than all the house of his father.* However, this confusing sentence is cleared up by other translations: *Now he was more respected than all the household of his father.* (The Scriptures) *Now he was the most honored of all his father's house.* (ESV)

²⁸ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

²⁹ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

So, the Bible is not calling this man honorable; but among his family, he is the most respected or honored person. This appears to be a backhanded way of saying, “His family is far worse than he is, and he is a rapist.”

This also indicates that, he had great influence in his family. That is, he could make demands upon the rest of the family, and they would be considered carefully, due to his position in the clan.

We see this in politics all the time. In the Senate or House, relationships are built up over a period of time, so that, Senator A could offer a bill or an amendment, and if he has the right relationships, many would support him. However, if he is a brash, first year Senator, who puts forth a bill (or amendment)—which may be good for the country, but he has no relationships established in the Senate—that bill (or amendment) will probably go nowhere.

In politics, the relationships that have been built up—which can include relationships with donors and lobbyists—can be far more important in what gets done in Washington, than whether or not a bill is actually good for America.

We see this in office politics all of the time—those with the right relationships are given preferential treatment over those who might be more competent and harder workers.

Surely, you have known of some young person who is the big man on campus because he is a great football player for his team; or he is known for some other reason. He is looked up to. Now, such a person may be honorable and respectable and maybe not; but his contemporaries look up to him.

Shechem is Hamor’s firstborn, and therefore has positional responsibility and honor. Interestingly enough, what he says seems to carry a lot more weight than what Reuben says (the firstborn of Jacob’s family).

Genesis 34:19 *The young man did not delay to do [this] thing, for he was delighted with Jacob’s daughter. Also, he was more respected than all his father’s house.* (Kukis mostly literal translation)

Genesis 34:18–19 *Their words were pleasing in the estimation of Hamor and in the opinion of Shechem, Hamor’s son. The young man did not delay to do [this] thing, for he was delighted with Jacob’s daughter. Also, he was more respected than all his father’s house.* (Kukis mostly literal translation)

Genesis 34:18–19 *What the sons of Jacob suggested was acceptable to Hamor and to his son Shechem. The young man did not hesitate; he immediately set out to do this thing, for he was infatuated with Jacob’s daughter. Furthermore, he was highly respected—more than anyone else in his father’s house.* (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hamor and Shechem Convince the Men to be Circumcised

Because of the various ways in which v. 19 might be divided up, some continuity between v. 19 and what follows is shown below.

I may want to include vv. 22–24 as well.

And so come Hamor and Shechem his son unto a gate of their city and so they speak unto men of their city, to say, “The men the these peaceful they [are] with us and they will dwell in the land and they will trade in her and the land. Behold, wide of [two] hands to their faces. Their daughters we will take to ourselves for wives and our daughters we will give to them.

Genesis
34:20–21

Hamor and his son Shechem went to the gate of their city and spoke to the men of the city, saying, “These men [who are] with us are peaceful and they will live [with us] in the land and they will conduct trade in it. Furthermore, the land, you see [lit., *behold*], [is] wide enough [lit., *wide of two hands*] before them. We will take their daughters for wives to ourselves and we will give our daughters to them.

Hamor and his son Shechem went to the gate of the city to speak publically to the men of the city, saying, “These men who are with us are peaceful and they will live with us in this land and conduct trade here as well. Furthermore, the land is large enough to accommodate us all. We will take their daughters as our wives and we will give them our daughters to wed as well.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so come Hamor and Shechem his son unto a gate of their city and so they speak unto men of their city, to say, “The men the these peaceful they [are] with us and they will dwell in the land and they will trade in her and the land. Behold, wide of [two] hands to their faces. Their daughters we will take to ourselves for wives and our daughters we will give to them.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Hamor came, and Shekem his son, to the gate of the city, and spake to the men of the city, saying, These men are friendly [<i>Shalemin</i>] with us, and they may dwell in the land, and do business in it [<i>Yabedun ba sechorta.</i>], and the land, behold, it is wide (on both) hands before them; their daughters we will take to us for wives, and our daughters we will give to them.
Targum (Pseudo-Jonathan)	And Hamor and Shekem his son came to the gate of their city, and spake with the men of the gate of their city, saying, These men are friendly with us; and they may dwell in the land and do business in it; and the land, behold, it is broad (in) limits before them; let us take their daughters to us for wives, and give our daughters to them.
Jerusalem targum	.
Revised Douay-Rheims	And going into the gate of the city they spoke to the people: These men are peaceable and willing to dwell with us: let them trade in the land, and till it, which being large and wide wants men to till it: we shall take their daughters for wives, and we will give them ours.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	.
Peshitta (Syriac)	Then Hamor and Shechem his son came to the gate of their town and spoke to the men of their town, saying, These men are peaceable with us; therefore let them dwell in the land, and trade in it, for the land is large enough before them; let us take their daughters to us for wives, and let us give them our daughters.
Septuagint (Greek)	And Emmor and Sychem his son came to the gate of their city, and spoke to the men of their city, saying, These men are peaceable, let them dwell with us upon the land, and let them trade in it, and behold the land is extensive before them; we will take their daughters to us for wives, and we will give them our daughters.
NETS (Greek)	.

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . Then Hamor and Shechem, his son, went to the meeting-place of their town, and said to the men of the town, 21 It is the desire of these men to be at peace with us; let them then go on living in this country and doing trade here, for the country is wide open before them; let us take their daughters as wives and let us give them our daughters.

Easy English . So Hamor and his son Shechem went to the city gate. And they spoke to their people. They said 'These men are our friends. Let them live in our land. And they can sell things to us, and buy things from us. This land is big enough for them. We can marry their daughters. And they can marry our daughters.

Easy-to-Read Version . Shechem was the most honored man in his family. Hamor and Shechem went to the meeting place of their city. They spoke to the men of the city and said, "These people want to be friends with us. We want to let them live in our land and be at peace with us. We have enough land for all of us. We are free to marry their women, and we are happy to give them our women to marry. V. 19b is included for context.

God's Word™ .

Good News Bible (TEV) . Hamor and his son Shechem went to the meeting place at the city gate and spoke to the people of the town: "These men are friendly; let them live in the land with us and travel freely. The land is large enough for them also. Let us marry their daughters and give them ours in marriage.

International Children's B. . Now Shechem was the most respected man in his family. So Hamor and Shechem went to the gate of their city. They spoke to the men of their city. They said, "These people want to be friends with us. So let them live in our land and trade here. There is enough land for all of us. Let us marry their women. And we can let them marry our women. V. 19b is included for context.

The Message

So Hamor and his son Shechem went to the public square and spoke to the town council: "These men like us; they are our friends. Let them settle down here and make themselves at home; there's plenty of room in the country for them. And, just think, we can even exchange our daughters in marriage.

Names of God Bible
NIRV .

Hamor and his son Shechem went to the city gate. They spoke to the other men there. "These men are friendly toward us," they said. "Let them live in our land. Let them trade in it. The land has plenty of room for them. We can marry their daughters. And they can marry ours.

New Simplified Bible .

Thought-for-thought translations; paraphrases:Common English Bible
Contemporary English V. .

The two men met with the other leaders of their city and told them: These people really are friendly. Why not let them move freely about until they find the property they want? There's enough land here for them and for us. Then our families can marry into theirs, and theirs can marry into ours.

The Living Bible

Hamor and Shechem gladly agreed, and lost no time in acting upon this request, for Shechem was very much in love with Dinah, and could, he felt sure, sell the idea to the other men of the city—for he was highly respected and very popular. So Hamor and Shechem appeared before the city council and presented their request.

“Those men are our friends,” they said. “Let’s invite them to live here among us and ply their trade. For the land is large enough to hold them, and we can intermarry with them. But they will only consider staying here on one condition—that every one of us men be circumcised, the same as they are. But if we do this, then all they have will become ours and the land will be enriched. Come on, let’s agree to this so that they will settle here among us.” Vv. 18–19 and 22–23 are included for context.

New Berkeley Version
New Century Version

Now Shechem was the most respected man in his family. So Hamor and Shechem went to the gate of their city and spoke to the men of their city, saying, “These people want to be friends with us. So let them live in our land and trade here. There is enough land for all of us. Let us marry their women, and we can let them marry our women. V. 19b is included for context.

New Life Version
New Living Translation

“These men are our friends,” they said. “Let’s invite them to live here among us and trade freely. Look, the land is large enough to hold them. We can take their daughters as wives and let them marry ours. V. 20 was placed with vv. 18–19.

Partially literal and partially paraphrased translations:

American English Bible

So Hamor and his son Shechem walked to the city gate and told the men there, ‘These are peaceable people, so let them live with us in our land and trade in it. Look, there’s a lot of land before them, so we will take their daughters to be our women and we’ll give them our daughters.

Beck’s American Translation
International Standard V

So Hamor and his son Shechem entered the gate of their city and addressed the men of their city. “These men are at peace with us,” they announced. “Therefore, let them live in the land and trade in it. Look! The land is large enough for them. Let’s take their daughters as wives for ourselves and let’s give our sons to them.

New Advent (Knox)Bible

They both went to the city gate, and there made it known to the people: These are peaceable folk, ready to share our country with us; let us allow them to trade here and to till the land, wide and open as it is, and in need of farming; let us marry their daughters, and give them ours in exchange.

Translation for Translators

Shechem went with Hamor to the meeting place near the city gate, and they spoke to the city leaders, saying, “These men are friendly toward us. We should let them live here and travel around (OR, buy and sell things) and if they find land that they want, they can buy it. There is plenty of land for them to live here. Our young men can marry their daughters, and their young men can marry our daughters.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Hamor and Shechem, his son, were entering the gate of their city, even were they speaking with the men of their city, to the intent: These men are peaceable with us; they were to dwell on these solid grounds, and were to go about, and the solid grounds are to be of wide sides, turned before them. We were to receive out their daughters for wives, and were to give our daughters to them.

Conservapedia

So Hamor and his son Shechem came to the gate of their city, and spoke with the men of their city, and said, "These men are peaceable with us. So let them live in the land, and be merchants in it. The land can certainly support them. And we will take their daughters to be our wives, and give them our daughters."

Ferar-Fenton Bible

So Hamor and Shekhem his son went to the gate of their village, and addressed the men of their town saying; "These men are peaceable with us, and they travel in it, and the country lies open to their hands before them. We would wish to take their daughters to us for wives, and give our daughters to them.

God’s Truth (Tyndale)

HCSB	So Hamor and his son Shechem went to the gate of their city and spoke to the men there. “These men are peaceful toward us,” they said. “Let them live in our land and move about in it, for indeed, the region is large enough for them. Let us take their daughters as our wives and give our daughters to them.
Jubilee Bible 2000 Lexham English Bible H. C. Leupold	. . . And Hamor and Shechem, his son, came to the gate of their city and they spoke to the men of the city saying: As far as these men are concerned, they live harmonious with us and they will dwell in the land, and they will travel back and forth in it; and as far as the land is concerned, it is spacious enough on either side before them. Their daughters we will take to ourselves for wives, and our daughters will we give to them.
NIV, ©2011 NIV – UK Tree of Life Version	. . . So Hamor and his son Shechem came into the gate of their city and spoke to the men of their city, saying: “These men are enjoying a peaceful relationship with us and they are living in the land and moving about freely in it. As for the land, look, it’s spread out on both sides before us. We can take their daughters to be our wives, and we can give our daughters to them.

Catholic Bibles:

Christian Community (1988)	So Hamor and his son Shechem went to the gate of their city and spoke to their fellow citizens, “These men are peaceful. Let them settle here and move around freely. The land is vast enough for them. We shall marry their daughters and give our daughters in marriage to them.
The Heritage Bible	And Hamor and Shechem, his son, came to the gate of their city, and spoke with the men of their city, saying, These men are peaceable with us, and let them dwell in the land, and trade in it; and behold, the land is a broad open hand before their face; let us take their daughters for ourselves for wives, and let us give them our daughters.
New American Bible (2002)	So Hamor and his son Shechem went to their town council and thus presented the matter to their fellow townsmen: "These men are friendly toward us. Let them settle in the land and move about in it freely; there is ample room in the country for them. We can marry their daughters and give our daughters to them in marriage.
New American Bible (2011)	So Hamor and his son Shechem went to the gate of their city and said to the men of their city: “These men are friendly toward us. Let them settle in the land and move about in it freely; there is ample room in the land for them. We can take their daughters in marriage and give our daughters to them.
New Jerusalem Bible New RSV Revised English Bible	. . . Hamor and Shechem went to the gate of their town and addressed their fellow-townsmen: “These men are friendly towards us,” they said; “let them live in our country and move freely in it. The land has room enough for them. Let us marry their daughters and give them ours.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Hamor and Sh'khem his son came to the entrance of their city and spoke with its leading men: “These people are peaceful toward us; therefore let them live in the land and do business in it; for, as you can see, the land is large enough for them. Let us take their daughters as wives for ourselves, and we’ll give them our daughters.
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exeGesese companion Bible	And Hamor and Shechem his son come to the portal of their city and word with the men of their city, saying, These men are at shalom with us; so let them settle in the land and merchandise therein; for the land behold, is broadhanded at their face; let us take their daughters to us for women and give them our daughters:...
Hebraic Transliteration Hebrew Names Version JPS (Tanakh—1985)	. . So Hamor and his son Shechem went to the public place of their town and spoke to their fellow townsmen, saying, "These people are our friends; let them settle in the land and move about in it, for the land is large enough for them; we will take their daughters to ourselves as wives and give our daughters to them.
Judaica Press Complete T. Kaplan Translation	. Chamor and his son Shechem came to the city gate, and they spoke to the citizens of their city. 'These men are friendly toward us,' they said. 'They live on the land and support themselves profitably from it. The land has more than ample room for them. We will marry their daughters, and give them ours.
Natural Israelite Bible Orthodox Jewish Bible	. And Chamor and Shechem bno came unto the Sha'ar of their city, and they spoke with the anashim of their city, saying, These anashim are shlemim (peaceable) with us; therefore let them settle in HaAretz, and let them trade therein for HaAretz, hinei, it is plenty of room for them; let us take their banot to us as nashim, and let us give them benoteinu.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Hamor and Shechem his son came to the gate of their [walled] city [where the leading men would meet] and spoke with the men of the city, saying, "These men are peaceful and friendly with us; so let them live in the land and do business in it, for the land is large enough [for us and] for them; let us take their daughters for wives and let us give them our daughters [in marriage].
The Expanded Bible	Now Shechem was the most ·respected [honored] man in ·his family [his father's house]. So Hamor and Shechem [his son] went to the gate of their city and spoke to the men of their city, saying, "These people want to be friends with us. So let them live in our land and trade here. ·There is enough land [The land is broad on both sides] for all of us. Let us ·marry their women [take their daughters as wives for ourselves], and ·we can let them marry our women [give them our daughters]. V. 19b is included for context.
The Geneva Bible Kretzmann's Commentary	. Verses 20-24 The Men of Shechem Agree to the Demand And Hamor and Shechem, his son, came unto the gate of their city, the usual place for public meetings, and communed with the men of their city, saying, 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. In suggesting to the men of the city that the Israelites be given the rights of full citizenship, together with permission to carry on the business of herdmen or of traders, Hamor and Shechem were careful to appeal

very strongly to the self-interest of the Shechemites, knowing that their mission would thus have the best chances of success.

NET Bible®

So Hamor and his son Shechem went to the gate⁴⁶ of their city and spoke to the men of their city, “These men are at peace with us. So let them live in the land and travel freely in it, for the land is wide enough [*Heb* “wide on both hands,” that is, in both directions.] for them. We will take their daughters for wives, and we will give them our daughters to marry [The words “to marry” are not in the Hebrew text, but are supplied in the translation for clarity].

Syndein/Thieme

The Voice

Hamor and his son Shechem were willing to go along with the demand, and the young man wasted no time in fulfilling the requirement since he was so taken with Jacob’s daughter. Now he was the most honored man in all of his family, so Hamor and his son Shechem went to the gate of the city and addressed all of the men.

Hamor and Shechem (*to the men of the city*): These men are peaceful and friendly to us, so let’s allow them to live in the land and trade in it. You see this land is large enough for them too. Let’s take their daughters in marriage, and let’s give them our daughters. They will agree to live among us *in peace* and become one people on one condition: every male among us must be circumcised, just as they already are. Wouldn’t we have much to gain—their livestock, property, and animals? Let’s agree to their condition, and they will live among us *and increase the vitality of our city*. Vv. 18–19 and 22–23 are included for context.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.

...and Hhamor ^[Donkey] came, and Shekhem ^[Shoulder] his son, to the gate of their city and they spoke to the men of the city saying, these men are complete with us and they settled in the land and they traded with her and look, the land is wide of hands to their face, we will take their daughters for us for women and we will give our daughters to them,...

Concordant Literal Version

And coming are Hamor and Shechem, his son, to the gateway of their city, and speaking to the mortals of their city, saying, These mortals, peaceable are they with us, and dwell will they in the land, and be merchants in it. And the land, behold! Wide is it on all hands before them. Their daughters will we take for us for wives, and our daughters will we give to them.

A Conservative Version

Context Group Version

Darby Translation

And Hamor and Shechem his son came to the gate of their city, and spoke to the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade in it. And the land -- behold, it is of wide extent before them. We will take their daughters as wives, and give them our daughters.

Emphasized Bible

So Hamor entered with Shechem his son into the gate of their city,—and they spake unto the men of their city, saying: As for these men, in peace, they are with us—let them therefore dwell in the land and go through it, for, the land, lo! it is roomy on both hands before them,—their daughters, let us take to us for wives, and our daughters, let us give to them.

English Standard Version

English Standard V. – UK

Evidence Bible

Green’s Literal Translation

God’s Truth (Tyndale)

King James 2000 Version

21st Century KJV

Modern English Version

So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, “These men are friendly with us; therefore let them live in the

land and trade in it, for behold, the land is large enough for them. Let us take their daughters in marriage, and give our daughters to them.

NASB
New European Version
New King James Version

.
. **And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying: "These men are at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land is large enough for them. Let us take their daughters to us as wives, and let us give them our daughters.**

Orthodox England
Owen's Translation
Restored Holy Bible
Third Millennium Bible

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

Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

.
. **And Hamor comes—Shechem his son also—unto the gate of their city, and they speak unto the men of their city, saying, "These men are peaceable with us; then let them dwell in the land, and trade in it; and the land, lo, is wide before them; their daughters let us take to ourselves for wives, and our daughters give to them.**

The gist of this verse:

Hamor and Shechem go to the gates of the city to convince the population to intermarry with the sons of Jacob.

Genesis 34:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Châmôwr (חמור) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Shekem (שְׁכֶם) [pronounced SHEH-keh-m]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Genesis 34:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
sha'ar (שַׁעַר) [pronounced SHAH- <i>gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
'yr (רִיעַ) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #5892 BDB #746

Translation: Hamor and his son Shechem went to the gate of their city...

The requirement of Jacob's sons is for all of the men of the city to become circumcised. The idea is, if they intermarry, they want all of the men to be circumcised. That is their entry into the religion of Jacob.

Don't become confused by this—this does not mean that this is the way for others to become a part of the Jewish religion. This was a trap; a plot, for the sons of Jacob to perpetrate against the sons of Hamor. They are using God and using a ritual in order to harm Shechem. That others will be harmed (that is, killed) in the process is not an issue to the sons of Jacob.

The NET Bible: *In an ancient Near Eastern city the gate complex was the location for conducting important public business.*³⁰

Genesis 34:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine plural, Piel imperfect	Strong's #1696 BDB #180
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

³⁰ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 30, 2016.

Genesis 34:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
ʾīyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #5892 BDB #746
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾāmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...and spoke to the men of the city, saying,...

So, Hamor and his son Shechem are in front of the men of the city of Shechem intending to convince them to be circumcised in order to intermarry with Jacob's family.

To speak is in the plural—both Hamor and Shechem are speaking. Shechem cares about one person and one person only: himself. Hamor wants whatever his son wants. He is the overindulgent father. What anyone else gets out of this deal is unimportant to him. He needs to hold this carrot out in front of these men in order to get what he wants. He knows how to sell his concepts to others and that is what he is doing. He notes that the Jews are peaceful, that there is enough land, and that then men could marry their daughters.

We do not know much about this family—that is, its size and who else is involved here. What seems reasonable is that these men are probably in many in number as Jacob's clan; and that both sides will have a number of slaves and/or employees.

We basically know several things: (1) there is a family of Hamor, which is probably a dozen in number—but that there are many more slaves and/or employees; (2) this city is named Shechem, which implies considerable influence of Hamor; and (3) this is a large enough city to have a city gate (not *gates*), which means walls and public meetings.

This gives us a flavor of the times. We are often confused by the racial makeup or the origin of this or that place. However, here is a potential example of Abraham's descendants merging with a Hivite clan. We are more likely to know about *mergers* made by war; and less likely to know about mergers like this, which are peaceful. The end result will not be a peaceful merger—but in theory, it could have been. What is key is Shechem. Had he courted Dinah like a decent person, human history would have been so much different.

Genesis 34:20 Hamor and his son Shechem went to the gate of their city and spoke to the men of the city, saying,... (Kukis mostly literal translation)

Genesis 34:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
ʾēlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shâlēm (שָׁלֵם) [pronounced <i>shaw-LAIM</i>]	<i>whole; complete, completed, finished; safe, at peace; cherishing peace and friendship</i>	masculine plural adjective	Strong's #8003 BDB #1023
hēm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
ʾēth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: ...“These men [who are] with us are peaceful...

They are selling the intermarriage with Jacob's clan. And the first thing to recommend them is, they are peaceful. However, as we know, they are not. In this chapter, the men of Jacob are going to attack the men of Hamor and kill them.

Genesis 34:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yāshab (יָשָׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 34:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and they will live [with us] in the land...

Hamor has, in some way or another, laid claim to this land where he is. We have no specifics on this. We know that they are Hivites; they are probably living in some territory more or less ruled over by Hivites; but an area which is exclusively theirs.

Genesis 34:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâchar (סָחַר) [pronounced saw-KHAHR]	<i>to go around, to go about, to travel [about, in]; to trade; to engage in trading</i>	3 rd person masculine plural, Qal imperfect	Strong's #5503 BDB #695
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: ...and they will conduct trade in it.

As has been discussed in previous chapters, trade was important to the ancient world—and whatever the people produced (often food or animals) would be exchanged for other goods (including slaves) brought in from elsewhere.

Genesis 34:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

Genesis 34:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
râchâb (רָחַב) [pronounced raw-KHA ^V B]	<i>wide, broad, space, roomy</i>	feminine singular adjective; construct form	Strong's #7342 BDB #932
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands</i> figuratively for <i>strength, power, control</i> of a particular person	feminine dual noun	Strong's #3027 BDB #388
lâmed (ל) [pronounced ^l]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815

Together, they mean *before them, before their faces, in their presence, in their sight, in front of them.*

Translation: Furthermore, the land, you see [lit., behold], [is] wide enough [lit., wide of two hands] before them.

Hamor assures the men that there is more than enough room for this other tribe.

Here is a classic place where we compare the literal translation with what the translation actually means. Nearly every translation gives a less-than-literal rendering, because that is how they can make this verse understood.

Genesis 34:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced bath]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #1323 BDB #123
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person plural, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced ^l]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced ^l]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61

Translation: *We will take their daughters for wives to ourselves...*

This certainly appeals to normal men. They have daughters and we have sons; let's get them together and continue our race.

Genesis 34:21f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בָּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine plural noun with the 1 st person plural suffix	Strong's #1323 BDB #123
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person plural, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: *...and we will give our daughters to them.*

The intermarriage works both ways.

This circumcision needs to be sold to the men of this area. Shechem is getting a wife out of this deal; but Hamor and Shechem need to convince the other males that they will in turn receive benefits from this relationship as well.

There was very little that passed for law and order in those days from without. Being closely allied with another group of people provides some sense of additional protection from without. A society may be reasonably well-ordered from within, but people from outside that society may be quite a different matter altogether. So, the larger a clan is, the better off they were with regards to security.

The coalescing of two families sounds quite normal, and we must assume that this sort of thing occurred a great deal in the ancient world (we will see this with the clans of Edom and Seir in Genesis 36).

However, bear in mind that Shechem raped Dinah. It's not like he met her and fell in love, and wants to do the right thing. He met her, raped her, fell in love, and now wants to do the *right* thing. It is not surprising that her brothers are quite miffed.

Genesis 34:21 ...“These men [who are] with us are peaceful and they will live [with us] in the land and they will conduct trade in it. Furthermore, the land, you see [lit., *behold*], [is] wide enough [lit., *wide of two hands*] before them. We will take their daughters for wives to ourselves and we will give our daughters to them. (Kukis mostly literal translation)

Genesis 34:20–21 Hamor and his son Shechem went to the gate of their city and spoke to the men of the city, saying, “These men [who are] with us are peaceful and they will live [with us] in the land and they will conduct trade

in it. Furthermore, the land, you see [lit., *behold*], [is] wide enough [lit., *wide of two hands*] before them. We will take their daughters for wives to ourselves and we will give our daughters to them. (Kukis mostly literal translation)

Genesis 34:20–21 Hamor and his son Shechem went to the gate of the city to speak publically to the men of the city, saying, “These men who are with us are peaceful and they will live with us in this land and conduct trade here as well. Furthermore, the land is large enough to accommodate us all. We will take their daughters as our wives and we will give them our daughters to wed as well. (Kukis paraphrase)

Surely in here they will consent to us the men to live with us, to be to a people one, to be circumcised every male as which they are circumcised. Their cattle and their substance and every [one] of their beasts, are [it] not to us they? Surely we should consent to them and they will remain with us.”

Genesis
34:22–23

Only on the condition [that] the men will consent to live with us, to become one people, [if] every male [here] is circumcised as they are circumcised. [Consider] their cattle, their substance and all their beasts, do they not all belong to us [as well]? Only let us consent to their [request] and they will live among us.”

There have only one condition: they will consent to live with us, to become one people, if all of us are circumcised as they are. In the end, will not their cattle, substance, and other beasts belong to us as well? Therefore, let us consent to their minor request so that they will live among us.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Surely in here they will consent to us the men to live with us, to be to a people one, to be circumcised every male as which they are circumcised. Their cattle and their substance and every [one] of their beasts, are [it] not to us they? Surely we should consent to them and they will remain with us.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	Only in this will the men agree with us to dwell with us, to be one people, in every male of us being circumcised, as they are circumcised. Their flocks, and their possessions, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us.
Targum (Pseudo-Jonathan)	But in this only will the men accede to us, to dwell with us, and to be one people, by every male of us being circumcised as they are. Their flocks, and their substance, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us.
Jerusalem targum	.
Revised Douay-Rheims	One thing there is for which so great a good is deferred: We must circumcise every male among us, following the manner of the nation. And their substance, and cattle, and all that they possess, shall be ours: only in this let us condescend, and by dwelling together, we shall make one people.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Only on this condition will the men consent to us to live with us, to become one people, if every male among us is circumcised, as they are circumcised. Will their livestock and their possessions and all their animals not be ours? Only let us give our consent to them, and they will dwell with us.”
Peshitta (Syriac)	But only on this condition will the men consent to dwell with us, to become one people, when every male among us is circumcised, as they are circumcised.

Septuagint (Greek)	Behold, their wealth, their possessions, and all their cattle will eventually be ours; only let us consent to their proposals, and they will dwell with us. Only on these terms will the men conform to us to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised. And shall not their cattle and their herds, and their possessions, be ours? only in this let us conform to them, and they will dwell with us.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But these men will make an agreement with us to go on living with us and to become one people, only on the condition that every male among us undergoes circumcision as they have done. Then will not their cattle and their goods and all their beasts be ours? so let us come to an agreement with them so that they may go on living with us.
Easy English	But we must do what the men say. If we do not, then they will not agree to live among us. They say that we have to circumcise all our males. This is because their men are circumcised. If they live among us, their things and animals will become ours. So let us agree to be circumcised. And then they will live among us.'
Easy-to-Read Version	But there is one thing that all our men must agree to do. They must agree to be circumcised as they are. If we do this, we will become rich from all their cattle and other animals. We should make this agreement with them so that they will stay here with us."
God's Word™	These people will consent to live with us and become one nation on one condition: Every male must be circumcised as they are. Won't their livestock, their personal property, and all their animals be ours? We only need to agree to do this for them. Then they'll live with us."
Good News Bible (TEV)	But these men will agree to live among us and be one people with us only on the condition that we circumcise all our males, as they are circumcised. Won't all their livestock and everything else they own be ours? So let us agree that they can live among us."
International Children's B.	But our men must agree to one thing. All our men must agree to be circumcised as they are. Then they will agree to live in our land. And we will be one people. If we do this, their cattle and their animals will belong to us. Let us do what they say, and they will stay in our land."
The Message	But these men will only accept our invitation to live with us and become one big family on one condition, that all our males become circumcised just as they themselves are. This is a very good deal for us—these people are very wealthy with great herds of livestock and we're going to get our hands on it. So let's do what they ask and have them settle down with us."
Names of God Bible NIRV	. But they will agree to live with us as one big family only on one condition. All our males must be circumcised, just as they are. Won't their livestock and their property belong to us? Won't all their animals become ours? So let's say yes to them. Then they'll live among us."
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
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Contemporary English V.	We have to do only one thing before they will agree to stay here and become one nation with us. Our men will have to be circumcised like their men. Just think! We'll get their property, as well as their flocks and herds. All we have to do is to agree, and they will live here with us.
The Living Bible	But they will only consider staying here on one condition—that every one of us men be circumcised, the same as they are. But if we do this, then all they have will become ours and the land will be enriched. Come on, let's agree to this so that they will settle here among us."
New Berkeley Version New Century Version	. But we must agree to one thing: All our men must be circumcised as they are. Then they will agree to live in our land, and we will be one people. If we do this, their cattle and their animals will belong to us. Let us do what they say, and they will stay in our land."
New Life Version	But the men will be willing to live with us and become one people only if every man among us goes through the religious act that they have gone through. Will not their cattle and all they own, all their animals, be ours? Let us just do what they ask, and they will live with us."
New Living Translation	But they will consider staying here and becoming one people with us only if all of our men are circumcised, just as they are. But if we do this, all their livestock and possessions will eventually be ours. Come, let's agree to their terms and let them settle here among us."

Partially literal and partially paraphrased translations:

American English Bible	The only thing that they require to live among us as one people, is that all our males must be circumcised, just as they are circumcised. And then, won't their cattle, their herds, and their possessions be ours? So, let's do what they say and then they will live among us!"
Beck's American Translation International Standard V	. "However," they added, "only on this condition will the men consent to live with us and be united as a single people with us: every male among us will have to be circumcised just as they are. Shouldn't all their cattle, acquisitions, and animals belong to us? So, let's give our consent to them, and then they'll live with us."
New Advent (Knox)Bible	There is but one thing that stands in the way of this happy agreement. We must adopt the custom of their race, and have all the males among us circumcised. Then their wealth and these cattle of theirs and all they have will be ours too; we have only to humour them in this, to make them form one people with us.
Tree of Life Version NIV – UK Translation for Translators	. . But these men will agree to live among us and become one people-group with us only if all our males are circumcised, as they are. But if we do that, just think! Their livestock and their possessions and their other animals will become ours [RHQ]! So we should agree to do what they suggest, and then they will live among us!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Under this then were the men to consent, to dwell with us as one people: the men here are to be circumcising a circumcising. Their livestock, and that which they acquired, and their dumb beasts, were we to consent for, even were they to dwell with us!
Conservapedia	And on this condition they will consent to live with us and be one people: every male among us must be circumcised, as they have been circumcised. Will not their cattle and goods and every beast belonging to them, belong to us? So let us consent to

them, and they will live with us." Hamor is looking ahead to enriching his kingdom by assimilating Jacob and his people. Or so he thinks.

Ferar-Fenton Bible

However the men will only unite with us in this way, to reside with us and to be one people, by our circumcising every male of us, as they are circumcised. Their herds and possessions and all they have — will they not be ours if we agree with them, and they reside with us ? "

God's Truth (Tyndale)

Then Hemor and Sichem went unto the gate of their city, and communed with the men of their city saying: These men are peaceable with us, and will dwell in the land and do their occupation therein. And in the land is room enough for them, let us take their daughters to wives and give them ours: only herein will they consent unto us for to dwell with us and to be one people: if all the men children that are among us be circumcised as they are. Their goods and their substance and all their cattle are ours, only let us consent unto them, that they may dwell with us. Vv. 20–21 are included for context.

HCSB

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Jubilee Bible 2000

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Lexham English Bible

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H. C. Leupold

Only on this condition will the men accede to our request to dwell with us and become one people if every male among us be circumcised, even as they are circumcised. Their cattle and their possessions and all their beasts of burden, shall they not be ours? Only let us accede to their request and they will stay with us.

NIV, ©2011

But the men will agree to live with us as one people only on the condition that our males be circumcised, as they themselves are. Won't their livestock, their property and all their other animals become ours? So let us agree to their terms, and they will settle among us."

Catholic Bibles:

Christian Community (1988)

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The Heritage Bible

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New American Bible (2002)

But the men will agree to live with us and form one kindred people with us only on this condition, that every male among us be circumcised as they themselves are. Would not the livestock they have acquired - all their animals - then be ours? Let us, therefore, give in to them, so that they may settle among us."

New American Bible (2011)

But only on this condition will the men agree to live with us and form one people with us: that every male among us be circumcised as they themselves are. Would not their livestock, their property, and all their animals then be ours? Let us just agree with them, so that they will settle among us."

New Jerusalem Bible

But these men will agree to settle with us and become a single nation only on this condition: that all our males be circumcised like them. Will not the livestock they own, all their animals, become ours? Then let us give our assent to this, so that they can settle with us.'

New RSV

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Revised English Bible

But on this condition only will these men agree to live with us as one people: every male among us must be circumcised as they are. Their herds, their livestock, and all their chattels will then be ours. We need only agree to their condition, and then they are free to live with us."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But the people will consent to live with us and become one people only on this condition: that every male among us gets circumcised, as they themselves are circumcised. Won't their cattle, their possessions and all their animals be ours? Only let's consent to do what they ask, and then they will live with us."

exeGesese companion Bible	...only herein consent the men to us to settle with us - to become one people, if every male among us circumcise as they circumcise. Their chattel and all they chattel and every animal of theirs - are they not ours? Only let us consent to them so that they settle with us.
Hebraic Transliteration Hebrew Roots Bible	. Only in this way will the men consent to us to live with us, to become a united people: that every male of us be circumcised as they are circumcised. Shall not their livestock, and their property, and all their beasts of burden be ours? Only let us consent to them, and let them live with us.
JPS (Tanakh—1985)	But only on this condition will the men agree with us to dwell among us and be as one kindred: that all our males become circumcised as they are circumcised. Their cattle and substance and all their beasts will be ours, if we only agree to their terms, so that they will settle among us.”
Judaica Press Complete T. Kaplan Translation	. But it is only if their terms are met that these men will consent to live with us and become one nation. Every male among us must first be circumcised, just as they are circumcised. Won't their livestock, their possessions, and all their animals eventually be ours? Just let us agree to their condition and live with them.'
Natural Israelite Bible Orthodox Jewish Bible	. Only herein will the anashim consent unto us for to dwell with us, to be Am Echad, if every zachar among us be circumcised, just as they are nimolim (ones being circumcised). Shall not their mikneh and their property and every behemah of theirs be ours? Only let us consent unto them, and they will settle among us.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But only on this <i>condition</i> will the men consent to our request that they live among us and become one people: that every male among us become circumcised just as they are circumcised. Will not their cattle and their possessions and all their animals be ours [if we do this]? Let us consent [to do as they ask], and they will live here with us.”.
The Expanded Bible	But we must agree to one thing: All our men must be circumcised as they are. Then they will agree to live in our land, and we will be one people. If we do this, their cattle and their animals will belong to us. Let us do what they say, and they will stay in our land.”
The Geneva Bible Kretzmann's Commentary	. 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. This condition is inserted in the midst of the appeal, in order not to have It stand out so strongly. Shall not their cattle and their substance and every beast of theirs be ours? Here the fact mentioned above that the land was wide before their hands and faces, affording enough room in every direction, is connected with the thought that the great wealth of the newcomers would also be at the disposal of the people of Shechem, through the marriages that would be consummated. Only let us consent unto them, and they will dwell with us.

NET Bible® Only on this one condition will these men consent to live with us and become one people: They demand [*Heb* “when every one of our males is circumcised.”] that every male among us be circumcised just as they are circumcised. If we do so [The words “If we do so” are not in the Hebrew text, but are supplied in the translation for clarity and for stylistic reasons.], won’t their livestock, their property, and all their animals become ours? So let’s consent to their demand, so they will live among us.”

Syndein/Thieme .
The Voice .

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans. ...surely in this, the men will agree with us to settle with us, to exist for a people unit, with all males belonging to us being circumcised just as they are being circumcised, their livestock and their possessions and all their beasts, do they not belong to us, surely we will be agreed to them and they will settle with us,...

Concordant Literal Version Yea, in this are the mortals consenting to us, to dwell with us, to become one people, by our circumcising every male, as they circumcise. Their cattle and their acquisitions and all their beasts, will they not be ours? Yea, in this are we consenting to them, and they will dwell with us.

A Conservative Version .
Context Group Version .
Darby Translation .
Emphasized Bible .
English Standard Version

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. Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us.”

English Standard V. – UK .
Evidence Bible .
Green’s Literal Translation .
God’s Truth (Tyndale) .
King James 2000 Version .
21st Century KJV .
Modern English Version

Only on this condition will the men consent to dwell with us and be one people: if every male among us will be circumcised as they are circumcised. Will not their livestock and their possessions and every animal of theirs be ours? Only, let us agree with them, and they will dwell with us.”

NASB Only on this *condition* will the men consent to us to live with us, to become one people: that every male among us be circumcised as they are circumcised. Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will live with us.”

New European Version .
New King James Version .
Orthodox England .
Owen’s Translation .
Restored Holy Bible .
Third Millennium Bible .
Updated Bible Version 2.11 .
A Voice in the Wilderness .
Webster’s Bible Translation .
World English Bible .
Young’s Literal Translation .

Young's Updated LT

Only for this do the men consent to us, to dwell with us, to become one people, in every male of us being circumcised, as they are circumcised. Their cattle, and their substance, and all their beasts—are they not ours? Only let us consent to them, and they dwell with us.”

The gist of this verse:

Hamor and Shechem continue to convince their people: In order for the peoples to merge, the sons of Jacob are requiring circumcision of all the males. All of their wealth will become shared wealth.

22-23

Genesis 34:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ak ^e (אֵךְ) [pronounced <i>ahk^e</i>]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
zō'th (זֹה) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
ESV, Owens and the WEB translate these words as <i>only on this condition...</i>			
'ūwth (אוּוּת) [pronounced <i>ooth</i>]	<i>to consent, to give assent, to agree [to]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #225 BDB #22
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
'ānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'iyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yāshab (יָשַׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct	Strong's #3427 BDB #442
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: Only on the condition [that] the men will consent to live with us,...

We have the phrase *only on the condition*. The word *condition* is not actually there; instead, there is the word zô'th (זֹתָה) [pronounced *zoth*], which means *here, this*. So literally, this reads *only in this, only by this*; many translations add the word *condition*.

The condition is not named yet—*the men would live with Shechem and his brothers only on the condition....*

Genesis 34:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

Translation: ...to become one people,...

Part of the deal is, the two camps will become one people. This would be one of the results. This would be what would be desired by the people of Shechem.

Genesis 34:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwl (מִוּל) [pronounced <i>mool</i>]	<i>to be circumcised; to circumcise oneself</i>	Niphal infinitive construct	Strong's #4135 BDB #557
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Genesis 34:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this for example.			
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
mûwl (לוּמ) [pronounced mool]	<i>are circumcised; those who are circumcised</i>	masculine plural, Niphal participle	Strong's #4135 BDB #557

Translation:...[if] every male [here] is circumcised as they are circumcised.

Hamor and Shechem now give the condition: that every male of the family of Hamor is circumcised just as the sons of Jacob are circumcised.

Notice how Shechem puts this: he assumes that those listening to them want this to occur, they say that there is only one way to achieve intermarriage with the Jews and that is circumcision. There are no alternatives given. The Jews already are circumcised, which is why they want them to be circumcised. These are men who have confused the ritual with the reality. This is not unlike telling these men that they just need to go to church. Going to church has nothing to do with it. Being circumcised in the flesh has nothing to do with it. Regeneration is in the heart. **For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.**

You will note that nothing is said about the God of Jacob.

Now before this crowd begins to think too much about circumcision, Shechem quickly adds;

Genesis 34:22 **Only on the condition [that] the men will consent to live with us, to become one people, [if] every male [here] is circumcised as they are circumcised.** (Kukis mostly literal translation)

Genesis 34:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mîq ^e neh (מִקְנֵה) [pronounced mik-NEH]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) plural noun with the 3 rd person masculine plural suffix	Strong's #4735 BDB #889

Genesis 34:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qin ^e yân (קִינְיָן) [pronounced <i>kin^e-YAWN</i>]	<i>acquisition, possession; getting, substance, purchase, riches, goods</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #7075 BDB #889
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense with the 3 rd person masculine plural suffix	Strong's #929 BDB #96
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Genesis 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

Translation: [Consider] their cattle, their substance and all their beasts, do they not all belong to us [as well]?

Their wealth would become the wealth of all the land. They would all participate in the prosperity.

Everyone was well-aware of how much the family of Jacob had. God had blessed him greatly with possessions. He was the rich man who lived just outside of town and everyone knew about him. And it was almost a dynasty of prosperity. Shechem must tempt them with this wealth.

Genesis 34:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ak ^e (אָךְ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'ûwth (אוּוּת) [pronounced ooth]	<i>to consent, to give assent, to agree [to]</i>	1 st person plural, Niphal imperfect with the cohortative hê	Strong's #225 BDB #22
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (יָשַׁב) [pronounced yaw-SHAH ^B V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: Only let us consent to their [request] and they will live among us.”

There is but one thing they require, and Shechem and Hamor suggest here that is not much to offer.

Shechem continues to try to convince his brothers. He explains that, if they become attached to this family, they will have all of their wealth as well. Jacob and his family have considerable wealth, as God has blessed them.

All of this is about allying these two families together. Shechem has to really sell this, because he is asking all of his brothers to be willing to be circumcised in order for this to happen.

Genesis 34:23 [Consider] their cattle, their substance and all their beasts, do they not all belong to us [as well]? Only let us consent to their [request] and they will live among us.” (Kukis mostly literal translation)

Genesis 34:22–23 Only on the condition [that] the men will consent to live with us, to become one people, [if] every male [here] is circumcised as they are circumcised. [Consider] their cattle, their substance and all their beasts, do they not all belong to us [as well]? Only let us consent to their [request] and they will live among us.” (Kukis mostly literal translation)

Genesis 34:22–23 There have only one condition: they will consent to live with us, to become one people, if all of us are circumcised as they are. In the end, will not their cattle, substance, and other beasts belong to us as well? Therefore, let us consent to their minor request so that they will live among us.” (Kukis paraphrase)

And so they listen unto Hamor and unto Shechem his son, all going out of a gate of his city. And so are circumcised every male all those going out of the gate of his city.

Genesis
34:24

All those who go out of the gate of his city listened to Hamor and to Shechem his son. Therefore, all of those who go out of the gate of his city were circumcised.

The inhabitants of the city listened to Hamor and to his son Shechem, and were therefore circumcised.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they listen unto Hamor and unto Shechem his son, all going out of a gate of his city. And so are circumcised every male all those going out of the gate of his city.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And every one who went out of the gate of his city received of Hamor and of Shekem his son, and they were circumcised, every male, every one who went out of the gate of his city.
Targum (Pseudo-Jonathan)	And all they who came out of the gate of his city received from Hamor and from Shekem, his son; and they circumcised every male, all who came out of the gate of the city.
Jerusalem targum	.
Revised Douay-Rheims	And they all agreed, and circumcised all the males.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	All who went out of the gate of his city listened to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city.
Peshitta (Syriac)	And when all the adults of the town had heard from Shechem and from his father Hamor, they circumcised every male, those that went out of the gate of his town.
Septuagint (Greek)	And all that went in at the gate of their city listened to Emmor and Sychem his son, and they were circumcised in the flesh of their foreskin every male.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then all the men of the town gave ear to the words of Hamor and Shechem his son; and every male in the town underwent circumcision.
Easy English	.
Easy-to-Read Version	All the men who heard this in the meeting place agreed with Hamor and Shechem. And every man was circumcised at that time.
God's Word™	.
Good News Bible (TEV)	All the citizens of the city agreed with what Hamor and Shechem proposed, and all the males were circumcised.
International Children's B.	All the men who had come to the city gate heard this. And they agreed with Hamor and Shechem. And every man was circumcised.
The Message	.
Names of God Bible	All the men who had come out to the city gate agreed with Hamor and his son Shechem. So they were all circumcised at the city gate.
NIRV	.

New Simplified Bible All the citizens of the city agreed with what Hamor and Shechem proposed. Then all the males were circumcised.

Thought-for-thought translations; paraphrases:

Common English Bible .
 Contemporary English V. Every grown man followed this advice and got circumcised.
 The Living Bible So all the men agreed, and all were circumcised.
 New Berkeley Version .
 New Century Version .
 New Life Version All who went out of the gate of his city listened to Hamor and his son Shechem. And every man went through the religious act of having his flesh cut, all who went out of the gate of his city.
 New Living Translation So all the men in the town council agreed with Hamor and Shechem, and every male in the town was circumcised.

Partially literal and partially paraphrased translations:

American English Bible Well, everyone who was there at the city gate listened to Hamor and his son Shechem, and the foreskins of all the males were circumcised.
 Beck's American Translation .
 International Standard V ***Simeon and Levi Attack Shechem***
 All of the males who heard Hamor and his son Shechem, who had gone out to the city gate, were circumcised.
 New Advent (Knox)Bible To this everyone agreed, and all their men folk were circumcised.
 Tree of Life Version .
 Translation for Translators Shechem was the most respected person in his household, so all the men who were there at the city gate agreed to what Hamor and Shechem suggested. So every male in the city was circumcised. You will notice that this translation moves v. 19b to here.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible To Hamor and Shechem, his son, they were listening to, they leading out from the gate of the city, even the men were being circumcised, they leading out from the gate of the city.
 Conservapedia Everyone who went out of the gate of Hamor's city listened to him and his son Shechem. Every male was circumcised among those who went out of the gate of the city.
 Ferar-Fenton Bible All who sat in the gate of the village to Hamor and Shechem his son, and they circumcised every male who came to the gate of the town.
 God's Truth (Tyndale) And unto Hemor and Sicheem his son hearkened all that went out at the gate of his city. And all the men children were circumcised whatsoever went out at the gates of his city.
 HCSB .
 Jubilee Bible 2000 .
 Lexham English Bible .
 H. C. Leupold .
 NIV, ©2011 .
 NIV – UK .

Catholic Bibles:

Christian Community (1988) .

The Heritage Bible	And all who were going out of the gate of his city attentively heard Hamor and Shechem, his son, and every male was circumcised, all who were going out of the gate of his city.
New American Bible (2002)	All the able-bodied men of the town agreed with Hamor and his son Shechem, and all the males, including every able-bodied man in the community, were circumcised. Every able-bodied man in the community: literally "all those who go out at the gate of the city," apparently meaning the men who go out to war. By temporarily crippling them through circumcision, Jacob's sons deprived the city of its defenders.
New American Bible (2011)	All who went out of the gate of the city listened to Hamor and his son Shechem, and all the males, all those who went out of the gate of the city [apparently meaning all the residents. By temporarily crippling the men through circumcision, Jacob's sons deprived the city of its defenders], were circumcised.
New Jerusalem Bible	All the citizens of the town agreed to the proposal made by Hamor and his son Shechem, and all the males were circumcised.
New RSV	.
Revised English Bible	All the able-bodied men agreed with Hamor and his son Shechem, and every able-bodied male among them was circumcised.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And all who go from the portal of his city hearken to Hamor and to Shechem his son; and every male - all who go from the portal of his city circumcises.
Hebraic Transliteration	.
Hebrew Names Version	.
JPS (Tanakh—1985)	.
Judaica Press Complete T. Kaplan Translation	All the people who came out to the city gate agreed with Chamor and his son Shechem. The males who passed through the city gate all allowed themselves to be circumcised.
Natural Israelite Bible	.
Orthodox Jewish Bible	And unto Chamor and unto Shechem bno paid heed all that went out of the Sha'ar of his city; and every zachar was circumcised, all that went out of the Sha'ar of his city.
Restored Names Version	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And every [Canaanite] man who went out of the city gate listened and considered what Hamor and Shechem said; and every male who was a resident of that city was circumcised.
The Expanded Bible	All the people who had come to the city gate heard this. They agreed with Hamor and Shechem [his son], and every man was circumcised.
The Geneva Bible	.
Kretzmann's Commentary	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. The expression is repeated in order to show that there was no exception among all the men of Shechem. They accepted the rite all the more readily, since it was by no means unknown among Oriental nations. Thus the people of Shechem, heathen though they were, acted in good faith, just as the outward honesty of many an unbeliever in our days puts to shame those that confess the true God.

NET Bible® All the men who assembled at the city gate [*Heb* “all those going out the gate of his city.”] agreed with [*Heb* “listened to.”] Hamor and his son Shechem. Every male who assembled at the city gate [*Heb* “all those going out the gate of his city.”] was circumcised.

Syndein/Thieme
The Voice

.
So everyone who passed by the city gate listened to Hamor and his son, Shechem, and they all were circumcised—every single man who went out the city gates *that day*.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans. ...and all going out of the gate of his city heard Hhamor [Donkey] and to Shekhem
[Shoulder] his son and all the males, all going out of the gate of his city, were circumcised,...

Concordant Literal Version And hearkening to Hamor and to Shechem, his son, are all faring forth from the gateway of their city. And circumcised is the flesh of their foreskin of every male, all who are faring forth from the gateway of his city.

A Conservative Version
Context Group Version
Darby Translation
Emphasized Bible

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. .
And they hearkened unto Hamor, and unto Shechem his son, even all that were going forth out of the gate of his city,—and every male was circumcised, all that were going forth out of the gate of his city.

English Standard Version
English Standard V. – UK
Evidence Bible
Green’s Literal Translation

.
. .
And all those going out of the gate of the city listened to Hamor, and to his son Shechem. And every male was circumcised, all those going out of the gate of the city.

God’s Truth (Tyndale)
King James 2000 Version
21st Century KJV
Modern English Version
NASB
New European Version
New King James Version

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

Orthodox England
Owen’s Translation
Restored Holy Bible
Third Millennial Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster’s Bible Translation
World English Bible
Young’s Literal Translation
Young’s Updated LT

.
. .
And unto Hamor, and unto Shechem his son, listened all those going out of the gate of his city, and every male is circumcised, all those going out of the gate of his city.

The gist of this verse: All the males of Shechem agreed with the proposition and they were all circumcised.

Genesis 34:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Chămôwr (חמור) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shekem (שכר) [pronounced SHEH-keh]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצְאוּ) [pronounced yaw-TZAWH]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422
sha'ar (שַׁעַר) [pronounced SHAH-ghar]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
'îyr (עִיר) [pronounced geer]	<i>encampment, city, town</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5892 BDB #746

Translation: All those who go out of the gate of his city listened to Hamor and to Shechem his son.

What appears to be the case is, Hamor and Shechem and talking to men who go in and out of the city; so this is not necessarily one big speech done in front of dozens of men, but more of a talk given to two or three men at a time.

The way that this worked was that Hamor and Shechem stood at the gates of the city as people came and went and convinced them, sometimes singly and sometimes in unison of the expediency of circumcision so that these men might have a chance to become a part of the wealth of Jacob.

This is a city (we might think of it more like a hamlet); and there is a city gate, and Shechem and his father are out there at the city gate. They are speaking to men 1 at a time, or 2 or 3 at a time. They are there all day long. Obviously, Shechem and Hamor are well known, as Hamor is the father of many of the men in their city. Shechem is the firstborn.

Genesis 34:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwl (לומ) [pronounced <i>mool</i>]	<i>to be circumcised; to circumcise oneself</i>	3 rd person masculine plural, Niphal imperfect	Strong's #4135 BDB #557
kôl (לכ) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זכר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
kôl (לכ) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יצא) [pronounced <i>yaw-TZAWH</i>]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422
sha'ar (שער) [pronounced <i>SHAH-gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
îyr (עיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5892 BDB #746

Translation: Therefore, all of those who go out of the gate of his city were circumcised.

The men that they talked to were in favor of being circumcised. They were talked into it.

So, they agree to be circumcised, and all of the males are circumcised. Notice that there is no discussion here of the Revealed God; there is no discussion of the God of Abraham. The emphasis is upon the ritual, which for them, has no meaning. They might as well be getting matching tattoos.

This also suggests that circumcision has little religious significance among Jacob's children. Why would they suggest such a thing, if they understood how this tied them to God?

It is hard to come up with a similar situation in today's world, but let's say you attend church for business reasons. You make contacts within the church, and these contacts become business opportunities. What is being taught in the church may have little importance to you; but the business contacts that you make are what is key.

It is just like a woman who goes to a church to meet a mate, knowing that there are better men to choose from than what can be found in a bar. The doctrine being taught may mean very little to her, except that there is some level of morality that is found in the church, clearly superior to that found in a bar. Jesus Christ dying for her sins and the spiritual life may mean very little to this young woman.

They have sold the idea; now they are circumcising the males in the city.

Genesis 34:24 All those who go out of the gate of his city listened to Hamor and to Shechem his son. Therefore, all of those who go out of the gate of his city were circumcised. (Kukis mostly literal translation)

Genesis 34:24 The inhabitants of the city listened to Hamor and to his son Shechem, and were therefore circumcised. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jacob's Sons Kill All of the Males and Plunder the City of Shechem

And so he is in the day the third in their being sore and so take two of sons of Jacob, Simeon and Levi, brothers of Dinah, a man, his sword. And so they come upon the city confidently and so they kill every male. And Hamor and Shechem his son they killed to a mouth of a sword. And so they take Dinah from a house of Shechem and so they went out.

Genesis
34:25–26

And it was on the third day of their being sore, so two of the sons of Jacob—Simeon and Levi, the brothers of Dinah—each [one] took his sword and came upon the city with confidence and they killed every male [in the city]. They killed Hamor and his son Shechem with the edge of the sword. Then they took Dinah from Shechem's home and went out [of the city].

Three days after the men had been circumcised, Simeon and Levi (two of Jacob's sons, both brothers of Dinah) took swords and came upon the city confidently, and killed all of the men of that city. Jacob's sons then killed Hamor and his son Shechem with the sword. Then they took Dinah from Shechem's home and fled.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is in the day the third in their being sore and so take two of sons of Jacob, Simeon and Levi, brothers of Dinah, a man, his sword. And so they come upon the city confidently and so they kill every male. And Hamor and Shechem his son they killed to a mouth of a sword. And so they take Dinah from a house of Shechem and so they went out.

Dead Sea Scrolls

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Targum of Onkelos

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Jerusalem targum

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Targum (Onkelos)	And it was on the third day, when their pains were strong upon them [Sam. Vers. "when they were wounded."], that the two sons of Jakob, Shemeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which dwelt in security, and slew every male, and Hamor and Shekem his son they killed with the edge of the sword. And they brought Dinah out of the house of Shekem, and went.
Targum (Pseudo-Jonathan)	And it was on the third day, when they were weak from the pain of their circumcision, two of the sons of Jakob, Shimeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which was dwelling securely and killed every male. And Hamor and Shekem his son they killed with the edge of the sword; and they took Dinah from the house of Shekem, and went forth.
Jerusalem targum Revised Douay-Rheims	. And behold the third day, when the pain of the wound was greatest, two of the sons of Jacob, Simeon and Levi, the brothers of Dina, taking their swords, entered boldly into the city, and slew all the men: And they killed also Hemor and Sichem, and took away their sister Dina, out of Sichem's house.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. It happened on the third day, when they were sore, that two of Ya'aqub's sons, Simeon and Levi, Dinah's brothers, each took his sword, came upon the unsuspecting city, and killed all the males. They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem's house, and went away.
Peshitta (Syriac)	And it came to pass on the third day, when the men were sore, two sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came against the town quietly, and slew every male. 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.
Septuagint (Greek)	And it came to pass on the third day, when they were in pain, the two sons of Jacob, Symeon and Levi, Dina's brethren, took each man his sword, and came upon the city securely, and slew every male. And they slew Emmor and Sychem his son with the edge of the sword, and took Dina out of the house of Sychem, and went forth.
NETS (Greek) Brenton's Septuagint	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. And 3 days after the men were circumcised, they were still all in a lot of pain. And at this time, 2 of Jacob's sons, Dinah's brothers, attacked the men with their swords. The 2 brothers were Simeon and Levi. And they killed every male in the city. Simeon and Levi killed Hamor and his son Shechem with their swords. And they took Dinah from Shechem's house and left.
Easy-to-Read Version	Three days later the men who were circumcised were still sore. Two of Jacob's sons, Simeon and Levi, knew that the men would be weak at this time. So they went to the city and killed all the men there. Dinah's brothers, Simeon and Levi, killed Hamor and his son Shechem. Then they took Dinah out of Shechem's house and left.
<i>God's Word</i> TM	Two days later, while the men were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords and boldly attacked the city. They killed every man including Hamor and his son Shechem. They took Dinah from Shechem's home and left.
Good News Bible (TEV)	Three days later, when the men were still sore from their circumcision, two of Jacob's sons, Simeon and Levi, the brothers of Dinah, took their swords, went into

the city without arousing suspicion, and killed all the men, including Hamor and his son Shechem. Then they took Dinah from Shechem's house and left.

International Children's B.
The Message

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Three days after the circumcision, while all the men were still very sore, two of Jacob's sons, Simeon and Levi, Dinah's brothers, each with his sword in hand, walked into the city as if they owned the place and murdered every man there. They also killed Hamor and his son Shechem, rescued Dinah from Shechem's house, and left.

Names of God Bible
NIRV

.
Three days later, all of them were still in pain. Then Simeon and Levi took their swords. They were Jacob's sons and Dinah's brothers. They attacked the city when the people didn't expect it. They killed every male. They also used their swords to kill Hamor and his son Shechem. Then they took Dinah from Shechem's house and left.

New Simplified Bible

Three days later the men who had been circumcised were still weak from pain. So Simeon and Levi, two of Dinah's brothers, attacked with their swords and killed every man in town. They also killed Hamor and Shechem. Then they took Dinah and left.

Thought-for-thought translations; paraphrases:

Common English Bible

On the third day, when they were still in pain, two of Jacob's sons and Dinah's brothers Simeon and Levi took their swords, came into the city, which suspected nothing, and killed every male. They killed Hamor and his son Shechem with their swords, took Dinah from Shechem's household, and left.

Contemporary English V.

Three days later the men who had been circumcised were still weak from pain. So Simeon and Levi, two of Dinah's brothers, attacked with their swords and killed every man in town, including Hamor and Shechem. Then they took Dinah and left.

The Living Bible

But three days later, when their wounds were sore and sensitive to every move they made, two of Dinah's brothers, Simeon and Levi, took their swords, entered the city without opposition, and slaughtered every man there, including Hamor and Shechem. They rescued Dinah from Shechem's house and returned to their camp again.

New Berkeley Version
New Century Version
New Life Version

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. .
But on the third day, when all the men were in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords and went into the city in secret. And they killed every man. They killed Hamor and his son Shechem with the sword. And they took Dinah from Shechem's house and went away.

New Living Translation

But three days later, when their wounds were still sore, two of Jacob's sons, Simeon and Levi, who were Dinah's full brothers, took their swords and entered the town without opposition. Then they slaughtered every male there, including Hamor and his son Shechem. They killed them with their swords, then took Dinah from Shechem's house and returned to their camp.

Partially literal and partially paraphrased translations:

American English Bible

But on the third day, while they were all aching in pain, Jacob's two sons (Dinah's brothers, Simeon and Levi) each took his sword and crept into the city, then they killed every male... they killed Hamor and his son Shechem with their swords, and then they took Dinah from Shechem's house and left.

Beck's American Translation
International Standard V

.
Three days later, while they were still in pain, Jacob's sons Simeon and Levi, two of Dinah's brothers, each grabbed a sword and entered the city unannounced,

intending to kill all the males. They killed Hamor and his son Shechem with their swords, took back Dinah from Shechem's house, and left.

New Advent (Knox)Bible

The third day came, which is the day on which the pain of the wound is most felt. Then, two of Jacob's sons, who were brothers to Dina, Simeon and Levi, took up their swords, and made their way boldly into the city, where they killed all the men folk; making an end of Hemor and Sichem with the rest, and carrying off their sister Dina from Sichem's house.

Translation for Translators

On the third day after that, when the men of the city were still sore because of being circumcised, two of Jacob's sons, Simeon and Levi, who were Dinah's brothers, took their swords and entered the city without anyone opposing them, and killed all the men. They even killed Hamor and his son Shechem. Then they took Dinah out of Shechem's house and left the city.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

On the third day, they being in pain, two sons of Jacob, Simeon and Levi, Dinah's brothers, were taking out each his sword, and were coming into the city securely, and were slaying away they male. They are to have slain away Hamor and Shechem, his son, with the mouth of the sword, and they were to take back, a taking back of Dinah, from Shechem's house, and were leading out.

Conservapedia

And so it happened on the third day, when they were sore, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took a sword each, came upon the city when everyone trusted them, and killed every male. They killed Hamor and his son Shechem with the edge of the sword, and took Dinah out of the house of Shechem and went away.

Ferar-Fenton Bible

But on the third day when they were in pain, Simeon and Levi, the two sons of Jacob, brothers of Dinah, each took his sword, and went into the village quietly and slew every male. They also slew Hamor and his son Shechem with the edge of the sword, and took Dinah from the house of Shechem, and went away.

God's Truth (Tyndale)

And the third day when it was painful to them, two of the sons of Jacob, Simeon and Levi Dinah's brethren, took either of them his sword and went into the city boldly, and slew all that was male, and slew also Hemor and Sichem his son with the edge of the sword, and took Dina their sister out of Sichem's house, and went their way.

HCSB

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Jubilee Bible 2000

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Lexham English Bible

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H. C. Leupold

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NIV – UK

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Tree of Life Version

Then on the third day while they were in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came against the city undisturbed and killed every male. Hamor and his son Shechem they killed with the sword, then took Dinah from Shechem's house and left.

Catholic Bibles:

Christian Community (1988)

Three days later when they were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, taking their swords, entered and took the town by surprise and slew Hamor and Shechem and all the males. They took Dinah from Shechem's house and went off.

The Heritage Bible

And it was on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came on the city safely, and fatally struck all the males. And they struck Hamor and Shechem, his

son, fatally with the mouth of the sword, and took Dinah out of Shechem's house, and went out.

New American Bible (2002)	On the third day, while they were still in pain, Dinah's full brothers Simeon and Levi, two of Jacob's sons, took their swords, advanced against the city without any trouble, and massacred all the males. After they had put Hamor and his son Shechem to the sword, they took Dinah from Shechem's house and left.
New American Bible (2011)	On the third day, while they were still in pain, two of Jacob's sons, Simeon and Levi, brothers of Dinah, each took his sword, advanced against the unsuspecting city and massacred all the males [Gn 49:6]. After they had killed Hamor and his son Shechem with the sword, they took Dinah from Shechem's house and left [Jdt 9:2].
New Jerusalem Bible	Now on the third day, when the men were still in pain, Jacob's two sons Simeon and Levi, Dinah's brothers, each took his sword and advanced unopposed against the town and slaughtered all the males. They killed Hamor and his son Shechem with the sword, removed Dinah from Shechem's house and came away.
New RSV Revised English Bible	. Then two days later, while they were still in pain, two of Jacob's sons, Simeon and Levi, full brothers to Dinah, after arming themselves with swords, boldly entered the town and killed every male. They cut down Hamor and his son Shechem and took Dinah from Shechem's house and went off.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the third day after the circumcision, when they were in pain, two of Ya'akov's sons, Shim'on and Levi, Dinah's brothers, took their swords, boldly descended on the city and slaughtered all the males. They killed Hamor and Sh'khem his son with their swords, took Dinah out of Sh'khem's house, and left.
exeGesés companion Bible	And so be it, on the third day, in their paining, two of the sons of Yaaqov, Shimon and Levi, brothers of Dinah, each man takes his sword and comes on the city confidently and slaughters all the males: and they slaughter Hamor and Shechem his son with the mouth of the sword and take Dinah from the house of Shechem and go.
Hebraic Transliteration Hebrew Roots Bible	. And it happened on the third day, they being pained, that the two sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword. And they came on the city in its security, and killed every male. And they killed Hamor and his son Shechem by the edge of the sword. And they took Dinah from the house of Shechem, and went out.
JPS (Tanakh—1985)	On the third day, when they were in pain, Simeon and Levi, two of Jacob's sons, brothers of Dinah, took each his sword, came upon the city unmolested, and slew all the males. They put Hamor and his son Shechem to the sword, took Dinah out of Shechem's house, and went away.
Judaica Press Complete T. Kaplan Translation	. On the third day, when [the people] were in agony, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took up their swords. They came to the city without arousing suspicion and killed every male [Since the citizens did not penalize Shechem for his crime, they were considered accomplices (Maimonides, Yad, Melakhim 9:14). Furthermore, the people of Shechem were planning to attack Jacob and plunder him (Sefer HaYashar; see Genesis 34:23). Besides this, the city deserved divine punishment, since they were notorious for seducing and raping the daughters of

strangers (Tzava'ath Levi 6:8-11; cf. Ramban).]³¹. They also killed Chamor and his son Shechem by the sword, and took Dinah from Shechem's house. Then they left.

Natural Israelite Bible
Orthodox Jewish Bible

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And it came to pass on the Yom HaShlishi, when they were in pain, that two of the Bnei Ya'akov, Shimon and Levi, achei Dinah, took each ish his cherev, and came upon the Ir betach (boldly, confidently), and they slaughtered kol zachary. And they slaughtered Chamor and Shechem bno with the edge of the cherev, and took Dinah from the Bais Shechem and left.

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

Now on the third day [after the circumcision], when all the men were [terribly] sore and in pain, two of Jacob's sons, Simeon and Levi, Dinah's [full] brothers, took their swords, boldly entered the city [without anyone suspecting them of evil intent], and they killed every male. They killed Hamor and his son Shechem with the edge of the sword, and took Dinah out of Shechem's house [where she was staying], and left. Three days later the men who were circumcised were still in pain. Two of Jacob's sons, Simeon and Levi (Dinah's brothers), took their swords and made a -surprise [or bold] attack on the city, killing all the men there. They killed Hamor and his son Shechem and then took Dinah out of Shechem's house and left.

The Expanded Bible

The Geneva Bible
Kretzmann's Commentary

Verses 25-31

The Revenge of Simeon and Levi

And it came to pass on the third day, when they were sore, when the men of Shechem were confined to their beds with the inflammation following the operation to which they had consented, 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. These two brothers of Dinah constituted themselves the avengers of their sister and carried out their design in such a shocking manner. The city was defenseless, all the inhabitants believing themselves secure. The boldness of Simeon and Levi, therefore, was nothing but treachery and bloodthirstiness. And they slew Hamor and Shechem, his son, with the edge of the sword, in relentless fury, for against these two their anger was chiefly kindled, and took Dinah out of Shechem's house, and went out. Thus the first part of their plan of revenge was carried out.

NET Bible®

In three days, when they were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword [*Heb* "a man his sword."] and went to the unsuspecting city [*Heb* "and they came upon the city, [which was] secure." In this case "secure" means the city was caught unprepared and at peace, not expecting an attack.] and slaughtered every male. They killed Hamor and his son Shechem with the sword, took Dinah from Shechem's house, and left.

Syndein/Thieme
The Voice

.
Three days later, when the men of the city were still in pain, two of Jacob's sons (Dinah's brothers Simeon and Levi) took their swords and attacked the unsuspecting people of the city, killing all of the men. They killed Hamor and his son Shechem with the sword as well; they took Dinah out of Shechem's house—*where she had remained during the negotiations*—and then went away.

Literal, almost word-for-word, renderings:

³¹ It is interesting that these brothers are so justified by various rabbinical sources.

Benner's Mechanical Trans.	...and it came to pass, in the third day, with them being in misery, then the two sons of Ya'aqov ^[He restrains] , Shimon ^[Heard] and Lewi ^[Joined] , brothers of Dinah ^[Judgement] , took each his sword and they came upon the city safely and they killed all the males, and Hhamor ^[Donkey] and Shekhem ^[Shoulder] , his son, they killed at the mouth of the sword and they took Dinah ^[Judgement] from the house of Shekhem ^[Shoulder] and they went out,...
Concordant Literal Version	And coming is it on the third day, when they come to be in pain, taking are two sons of Jacob, Simeon, and Levi, Dinah's brothers, each man his sword, and coming are they to the trusting city, and killing are they every male. And Hamor and Shechem, his son, they kill by the edge of the sword. And taking are they Dinah from the house of Shechem, and faring forth.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	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. They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	On the third day, when they were in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords and went to the unsuspecting city and killed all the males. They killed Hamor and Shechem his son with the edge of the sword and took Dinah out of the house of Shechem and departed.
NASB	Now it came about on the third day, when they were in pain, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and killed every male. They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth.
New European Version	It happened on the third day, when they were sore, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword, came upon the unsuspecting city, and killed all the males. They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem's house, and went away.
New King James Version	Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males. And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.
Orthodox England	.
Owen's Translation	.
Restored Holy Bible	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	And it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city in its security and killed every male. And they killed Hamor and Shechem his son with the edge of the sword, and fetched Dinah from Shechem's house, and went out.
Webster's Bible Translation	.
World English Bible	.

Young's Literal Translation
Young's Updated LT

And it comes to pass, on the third day, in their being pained, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, take each his sword, and come in against the city confidently, and slay every male. And Hamor, and Shechem his son, they have slain by the mouth of the sword, and they take Dinah out of Shechem's house, and go out.

The gist of this verse:

Simeon and Levi, Dinah's full brothers, then entered into the unsuspecting city and killed the males with the sword. Then they took Dinah out of Shechem's house and left.

25-26

Genesis 34:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e lîyshîy (שִׁלְיִישִׁי) [pronounced <i>sh^eli-SHEE</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #1961 BDB #224
kâ'ab (בָּאֵב) [pronounced <i>kaw-AH^{BV}</i>]	<i>those who are in pain, those who are sore; those in pain; those with sorrow</i>	masculine plural, Qal active participle	Strong's #3510 BDB #456

Translation: And it was on the third day of their being sore,...

The Hivites in that city all agreed to be circumcised, so that they could intermarry with the daughters of Jacob. So, they are circumcised, and what happens in this verse occurs on the 3rd day. The men are all in recovery at this time.

Genesis 34:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Ya'ăqôb (יַעֲקֹב) [pronounced yah-guh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
Shim ^e ôwn (שִׁמְעוֹן) [pronounced shim ^e -GOHN]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Lêvîy (לֵוִי) [pronounced lay-VEE]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532
'achîym (אֲחֵים) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural construct	Strong's #251 BDB #26
Dîynâh (דִּינָה) [pronounced dee-NAW]	<i>judgment; and is transliterated Dinah</i>	feminine singular proper noun	Strong's #1783 BDB #192
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
chereb (כֶּרֶב) [pronounced khe-RE ^B V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2719 BDB #352

Translation: ...so two of the sons of Jacob—Simeon and Levi, the brothers of Dinah—each [one] took his sword...

Two of Jacob's sons, Simeon and Levi, take their swords.

We have no idea how many males that we are talking about, but Simeon and Levi then came into the city and killed all of the men, who were still in pain from being circumcised a couple days previous.

This is interesting—not all of Jacob’s sons take part in this. Furthermore, these are not the oldest sons. What about Reuben, the oldest? What about Judah, who is the 4th son?

We are not privy to their discussions, which are not even mentioned. I doubt that Simeon said, “Follow my lead” and then set everything up. My guess is, they had the measure of these men, and believed that two of them coming into the village to kill the men would be sufficient. This would have been done commando-style. They would have quietly killed the men of each house, and then gone onto the next house (or tent).

This also suggests that there are a small number of men—the sons of Hamor—and that these men made up the city here.

Genesis 34:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
bôw’ (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong’s #935 BDB #97
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong’s #5921 BDB #752
‘îyr (עִיר) [pronounced geer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong’s #5892 BDB #746
b ^e ṭach (בְּטַח) [pronounced BEH-tahkh]	<i>as an adverb, safely, without fear, securely, confidently</i>	adverb	Strong’s #983 BDB #105

Translation: ...and came upon the city with confidence...

They move toward the city with confidence. These two men were certain that they could destroy all the men of Shechem.

Although we have the recorded basic conversation between Shechem and Hamor, but it is quite likely that there was a great deal more conversation than is recorded. One question that would have undoubtedly come up is, *how many men are there, how many unmarried men are there, and how many unmarried women are in your village? How old are the men and women of your village?* There may have been questions about their wealth, their holdings, their living quarters, etc. All of these are logical questions from 11 brothers who are considering intermarriage with the tribe of Hamor. This would not have seemed like intrusive interrogation, but as normal questions from a family considering such a union. There has to be more to the conversation than Hamor saying “You want to marry into our family?” Shechem adding, “We’ll pay whatever you want;” and one of Jacob’s sons answering, “Sure, as long as your males all get circumcised.” This is a negotiation and each side will want to know what is in the offing.

Given that Shechem is the oldest son and unmarried (presumably), this suggests that the other sons are likely unmarried as well. So, with questions that Hamor and Shechem would expect, the sons of Israel know exactly how many men and women are in the village and exactly what their living conditions are.

After Shechem and Hamor left, the brothers huddled and determined that a quiet attack by a two-man force is the best way to go. It is possible that other brothers were just outside of the village ready to go in if called.

Genesis 34:25d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hârag (גרַה) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine plural, Qal imperfect	Strong's #2026 BDB #246
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זכר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271

Translation: ...and they killed every male [in the city].

They killed all of the males. No information is given to us how this all took place. Did they go from house to house? That seems reasonable.

It is not out of the question that many of the men were inebriated and sleeping (in order to deal with the pain).

Bear in mind that only one of these men that they killed was guilty of anything. They may not know anything about what took place with Shechem and Dinah. In the talking done by Hamor and Shechem, nothing is said about Shechem himself and what he hoped to get out of this (to marry the woman that he raped). It is not even clear that Hamor knows exactly what happened.

God, in times of excessive degeneracy, has ordered the Jews to kill every man, woman and child of a particular group of people. That is not the case here. We have an overindulgent father, a manipulative and self-centered son, and people (I assume Hamor's other sons) who were agreeable to them. There is nothing to indicate that the population as a whole was at fault here. They were apparently convinced (and, perhaps, manipulated) by Hamor and Shechem, but there is no crime in that.

Some may have had some real interest in the God of Jacob and his family and though this would be the perfect opportunity to explore these interests. These men were not deserving of death. What Simeon and Levi did was wait until these men were recovering from their circumcisions and then attack. They went throughout the entire city and slaughtered the men. This was entirely wrong. Whereas our society under reacts to rape, those brothers overreacted to it.

Genesis 34:25 *And it was on the third day of their being sore, so two of the sons of Jacob—Simeon and Levi, the brothers of Dinah—each [one] took his sword and came upon the city with confidence and they killed every male [in the city].* (Kukis mostly literal translation)

Genesis 34:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Chămôwr (חֹמֶר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shekem (שֶׁכֶם) [pronounced <i>SHEH-keh</i>]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014
Owens says that Shechem's name is preceded by a definite article. There is a ם between Shechem and the previous word (the sign of the direct object).			
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
hârag (גָּרַח) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine plural, Qal perfect	Strong's #2026 BDB #246
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> .			
chereb (כֶּרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun; pausal form	Strong's #2719 BDB #352

Translation: They killed Hamor and his son Shechem with the edge of the sword.

It is reasonable that Shechem die for his crime. This is what ought to happen to a rapist. However, these sons of Jacob did not follow any sort of legal proceedings and many, many others were killed besides Shechem. Although we are never given a head count, there are probably 10–20 sons of Hamor, as well as daughters.

The brothers of Dinah should have been upset and they should have done something about Shechem. Even his father, as indulgent as he was, should not have been killed. It would have been enough for him to witness the death of his son. Why did they kill the entire male population? Had they killed only Shechem, then they may have had to face the other males in a fair fight. They may have simply decided against that option. However, since God has promised to make Jacob's seed as the sand of the sea, I think that they could safely claim this promise.

In any case, they needed to pursue this issue legally in order to execute Shechem. And even though his father raised him, Shechem is ultimately responsible for his actions. Even today, some criminals are influenced adversely by their overindulgent parents (or by abusive parents).

The Bible does not authorize vigilantism. We are not told to go out and avenge various crimes on our own.

Would the other sons of Hamor stood up with Shechem? Probably. However, that still does not give the sons of Jacob the right to kill them all, without knowing for certain how the sons of Hamor would have responded to the accusation of rape.

Interestingly enough, these killings have been justified by rabbis over the years. The Kaplan translation includes this footnote: *Since the citizens did not penalize Shechem for his crime, they were considered accomplices (Maimonides, Yad, Melakhim 9:14). Furthermore, the people of Shechem were planning to attack Jacob and plunder him (Sefer HaYashar; see Genesis 34:23). Besides this, the city deserved divine punishment, since they were notorious for seducing and raping the daughters of strangers (Tzava'ath Levi 6:8-11; cf. Ramban).*³² On the first accusation, there is nothing discussed of the crime of rape, so there is no blame to be placed on the males of Shechem. On the second accusation, this is clearly false and contradicts the text. If the men of Shechem were going to raid Jacob and take his stuff, then they would not have been circumcised. They would have simply raided them and killed them. There is no evidence for the third accusation.

These are murders which are taking place. The Bible offers up no justification for them. Throughout Scripture, men do wrong things—including the patriarchs. The relevant information is included, but not to excuse these actions.

Genesis 34:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dîynâh (דִּינָה) [pronounced dee-NAW]	<i>judgment</i> ; and is transliterated <i>Dinah</i>	feminine singular proper noun	Strong's #1783 BDB #192
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

³² From Bible.ort.org; accessed October 31, 2016.

Genesis 34:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Shekem (שֶׁכֶם) [pronounced SHEH-kehm]	<i>back, shoulder; transliterated Shechem</i>	masculine singular proper noun	Strong's #7928 BDB #1014

Translation: Then they took Dinah from Shechem's home...

All of this time, Dinah had been given over to Shechem and she was staying at his home. This does not mean that she was treated as his wife (that is, this does not mean that he continued to have sexual intercourse with her). We have no idea about that.

This had not been clearly revealed before. Dinah has kept in this household this entire time. With the circumcision, Shechem would not have had sex with her again.

Let's go through this, option by option.

When was Dinah placed into the custody of Shechem?

There are three possible options: (1) Shechem kept Dinah at his home from the very beginning or (2) Dinah returned home after the rape, but was then taken by Shechem when he came to an agreement with the sons of Jacob. (3) A messenger was sent to inform the sons of Jacob that the men of Shechem had agreed to circumcision and so Dinah was sent at that time. The latter seems the least likely, as they had not come to a full agreement.

(1) seems to be the most likely circumstance that Shechem raped Dinah and then took her home. If that occurred, somehow word came to Jacob and his sons about the rape. Perhaps a sympathetic servant or family member came and informed Jacob. (2) seems the least likely, as Dinah would have been raped, then she would have found her way home, Hamor and Shechem would have come to make a deal, and then Dinah would have left with them. At that point, a full agreement had not yet been reached (and couldn't until Hamor and Shechem spoke to the men of their village); and it would have been difficult for Jacob and his sons to let Dinah go back into the custody of Shechem. (3) is possible—Dinah finds her way home after the rape, tells her mother about it; and then follows the meeting between Jacob, his sons and Hamor and Shechem. Hamor and Shechem return home, secure the agreement of all the males, and then send a messenger back to Jacob to indicate that everything is a go. Dinah may have gone into Hamor's village when the messenger returned there. By this time, Dinah's brothers could have given her assurances.

Like many Bible narratives, there are sometimes specific details which are not given to us. On occasion, contradictions have been assumed because a person assumes a set of details which are not actually given.

The first option is the most likely of the three, leaving us with the minor problem of, *how did Jacob and his sons find out what happened to Dinah?* I offered up the possibility of a sympathetic servant or relative in the Hamor village. It is also possible that one of the women that Dinah visited heard her cries for help, but was powerless to do anything on her own. So, she would have gone to Jacob's compound and informed him of what happened.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 34:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצְאוּ) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422

Translation: ...and went out [of the city].

These two sons of Jacob left the city, after killing all of the males.

So you are wondering why doesn't God just kill all the sons of Jacob and let Jacob start over? Or, why doesn't he kill them all except for Joseph and allow Jacob's seed to be raised up through Joseph? What God does in relation to Israel is a pattern for us to learn from. We have noticed that God is sometimes way too lenient with Christians that we know have done wrong (especially those Christians that we despise). Sometimes God is way too patient with us, although most of us don't mind that (as long as God is being patient with us). Sometimes God allows some unbelievers to go too far, in our own expert estimation. God gave them great leeway and revealed tremendous patience. These young men were all within God's plan and God still had things for them to do. Perhaps *you yourself think little of the riches of His [God's] kindness and forbearance [tolerance] and patience, not knowing that the graciousness of God leads you to repentance (Romans 2:4). But now, apart from the Law and the Prophets, the righteousness of God has been manifested, having been witnessed to by the Law and the Prophets, the righteousness of God through faith in Jesus Christ, for all those who believe, [them] being justified as a gift by His grace through the redemption which is in Christ Jesus, Whom God displayed publically by means of His blood as a propitiation [or, covering] through faith, demonstrating His righteousness, because, in the forbearance [or clemency or tolerance] of God, He passed over the sins previously committed (Romans 3:21–22b,24–25).* Now would be an outstanding time to review the **Doctrine of the Forbearance of God (NOT DONE YET!!!)**.

What is occurring here might better explain other Old Testament passages, which seem unduly harsh. *You have not called on Me, O Jacob, rather you have come wary of me, O Israel. You have not brought to Me the sheep of your burnt offerings nor have you honored Me with your sacrifices. Rather, you have burdened me with your sins ;you have wearied Me with your iniquities. I, even I, am the One Who wipes out your transgressions for My own sake and I will not remember your sins (Isaiah 43:22–23, 24b–25). I knew that you would act very treacherously; and you have been called a transgressor from the womb (Isaiah 49:8b). The picture that Ezekiel paints of Israel as her inception is quite shocking unless one examines history such as this. "Your origin of and your birth are from the land of the Canaanite, your father was an Amorite and you mother a Hittite. As for your birth, on the day you were born, your navel cord was not cut, nor were you washed with water for cleansing. You were not rubbed with salt or even wrapped in cloths. No eye looked with pity on you to do any of these things for you, to have compassion on you. Rather you were thrown out into the open field, for you were abhorred on the day you were born. When I passed by you and saw you squirming in your blood, I said to you [while you were] in your blood, 'Live!'" (Ezekiel 16:3b–6a).*

Genesis 34:26 They killed Hamor and his son Shechem with the edge of the sword. Then they took Dinah from Shechem's home and went out [of the city]. (Kukis mostly literal translation)

Genesis 34:25–26 And it was on the third day of their being sore, so two of the sons of Jacob—Simeon and Levi, the brothers of Dinah—each [one] took his sword and came upon the city with confidence and they killed every male [in the city]. They killed Hamor and his son Shechem with the edge of the sword. Then they took Dinah from Shechem's home and went out [of the city]. (Kukis mostly literal translation)

Genesis 34:25–26 Three days after the men had been circumcised, Simeon and Levi (two of Jacob’s sons, both brothers of Dinah) took swords and came upon the city confidently, and killed all of the men of that city. Jacob’s sons then killed Hamor and his son Shechem with the sword. Then they took Dinah from Shechem’s home and fled. (Kukis paraphrase)

Sons of Jacob had come upon the slain ones and so they plundered the city which had defiled their sister. Their flock and their herd and their oxen and that [which is] in the city and that [which is] in the field they took. And all their wealth and all their children and all their wives they led away captive. And so they will plunder and all which [is] in the house.

Genesis
34:27–29

The sons of Jacob came upon the slain and plundered the city, which [city] had defiled their sister. They took [with them] their flock, their herd, their oxen, and all that [is] in the city and all that [is] in the field. [They took] all of their wealth and led away captive all of their children and all of their wives. They plundered all that [was] in [Shechem’s] house.

The sons of Jacob, during this time, came into the homes of the slain men and plundered them, because the city [in their view] had defiled their sister. The sons of Jacob took with them their flocks and herds and all of their animals. They took all that was in their city and all that was in their field. They took their wealth and led away captive their wives and children. They plundered everything in Shechem’s home.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Sons of Jacob had come upon the slain ones and so they plundered the city which had defiled their sister. Their flock and their herd and their oxen and that [which is] in the city and that [which is] in the field they took. And all their wealth and all their children and all their wives they led away captive. And so they will plunder and all which [is] in the house.

Dead Sea Scrolls

.

Targum of Onkelos

.

Jerusalem targum

.

Targum (Onkelos)

And the sons of Jakob came up to the spoil of the slain, and sacked the town, because they had defiled their sister. Their sheep, and their oxen, and their asses, and all that was in the city and the field, they took. And all their substance, and all their little ones, and their wives, they captured and spoiled, and all which was in the house.

Targum (Pseudo-Jonathan)

And the rest of the sons of Jakob came to the spoil of the slain, and they sacked the city because they had polluted their sister in the midst of it. Their flocks, and oxen, and asses, and whatever was in the city or in the field they spoiled; and all their wealth and all their little ones they took and spoiled, and all that was in the houses.

Jerusalem targum

.

Revised Douay-Rheims

And when they were gone out, the other sons of Jacob came upon the slain; and plundered the city in revenge of the rape. And they took their sheep and their herds and their asses, wasting all they had in their houses and in the fields. and their children and wives they took captive.

Douay-Rheims 1899 (Amer.)

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Aramaic ESV of Peshitta

Ya'aqub's sons came on the dead, and plundered the city, because they had defiled their sister. They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field, and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house.

Peshitta (Syriac)	Then the sons of Jacob came back to the slain, and plundered the town, because they had defiled their sister. They took their sheep and their oxen and their asses and whatever was in the town and in the field. And all their wealth and all their little ones; and their wives they carried captive, and plundered everything that was in the town.
Septuagint (Greek)	But the sons of Jacob came upon the wounded, and ravaged the city wherein they had defiled Dina their sister. And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, and whatsoever were in the plain. And they took captive all the persons of them, and all their store, and their wives, and plundered both whatever things there were in the city, and whatever things there were in the houses.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the sons of Jacob came on them when they were wounded and made waste the town because of what had been done to their sister; They took their flocks and their herds and their asses and everything in their town and in their fields, And all their wealth and all their little ones and their wives; everything in their houses they took and made them waste.
Easy English	All Jacob's sons saw that the men of the city were dead. So they took everything from the city. It was the city where Shechem had sex with their sister. They took all the animals and everything in the city. And they took everything that was out in the fields. They carried away everything valuable. And they took all the women and children, and everything from the houses in the city.
Easy-to-Read Version	Jacob's sons went to the city and stole everything that was there because of what Shechem had done to their sister. So the brothers took all their animals, all their donkeys, and everything else in the city and in the fields. The brothers took everything those people owned. They even took their wives and children.
<i>God's Word</i> TM	.
Good News Bible (TEV)	After the slaughter Jacob's other sons looted the town to take revenge for their sister's disgrace. They took the flocks, the cattle, the donkeys, and everything else in the city and in the fields. They took everything of value, captured all the women and children, and carried off everything in the houses.
International Children's B.	Jacob's sons went among the dead bodies and stole everything that was in the city. This was to pay them back for what Shechem had done to their sister. So the brothers took the flocks, herds and donkeys. And they took everything in the city and in the fields. They took every valuable thing those people owned. They even took the wives and children and everything that was in the houses.
<i>The Message</i>	When the rest of Jacob's sons came on the scene of slaughter, they looted the entire city in retaliation for Dinah's rape. Flocks, herds, donkeys, belongings—everything, whether in the city or the fields—they took. And then they took all the wives and children captive and ransacked their homes for anything valuable.
Names of God Bible	Then Jacob's sons stripped the corpses and looted the city where their sister had been dishonored. They took the sheep and goats, cattle, donkeys, and whatever else was in the city or out in the fields. They carried off all the wealth and all the women and children and looted everything in the houses.
NIRV	Jacob's other sons found the dead bodies. They robbed the city where their sister had been raped. They took the flocks and herds and donkeys. They took everything

in the city and in the fields. They carried everything away. And they took all the women and children. They took away everything in the houses.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible When Jacob's other sons discovered the dead, they looted the city that had defiled their sister. They took their flocks, their cattle, and their donkeys, whether in the city or in the fields nearby. They carried off their property, their children, and their wives. They looted the entire place.

Contemporary English V. Jacob's other sons came and took everything they wanted. All this was done because of the horrible thing that had happened to their sister. They took sheep, goats, donkeys, and everything else that was in the town or the fields. After taking everything of value from the houses, they dragged away the wives and children of their victims.

The Living Bible Then all of Jacob's sons went over and plundered the city because their sister had been dishonored there. They confiscated all the flocks and herds and donkeys—everything they could lay their hands on, both inside the city and outside in the fields, and took all the women and children, and wealth of every kind.

New Berkeley Version
New Century Version .

Jacob's sons came upon the dead bodies and stole everything that was in the city, to pay them back for what Shechem had done to their sister. So the brothers took the flocks, herds, and donkeys, and everything in the city and in the fields. They took every valuable thing the people owned, even their wives and children and everything in the houses.

New Life Version
New Living Translation .

Meanwhile, the rest of Jacob's sons arrived. Finding the men slaughtered, they plundered the town because their sister had been defiled there. They seized all the flocks and herds and donkeys—everything they could lay their hands on, both inside the town and outside in the fields. They looted all their wealth and plundered their houses. They also took all their little children and wives and led them away as captives.

Partially literal and partially paraphrased translations:

American English Bible And when Jacob's [other] sons came upon those who were wounded, they ravaged the city where DinAh (their sister) had been violated... they took all the sheep, oxen, burros, and everything in the city, as well as everything that was in their fields. Then they took all the people as captives (all their provisions and all their women) and they looted whatever was left in their city and in their homes.

Beck's American Translation .
International Standard V

Jacob's other sons came along afterward and plundered the city where their sister had been defiled, seizing all of their flocks, herds, donkeys, and whatever else was in the city or had been left out in the field. They carried off all their wealth, their children, and their wives as captives, plundering everything that remained in the houses.

New Advent (Knox)Bible When they had left the city, the rest of Jacob's sons broke in, to find the men already slain; so they plundered the city to avenge the wrong done; making spoil of their sheep and oxen and asses and all they found in houses or in fields, and seizing their children and their wives as captives.

Translation for Translators Then the other sons of Jacob went into the city where all those dead bodies were. They «looted/took everything in» the city to get revenge for the shameful thing that had been done to their sister. They took away the people's sheep and goats, their cattle, their donkeys, and everything else that they wanted from inside the city and

from out in the countryside. They took away everything that was valuable, even the children and the women. They seized and took away everything that was in the houses.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The sons of Jacob have come in from slaying, and were despoiling the city, for they have defiled their sister. They have taken away their small cattle, their large cattle, and their asses, even that in the city and fields. Their wealth, little ones, and wives, even are they to have led captive, and were despoiling that in their houses.
Conservapedia	The sons of Jacob then came upon the slain men, and plundered the city, because they had defiled their sister. They took their sheep, their oxen, and their donkeys, and everything valuable in the city and in the field. They captured their entire estate, and all their little children and their wives, and plundered everything in the house.
Ferar-Fenton Bible	Then the sons of Jacob came on the booty, and plundered the town, which had defiled their sister. They took the sheep, the cattle, and the asses, and the wealth in the village and the wealth in the field, and captured their youths and little children, and wives, and plundered all the furniture in the houses.
God's Truth (Tyndale)	Then came the sons of Jacob upon the deed, and spoiled the city, because they had defiled their sister: and took their sheep, oxen, asses and whatsoever was in the city and also in the fields. And all their goods, all their children and their wives took they captive, and made havoc of all that was in the houses.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	The sons of Jacob came upon the dead bodies and looted the city where their sister had been defiled. They seized their flocks and herds and donkeys and everything else of theirs in the city and out in the fields. They carried off all their wealth and all their women and children, taking as plunder everything in the houses.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles:

Christian Community (1988)	.
The Heritage Bible	The sons of Jacob came upon the polluted, and plundered the city which had defiled their sister. They took their flocks, and their cattle, and their donkeys, and what was in the city, and what was in the field, And all their resources, and all their little ones, and they took their wives captive, and also plundered all that was in the house.
New American Bible (2002)	.
New American Bible (2011)	Then the other sons of Jacob followed up the slaughter and sacked the city because their sister had been defiled. They took their sheep, cattle and donkeys, whatever was in the city and in the surrounding country. They carried off all their wealth, their children, and their women, and looted whatever was in the houses [Jdt 9:3–4].
New Jerusalem Bible	When Jacob's other sons came on the slain, they pillaged the town in reprisal for the dishonouring of their sister. They seized their flocks, cattle, donkeys, everything else in the town and in the countryside, and all their possessions. They took all their children and wives captive and looted everything to be found in the houses.
New RSV	.
Revised English Bible	Jacob's other sons came in over the dead bodies and plundered the town which had brought dishonour on their sister. They seized flocks, cattle, donkeys, whatever

was inside the town and outside in the open country; they carried off all the wealth, the women, and the children, and looted everything in the houses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the sons of Ya'akov entered over the dead bodies of those who had been slaughtered and plundered the city in reprisal for defiling their sister. They took their flocks, cattle and donkeys, and everything else, whether in the city or in the field, everything they owned. Their children and wives they took captive, and they looted whatever was in the houses.
exeGesés companion Bible	The sons of Yaaqov come on the pierced and plunder the city, because they fouled their sister: they take their flocks and their oxen and their he burros and that in the city and that in the field and all their valuables and all their toddlers and capture their women and even plunder all that is in the house.
Hebraic Transliteration Hebrew Names Version JPS (Tanakh—1985)	. . The other sons of Jacob came upon the slain and plundered the town, because their sister had been defiled. They seized their flocks and herds and asses, all that was inside the town and outside; all their wealth, all their children, and their wives, all that was in the houses, they took as captives and booty.
Judaica Press Complete T. Kaplan Translation	. Jacob's sons came upon the dead, and plundered the city that had defiled their sister. They took the sheep, cattle, donkeys, and whatever else was in the city and the field. They also took the women and all the children as captives. They took everything from the houses, plundering all the [city's] wealth.
Natural Israelite Bible Orthodox Jewish Bible	. The Bnei Ya'akov came upon the chalalim (dead ones, slain ones), and plundered the Ir, because they had made their achot tameh. They seized their tzon, and their bakar, and their chamorim, and that which was in the Ir, and that which was in the sadeh, And all their wealth, and all their little ones, and their nashim they carried off and plundered even all that was in the bais.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. Jacob's sons came upon the dead bodies and stole everything that was in [plundered] the city, to pay them back for what Shechem had done to [because they had disgraced/defiled/made unclean] their sister. So the brothers took the flocks, herds, and donkeys, and everything in the city and in the fields. They took [captured and plundered] every valuable thing the people owned, even their wives and children and everything in the houses.
The Geneva Bible Kretzmann's Commentary	. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. Simeon and Levi having returned to their father's camp with their sister, the other sons of Jacob were inflamed with the same fanatical hatred and plundered the city in the excess of their fury. They took their sheep, and their oxen,

and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. It was a systematic and thorough pillage of the slain which was practiced by the sons of Jacob, extending even to the innocent members of the murdered men's families. It was a revolting crime which the sons of Jacob committed.

NET Bible®

Jacob's sons killed them [*Heb* "came upon the slain." Because of this statement the preceding phrase "Jacob's sons" is frequently taken to mean the other sons of Jacob besides Simeon and Levi, but the text does not clearly affirm this] and looted the city because their sister had been violated [*Heb* "because they violated their sister." The plural verb is active in form, but with no expressed subject, it may be translated passive.]. They took their flocks, herds, and donkeys, as well as everything in the city and in the surrounding fields [*Heb* "and what was in the city and what was in the field they took."]. They captured as plunder [*Heb* "they took captive and they plundered," that is, "they captured as plunder."] all their wealth, all their little ones, and their wives, including everything in the houses.

Syndein/Thieme
The Voice

Jacob's *other* sons saw those who were killed, and they plundered the city. *All of this was done in anger*, because it was here that their sister had been *raped and the family* dishonored. They took all of the flocks, herds, donkeys, and whatever was in the city and the field. All of their wealth, all of their children, and all of their wives—everything they could find in the houses—they plundered and made it their own.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...the sons of Ya'aqov [*He restrains*] had come upon the pierced ones and they plundered the city because they defiled their sister, their flocks and their cattle and their donkeys and what was in the city and what was in the field, they took, and all their force and all their children and their women they captured and they plundered all which was in the house,...

Concordant Literal Version

And the sons of Jacob come upon the violated, and plundering are they the city which defiled their sister Dinah. And all their flocks and all their herds, and all their asses, and all that is in the city, and all that is in the field, they take. And all their estate, and all their tots and their wives, they capture. And plundering are they all that is in the city and all that is in the houses.

A Conservative Version

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Context Group Version

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Darby Translation

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Emphasized Bible

.

English Standard Version

.

English Standard V. – UK

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Evidence Bible

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Green's Literal Translation

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God's Truth (Tyndale)

.

King James 2000 Version

.

21st Century KJV

.

Modern English Version

The sons of Jacob came upon the slain and looted the city, because they had defiled their sister. They took their flocks and their herds, their donkeys and whatever was in the city and in the fields. They took captive and looted all their wealth, all their little ones, and their wives, even all that was in each house.

NASB

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New European Version

Jacob's sons came on the dead, and plundered the city, because they had defiled their sister. They took their flocks, their herds, their donkeys, that which was in the

city, that which was in the field, and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house.

The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled. They took their sheep, their oxen, and their donkeys, what was in the city and what was in the field, and all their wealth. All their little ones and their wives they took captive; and they plundered even all that was in the houses.

Orthodox England .
 Owen's Translation .
 Restored Holy Bible .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .

Jacob's sons have come in upon the wounded, and they spoil the city, because they had defiled their sister. Their flock and their herd, and their asses, and that which is in the city, and that which is in the field, have they taken; and all their wealth, and all their infants, and their wives they have taken captive, and they spoil also all that is in the house.

The gist of this verse: Jacob's other sons came in, after the males were killed, and looted the city of everything; and took their wives and children as slaves.

Genesis 34:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal perfect	Strong's #935 BDB #97
'al (עַל) [pronounced <i>ġah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
châlâl (חָלַל) [pronounced <i>chaw-LAWL</i>]	<i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>	masculine plural noun (or adjective) with the definite article	Strong's #2491 BDB #319

This is the first occurrence of this word in Scripture.

Translation: The sons of Jacob came upon the slain...

We do not have the wâw consecutive or an imperfect verb, so that seems to suggest that this did not occur separately from the killing of these men, but possibly even while more men were being killed.

I would guess that, the two brothers went in to kill all of the males, quickly and quietly; but that the rest of the brothers were hidden off to the side, just in case they were needed. Once Simeon and Levi exited with Dinah, then the rest of the brothers went in and ransacked the place.

Many translations include the word *other*, as in, *The other sons of Jacob came upon the slain...* This strikes me as legitimate, for this reason: Dinah was, no doubt, shaken up by this whole experience—being raped, being held captive (so to speak) and then seeing all the men of that place being killed (however many she saw killed). So, Simeon and Levi aren't going to say, "You go on ahead and walk back to our compound alone, while we go back in and ransack the place." If the other sons of Jacob came in right afterwards (which makes sense), then it also makes sense that Simeon and Levi escorted their sister back to their compound.

Genesis 34:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâzaz (בָּזַז) [pronounced <i>baw-ZAHZ</i>]	<i>to spoil, to plunder, to pillage, to despoil, to take as plunder; to depredate, to freeboot, to ransack</i>	3 rd person plural, Qal imperfect	Strong's #962 BDB #102
This is the first occurrence of this word in Scripture.			
îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ṭâmê' (טָמְאָ) [pronounced <i>taw-MAY</i>]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	3 rd person masculine plural, Piel perfect	Strong's #2930 BDB #379
'âchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i>]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 rd person plural suffix	Strong's #269 BDB #27

Translation: ...and plundered the city, which [city] had defiled their sister.

The other sons of Jacob plundered the city, which suggests that these young men are all of age and able to carry out this act as adults.

This sounds like the other sons of Jacob came into this city and plundered it. In the Judges incident, the people of the city protected the rapists. This made the people culpable after the fact. However, we do not know this about Shechem. It seems unlikely that anyone knew what Shechem had done (although it is likely that some sympathetic soul spoke to Dinah and got a message off to her family early on). We have no reason to think that the other men of that land were protecting Shechem or would have protected Shechem had they known what he had done.

All of the men of the city did not violate Dinah; only one man had. V. 27 simply offers up their rationale for the murders and plundering that they committed.

Notice this sudden greed in Jacob's sons. Nothing is worse than the disgusting mixture of self-righteousness and greed. People who operate under these two spheres are liable to do anything. Such a combination accounts for a myriad of criminal behavior in today's society. Many criminals do not look at themselves as criminals or as wrong, but as people exploited by the system or denied by the system under which they live. Their criminal behavior they see as a normal response to what society has done to them insofar as personal deprivation goes. Their actions are seen as normal responses to the position that they find themselves in. Accepting their life with honor and integrity does not occur to them when deluded by greed and self-righteousness. Self-righteous people can be the most criminal of all. They do not exactly realize that what they are doing is criminal and evil. Deep down they know what it is they are doing is wrong, but on the surface and in their conscious mind, they are justifying themselves, and with the help of other self-righteous people around them, they delude themselves.

So it was with the sons of Jacob. Having gone through the city and murdered all these men, Simeon and Levi also happened to notice what they possessed. Since they have already rationalized killing all these men in the first place because of Dinah, they now rationalized that it would be okay to just go back into town and steal all of their wealth. What I think happened was, all or most of the brothers were in on this; although Simeon and Levi went into the camp of the sons of Hamor to do the killing (the other brothers were nearby to spring into action if necessary). Then Simeon and Levi led Dinah back home while the other brothers went into the camp to steal and to plunder the helpless souls who remained.

When people do something which is wrong, they often justify this to themselves. They justified this by telling themselves that the city had defiled their sister. In all actuality, we know that Shechem defiled their sister; we have no idea how the rest of the city felt about this or if they even knew that it happened. Would they have supported Shechem and what he did? Perhaps, but we cannot just make that assumption. And, even though this might have made things messy, the sons of Jacob cannot make that assumption either.

Genesis 34:27 [The sons of Jacob came upon the slain and plundered the city, which \[city\] had defiled their sister.](#) (Kukis mostly literal translation)

Genesis 34:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the 3 rd person masculine plural suffix	Strong's #6629 BDB #838
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine plural collective noun with the 3 rd person masculine plural suffix	Strong's #1241 BDB #133
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 34:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bê (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
I don't know if there is a specialized meaning of ʾăsher and the bêyth preposition (I could not find anything in BDB or Gesenius). Literally, they mean <i>which [is] in [near, with, among] [it]</i> . The meanings which other translators have ascribed to this combination are <i>in which [are], containing</i> .			
ʾîyr (עִיר) [pronounced géer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
wê (or vê) (וְ) (or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bê (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
I don't know if there is a specialized meaning of ʾăsher and the bêyth preposition (I could not find anything in BDB or Gesenius). Literally, they mean <i>which [is] in [near, with, among] [it]</i> . The meanings which other translators have ascribed to this combination are <i>in which [are], containing</i> .			
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal perfect; pausal form	Strong's #3947 BDB #542

Translation: They took [with them] their flock, their herd, their oxen, and all that [is] in the city and all that [is] in the field.

The sons of Jacob took everything that they could get their hands on. They had killed all of the men of this city and then went out and took all of their cattle and flocks—everything that they had by way of domesticated animals.

You will note that there is a different sort of narrative here. Rather than each phrase beginning with the wâw consecutive and an imperfect verb, at least twice a phrase has begun with the direct object.

These are the sons of Jacob. They took all of the livestock in Shechem. The sons of Jacob are inflicted great harm upon this people. So there is no misunderstanding, this is not justified; it is just stated.

Genesis 34:28 They took [with them] their flock, their herd, their oxen, and all that [is] in the city and all that [is] in the field. (Kukis mostly literal translation)

Genesis 34:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayil (חַיִּל) [pronounced <i>CHAH-yil</i>]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2428 BDB #298
This is the first time this word occurs in Scripture.			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ṭaph (טַף) [pronounced <i>tahf</i>]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the 3 rd person masculine plural suffix	Strong's #2945 BDB #381
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nâshîym (נְשִׂיִם) [pronounced <i>naw-SHEEM</i>]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802 with the 3 rd person masculine plural suffix	Strong's #802 BDB #61
shâbâh (שָׁבַח) [pronounced <i>shaw^b-VAW</i>]	<i>to lead away captives, to take captive</i>	3 rd person masculine plural, Qal perfect	Strong's #7617 BDB #985

Translation: [They took] all of their wealth and led away captive all of their children and all of their wives.

Whatever wealth that they had accumulated, these sons of Jacob took. They even took their children and their wives. They would become their slaves and/or their children and wives.

So that there is no confusion here, the Jews are not taking these wives and children to themselves as their own. They are captured and kept or sold as slaves. There might be some intermarriage, but not much. I don't recall any passage which tells us that some of these people became wives for the sons of Jacob.

Genesis 34:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâzaz (בָּזַז) [pronounced baw-ZAHZ]	<i>to spoil, to plunder, to pillage, to despoil, to take as plunder; to depredate, to freeboot, to ransack</i>	3 rd person plural, Qal imperfect	Strong's #962 BDB #102
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'âsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
I don't know if there is a specialized meaning of 'âsher and the bêyth preposition (I could not find anything in BDB or Gesenius). Literally, they mean <i>which [is] in [near, with, among] [it]</i> . The meanings which other translators have ascribed to this combination are <i>in which [are], containing</i> .			
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108

Translation: They plundered all that [was] in [Shechem's] house.

The Hebrew refers to a specific house here; it is in the singular rather than the plural. Let me suggest that this is the family house of Shechem and Hamor.

These sons of Jacob appear to have taken everything. Their wives and children would have been taken as slaves. It is possible that some of the female children may later have become wives to some of Jacob's sons.

The Message gives a good idea as to what happened: When the rest of Jacob's sons came on the scene of slaughter, they looted the entire city in retaliation for Dinah's rape. Flocks, herds, donkeys, belongings—everything, whether in the city or the fields—they took. And then they took all the wives and children captive and ransacked their homes for anything valuable.

This is strictly greed here. They did that which was wrong to begin with by killing perhaps as many as a dozen or more men (we do not know how many male servants were killed) and then they went back and stole from them and took their grieving widows and their fatherless children. A lot of people are confused by the Old Testament and the actions therein. They begin reading on their own for some strange reason, and expect that God's people, the Jews, draw smiley faces on their stationary, they are constantly thinking nice thoughts about ice cream and candies, they make friends with all the desert peoples, and they send little happy notes to everyone. They are shocked and confused to find out that these first Jews overreacted, they were vicious, self-righteous, and they were greedy. One thing that a person with interest in the things of God rarely sees in the Word is that the Bible presents an objective, honest recording of what happened. God's people, good and bad, along with their successes and failures, are all recorded without bias. One is hard-pressed to find any literature from any period of time where this is done. The author of a piece presents himself with few flaws, apart from being a very unlikeable lad. These men were severely flawed. Reread Ezekiel 16:3–6; God presents these people as very unlikeable; as extremely unattractive. This is an honest appraisal from God the Holy Spirit.

Then there are the very few people who recognize that this Bible does record the activities of the Jews impartially then are confused as to why did God bless them? God blessed the Jews based upon His own promises and based upon His own character. They were responsible to Him and they were disciplined by Him. We, as Christians, are treated and blessed the same way. We are blessed far beyond anything that we deserve. We generally do not have an unbiased opinion of ourselves and it is only through by looking through the mirror of the Word of God that we see ourselves and how self-righteous, greedy and truly unlovely that we really are. Despite this, God takes care of all of our basic needs and gives us blessings that we in no way deserve. It is only when we recognize that we are no better than these Jews and that God, in His grace, has called us out from this world, that we begin to have a clue as to what life is all about.

Genesis 34:29 [They took] all of their wealth and led away captive all of their children and all of their wives. They plundered all that [was] in [Shechem's] house. (Kukis mostly literal translation)

Genesis 34:27–29 The sons of Jacob came upon the slain and plundered the city, which [city] had defiled their sister. They took [with them] their flock, their herd, their oxen, and all that [is] in the city and all that [is] in the field. [They took] all of their wealth and led away captive all of their children and all of their wives. They plundered all that [was] in [Shechem's] house. (Kukis mostly literal translation)

Genesis 34:27–29 The sons of Jacob, during this time, came into the homes of the slain men and plundered them, because the city [in their view] had defiled their sister. The sons of Jacob took with them their flocks and herds and all of their animals. They took all that was in their city and all that was in their field. They took their wealth and led away captive their wives and children. They plundered everything in Shechem's home. (Kukis paraphrase)

And so says Jacob unto Simeon and unto Levi, "You have brought trouble to me to make me odious in inhabitants of the land, in the Canaanite and in the Perizzite. And I [being] a few men of number and they have gathered against me and they have assaulted me; and I have been destroyed, I and my house."

Genesis
34:30

Jacob then said to Simeon and to Levi, "You have brought trouble to me, making me odious to [lit., *in, near, within*] the inhabitants of the land—to the Canaanite and to the Perizzite. Furthermore [lit., *and*], I [am] few men in number [so] that they [could] gather against me and assault me, [so] that I will be destroyed—I and my house."

Jacob then said to Simeon and Levi, “You have brought great trouble upon me, making me odious to the inhabitants of this land—to the Canaanites and to the Perizzites. Furthermore, I am few in number, so that they could potentially gather against me and assault me, so that I would be destroyed—both I and my house.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Jacob unto Simeon and unto Levi, “You have brought trouble to me to make me odious in inhabitants of the land, in the Canaanite and in the Perizzite. And I [being] a few men of number and they have gathered against me and they have assaulted me; and I have been destroyed, I and my house.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Jakob said to Shemeon and Levi, You have troubled me, in putting strife between me and the inhabitants of the land, the Kenaanites and the Perrezites, and I a people (few) for number; and they will gather against me, and smite me, and I shall perish, I and the men of my house.
Targum (Pseudo-Jonathan)	And Jakob said to Shimeon and Levi, You have made my name to go forth as evil among the inhabitants of the land, among the Kenaanites and Phezerites. And I am a people of (small) number, and they will gather together against me, and destroy me and the men of my house.
Jerusalem targum	.
Revised Douay-Rheims	And when they had boldly perpetrated these things, Jacob said to Simeon and Levi: You have troubled me, and made me hateful to the Chanaanites and Pherezites, the inhabitants of this land: we are few: they will gather themselves together and kill me; and both I, and my house, shall be destroyed.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Ya'aqub said to Simeon and Levi, "You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house."
Peshitta (Syriac)	Then Jacob said to Simeon and Levi, You have done me a great harm, for you have hurt my reputation among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in numbers, they may gather themselves together against me, and attack me; I shall be destroyed, both I and my household.
Septuagint (Greek)	And Jacob said to Symeon and Levi, Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the Chananites and the Pherezites, and I am few in number; they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, and my house.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jacob said to Simeon and Levi, You have made trouble for me and given me a bad name among the people of this country, among the Canaanites and the Perizzites: and because we are small in number they will come together against me and make war on me; and it will be the end of me and all my people.
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Easy English	When they returned to Jacob, he said, 'You have brought trouble on me. You have made me like a bad smell to the Canaanites and Perizzites, by what you have done. These people also live in this land. We do not have many men. If the Perizzites and Canaanites attack, they will destroy us all.'
Easy-to-Read Version	But Jacob said to Simeon and Levi, "You have caused me a lot of trouble. All the people in this place will hate me. All the Canaanites and the Perizzites will turn against me. There are only a few of us. If the people in this place gather together to fight against us, I will be destroyed. And all our people will be destroyed with me."
God's Word™	Then Jacob said to Simeon and Levi, "You have caused me a lot of trouble! You've made the people living in the area, the Canaanites and the Perizzites, hate me. There are only a few of us. If they join forces against me and attack me, my family and I will be wiped out."
Good News Bible (TEV)	Jacob said to Simeon and Levi, "You have gotten me into trouble; now the Canaanites, the Perizzites, and everybody else in the land will hate me. I do not have many men; if they all band together against me and attack me, our whole family will be destroyed."
International Children's B. <i>The Message</i>	. Jacob said to Simeon and Levi, "You've made my name stink to high heaven among the people here, these Canaanites and Perizzites. If they decided to gang up on us and attack, as few as we are we wouldn't stand a chance; they'd wipe me and my people right off the map."
Names of God Bible NIRV	. Then Jacob said to Simeon and Levi, "You have brought trouble on me. Now I'm like a very bad smell to the Canaanites and Perizzites who live in this land. There aren't many of us. They may join together against me and attack me. Then I and my family will be destroyed."
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob said to Simeon and Levi, "You've put me in danger by making me offensive to those who live here in the land, to the Canaanites and the Perizzites. I have only a few men. They may join forces, attack me, and destroy me, me and my household."
Contemporary English V.	Jacob said to Simeon and Levi, "Look what you've done! Now I'm in real trouble with the Canaanites and Perizzites who live around here. There aren't many of us, and if they attack, they'll kill everyone in my household."
The Living Bible	Then Jacob said to Levi and Simeon, "You have made me stink among all the people of this land—all the Canaanites and Perizzites. We are so few that they will come and crush us, and we will all be killed."
New Berkeley Version New Century Version	. Then Jacob said to Simeon and Levi, "You have caused me a lot of trouble. Now the Canaanites and the Perizzites who live in the land will hate me. Since there are only a few of us, if they join together to attack us, my people and I will be destroyed."
New Life Version New Living Translation	. Afterward Jacob said to Simeon and Levi, "You have ruined me! You've made me stink among all the people of this land—among all the Canaanites and Perizzites. We are so few that they will join forces and crush us. I will be ruined, and my entire household will be wiped out!"

Partially literal and partially paraphrased translations:

American English Bible	Well afterward, Jacob said to Simeon and Levi: 'You have made me an evil and hated [person] among the people who live in this land... all the Canaanites and the Perizzites. Why, there are only a few of us, so they will band against me and cut me to pieces, destroying both me and my house!'
Beck's American Translation International Standard Version	. Then Jacob told Simeon and Levi, "You have certainly stirred up trouble for me! You've made me despised by [Lit. <i>me stink in the eyes of</i>] the Canaanites and the Perizzites who live in this territory. Because I have only a few men with me, they're going to gather themselves together and attack me until I am totally destroyed, along with my entire household!"
New Advent (Knox) Bible	Recklessly the deed was done; in vain did Jacob protest to Simeon and Levi, You have much injured me, to Canaanite and Perizzite all around making my name abominable; see how few we are! If they make common cause against me, I and mine will perish.
Tree of Life Version Translation for Translators	. Then Jacob said to Simeon and Levi, "You have brought me big trouble! Now the Canaan people-group and the Perizzi people-group and everyone else who lives in this land will «hate me/say my name stinks»! I do not have many men to fight for us, so if they all gather together and come to me and attack us, they will destroy us and all our household!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jacob was to say to Simeon and Levi, You are to have troubled me, to make me odious, to they inhabiting these solid grounds, of the Canaanites and Perizzites. I being few in number, even are they to have gathered against me, and are to have struck me, and are to have annihilated my house!
God's Truth (Tyndale) Conservapedia	. Jacob told Simeon and Levi, "You have caused me a lot of trouble, and made me a stench among those who live in the land, among the Canaanites and the Perizzites. I will be doomed to die! We are outnumbered, and they will gather together against me, and kill me, and I will be exterminated, I and my entire household!"
Ferar-Fenton Bible	But Jacob said to Simeon and Levi ; " You are a sorrow to me ; — you have made me hateful to the inhabitants of the land, to the Cananites, and the Perizzites, and I being few in number, they will out-number me and assail, and destroy me and my house."
HCSB Jubilee Bible 2000 Lexham English Bible H. C. Leupold	. . . And Jacob said unto Simeon and unto Levi: Ye have brought trouble upon me by causing me to become odious to the inhabitants of the land, the Canaanites and Perizzites, whereas I have but a small following. Now they will gather together against me and smite me and I shall be destroyed, I and my family.
NIV, ©2011	Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me obnoxious to the Canaanites and Perizzites, the people living in this land. We are few in number, and if they join forces against me and attack me, I and my household will be destroyed."
NIV – UK	.

Catholic Bibles:

Christian Community (1988) T.

The Heritage Bible	And Jacob said to Simeon and Levi, You have troubled me to make me stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I <i>being</i> few adult men in number, and they will gather against me, and strike me, and I shall be made desolate, I and my house.
New American Bible (2002)	Jacob said to Simeon and Levi: "You have brought trouble upon me by making me loathsome to the inhabitants of the land, the Canaanites and the Perizzites. I have so few men that, if these people unite against me and attack me, I and my family will be wiped out."
New American Bible (2011)	Jacob said to Simeon and Levi: "You have brought trouble upon me by making me repugnant to the inhabitants of the land, the Canaanites and the Perizzites. I have so few men that, if these people unite against me and attack me, I and my household will be wiped out."
New Jerusalem Bible	Jacob said to Simeon and Levi, 'You have done me an ill turn by bringing me into bad odour with the people of the region, the Canaanites and the Perizzites. I have few men, whereas they will unite against me to defeat me and destroy me and my family.'
New RSV Revised English Bible	. Jacob said to Simeon and Levi, "You have brought trouble on me; you have brought my name into bad odour among the people of the country, the Canaanites and the Perizzites. My numbers are few; if they combine against me and attack, I shall be destroyed, I and my household with me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Ya'akov said to Shim'on and Levi, "You have caused me trouble by making me stink in the opinion of the local inhabitants, the Kena'ani and the P'rizi. Since I don't have many people, they'll align themselves together against me and attack me; and I will be destroyed, I and my household."
exeGesés companion Bible	And Yaaqov says to Shimon and Levi, You have troubled me to make me to stink among them who settle the land - among the Kenaaniy and the Perizziy: and I - few men in number, they gather against me and smite me; and desolate me - I and my house.
Hebraic Transliteration Hebrew Names Version JPS (Tanakh—1985)	. . Jacob said to Simeon and Levi, "You have brought trouble on me, making me odious among the inhabitants of the land, the Canaanites and the Perizzites; my men are few in number, so that if they unite against me and attack me, I and my house will be destroyed."
Judaica Press Complete T. Kaplan Translation	. Jacob said to Simeon and Levi [See Genesis 49:6.], 'You have gotten me in trouble, giving me a bad reputation among the Canaanites and Perizzites [See Genesis 13:7.] who live in the land. I have only a small number of men. They can band together and attack me, and my family and I will be wiped out.'
Natural Israelite Bible Orthodox Jewish Bible	. And Ya'akov said to Shimon and Levi, Ye have brought trouble on me to make me a stench among the inhabitants of HaAretz, among the Kena'ani and the Perizzi; and I being few in mispar, they shall gather themselves together against me, and attack me; and I shall be destroyed, I and my bais.
Restored Names Version <i>The Scriptures</i> 1998	. And Ya'aqob said to Shim'on and Lëwi, "You have troubled me by making me a stench among the inhabitants of the land, among the Kena'anites and the

Perizzites. And I am few in number, they shall gather themselves against me and shall smite me, and I shall be destroyed, my household and I.”

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

.
Then Jacob said to Simeon and Levi, “You have caused me a lot of trouble. Now the Canaanites and the Perizzites who live in the land will hate me [I will be a stench among the inhabitants of the land, among the Canaanites and the Perizzites]. Since there are only a few of us, if they join together to attack us, my people and I will be destroyed.”

The Geneva Bible

Kretzmann’s Commentary

.
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. Jacob performed his duty as father in rebuking his sons with great severity for their indefensible crime, telling them that they had probably brought disaster upon him in making him and his family to stink before the inhabitants of the country, that they would be considered an abomination in the sight of all men. And I, being few in number, being only a small band with all the men that belong to my household, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. That this fear of Jacob was by no means groundless, is indicated in Genesis 35:5. The depth of Jacob's horror over the deed of his sons may be seen in the words of his last blessing, Genesis 49:5-7. Deeds of violence are just as reprehensible in the children of God as immodesty and immorality.

NET Bible®

Then Jacob said to Simeon and Levi, “You have brought ruin [The traditional translation is “troubled me” (KJV, ASV), but the verb refers to personal or national disaster and suggests complete ruin (see Josh 7:25, Judg 11:35, Prov 11:17). The remainder of the verse describes the “trouble” Simeon and Levi had caused] on me by making me a foul odor⁶¹ among the inhabitants of the land – among the Canaanites and the Perizzites. I [Jacob speaks in the first person as the head and representative of the entire family.] am few in number; they will join forces against me and attack me, and both I and my family will be destroyed!”

Syndein/Thieme

The Voice

.
Jacob (*reacting to Simeon and Levi*): You have brought a lot of trouble to me. The people of this land, the Canaanites and the Perizzites, can smell the stink of my sons’ actions. I don’t have huge armies of men to defend us. If they all decide to gather against me and attack me, I will be destroyed along with my entire household.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.

...and Ya'aqov ^[He restrains] said to Shimon ^[Heard] and to Lewi ^[Joined], you disturbed me, to make me stink with the ones settling the land, with the one of Kena'an ^[Lowered] and with the one of Perez ^[Peasant] and I of mortal men of a number and they will gather upon me and they will hit me and I will be destroyed, I and my house,...

Concordant Literal Version

And saying is Jacob to Simeon and to Levi, "You trouble me to make me stink among all the dwellers of the land, among the Canaanite and among the Perizzite. And I am death-doomed, outnumbered when gathered are they against me and smite me, and exterminated shall I be, I and my household.

A Conservative Version

Context Group Version

Darby Translation

Emphasized Bible

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. .

English Standard Version	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."
English Standard V. – UK Evidence Bible	.
Green's Literal Translation	And Jacob said to Simeon and to Levi, You have troubled me, to make me stink among those living in the land, among the Canaanites, and among the Perizzites. And I being few in number, and they gathering against me, they will strike me, and I and my house shall be wasted.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me revolting among the inhabitants of the land, among the Canaanites and the Perizzites. Our being few in number, they will gather themselves together against me and slay me, and I will be destroyed, both I and my household."
NASB	.
New European Version	Jacob said to Simeon and Levi, You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I being few in number, they shall gather themselves together against me and slay me, and I shall be destroyed, I and my house.
New King James Version	Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I am few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."
Orthodox England Owen's Translation	.
Restored Holy Bible	.
Third Millennium Bible	And Jacob said to Simeon and Levi, "Ye have troubled me to make me a stench 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."
Updated Bible Version 2.11	And Jacob said to Simeon and Levi, You + have troubled me, to make me stink to the inhabitants of the land, among the Canaanites and the Perizzites: and, I being few in number, they will gather themselves together against me and strike me; and I will be destroyed, I and my house.
A Voice in the Wilderness	.
Webster's Bible Translation	And Jacob said to Simeon and Levi, Ye have troubled me to make me odious among the inhabitants of the land, among the Canaanites, and the Perizzites: and I being few in number, they will assemble themselves against me, and slay me, and I shall be destroyed, I and my house.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Jacob says unto Simeon and unto Levi, "You have troubled me, by causing me to stink among the inhabitants of the land, among the Canaanite, and among the Perizzite: and I am few in number, and they have been gathered against me, and have struck me, and I have been destroyed, I and my house."
The gist of this verse:	Jacob chews our Simeon and Levi for making him odious before the people of the land, because of what they did. He says that they might have gathered against him and destroyed him.

Genesis 34:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Ya'ăqôb (יעקב) [pronounced yah-ġuh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shim ^e ôwn (שמעון) [pronounced shim ^e -GOHN]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Lêvîy (לוי) [pronounced lay-VEE]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532
'âkar (אכר) [pronounced ġaw-KAHR]	<i>to stir up, to disturb, to cause trouble, to afflict, to bring evil upon</i>	2 nd person masculine plural, Qal perfect	Strong's #5916 BDB #747
This is the first occurrence of this word.			
'êth (את) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84

Translation: Jacob then said to Simeon and to Levi, “You have brought trouble to me,...

One aspect of Jacob's character that comes through, as an adult with children, is he feels both put upon and is always concerned about how things affect him personally. His concentration is more on himself than upon anyone else. He does not say, “You have brought trouble upon us—upon me and you and upon all the members of this family!” Instead, he is concerned that what they did cause him trouble. He will include the family, but first he names himself.

Genesis 34:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bâ'ash (באש) [pronounced <i>baw-AHSH</i>]	<i>to make fetid; to become hateful [or, odious]; to stink, to emit [or, produce] a stench; to act wickedly and cause oneself shame, to make oneself odious</i>	Hiphil infinitive construct with the 1 st person singular suffix	Strong's #887 BDB #92
The NET Bible: <i>In the causative stem the Hebrew verb באש (ba'ash) means "to cause to stink, to have a foul smell." In the contexts in which it is used it describes foul smells, stenches, or things that are odious. Jacob senses that the people in the land will find this act terribly repulsive. See P. R. Ackroyd, "The Hebrew Root באש," JTS 2 (1951): 31-36.</i> ³³			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
yâshab (בשי) [pronounced yaw-SHAH ^P V]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
K ^e na'ănîy (יְנֵעָנִי) [pronounced k ^e -nah-ġuh-NEE]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
P ^e rizzîy (פְּרִזִּי) [pronounced p ^e r-ihz-ZEE]	<i>which possibly means belonging to a village; rural population, rustics; and is transliterated Perizzite</i>	gentilic adjective with the definite article	Strong's #6522 BDB #827

Translation: ...making me odious to [lit., in, near, within] the inhabitants of the land—to the Canaanite and to the Perizzite.

³³ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 31, 2016.

Throughout this phrase, we have the bêyth preposition (*in, into, among*) rather than the lâmed preposition (*to, for*). Probably the best approach would have been to translate the bêyth preposition *among*, so that Jacob sees himself as smelling awful when among the peoples of the land. They sniff and ask, “What is that awful smell?” and then they look and see Jacob, living *among* them.

The sons of Hamor are Hivites. However, Canaanite and Perizzite simple refers to the people of the land—the merchants, the traders, those who live in small villages.

The promised land was dotted with small villages of perhaps one or two; or maybe even 100 families, all living far enough away that they might graze their cattle and they might see one another and trade regularly, but they were far enough apart that they could expand somewhat. This tells us of two other sets of people who lived in the land at this time who were nearby. They would certainly find out about the slaughter and plunder of Shechem and possibly destroy Jacob and his family to prevent Jacob's family from doing the same thing to them. Jacob is not holding to God's promises here about being blessed and being multiplied; nor does he approach this from the standpoint of what they did was morally wrong. He is comparatively mature and it is my thought that here he needed to bring himself down to the moral level of his sons and present to them the facts of self-preservation. What they did was worthy of death and that is a real option for their immediate future.

Genesis 34:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אני) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
math (מַת) [pronounced <i>math</i>]	<i>male, man, male offspring; few men</i> however, there is not an emphasis here upon sex or gender	masculine plural construct	Strong's #4962 BDB #607
This is the first occurrence of this word in Scripture.			
miç ^o phâr (מִסְפָּר) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular noun	Strong's #4557 BDB #708
This is the first occurrence of this word in Scripture.			

Translation: Furthermore [lit., *and*], I [am] few men in number...

Jacob points out that there are only a few of them (which includes their slaves).

This is in great contrast to his grandfather Abraham, who, when faced with the greatest military coalition of that time, attacked them with 318 men and sent them running, changing the history of that era forever (Genesis 14).

Genesis 34:30d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 34:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āṣaph (אָסַף) [pronounced aw-SAHF]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 rd person masculine plural, Niphal perfect	Strong's #622 BDB #62
The full BDB meanings (and some from Gesenius) for the Niphal are <i>to assemble, be gathered; to be gathered to one's fathers; to be brought in or into (association with others), to be received; to be taken away, removed, perish.</i>			
'al (עַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nākâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person plural, Hiphil perfect with the 1 st person singular suffix	Strong #5221 BDB #645

Translation: ...[so] that they [could] gather against me and assault me,...

Jacob describes these actions as if they have already happened; but the idea is, these things are so potentially possible, that they may happen at any time.

This does not mean that the brothers were right to do what they did; it just indicates that Jacob's reasons for things always go back to himself, as if God has no future for his family.

Genesis 34:30e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmad (שָׁמַד) [pronounced shaw- MAHD]	<i>to be laid waste to, to be annihilated [destroyed, devastated, exterminated]</i>	1 st person singular, Niphal perfect	Strong's #8045 BDB #1029
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1004 BDB #108

Translation: ...[so] that I will be destroyed—I and my house.”

Again, Jacob refers to himself twice. Then he remembers to include his household among those who would be destroyed.

It ought to be clear that the actions of Shechem should not have been ignored. Jacob was willing to make the best of a bad situation, and letting the act of rape go. Obviously, his sons were not.

Jacob, the father, is rightly upset. These men would have been known, and possibly liked, by the other heathen in the land, and the sons of Jacob have gone in there, killed all of the males, and have taken everything that belonged to them.

However, God cannot allow him to be destroyed because there are promises that should be fulfilled. When Jacob verbally worries that he might be destroyed, he indicates that his faith in the promises of God is fairly weak.

*Leupold: the entire Pentateuch aims to set forth how God's gracious care led on the undeserving people of His choice from grace to grace.*³⁴

Genesis 34:30 Jacob then said to Simeon and to Levi, "You have brought trouble to me, making me odious to [lit., in, near, within] the inhabitants of the land—to the Canaanite and to the Perizzite. Furthermore [lit., and], I [am] few men in number [so] that they [could] gather against me and assault me, [so] that I will be destroyed—I and my house." (Kukis mostly literal translation)

Genesis 34:30 Jacob then said to Simeon and Levi, "You have brought great trouble upon me, making me odious to the inhabitants of this land—to the Canaanites and to the Perizzites. Furthermore, I am few in number, so that they could potentially gather against me and assault me, so that I would be destroyed—both I and my house." (Kukis paraphrase)

Throughout the time of the patriarchs, we find Abraham, Isaac and Jacob fearing the uncivilized actions of the various tribes in whose land they stayed. They often lied to protect their lives, afraid of what the savages might do. Here we have the family of Jacob acting as savagely as any nomadic tribe to act and such actions would certainly arouse the hostility and retribution of others.

Were they unduly influenced by the people of Canaan? I believe that is very likely; and this would explain why God will temporarily remove them from Canaan.

Even though what the brothers have done is wrong, and even though Jacob's reasons to protest are self-centered, this also telegraphs what the future holds. If Jacob and his family remain in the land, they will be destroyed. On the one hand, there are families that want to intermingle with them, and this is not God's plan; and, on the other hand, there are groups which want to destroy them—also, not God's plan. For this reason, God will remove Jacob's family from the Land of Promise temporarily.

And so they say, "As a whore he makes our sister?"	Genesis 34:31	But they say, "[Do we ignore the fact that] he treats out sister as a whore?"
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But they countered back, "Do we simply ignore the fact that he treated out sister as a whore?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they say, "As a whore he makes our sister?"
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And they said, As with an outcast should he deal with our sister?

³⁴ From <http://www.ccel.org/ccel/leupold/genesis.xxxv.html> accessed October 6, 2015.

Targum (Pseudo-Jonathan)	And Shimeon and Levi answered, It would not have been fit to be said in the congregations of Israel that the uncircumcised polluted the virgin, and the worshippers of idols debased the daughter of Jakob: but it is fit that it should be said, The uncircumcised were slain on account of the virgin, and the worshippers of idols on account of the daughter of Jakob. Shekem bar Hamor will not (now) deride us with his words; for as a whorish woman and an outcast who hath no avenger would he have made our sister, if we had not done this thing.
Jerusalem targum	.
Revised Douay-Rheims	They answered: Should they abuse our sister as a strumpet?
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	They said, "Should he deal with our sister as with a prostitute?"
Peshitta (Syriac)	But they said, Our sister has been treated like a harlot.
Septuagint (Greek)	And they said, Nay, but shall they treat our sister as an harlot?
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But they said, Were we to let him make use of our sister as a loose woman?
Easy English	But Levi and Simeon replied 'Shechem should not have used our sister as if she were a prostitute.'
Easy-to-Read Version	But the brothers said, "Should we let these people treat our sister like a prostitute? They were wrong to do that to our sister!"
<i>God's Word</i> TM	.
Good News Bible (TEV)	But they answered, "We cannot let our sister be treated like a common whore."
International Children's B.	But the brothers said, "We will not allow our sister to be treated like a prostitute."
<i>The Message</i>	They said, "Nobody is going to treat our sister like a whore and get by with it."
Names of God Bible	Simeon and Levi asked, "Should Shechem have been allowed to treat our sister like a prostitute?"
NIRV	.
New Simplified Bible	They responded: »Should he treat our sister like a prostitute?«

Thought-for-thought translations; paraphrases:

Common English Bible	They said, "But didn't he treat our sister like a prostitute?"
Contemporary English V.	They answered, "Was it right to let our own sister be treated that way?"
The Living Bible	.
New Berkeley Version	.
New Century Version	But the brothers said, "We will not allow our sister to be treated like a prostitute."
New Life Version	But they said, "Should he act towards our sister as if she were a woman who sells the use of her body?"
New Living Translation	"But why should we let him treat our sister like a prostitute?" they retorted angrily.

Partially literal and partially paraphrased translations:

American English Bible	And they replied: 'Not so! Would [you rather] have then treat our sister as a whore?'
Beck's American Translation	.
International Standard V	"Should he have treated our sister like a whore?" they asked in response.
New Advent (Knox)Bible	What, they answered, should we allow him to treat our sister like a harlot?
Tree of Life Version	.
Translation for Translators	But they replied, "«Should we have allowed Shechem to treat our sister like a prostitute?/We could not just let Shechem treat our sister like a prostitute!»" [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to say: Was he to do so, as to be fornicating our sister?"
Conservapedia	And they said, "Should we treat our sister as though she were a prostitute?"
Ferar-Fenton Bible	They however answered; "Ought they to use our sister as a harlot ? "
God's Truth (Tyndale)	And they answered: should they deal with our sister as with an whore?
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	But they replied, "Should he have treated our sister like a prostitute?"
NIV – UK	.

Catholic Bibles:

Christian Community (1988)	But their reply was, "Is it right for him to treat our sister as a prostitute?"
The Heritage Bible	And they said, Should he make our sister a harlot?
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	They retorted, 'Should our sister be treated like a whore?'
New RSV	.
Revised English Bible	They answered, "Is our sister to be treated as a common whore?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They replied, "Should we let our sister be treated like a whore?"
exeGesés companion Bible	And they say, Works he our sister as one who whores?.
Hebraic Transliteration	.
Hebrew Names Version	.
JPS (Tanakh—1985)	.
Judaica Press Complete T.	.
Kaplan Translation	'Should he have been allowed to treat our sister like a prostitute?' they replied.
Natural Israelite Bible	.
Orthodox Jewish Bible	And they said, Should he deal with achoteinu like with zonah?
Restored Names Version	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But they said, "Should he [be permitted to] treat our sister as a prostitute?"
The Expanded Bible	But the brothers said, "·We will not allow our sister to be treated [Should they treat our sister...?] like a ·prostitute [whore]."
The Geneva Bible	.
Kretzmann's Commentary	And they said, Should he deal with our sister as with an harlot? In trying to excuse themselves, the sons of Jacob implied that men would generally have treated their sister as Shechem had done, and that they felt it to be their duty to revenge the wrong. But they passed over his offer of an atonement for his crime and their own terrible guilt. The fact that other men do wrong to us can never excuse our doing wrong in return.
NET Bible®	But Simeon and Levi replied [Heb "but they said." The referent of "they" (Simeon and Levi) have been specified in the translation for clarity.], "Should he treat our sister like a common prostitute?"
Syndein/Thieme	.

The Voice

Simeon and Levi: Would you rather have our sister treated as a whore?**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans.	...and they said, will he make our sister be like a whore,...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	.
Darby Translation	And they said, Should people deal with our sister as with a harlot?
<i>Emphasized Bible</i>	.
English Standard Version	But they said, "Should he treat our sister like a prostitute?"
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	.
New European Version	.
New King James Version	.
Orthodox England	.
Owen's Translation	.
Restored Holy Bible	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And they said, Should he deal with our sister, as with a harlot?
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And they say, "As a harlot he makes our sister?"

The gist of this verse:

Genesis 34:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209

Genesis 34:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Hă (הַ) [pronounced <i>heh</i>] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
zânâh (זָנְיָה) [pronounced <i>zaw-NAW</i>]	<i>adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam</i>	feminine singular, Qal active participle	Strong's #2181 BDB #275
This is the first use of this word in Scripture.			
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i>]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 1 st person plural suffix	Strong's #269 BDB #27

Translation: But they say, “[Do we ignore the fact that] he treats out sister as a whore?”

So, Jacob’s sons have a point here—*can they ignore the fact that Shechem treated their sister as a whore?* The answer is, obviously, *no*. However, what they have done here is clearly wrong as well.

Their excuse was, “Should we allow our sister to be treated like a whore?”

The problem is, Shechem’s treatment of Dinah did not justify their killing all the males of the city of Shechem; nor did it justify the enslaving of their wives and children and the taking of all their stuff.

Their answer reveals total unadulterated self-righteousness. How could anyone be this blind to their own evil? Man is self-deluded when operating under greed and self-righteousness. What happened to their sister was horrible; however, their response was totally wrong in every way. In their later dealings with their own brother, we will see that these brothers show very little promise as decent human beings.

Application: What the sons have done is, they justify their bad behavior by pointing to other bad behavior.³⁵

This chapter reminds me of the book of Judges, which never appears to have anyone doing the right thing.

Genesis 34:31 But they say, “[Do we ignore the fact that] he treats out sister as a whore?” (Kukis mostly literal translation)

Genesis 34:31 But they countered back, “Do we simply ignore the fact that he treated out sister as a whore?” (Kukis paraphrase)

³⁵ I have heard Bill O’Reilly say this on numerous occasions.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

We should bear in mind that, Jacob is one of the patriarchs, as are his sons—and yet, there is no way that you can side with Jacob or with his sons in this incident. We might try to pander to his sons, and say that the rest of the Hivites were as bad as Shechem, but we have no proof of that; we do not even find that by implication.

An Abbreviated Exegesis of Genesis 34:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

At least four or five of Jacob's sons will contribute to the Scriptures. Two of the contributions—this chapter and Judah's chapter (Genesis 38)—are going to be very odd indeed. What I mean by odd is, the people of the land are quite degenerate and that becomes plain as can be with Hamor and his son Shechem. The sons of Jacob do not exemplify themselves by comparison. I do not believe that God's name in any form occurs in this chapter. In Judah's chapter, God's name does occur, but in a negative way (God as a Judge imposing a sentence).

The big picture of what is to follow is, Satan is looking to corrupt the line of Jacob. He will do this in any way possible. Here, he will see if outside seed will get planted, as it were, into Jacob's family.

Genesis 34:1 And Dinah, the daughter of Lě'ah, whom she had borne to Ya'aqob [= *Jacob*], went out to see the daughters of the land.

Dinah decided that she would go out and about and chat with the other ladies of this region.

Genesis 34:2 And Shekem, son of Hamor the Hivwite, prince of the land, saw her and took her and lay with her, and humbled her.

Shechem, the son of Hamor, sees her out and about and rapes her. In the ancient world, you are not going to find a single, attractive woman wandering about by herself. When this happened to Shechem, this was more than he could bear (I am saying that he had few constraints on his behavior).

Genesis 34:3 **And his being clung to Dinah the daughter of Ya'aqob, and he loved the girl and spoke kindly to the girl.**

After raping Dinah, Shechem decided that he was in love with her. He speaks to her kindly and softly.

Genesis 34:4 **And Shekem [= Shechem] spoke to his father Hamor, saying, "Take this girl for me for a wife."**

Shechem apparently takes Dinah to his compound and keeps her there, then he speaks to his father.

Shechem cannot simply go to the family of Jacob and say, "Sorry, I just raped your daughter, but let me make it up to you by marrying her." That won't work. He may not be able to suppress his natural urges, but he is smart enough to know, if he walks into Jacob's camp alone, he will die. Therefore, He gets his father involved.

Genesis 34:5 **And Ya'aqob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field, so Ya'aqob kept silent until they came.**

Now Jacob is more or less alone with these two men, Hamor and Shechem. They all probably had a number of loyal slaves with them. Jacob was sorting things out in his mind. Also, it appears that his daughter, Dinah, is being kept in Hamor's compound. Let me suggest that Hamor and Shechem traveled with enough slaves and allies to make certain that this meeting was peaceful.

Genesis 34:6 **And Hamor, the father of Shekem, went out to Ya'aqob to speak with him.**

Hamor, the father of Shechem, speaks with Jacob directly.

Genesis 34:7 **And the sons of Ya'aqob came in from the field when they heard it. And the men were grieved and very wrath, because he had done a senseless deed in Yisra'el by lying with Ya'aqob's daughter, which should not be done.**

When Jacob's sons come in from the field, they are very upset by what happened.

Genesis 34:8 **But Hamor spoke with them, saying, "My son Shekem's being longs for your daughter. Please give her to him for a wife.**

Hamor tells Jacob how much Shechem loves his daughter (or longs for her).

Genesis 34:9–10 **"And intermarry with us, give us your daughters and take our daughters for yourselves, and dwell with us, and let the land be before you. Dwell and move about in it, and have possessions in it."**

Hamor promises, "You can marry our women and we can marry yours as a result."

Hamor also implies that the family of Jacob can move around safely within the land.

Genesis 34:11 **And Shekem said to her father and her brothers, "Let me find favour in your eyes, and whatever you say to me I give.**

Then Shechem speaks, asking to find grace in their eyes. "Whatever you want me to give, I will give it to you," he promises.

Genesis 34:12 “Ask of me a bride price and gift ever so high, and I give according to what you say to me, but give me the girl for a wife.”

Shechem emphasizes that it does not matter how much money they want, he will provide it.

Let me suggest that most or all of this money will come from the family wealth and not from him. But that is neither here nor there.

Genesis 34:13 But the sons of Ya'aqob answered Shekem and Hamor his father, and spoke with deceit, because he had defiled Dinah their sister.

The sons of Jacob speak deceitfully with Hamor and Shechem, developing a plan.

Genesis 34:14 And they said to them, “We are not able to do this matter, to give our sister to one who is uncircumcised, for that would be a reproach to us.

“First problem,” they explain, “is circumcision. Our sister cannot go to an uncircumcised man.”

Genesis 34:15–16 “Only on this condition would we agree to you: If you become as we are, to have every male of you circumcised, then we shall give our daughters to you, and take your daughters to us. And we shall dwell with you, and shall become one people.

The brothers give a united explanation as to what is necessary. “Everyone there must be circumcised.”

Genesis 34:17 “But if you do not listen to us and be circumcised, we shall take our daughter and go.”

“If you do not agree to this, we will take our *daughter* and go.” So Dinah is called, as the daughter of Jacob.

Genesis 34:18 And their words pleased Hamor and Shekem, Hamor's son.

This requirement seems very doable to Hamor and Shechem.

Genesis 34:19 And the young man did not delay to do this because he delighted in Ya'aqob's daughter. Now he was more respected than all the household of his father.

Shechem was the most respected in his family; and he is delighted in Jacob's daughter.

Genesis 34:20–21 And Hamor and Shekem his son came to the gate of their city, and spoke with the men of their city, saying, “These men are at peace with us, so let them dwell in the land and move about in it. And see, the land is large enough for them. Let us take their daughters for us for wives, and let us give them our daughters.

Hamor and Shechem speak to the city, standing at the city gate. We do not know if Hamor is one major family here or *the* major family. I lean toward the latter.

Genesis 34:22 “Only on this condition would the men agree to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

“Every man needs to be circumcised,” Hamor and Shechem explain.

Genesis 34:23 “Their herds and their possessions, and all their beasts, should they not be ours? Only let us agree with them, and let them dwell with us.”

Genesis 34:24 And all who went out of the gate of his city listened to Ḥamor and Shekem his son; every male was circumcised, all who went out of the gate of his city.

The people who heard them at the gate saw to it that every male in their family was circumcised.

Genesis 34:25 And it came to be on the third day, when they were in pain, that two of the sons of Ya'aqob [= Jacob], Shim'on [= Simeon] and Lěwi [= Levi], Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

On the third day, when most of the males were still suffering from being circumcised, only two men, Simeon and Levi, go into the city and they kill every male.

Genesis 34:26 And they killed Ḥamor and Shekem his son with the edge of the sword, and took Dinah from Shekem's house, and went out.

They also kill Hamor and Shechem. They rescue Dinah from Shechem's house (presumably, she has been there all of this time).

Genesis 34:27 The sons of Ya'aqob came upon the slain, and plundered the city, because they had defiled their sister.

Because of what took place, Simeon and Levi also plundered the city.

Genesis 34:28–29 They took their flocks and their herds, and their donkeys, and that which was in the city and that which was in the field, and all their wealth. And all their little ones and their wives they took captive, and they plundered all that was in the houses.

Their animals and precious metals were taken from them. They took the women and children as slaves.

Genesis 34:30 And Ya'aqob said to Shim'on and Lěwi, "You have troubled me by making me a stench among the inhabitants of the land, among the Kena'anites and the Perizzites. And I am few in number, they shall gather themselves against me and shall strike me, and I shall be destroyed, my household and I."

Jacob is very upset by this turn of events, thinking that this would make him look bad before the people of Canaan.

Genesis 34:31 But they said, "Should he treat our sister like a whore?"

The sons respond with, "Should we just let our sister be treated like a whore?"

Why Genesis 34 is in the Word of God

1. An important installment of history is added to the Bible and to the Jewish people.
2. We see a gradual degeneration of the peoples of Canaan. In this chapter, a man rapes a woman, and then decides that he wants to marry her.
3. It is clear that, without a well-defined law, the sons of Jacob are confused about what they ought to do. They choose to do a very wrong thing. Two wrongs do not make something right.
4. The interaction between the sons of Jacob and Shechem and his father Hamor suggests that some ancient peoples grouped together in a mutual agreement. It is common for us to know about wars and victories, which often results in marriages, even though one people are dominant.
- 5.

Chapter Outline

Charts, Graphics and Short Doctrines

What We Learn from Genesis 34

1.

Chapter Outline

Charts, Graphics and Short Doctrines

Closing Points to Genesis 34

1. The Bible never sugar-coats the faithlessness of Jacob or the violence committed by his sons.
2. None of what Simeon and Levi did is presented as good or as justified.
3. There are times when God will command the destruction of a nation or clan, and that is because their degeneracy reaches a crisis point. That is not what has happened here.
4. Shechem was clearly a primitive who believed that he had special privileges and standing; and that whatever mess he created, his wealthy father would buy the solution to that mess.
5. Shechem acted out of lust, without thought for the future.
6. Levi and Simeon acted from their mental attitude sins, also without any thought of the future.
7. Despite their sinful behavior, God has made promises to Abraham, and He will fulfill those promises.
8. Despite David's great sins, God will fulfill His promises to the line of David, which would lead to the humanity of Jesus Christ.
9. God's blessing is a thing of grace; it is not earned or deserved.
10. Jacob will remember this incident for the rest of his life, and because of what Simeon and Levi did, would pronounce judgment upon their lines.
11. We needed to know about this incident, in order to understand Jacob's final blessing to the lines of Levi and Simeon.

When we study the life of Joseph, the younger brother to these men, their mental attitude sins will also play a prominent part in his life.

Not all religions are the same. Those who try to treat Judaism and Christianity as equivalent to Islam, often say, "Yes, there is a lot of murder and mayhem in the Koran; the same is true of the Old Testament." There are some major differences here: (1) Not every incident of violence is presented as acceptable in the Old Testament. (2) Justified acts of violence against heathen in the land of Canaan are a result of their iniquity being full (that is, they have reached a point of lawlessness and immorality similar to that found in Genesis 19). (3) God carefully directed the violence against heathen peoples in the Old Testament (heathen groups were never attacked simply because they were heathen). (4) Israel lived side-by-side many heathen nations—this is how Solomon got so many heathen wives. Israel remained at peace with them as long as they did not attack Israel. David was at war with many peoples, but not without provocation. As a result, Solomon had a reign of peace.

Jacob's Last Word on the Matter: Simeon and Levi believed that they were getting the last word, but they did not. Jacob would have the last word.

What happened as a result of this is found in Gen. 49:5–7, where Jacob is saying his last words and essentially telling these two what would happen to them: "Simeon and Levi are brothers; their knives are vicious weapons. May I never enter their council; may I never join their assembly. For in their anger they kill men, and on a whim

they hamstring oxen. Their anger is cursed, for it is strong, and their fury, for it is cruel! I will disperse them throughout Jacob and scatter them throughout Israel.”

These two are cruel sons. Jacob looks back to this incident, and Simeon and Levi acted in concert to inflict great harm upon this tribe. What would happen to these two tribes? Levi would become the priestly tribe, and they would never actually own land, but they would be scattered throughout Israel, living on lands that are not theirs. Simeon, quite conversely, was given a particular plot of land in the midst of Judah; and they slowly but surely lost their tribal identify. At some point in time, even though Judah remained as a tribal and land-owning entity; Simeon no longer enjoyed this as a distinctive tribe. They appear to have been scattered throughout Judah, losing all tribal identify as well as losing their land and their distinctiveness as a tribe.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 34

Jacob moved down into the valley of the Jordan, a hot, rank place, and full of sinkholes. He did not stay long. Next he came to Shechem and pitched his tent before that city. Although all the country belonged to him as it did to Abraham, he bought a piece of land. There occurs the incident which is self-explanatory, recounted in the thirty-fourth chapter, and upon which I need to comment very little. Dinah wanted to go to a parties – will call it that – that the Shechemites were giving. It is a characteristic of girls that they do like to go to parties, but it is not best for a young girl, unchaperoned, to go, among strange wild people. But this heathen loved her and came to Jacob and proposed to marry her, and Jacob would have consented under the circumstances, but an expedient was resorted to that they should become Jews. So the males were circumcised. But Simeon and Levi and their followers came and killed all the men and took possession of the property, and merged the two tribes into one, a most horrible transaction, yet it is customary for brothers to slay those who ruin their sisters, at least it used to be so regarded in the South. Jacob did not approve of it and felt that it was an awful wrong, especially after a covenant had been made and marriage had been proposed and accepted, and they had even agreed to turn Jews. When the old man comes to die you will hear from him on this.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 32:1-34:31. Updated.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 18, entitled:

Jacob at Mahanaim - The Night of Wrestling - Reconciliation between Jacob and Esau - Jacob settles at Shechem - Jacob proceeds to Bethel to pay his Vow - Death of Rachel - Jacob settles at Hebron.

(GENESIS 32-36)

Edersheim Summarizes Genesis 34

There was nothing in Jacob's language to his brother which, when translated from Eastern to our Western modes of conduct and expression, is inconsistent with proper self-respect. If he declined the offer of an armed guard, it was because he felt he needed not an earthly host to protect him. Besides, it was manifestly impossible for cattle and tender children to keep up with a Bedouin warrior band. While Esau, therefore, returned to Mount Seir, there to await a visit from his brother, Jacob turned in a north-westerly direction to Succoth, a place still east of Jordan, and afterwards in the possession of the tribe of Gad. Here he probably made a lengthened stay, for we read that "he built him an house, and made booths for his cattle," whence also the name of Succoth, or "booths." At last Jacob once more crossed the Jordan, "and came in peace* to the city of Shechem, which is in the land of Canaan." The words seem designedly chosen to indicate that God had amply fulfilled what Jacob had asked at Bethel: to "come again in peace." (Genesis 28:21) But great changes had taken place in the

Edersheim Summarizes Genesis 34

country. When Abram entered the land, and made this his first resting-place, there was no city there, and it was only "the place of Shechem." (Genesis 12:6) But now the district was all cultivated and possessed, and a city had been built, probably by "Hamor the Hivite," the father of Shechem, who called it after his son. (Comp. Genesis 4:17) From "the children of Hamor" Jacob bought the field on which he "spread his tent." This was "the portion" which Jacob afterwards gave to his son Joseph (Genesis 48:22), and here the "bones of Joseph, which the children of Israel brought out of Egypt," were, at least at one time, buried. (Joshua 24:32) Far more interesting than this, we know that by the well which Jacob there dug, sat, many centuries afterwards, "David's greater Son," to tell the poor sinning woman of Samaria concerning the "well of water springing up unto everlasting life" - the first non-Jewess blessed to taste the water of which "whoever ever drinketh" "shall never thirst." (John 4:14) Here Jacob erected an altar, and called it El-elohe-Israel, "God, the God of Israel."

* So the words should be translated.

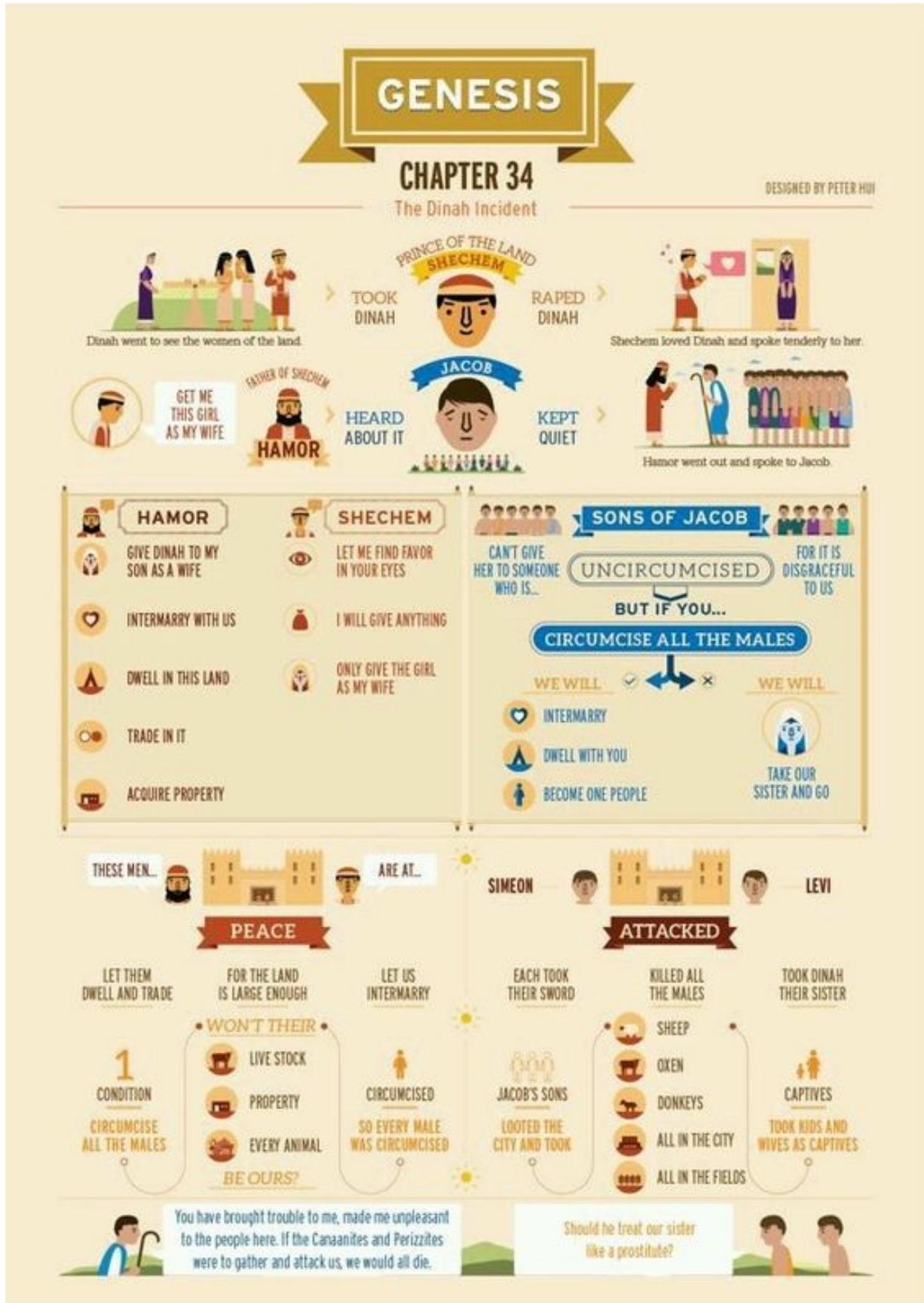
But his stay at Shechem was to prove a fresh source of trial to Jacob. Dinah, his daughter, at that time (as we gather) about fifteen years of age, in the language of the sacred text, "went out to see the daughters of the land," or, as Josephus, the Jewish historian, tells us, to take part in a feast of the Shechemites. A more terrible warning than that afforded by the results of her thoughtless and blameworthy participation in irreligious and even heathen festivities could scarcely be given. It led to the ruin of Dinah herself, then to a proposal of an alliance between the Hivites and Israel, to which Israel could not, of course, have agreed; and finally to vile deceit on the part of Simeon and Levi, for the purpose of exacting bloody revenge, by which the whole male population of Shechem were literally exterminated. How deeply the soul of Jacob recoiled from this piece of Eastern cruelty, appears from the fact, that even on his deathbed, many years afterwards, he reverted to it in these words: -

"Simeon and Levi are brethren;
Their swords are weapons of iniquity.
O my soul, come not thou into their council;
Unto their assembly, mine honor, be not thou united!" (Genesis 49:5, 6)

But one, though undesigned, consequence of the crime proved a further blessing to Jacob. It was quite clear that he and his family must remove from the scene of Simeon's and Levi's treachery and cruelty. Then it was that God directed Jacob to return to Beth-el, and fulfill the promise which he had there made on fleeing from the face of Esau his brother. About ten years must have elapsed since the return of Jacob from Mesopotamia, and yet he had not paid his vows unto the Lord! From what follows, we infer that, in all probability, the reason of this delay had been that the family of Jacob had not been purged from idolatry, and that hitherto Jacob had been too weak to remove from his household what must have rendered his appearance at Beth-el morally impossible. But now we read, that "he said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments" (this as a symbol of purification): "and let us arise, and go up to Bethel." And all the teraphim and idolatrous "charms" were buried deep down below a terebinth-tree "which was by Shechem." A touching incident is recorded immediately on their arrival at Beth-el. "Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak, and the name of it was called Allon-bachuth (the oak of weeping)." Thus Deborah's long and faithful service in the household of Isaac, and the family-mourning over the old, tried family friend, are deemed worthy of perpetual memorial in the Book of God! But from the circumstance that Deborah died in the house of Jacob, we infer not only that her mistress Rebekah was dead, but that there must have been some intercourse between Isaac and Jacob since his return to Canaan. Most probably Jacob had visited his aged parent, though Scripture does not mention it, because it in no way affects the history of the covenant. At Bethel God again appeared to Jacob; and while He once more bestowed on him the name of Israel and the covenant-promises previously given, Jacob also paid his vow unto the Lord, and on his part likewise renewed the designation of the place as Beth-el.

From http://philologos.org/_eb-bhot/vol_1/ch18.htm accessed October 28, 2016.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis



Genesis 34 in a Graphic Nutshell (a graphic); from [Pinterest](#); accessed August 11, 2017.

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.**

CHAPTER 21. CONCERNING THE VIOLATION OF DINA'S CHASTITY.

1. HEREUPON Jacob came to the place, till this day called Tents (Succoth); from whence he went to Shechem, which is a city of the Canaanites. Now as the Shechemites were keeping a festival Dina, who was the only daughter of Jacob, went into the city to see the finery of the women of that country. But when Shechem, the son of Hamor the king, saw her, he defiled her by violence; and being greatly in love with her, desired of his father that he would procure the damsel to him for a wife. To which desire he condescended, and came to Jacob, desiring him to give leave that his son Shechem might, according to law, marry Dina. But Jacob, not knowing how to deny the desire of one of such great dignity, and yet not thinking it lawful to marry his daughter to a stranger, entreated him to give him leave to have a consultation about what he desired him to do. So the king went away, in hopes that Jacob would grant him this marriage. But Jacob informed his sons of the defilement of their sister, and of the address of Hamor; and desired them to give their advice what they should do. Upon fills, the greatest part said nothing, not knowing what advice to give. But Simeon and Levi, the brethren of the damsel by the same mother, agreed between themselves upon the action following: It being now the time of a festival, when the Shechemites were employed in ease and feasting, they fell upon the watch when they were asleep, and, coming into the city, slew all the males (38) as also the king, and his son, with them; but spared the women. And when they had done this without their father's consent, they brought away their sister.

2. Now while Jacob was astonished at the greatness of this act, and was severely blaming his sons for it, God stood by him, and bid him be of good courage; but to purify his tents, and to offer those sacrifices which he had vowed to offer when he went first into Mesopotamia, and saw his vision. As he was therefore purifying his followers, he lighted upon the gods of Laban; (for he did not before know they were stolen by Rachel;) and he hid them in the earth, under an oak, in Shechem. And departing thence, he offered sacrifice at Bethel, the place where he saw his dream, when he went first into Mesopotamia.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed . Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

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[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 34

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Shechem ben Hamor humbles Dinah (Leah's daughter)

Dinah, the daughter of Leah (whom she bore to Jacob), went out to see the daughters of the land.

Dinah, the daughter of Leah (she bore Dinah to Jacob) went out to see the daughters of the land.

A Complete Translation of Genesis 34	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Shechem ben Hamor, the Hivite, a prince of the land, saw her and he took her and laid [with] her and humbled her.	Shechem, the son of Hamor, the Hivite, was a prince of the land. He saw Dinah and took her and laid with her, humbling her.
His soul clung to Dinah, the daughter of Jacob and he loved [this] maiden. Therefore, he spoken tenderly to her [lit., <i>spoke to the heart of the maiden</i>].	Shechem found that he continually thought about Dinah and that he loved her. Therefore, he spoke to her with great tenderness.
Shechem later spoke to his father Hamor, saying, “Get this maiden for me to wife.”	Shechem later said to Hamor, his father: “Get this maiden for me to marry.”
Hamor appeals to Jacob to allow Shechem to marry Dinah	
When Jacob heard that Shechem [lit., <i>he</i>] had defiled his daughter (and [while] his sons were in the field with his cattle), Jacob kept silent until they came in.	When Jacob heard that Shechem had defiled his daughter, he remained silent until his sons came in from the field from taking care of his cattle.
Hamor, the father of Shechem, came out to Jacob to speak with him. At the same time [lit., <i>and</i>], the sons of Jacob had come in from the field when they heard.	Hamor, Shechem’s father, came out to Jacob to speak to him about his daughter. At the same time, Jacob’s sons were coming in from the field and they overheard them talking.
The men were grieved and [Jacob] was very angry because of the vile act that he did against Israel—to have sex with the (unwilling) daughter of Jacob. And such [a thing] should not be done.	The men were aggrieved and Jacob himself was furious because of the vile act done by Shechem against Israel—having sex with his daughter. All of them were thinking, <i>such a thing ought not be done</i> .
Hamor spoke with them, saying, “The soul of my son, Shechem, longs for your daughter. Please give her to him to marry [lit., <i>to wife</i>]. Be sons-in-law with us—you will give your daughters to us and you will take our daughters to yourselves. You [all] will live with us and the land is before you [all]. Live [in it], trade [in] it, and take possession in her.”	Hamor said to them, “My son Shechem longs for your daughter. Please give her to him to marry. Let us enjoy the benefits of intermarriage. You give your daughters to us and we will give our daughters to you. You will live with all of us in the land that is before you. You will live in it, trade while living in it; you will take possession of your own land.”
Then Shechem said to her father and to her brothers, “[Let] me find grace in your eyes; whatever you say to me, I will give. Lay exceedingly much upon me [whatever] dowry and gifts [you desire] and let me give you according to what you say to me; [just] give the maiden to me to wife.”	Then Shechem spoke to her father and brothers, saying, “Let me find grace in your sight. Whatever you ask of me, that I will give. Require of me whatever dowry and gifts you believe to be right, and I will give them to you—just give the young woman to me to marry.”
The sons of Jacob require that all males of Hamor’s family be circumcised	
The sons of Jacob responded to Shechem and his father Hamor deceitfully, speaking to [the one] who defiled their sister Dinah.	The sons of Jacob responded deceitfully to Shechem and to his father Hamor, because Shechem had defiled their sister Dinah.

A Complete Translation of Genesis 34	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They said to them, “We are unable to do this thing—to give our sister [over] to a man [who is] uncircumcised, for that is a disgrace to us. Only on this condition will we consent to your [request], if you will become as we are, [for] every male to be circumcised.	The young men said to them, “We are unable to do such a thing—to give our sister in marriage to a man who is uncircumcised, because that is a disgrace to us. We will agree to intermarry based upon this one condition: that all of your males become circumcised as we are.
Then we will give our daughters to you and we will take your daughters to ourselves; and we will live with you and we will become one people. However [lit., <i>and if</i>], if you do not hear us [and] become circumcised, then we will take our daughter and depart [from here].”	Then we will give our daughters to you and we will take your daughters to ourselves; and we will live with you and become one people. However, if you do not agree to become circumcised, then we will take our daughter and depart from here.”
Their words were pleasing in the estimation of Hamor and in the opinion of Shechem, Hamor’s son. The young man did not delay to do [this] thing, for he was delighted with Jacob’s daughter. Also, he was more respected than all his father’s house.	What the sons of Jacob suggested was acceptable to Hamor and to his son Shechem. The young man did not hesitate; he immediately set out to do this thing, for he was infatuated with Jacob’s daughter. Furthermore, he was highly respected—more than anyone else in his father’s house.
Hamor and Shechem convince all the males in their camp to be circumcised	
Hamor and his son Shechem went to the gate of their city and spoke to the men of the city, saying, “These men [who are] with us are peaceful and they will live [with us] in the land and they will conduct trade in it. Furthermore, the land, you see [lit., <i>behold</i>], [is] wide enough [lit., <i>wide of two hands</i>] before them. We will take their daughters for wives to ourselves and we will give our daughters to them.	Hamor and his son Shechem went to the gate of the city to speak publically to the men of the city, saying, “These men who are with us are peaceful and they will live with us in this land and conduct trade here as well. Furthermore, the land is large enough to accommodate us all. We will take their daughters as our wives and we will give them our daughters to wed as well.
Only on the condition [that] the men will consent to live with us, to become one people, [if] every male [here] is circumcised as they are circumcised. [Consider] their cattle, their substance and all their beasts, do they not all belong to us [as well]? Only let us consent to their [request] and they will live among us.”	There have only one condition: they will consent to live with us, to become one people, if all of us are circumcised as they are. In the end, will not their cattle, substance, and other beasts belong to us as well? Therefore, let us consent to their minor request so that they will live among us.”
All those who go out of the gate of his city listened to Hamor and to Shechem his son. Therefore, all of those who go out of the gate of his city were circumcised.	The inhabitants of the city listened to Hamor and to his son Shechem, and were therefore circumcised.
Simeon and Levi kill the men of Hamor while they recuperate from being circumcised	
And it was on the third day of their being sore, so two of the sons of Jacob—Simeon and Levi, the brothers of Dinah—each [one] took his sword and came upon the city with confidence and they killed every male [in the city].	Three days after the men had been circumcised, Simeon and Levi (two of Jacob’s sons, both brothers of Dinah) took swords and came upon the city confidently, and killed all of the men of that city.

A Complete Translation of Genesis 34	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They killed Hamor and his son Shechem with the edge of the sword. Then they took Dinah from Shechem's home and went out [of the city].	Jacob's sons then killed Hamor and his son Shechem with the sword. Then they took Dinah from Shechem's home and fled.
The sons of Jacob came upon the slain and plundered the city, which [city] had defiled their sister. They took [with them] their flock, their herd, their oxen, and all that [is] in the city and all that [is] in the field. [They took] all of their wealth and led away captive all of their children and all of their wives. They plundered all that [was] in [Shechem's] house.	The sons of Jacob, during this time, came into the homes of the slain men and plundered them, because the city [in their view] had defiled their sister. The sons of Jacob took with them their flocks and herds and all of their animals. They took all that was in their city and all that was in their field. They took their wealth and led away captive their wives and children. They plundered everything in Shechem's home.
Jacob then said to Simeon and to Levi, "You have brought trouble to me, making me odious to [lit., <i>in, near, within</i>] the inhabitants of the land—to the Canaanite and to the Perizzite. Furthermore [lit., <i>and</i>], I [am] few men in number [so] that they [could] gather against me and assault me, [so] that I will be destroyed—I and my house."	Jacob then said to Simeon and Levi, "You have brought great trouble upon me, making me odious to the inhabitants of this land—to the Canaanites and to the Perizzites. Furthermore, I am few in number, so that they could potentially gather against me and assault me, so that I would be destroyed—both I and my house."
But they say, "[Do we ignore the fact that] he treats out sister as a whore?"	But they countered back, "Do we simply ignore the fact that he treated out sister as a whore?"
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Genesis 34		
Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered this chapter in any available series.		
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/	Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem	Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124	Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html	Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html	Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis