

Genesis 33:1-11 Jacob Meets Esau

Gen 33:1 Now Jacob lifted his eyes and looked, and there (**saw**), Esau was coming, and with him were four hundred men. So he(**Jacob**) divided the children among Leah, (**then**) Rachel, and (**then**) the two maidservants (**servant wives**).

Previously:

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

Gen 32:7 So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies.

Gen 32:9 Then Jacob said (prayed), "O God of my father Abraham and God of my father Isaac, the LORD who said to me, 'Return to your country and to your family, and I will deal well with you':

Gen 33:2 And he(**Jacob**) put the maidservants (**servant wives**) and their children in front, Leah and her children behind, and Rachel and Joseph last.

Jacob arranges his wives and children in order with priority being given to Rachel and Joseph

Gen 33:3 Then he(**Jacob**) crossed over (**the stream**) before them(**his families**) and bowed himself to the ground seven times (**bowing showing respect and moving forward each time**), until he(**Jacob**) came near, to his brother (**Esau**).

Jacob was now willing to sacrifice himself, showing complete submission to his older brother, despite the earlier and ultimate divine revelation that the older would serve the younger.

Gen 32:28 And He(**God**) said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed (**hip out of place, can't run, no strength, broken crying out for a blessing, depending and abiding on God**)."

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

Esau is not angry at all and ran to meet him. Sometime our fears are unfounded, people change, God is at work.

Gen 33:5 And he(**Esau**) lifted his eyes and saw the women and children, and said, "Who are these with you (**what relation are these to you**)?" So he(**Jacob**) said, "The children whom God has graciously given your servant (**giving credit and glory to God**)."

Jacob Blesses Joseph's Sons, Gives Glory to God

Gen 48:8 Then Israel (Jacob) saw Joseph's sons, and said, "Who are these?"

Gen 48:9 And Joseph said to his father, "They are my sons, whom God has given me in this place." And he said, "Please bring them to me, and I will bless them."

Gen 48:10 Now the eyes of Israel (Jacob) were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them.

Gen 48:11 And Israel (Jacob) said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!"

Gen 33:6 Then the maidservants (**servant wives**) came near, they and their children, and bowed down.

Gen 33:7 And Leah also came near with her children, and they bowed down. Afterward (**finally or last**) Joseph and Rachel came near, and they bowed down.

Gen 33:8 Then Esau said, "What do you mean by all this company (**literally camps: flocks and herds**) which I met?" And he(**Jacob**) said, "These are (**gifts from each group**) to find favor (**ensure your friendship**) in the sight of my lord."

Gen 33:9 But Esau said, "I have enough (**plenty**) (**Strong's h7227 rab**), my brother; keep what you have for yourself."

my brother: **Esau expressing his heart is healed, yes you are my brother**

Gen 33:10 And Jacob said, "No, please, if I have now found favor in your sight, then receive my present (**accept my gift, as a blessing**) from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me.

Esau shows unmerited favor to Jacob.

Gen 33:11 "Please, take my blessing (**gift**) that is brought to you, because God has dealt graciously with me (**giving God the glory**), and because I have enough." So he(**Jacob**) urged (**insisted**) him(**Esau**), and he took it (**Esau finally accepted the gift**).

Quote from Pastor Chuck Smith 3,000 Series

When Esau said, "I have enough," it is the Hebrew word rab, which means, "I have much." When in a few verses, verse 11, Jacob said, "I have enough," he said, "I have col," "I have everything." Esau said, "I've got much," and he said, "Well, I've got everything." You see, Jacob had learned that God was his resource. And when God becomes your resource, you have everything. You may have a lot, but you don't have as much as the man who has God. The man who has God has everything. He has God as his resource and thus, there is that total sufficiency that is ours through Him.

1 Tim 6:6 Godliness with contentment is great gain

Contentment comes from recognizing that what we truly need is found in God, rather than believing that having more possessions will finally make us satisfied.

For Esau to receive the gifts from Jacob was a final signal that forgiveness and restoration has happened. Previously, Jacob had received Esau's blessing as the firstborn. Jacob wants to give Esau a blessing. Our God is a God of grace and forgiveness.

Genesis 33:12-17 Esau Returns Home, After Offering to Lead or Help Jacob in Travels, Jacob Journeys to Succoth, Built a House lived their several years, not Following Esau as He said he would. Disobeying God by not going home.

Gen 33:12 Then Esau said (to Jacob), "Let us take our journey (together); let us go (be on our way), and I will go before you (I will accompany you and lead the way and help you as needed)."

Gen 33:13 But Jacob said to him(Esau), "My lord knows that the children are weak (very young, frail and need gentle care), and the flocks and herds which are nursing (there young ones now) are with me. And if the men should drive them hard one day, all the flock (animals) will (or could possibly) die.

Gen 33:14 "Please let my lord (Esau) go on ahead before his servant. I will lead on (move) slowly at a pace which the livestock (cattle, herds) that go before me, and the children, are able to endure, until I come to my lord in Seir (meet you at your home town in Edom)"

Jacob did not tell the truth, or makes an excuse and or changes his mind and might have been concerned about traveling through Edom and used this excuse to avoid following Esau to Seir in Edom. Indeed, Jacob heads in the opposite direction north.

Jacob had not become fully Israel (God-governed) yet, because when Esau offered to accompany him to Seir, Jacob told him he would follow Esau there. However, when Esau left, Jacob went in the opposite direction to Shechem.

Cross-reference: Helps with understanding

Gen 36:8 So Esau dwelt in Mount Seir. Esau is Edom.

Gen 36:9 And this is the genealogy of Esau the father of the Edomites in Mount Seir.

Gen 33:15 And Esau said (all right, but), "Now let me leave with you some of the people (men) who are with me (to guide and protect you)." But he(Jacob) said, "What need is there? Let me find favor in the sight of my lord (I am good, you have done more than enough, you've received me favorably)!"

Ruth 2:13 Then she(Ruth) said (Boaz), "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."

Gen 33:16 So Esau returned (**back**) that day on his way to Seir (**Edom is toward the south**).

Jacob's children knew he told his brother Esau he would go south with him, but Jacob went north instead. Kids watch their parents and often follow their good and bad ways.

Gen 33:17 And Jacob journeyed to Succoth (**which is north, east of the Jordan, opposite his brothers home in Seir, which he had promised to follow and visit**), “built himself a house” (**more permanent than tents, yet he is not in Canaan-Land of Promise**), and made booths for his livestock. Therefore (**this is why**) the name of the place is called Succoth (**which means shelters or booths**).

Succoth is in the Jordan Valley near where the Jabbok River joins the Jordan River.

Moses gave an inheritance to the tribe of Gad

Jos 13:27 and in the valley Beth Haram, Beth Nimrah, “**Succoth**”, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as its border, as far as the edge of the Sea of Chinnereth, on the other side of the Jordan eastward.

Jos 13:28 This is the inheritance of the children of Gad according to their families, the cities and their villages.

Genesis 33:18-20 Jacob Sets up his home in the city of Shechem, Canaan

Gen 33:18 Then (**Jacob fled to Paddan Aram in northwest Mesopotamia because Esau threatened to kill him, where Jacob lived for about 20 years, then Succoth and eventually**) Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan Aram; and he pitched his tent (**camped**) before (**or by, within sight of**) the city (**which had gates, we are told in Genesis 34:20**).

Shechem, about 20 miles west of Succoth, first place Abraham's arrival in Canaan

Gen 12:4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.

Gen 12:5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.

Gen 12:6 Abram passed through the land to the place of **Shechem**, as far as the terebinth tree of Moreh. And the Canaanites were then in the land.

Important biblical location:

- **Abraham** first entered Canaan and came to Shechem (Genesis 12:6–7).
- **Jacob** settled there after returning from Paddan-aram (Genesis 33:18–20).
- **Dinah's story** takes place there (Genesis 34).

- **Joseph** was associated with the area of Shechem (Genesis 37:12–14).
- Later, **Joshua** gathered Israel between Mount Ebal and Mount Gerizim and renewed the covenant (Joshua 8:30–35; 24:1).
- **Samaria**, which became the capital of the northern kingdom of Israel, was established later by King Omri (1 Kings 16:24).

Gen 33:19 And he(**Jacob**) bought the parcel of land (**plot of ground**), where he had pitched his tent, from the children (**hand of the sons**) of Hamor, Shechem's father, for one hundred pieces of money (**ancient currency, the value or weight uncertain, no longer known cf. Job 42:11 (Strong's #h7192 qāṣîṭâ)**).

Jacob had enormous numbers of herds: sheep, goats, cattle, etc and servants. Living outside the city would give his flocks room to graze. This fits what Jacob had just told Esau in Genesis 33:13–14: he needed to move slowly because of the children and livestock. Jacob's household was essentially a large semi-nomadic family which needed a lot of land, so living outside the city would be natural and make a lot of sense.

Correlation passage:

Jos 24:32 The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph.

Jacob's Well: Jesus and the Samaritan Women

Jhn 4:5 So He(**Jesus**) came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. (Homework read all John 4)

Jhn 4:10 Jesus answered and said to her (**Samaria women**), "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

Jhn 4:12 "Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

Jhn 4:13 Jesus answered and said to her, "Whoever drinks of this water will thirst again,

Jhn 4:14 "but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

Jhn 4:15 The woman (**Samaria**) said to Him(**Jesus**), "Sir, give me this water, that I may not thirst, nor come here to draw."

Jhn 4:25 The woman (**Samaria**) said to Him(**Jesus**), "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

Jhn 4:26 Jesus said to her (**Samaria women**), "I who speak to you am He."

Gen 33:20 Then he(**Jacob**) erected an altar there and called it El Elohe Israel (**The God of Israel, is God**).

Jacob's grandfather Abraham had previously lived in the vicinity of Shechem. Genesis 12:6–7 says Abraham passed through Shechem and God appeared to Abraham there and promising the land to his descendants.

Now Jacob returns to the same region generations later, and notice what Jacob does immediately after arriving: Jacob builds an altar and calls it “God, the God of Israel.”

Gen 31:13 'I am the God of Bethel, where you anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.' "

It seems Jacob came short of complete obedience, because it seems God directed him to return to Bethel (Genesis 31:13).

Genesis 34:1- When Shechem the Hivite, saw Dinah, he took her and lay with her, and violated her.

Gen 34:1 Now (**one day**) **Dinah** the daughter of Leah, whom she had borne to Jacob, went out (**unescorted**) to see (**meet, visit**) the daughters (**girls, young women**) of the land.

Quote from David Guzik on Blue Letter Bible

Jacob chose a place to live for all the wrong reasons. He wanted to be close to the city (Genesis 33:18), though the city had a strong and ungodly influence. God called him to Bethel, and Jacob's poor choice of a place to live, left his family open to ungodly influence.

Dinah's desire to do this was understandable but unwise. Jacob did not make sure she was properly supervised and protected. To allow unsupervised socialization in an immoral community was a failure of responsibility on the part of Jacob and Leah. We don't know the specific family dynamics between the parents and the daughter, so it is impossible to say to what degree Dinah may or may not have gone out to see the daughters of the land in disregard to the guidance of her parents.

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| <p>i. "Unattached young women were considered fair game in cities of the time, in which promiscuity was not only common but, in fact, a part of the very religious system itself."
(Morris)</p> <p>ii. "This occurrence serves to illustrate the low standard of morals prevalent among the Canaanites. Any unattended female could be raped, and in the transactions that ensue neither father nor son feel the need of apologizing for or excusing what had been committed."
(Leupold)</p> |
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Pro 3:5 Trust in the LORD with all your heart, And lean not on your own understanding;

Pro 3:6 In all your ways acknowledge Him, And He shall direct your paths.

Pro 3:7 Do not be wise in your own eyes; Fear the LORD and depart from evil.

Dinah child from Leah

Gen 30:21 Afterward she (**Leah**) bore a daughter, and called her name Dinah.

Gen 34:2 And when Shechem the son of Hamor the Hivite, prince (**local ruler or sheik**) of the country (**area**), saw her (**Dinah**), he took her (**kidnapped her**) and lay (**intimately**) with her, and violated her (**raped her**).

Shechem is initially attracted to Dinah by lust, unconstrained lust can destroy a person

Gen 34:3 His soul (**was in love and**) was strongly attracted to Dinah the daughter of Jacob, and he(**Shechem the prince**) loved the young woman(**Dinah**) and spoke kindly (**romantically**) to the young woman (**young girl**) (**desiring to please her young heart's wishes and win her affection**).

Gen 34:4 So Shechem spoke to his father Hamor, saying, "Get me (**Dad help me, acquire**) this young woman (**young girl**) as a wife (**I want to marry her**)."

Gen 34:5 And Jacob heard that he(**Shechem the prince was with her**) had defiled (**violated**) Dinah his daughter (**the phrase "he was with Dinah his daughter" refers to Shechem being with Dinah. Dinah was still with Shechem, apparently in Shechem's household/city**). Now his sons were (**away**) with his livestock in the field; so Jacob held his peace until they came (**back in, returned**).

Further on in Gen 34:26 It says: And they (Simeon and Levi, Dinah's brothers came boldly into the city and) killed Hamor and Shechem his son with the edge of the sword, and took Dinah (there sister) from Shechem's house, and went out (left their house). (This strongly indicates that Dinah remained in Shechem's possession/household during the events leading up to that point).

Gen 34:6 Then Hamor the father of Shechem (**his son the prince**), went out to Jacob to speak with him (**about Dinah who was still at Shechem house**).

Gen 34:7 And the sons of Jacob came in from the field, when they heard it (**what happened**); and the men were grieved and very angry (**shocked and furious**), because he(**Shechem the prince**) had done a disgraceful (**senseless, horrible**) thing in Israel (**speaking personally of Jacob family known also as- Israel**) by lying with Jacob's daughter (**Dinah, forcefully laying with her and kidnapping her**), a thing which ought not to be done (**a crime that should have never been committed**).

This use of the word "Israel" implies that the family of Israel (Jacob) which was developing into a distinct people or nation. They are recognized by Pharaoh as a separate nation in Ex 1:9.

Gen 34:8 But Hamor spoke (**made this appeal**) with them (**Jacob and his sons**), saying, "The soul of my son Shechem longs for (**loves**) your daughter (**sister**). Please give her to him (**my son Shechem wants to marry her**) as a wife.

Gen 34:9 "And make marriages with us (**lets agree to intermarry**); give your daughters to us (**as wives**), and take our daughters to yourselves (**to your sons as wives**).

Gen 34:10 "So you shall dwell (**live**) with us, and the land shall be before you (**open to you; live**). Dwell and trade (**do business**) in it, and acquire possessions (**buy property**) for yourselves in it."

Gen 34:11 Then Shechem (**the prince**) said to her (**Dinah's**) father and her brothers, "Let me find favor in your eyes, and whatever you say to me, I will give (**begging, pleading, asking**).

Gen 34:12 "Ask me ever so much dowry and gift, and I will give according to what you say to me (**I will gladly pay a large bridal payment and gift**); but give me the young woman (**your daughter, sister**) as a wife."

Shechem offers a large bride-price and gift, this is how marriage arrangements work in the ancient Near East, sometimes also by consent

Gen 34:13 But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he(**Shechem the prince**) had defiled (**humiliated and disgraced**) Dinah their sister.

Gen 34:14 And they (**sons of Jacob**) said to them (**Shechem and Hamor his father**), "We cannot do this thing, to give our sister (**in marriage**) to one who is uncircumcised, for that would be a reproach (**disgrace**) to us.

Passover Regulations for Strangers Who Want To Celebrate Passover

Exo 12:48 "And when a stranger dwells (lives) with you and wants to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it (**Passover meal**).

All born in the wilderness, as they came out of Egypt, had not been circumcised

Jos 5:3 So Joshua made flint knives for himself, and circumcised the sons of Israel at the hill of the foreskins.

Jos 5:4 And this is the reason why Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, had died in the wilderness on the way, after they had come out of Egypt.

Jos 5:5 For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised.

Gen 34:15 "But on this condition we will consent to you (**here is the solution**): If you will become as we are, if every male of you is circumcised,

Gen 34:16 "then we will give our daughters to you (**to marry**), and we will take your daughters to us (**as wives**); and we will dwell with you, and we will become one people.

It was not the will of God that the children of Israel be mixed with other people.

Gen 34:17 "But if you will not heed us (**agree to our terms**) and be circumcised, then we will take our daughter (**sister, Dinah**) and be gone."

Gen 34:18 And their words pleased (**seemed reasonable to**) Hamor and Shechem, Hamor's son (**agreed to their proposal**).

Gen 34:19 So the young man did not delay to do the thing (**get permission, so all would agree**), because he delighted in (**loved and wanted**) Jacob's daughter. He(**Shechem the prince**) was more honorable (**more highly respected**) than all (**others in**) the household of his father.

Gen 34:20 And Hamor and Shechem his son came to the gate of their city (**where the leading men would meet**), and spoke with the men of their city, saying:

Gen 34:21 "These men are at peace (**friends**) with us. Therefore let them dwell in the land and trade (do business) 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 (**to marry**).

Gen 34:22 "Only on this condition will the men consent to dwell (**live**) with us, to be one people: if every male among us is circumcised as they are circumcised.

Gen 34:23 "Will not their livestock, their property, and every animal of theirs be ours (**we will share though inter marriages**)? Only let us consent to them (**agree to their terms**), and they will dwell with us (**live, among us**)."

Gen 34:24 And all (**Canaanite men**) who went out of the gate of his city, heeded (**and agreed to**) Hamor and Shechem his son; every male (**who was a resident**) was circumcised, all who went out of the gate of his city.

The witnesses at the gate, represent the people

Gen 23:10 Now Ephron dwelt among the sons of Heth; and Ephron the Hittite answered Abraham in the presence of the sons of Heth, all who entered at the gate of his city, saying,

Gen 23:17 So the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded

Gen 23:18 to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

Gen 34:25 Now it came to pass on the third day (**after the circumcision**), when they were in pain (**terribly sore and in extreme pain**), that two of the sons of Jacob, Simeon and Levi, Dinah's (**full**) brothers, each took his sword and came boldly upon the (**unsuspecting**) city and killed (**with their evil plan, slaughtered**) all the males.

Gen 34:26 And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house (**where she was being kept**), and went out (**returned to their camp**).

Gen 34:27 The (**the other**) sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled (**violated and disgraced**).

Gen 34:28 They took their (**Canaanites**) sheep, their oxen, and their donkeys, what was in the city and what was in the field (**they took everything they could lay their hands on**),

Gen 34:29 and all their wealth. All their little ones and their wives they took captive (**as slaves**); and they plundered even all that was in the houses.

Gen 34:30 Then Jacob said to Simeon and Levi (**his two sons**), "You have troubled me (**brought ruin on me**) by making me obnoxious (**a stench, an enemy**) 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 (**wiped out**), my household (**my family**) and I."

Jacob is very conscious of how Simeon and Levi actions have endangered the entire household. Sometimes our actions affect others in a traumatic way.

Jacob's Last Words to His Sons:

Gen 49:5 "Simeon and Levi are brothers; Instruments of cruelty are in their dwelling place.

Gen 49:6 Let not my soul enter their council; Let not my honor be united to their assembly; For in their anger they slew a man, And in their self-will they hamstrung an ox.

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

Gen 34:31 But they (**Simeon and Levi**) said (**replied angrily**), "Should he (**Shechem, be permitted to**) treat (**or make**) our sister like a harlot?"

End, Prayer