

# A Rood Awakening!

Presents

# *Awakening in the Word*

By Glenn McWilliams of TK TORAH KEEPERS  
[www.michaelroodministries.com](http://www.michaelroodministries.com)

## THE OVERVIEW

Our portion begins with Jacob and his family entering again into the land of promise. Like his grandfather before him, Jacob purchases land from those around him. Being a landowner, however, is no guarantee of safety. The heart of this portion focuses on the story of Shechem's abduction and rape of Dinah, Jacob's only daughter. Needless to say, tension mounts between the inhabitants of the land and the sons of Jacob. Our portion concludes with a massacre, a rescue, and a move to higher ground both physically and spiritually.

## THE OUTLINE

- |                    |                                       |
|--------------------|---------------------------------------|
| • Genesis 33:18-20 | Jacob purchases land near Shechem     |
| • Genesis 34:1-4   | Shechem abducts and rapes Dinah       |
| • Genesis 34:5     | Jacob holds his peace                 |
| • Genesis 34:6     | Hamor communes with Jacob             |
| • Genesis 34:7     | The sons of Jacob return              |
| • Genesis 34:8-12  | Hamor makes an offer for Dinah        |
| • Genesis 34:13-17 | The sons of Jacob make a counteroffer |
| • Genesis 34:18-19 | Hamor and Shechem agree               |
| • Genesis 34:20-24 | Hamor speaks to the men of Shechem    |
| • Genesis 34:25-29 | The sons of Jacob rescue Dinah        |
| • Genesis 34:30-31 | Jacob and his sons rebuke each other  |
| • Genesis 35:1-8   | A move to higher ground and a purging |

## SUGGESTED STUDY QUESTIONS

1. What parallels do we see between Abraham and Jacob?
2. What is significant about the name of the town "Shalem"?
3. Why is Dinah called the "daughter of Leah"?
4. What is the difference between owning and possessing?
5. What significant message about circumcision is taught in this passage?
6. What is the challenge faced by Jacob and his family?
7. What is the difference between "Jacob" and "Israel"?
8. What connection is there between Dinah and Israel?
9. What allusion is made to the days of Noah?
10. What difference is there between Shechem and the children of Israel?
11. How do we know that the sons of Jacob were successful in undoing what was done?
12. What is the significance of Genesis 35:1-4?
13. What is the significance of Deborah's death and burial?
14. What is the common theme throughout this entire portion?

## THE TEXT

**Genesis 33:18-35:8** *And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. <sup>19</sup>And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. <sup>20</sup>And he erected there an altar, and called it Elelohe-Israel.*

<sup>34:1</sup>*And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. <sup>2</sup>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. <sup>3</sup>And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. <sup>4</sup>And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. <sup>5</sup>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 until they were come. <sup>6</sup>And Hamor the father of Shechem went out unto Jacob to commune with him. <sup>7</sup>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 in lying with Jacob's daughter; which thing ought not to be done. <sup>8</sup>And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. <sup>9</sup>And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. <sup>10</sup>And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. <sup>11</sup>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. <sup>12</sup>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. <sup>13</sup>And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: <sup>14</sup>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: <sup>15</sup>but in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; <sup>16</sup>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. <sup>17</sup>But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. <sup>18</sup>And their words pleased Hamor, and Shechem Hamor's son. <sup>19</sup>And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. <sup>20</sup>And Hamor and Shechem his son came unto the gate of their city, and communed with the*

men of their city, saying, <sup>21</sup>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. <sup>22</sup>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. <sup>23</sup>Shall not their cattle and their substance and every beast of theirs be ours? Only let us consent unto them, and they will dwell with us. <sup>24</sup>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. <sup>25</sup>And it came to pass on the third day, when they were sore, 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. <sup>26</sup>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. <sup>27</sup>The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. <sup>28</sup>They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, <sup>29</sup>and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. <sup>30</sup>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: 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. <sup>31</sup>And they said, Should he deal with our sister as with an harlot?

<sup>35:1</sup>And Elohim said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto El that appeared unto thee when thou fleddest from the face of Esau thy brother. <sup>2</sup>Then Jacob said unto his household, and to all that were with him, Put away the strange elohim that are among you, and be clean, and change your garments: <sup>3</sup>and let us arise, and go up to Bethel; and I will make there an altar unto El, who answered me in the day of my distress, and was with me in the way which I went. <sup>4</sup>And they gave unto Jacob all the strange elohim which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. <sup>5</sup>And they journeyed: and the terror of Elohim was upon the cities that were round about them, and they did not pursue after the sons of Jacob. <sup>6</sup>So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. <sup>7</sup>And he built there an altar, and called the place Elbethel: because there Elohim appeared unto him, when he fled from the face of his brother. <sup>8</sup>But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

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The patriarchal narrative we have been following since the eleventh chapter of Genesis has focused upon the lives of three of our most important ancestors, Abraham, Isaac, and Jacob. While we have followed the transition from one patriarch to another in a somewhat linear fashion, it is impossible not to experience some sense of déjà vu as we continue to follow the life story of Jacob, the final patriarch.

We should note here the great number of similarities between Abraham, the first patriarch, and his grandson Jacob, the last of the three patriarchs. We stated in an earlier portion that the story of Isaac seems in many ways to serve only as a bridge between Abraham and Jacob. While the story of Abraham is recorded by fourteen chapters of the book of Genesis and the story of Jacob stretches over twenty-four chapters of the book, Isaac's story is told in six succinct chapters which are shared with the stories of Abraham and Jacob. I do not believe that the Torah intends to diminish the character or honor of Isaac, the first of the patriarchs born in the land of promise. He was elevated as an *olah*<sup>1</sup> offering upon the altar at Mount Moriah, he was named by the Creator, and he was the husband of but one wife. He never left the land of his inheritance, and he died and was buried in the land of promise. Clearly Isaac stands alone in the honor bestowed upon him by the Sovereign of the Universe. But with this said, we cannot deny the overwhelming similarities between Abraham and Jacob.

Both Abraham and Jacob were commanded by the Creator to leave Haran and to journey to the land of Canaan.

**Genesis 12:1-2** *Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:<sup>2</sup> and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.*

**Genesis 31:3** *And YHWH said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.*

Both Abraham and Jacob crossed the Jordan and entered into the land of Canaan by the city of Shechem.

**Genesis 12:6** *And Abram passed through the land unto the place of Shechem, unto the plain of Moreh. And the Canaanite was then in the land.*

**Genesis 31:3** *And YHWH said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.*

Both Abraham and Jacob purchased property in Canaan that was eventually used for the burial of their prospective sons.

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<sup>1</sup> An *olah* offering is a burnt offering or elevation offering.

**Genesis 23:16-18** *And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. <sup>17</sup>And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure <sup>18</sup>unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.*

**Genesis 49:31** *There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.*

**Genesis 34:19-20** *And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. <sup>20</sup>And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying...*

**Joshua 24:32** *And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.*

Both Abraham and Jacob had beloved wives who suffered from barrenness and later gave birth to historically significant children.

**Genesis 11:30** *But Sarai was barren; she had no child.*

**Genesis 21:2-3** *For Sarah conceived, and bare Abraham a son in his old age, at the set time of which Elohim had spoken to him. <sup>3</sup>And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.*

**Genesis 30:1** *And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.*

**Genesis 30:22-24** *And Elohim remembered Rachel, and Elohim hearkened to her, and opened her womb. <sup>23</sup>And she conceived, and bare a son; and said, Elohim hath taken away my reproach: <sup>24</sup>and she called his name Joseph; and said, YHWH shall add to me another son.*

Both Abraham and Jacob had children with multiple women.

**Genesis 16:3-4** *And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. <sup>4</sup>And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.*

**Genesis 25:1-4** *Then again Abraham took a wife, and her name was Keturah. <sup>2</sup>And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. <sup>3</sup>And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. <sup>4</sup>And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.*

**Genesis 29:32** *And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely YHWH hath looked upon my affliction; now therefore my husband will love me.*

**Genesis 30:4-5** *And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. <sup>5</sup>And Bilhah conceived, and bare Jacob a son.*

**Genesis 30:8-9** *And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. <sup>9</sup>When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.*

Both Abraham and Jacob had their names changed by the Sovereign One.

**Genesis 17:5** *Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.*

**Genesis 32:28** *And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with Elohim and with men, and hast prevailed.*

Both Abraham and Jacob had encounters with the Holy One in a vision or dream in which they were promised both land and multiple seed.

**Genesis 15:1** *After these things the word of YHWH came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

**Genesis 15:5-7** *And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. <sup>6</sup>And he believed in YHWH; and He counted it to him for righteousness. <sup>7</sup>And He said unto him, I am YHWH that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

**Genesis 28:12-14** *And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of Elohim ascending and descending on it. <sup>13</sup>And, behold, YHWH stood above it, and said, I am YHWH Elohim of Abraham thy father, and the Elohim of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; <sup>14</sup>and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*

These parallels continue beyond what has been mentioned thus far, and with a little study the list could easily be enlarged. The question that now confronts us is why the Torah has gone to such lengths to include this great number of parallels. I would suggest at least two possible reasons. First, we see by the similarities between Abraham and Jacob that Jacob is indeed a descendant of Abraham. Not only is Jacob a biological descendant of Abraham, but he also shares many significant spiritual attributes and experiences with Abraham. Second, these parallels confirm that Jacob is Abraham's rightful heir. The promise and the land are clearly passed down from Abraham to Isaac and from Isaac to Jacob. It should be clear from these numerous parallels that Jacob is both a descendant of Abraham and Abraham's heir, and that the descendants of Jacob are next in line to inherit the calling of Abraham as well as the promise of land and seed.

It is, in fact, this calling and promise that set the children of Israel apart from all other nations. From the quagmire resulting from the tower of Babel, Abraham was chosen to serve a unique calling to be a blessing and the means by which every family on the earth would be blessed. But the selection of Abraham was not the final selection or distinction made. From the very beginning we have been following not merely a biological line but also a spiritual line that is to remain separated, distinct, and undefiled. This is given evidence in the fact that it was Isaac, not Ishmael or the sons of Keturah, who received Abraham's calling and promise.

**Genesis 17:20-21** *And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he*

*beget, and I will make him a great nation. <sup>21</sup>But My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.*

**Genesis 25:5-6** *And Abraham gave all that he had unto Isaac. <sup>6</sup>But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.*

Likewise, it was Jacob, not Esau, to whom the inherited calling and promise passed on. These twin brothers would become separated one from the other and become two separate nations.

**Genesis 25:23** *And YHWH said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.*

We may recall from last week's Torah portion that even at the time of reconciliation, Jacob politely refused the invitation to settle in the land of Seir, the land of Esau. Instead, Jacob kept his family separated and returned to the land of his father.

**Genesis 33:16-17** *So Esau returned that day on his way unto Seir. <sup>17</sup>And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.*

This calling of separation is not an easy calling to fulfill, especially when there is only one such clan or community of believers. We have already witnessed the difficulty of finding a wife for these chosen sons. Abraham was forced to send his servant back to Haran to find a wife among the idolaters of his own family for his son Isaac. Likewise, Jacob was sent to Haran to find a wife from the family of idolatrous Laban. We also witnessed that Ishmael took a pagan wife from Egypt, while Esau married pagan wives from Canaan.

**Genesis 21:21** *And he [Ishmael] dwelt in the wilderness of Paran: and his mother [Hagar] took him a wife out of the land of Egypt.*

**Genesis 26:34** *And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.*

Now Jacob and his descendants must learn to live separate lives in and among those who would prefer their dissolution through pollution. It is not easy to live in the world and yet not be of the world. We may remember the words of the apostle Shaul, who encouraged the followers of Yeshua to live at peace in the world and yet not be conformed to the world.

**Romans 12:2** *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Elohim.*

**Romans 12:18** *If it be possible, as much as lieth in you, live peaceably with all men.*

Peace may have been Jacob's desire after escaping the wrath of Laban and grappling with the fear of Esau. We should note that the first place Jacob settles is named "Shalem" (*shin, lammed, mem*). The city of Shalem was connected to Abraham, who returned that way after the war with the kings and met Melchizedek, the king of Shalem.

**Genesis 14:18-19** *And Melchizedek king of Shalem brought forth bread and wine: and he was the priest of El Elyon. <sup>19</sup>And he blessed him, and said, Blessed be Abram of El Elyon, possessor of heaven and earth.*

The Hebrew word *shalem* (*shin, lammed, mem*) means “whole,” “complete,” “safe,” “safety,” and “peace.” It has the same root as the word *shalom*, which means “peace.” We should not miss the connection between the name of this town and the promise of YHWH to Jacob at Bethel.

**Genesis 28:13-15** *And, behold, YHWH stood above it, and said, I am YHWH Elohim of Abraham thy father, and the Elohim of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;<sup>14</sup> and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. <sup>15</sup>And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

In response to this promise, Jacob took a vow unto YHWH.

**Genesis 28:20-22** *And Jacob vowed a vow, saying, If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,<sup>21</sup> so that I come again to my father's house in **peace**; then shall YHWH be my Elohim:<sup>22</sup> and this stone, which I have set for a pillar, shall be Elohim's house: and of all that Thou shalt give me I will surely give the tenth unto Thee.*

Here we see Jacob's promise to YHWH – that if YHWH would bring Jacob back to his father's house in *shalom* (peace), he would indeed bless YHWH with a tithe of all he had. Leading Jacob back to the land of promise through the area of Shalem serves as a subtle reminder to Jacob of the promises and vows he made at Bethel. Up to this point YHWH has kept His part of the bargain, but we have yet to see Jacob fulfill his own vows.

We may also see in the name Shalem an indication of Jacob's intent in the area. Jacob seeks to buy land in the area of Shalem near the city of Shechem. This may be the Torah's way of telling us that Jacob desires to live in peace among the inhabitants of Shechem. Just as his grandfather Abraham did, Jacob purchases land from the residents of the area at the full price. As is mentioned above, it is somewhat ominous that both pieces of land are eventually used for the burial of Abraham and Jacob's sons. We may recall that this property is one of three parcels of land that the Tanach records as being purchased by our forefathers.<sup>2</sup> Sadly, Jacob's stay on this land is not to be very long. The pain of living among the pagans eventually destroys Israel's *shalom*.

At the heart of our portion is the tragic abduction and rape of Jacob's only daughter, Dinah. Dinah was introduced to us at the time of her birth in the land of Haran.

**Genesis 30:21** *And afterwards she bare a daughter, and called her name Dinah.*

We are given Dinah's name, but unlike her brothers, we are not given the reason why she is named Dinah. We may also note that when Jacob sent his family across the river Jabbok, only his eleven sons were mentioned.

**Genesis 32:22** *And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.*

Strangely, in our portion Dinah is referred to first as being the daughter of Leah. The purpose of describing Dinah as the daughter of Leah here may not so much a matter of lineage as it is of character.

**Genesis 34:1** *And Dinah the daughter of Leah, which she bare unto Jacob, **went out** (from the root word yatza—yud, tsade, aleph) to see the daughters of the land.*

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<sup>2</sup> Genesis 23:1-18; Genesis 33:18-20; 2 Samuel 24:18-25

The verb used in this verse to describe Dinah's "going out" to see the daughters of the land is the same verb used to describe Leah when she brazenly "went out" to claim her purchased night with her husband Jacob.

**Genesis 30:16** *And Jacob came out of the field in the evening, and Leah **went out** (yatza—yud, tsade, aleph) to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.*

By "going out," Dinah goes beyond the boundaries of modesty, leaves her covering, and puts herself and her family in a very precarious and vulnerable position. The purpose of her going out as expressed by the Torah is to see the daughters of the land. We must remember that it was the daughters of the land of Canaan that were forbidden to Isaac and Jacob as wives. It was also the daughters of the land of Canaan that grieved Isaac and Rebekah.

**Genesis 24:3** *And I will make thee swear by YHWH, the Elohim of heaven, and the Elohim of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.*

**Genesis 26:34-35** *And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: <sup>35</sup>which were a grief of mind unto Isaac and to Rebekah.*

**Genesis 27:46** *And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?*

**Genesis 28:8-9** *And Esau seeing that the daughters of Canaan pleased not Isaac his father; <sup>9</sup>then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.*

The Torah is very explicit in describing the sexually perverse practices of the pagan world around Abraham and his descendants. We have already witnessed the wanton display of perverse inhospitality of the men of Sodom, Sarah being abducted twice, and Rebekah likewise living under the threat of abduction. Later, the Torah will sternly warn the children of Israel not to be seduced into the abominable practices of those who live in the land. After listing a number of forbidden sexual relationships, the Torah lists several other abominable practices that were the cause of the inhabitants of Canaan being spewed out of the land.

**Leviticus 18:19-30** *Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. <sup>20</sup>Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. <sup>21</sup>And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy Elohim: I am YHWH. <sup>22</sup>Thou shalt not lie with mankind, as with womankind: it is abomination. <sup>23</sup>Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. <sup>24</sup>Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: <sup>25</sup>and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. <sup>26</sup>Ye shall therefore keep My statutes and My judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: <sup>27</sup>(For all these abominations have the men of the land done, which were before you, and the land is defiled;) <sup>28</sup>that the land spue not you out also, when ye defile it, as it spued out the nations that were before you. <sup>29</sup>For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. <sup>30</sup>Therefore shall ye keep Mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am YHWH your Elohim.*

Clearly the people of Canaan, as most idol worshippers, lived in their lower animal nature, being driven by their animal lusts and appetites. It should not surprise us, then, that Dinah is assaulted by Shechem.

**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 defiled her.*

The verbs in this passage speak volumes about the nature of the man Shechem. Shechem is the son of a leading man of the area of Shechem. His father Hamor (whose name means "he-ass") is an exalted one or prince of Shechem. It is most likely Hamor who named the city of Shechem after his son. Shechem appears in our story as a self-centered, spoiled brat. Living in his unrestrained flesh, Shechem sees Dinah unprotected and vulnerable and simply takes her. Again, notice the power of the verbs: he SAW, he TOOK, he LAY, and he DEFILED. This is clearly a description of rape! The great depravity of Shechem is revealed in the fact that after he defiles Dinah, he proceeds to sweet-talk her as if to now woo her for himself as a wife. While holding her captive, Shechem demands that his father "get her" for his wife.

**Genesis 34:3-4** *And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. <sup>4</sup>And Shechem spake unto his father Hamor, saying, **Get me this damsel to wife.***

Hamor goes to Jacob to negotiate a marriage covenant between Shechem and Dinah. I can't even imagine what Jacob must have been thinking. In fact, what Jacob is thinking is left to the imagination, because he holds his tongue until his sons return from the fields. Here we again realize the vulnerability of living with the deed to a land that one cannot yet possess. Jacob must wait until his sons are gathered for strength. When Dinah's brothers hear of the wicked deed of Shechem, they are grieved. Shechem's assault is described in Hebrew as *nevalah* (*nun, vet, lammed, hey*), which is a "serious offence," "disgrace," "profane," "senselessness," or "act of immorality."

It is interesting to note that the Torah declares that such a *nevalah* should not be done in Israel. While we will wait until later portions to go into greater detail about the difference between the name Jacob and the name Israel concerning the descendants of Abraham, we already see that Jacob is a reference to their fleshly nature, while Israel is an allusion to their spiritual nature. Let me give but one brief example. When Jacob is lying on his deathbed in Egypt doing a very carnal thing like dying, he is referred to as Jacob. When, however, he is called upon to perform a spiritual action, such as blessing his children and grandchildren, the Torah refers to him as Israel.

**Genesis 48:2** *And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.*

We shall see in a moment that this distinction is likewise applied to the descendants of Jacob/Israel. When they are doing something very carnal, they are referred to as the sons of Jacob (*beney Ya'akov*), but when they are doing something spiritual, they are referred to as the children of Israel (*beney Yisrael*).

In our portion the concern is that a *nevalah* has been done in Israel. The spiritual entity of Israel has been defiled by the willful act of a pagan neighbor. Now, the father of the perpetrator seeks to commune with the family of the defiled daughter and sister. Instead of coming in a spirit of humility, repentance, and restitution, Hamor comes to add insult to injury. He avoids mentioning the rape and kidnapping; instead, he urges Jacob to allow his sons and daughters (here referring to future children and grandchildren) to mingle and marry with the Canaanites. Hamor's hopes are spelled out in detail as he later seeks to persuade his own kinfolk and neighbors to comply with the Israelites' demand.

**Genesis 34:20-24** *And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, <sup>21</sup>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. <sup>22</sup>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. <sup>23</sup>**Shall not their cattle and their substance and every beast of theirs be ours?** Only let us consent unto them, and they will dwell with us. <sup>24</sup>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.

Hamor's hope is that the children of Israel will, by intermarriage, become one people with them. Hamor understands that if Jacob agrees to intermarriage, then the ancestral inheritance that was sold to Jacob will return to the people. He also knows that since Jacob and his family are small in comparison to the Canaanites, eventually they will be absorbed and all their possessions will become the inheritance of the Canaanites. In essence, Israel will disappear into the slime of the Canaanite gene pool. This is what I refer to as dissolution through pollution.

The sons of Jacob have another idea, however. The brothers realize the position they are in. Their sister is still being held captive in the house of Shechem. Jacob remains silent as his sons plan their revenge. In what appears to be an agreeable meeting, the sons of Jacob agree in principle with Hamor to become one people, but point to a major hurdle that must be cleared first. The Israelites make it clear that they cannot become one with any people who are not circumcised. So the ploy goes into effect. Hamor must be an extremely persuasive man, for he convinces his fellow citizens to comply with the wishes of the Israelites.

Here we must give careful consideration to what the Torah is teaching. The Torah is clearly teaching us that circumcision is more than merely being cut in the flesh. If bearing the "sign" of circumcision in the flesh were all that was necessary in order to be counted among the covenant people of YHWH, then all the men of Shechem would now be our brothers. Therefore, let us be clear that there is more to being among the covenant people than merely bearing the sign of the covenant. Moses, the prophets, and the apostle Shaul all make this point extremely clear in their writings.

**Deuteronomy 10:16** *Circumcise therefore the foreskin of your heart, and be no more stiffnecked.*

**Deuteronomy 30:6** *And YHWH thy Elohim will circumcise thine heart, and the heart of thy seed, to love YHWH thy Elohim with all thine heart, and with all thy soul, that thou mayest live.*

**Jeremiah 4:4** *Circumcise yourselves to YHWH, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings.*

**Romans 2:25-26** *For circumcision verily profiteth, **if thou keep the law**: but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup>Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

**Romans 2:28-29** *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: <sup>29</sup>but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Elohim.*

**1 Corinthians 7:19** *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of Elohim.*

**Colossians 2:11** *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Messiah.*

Clearly circumcision must be understood as being more than just a physical sign. Willing obedience to the commandments of YHWH is at the heart of circumcision and being part of His covenant people. Without a heart to love, fear, and obey YHWH, all that one obtains from circumcision is pain, as the men of Shechem soon realize.

After agreeing to the terms of Hamor's bargain, the men of Shechem lie helpless and vulnerable. It is then that the brothers of Dinah go into action. Levi and Simeon take to the sword, and in a spirit of vengeance they slaughter all the men of Shechem, including Hamor and Shechem. The sons of Jacob plunder the city, taking their flocks and their herds and their asses, what is in the city and what is in the field, and all their wealth. They take captive all the wives and children of the city, and they even loot all that is in the houses. They also rescue their sister Dinah and return her to Jacob.

**Genesis 34:25-29** *And it came to pass on the third day, when they were sore, 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. <sup>26</sup>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**. <sup>27</sup>The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. <sup>28</sup>They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, <sup>29</sup>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 is interesting to note that our story begins with the verb *tetze*, from the root word *yatza* (*yud, tsade, aleph*), when Dinah "went out" and is followed by the verb *yikach*, from the root word *lakach* (*lamed, kof, chet*), when Shechem "took." Now, at the end of the story, these same verbs are used in reverse order. Levi and Simeon "took" – *lakchu* – Dinah and then "went out" – *yatzu*. Thus, we may conclude that the brothers were successful in undoing that which was done.

While the brothers are successful in their rescue effort, it is not without great price. Jacob points out the cost of their behavior.

**Genesis 34:30** *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: 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.*

Having just escaped the wrath of Laban and Esau, Jacob desires to live at peace among his neighbors and to be a blessing. Now, however, due to the actions of Levi and Simeon, Jacob fears that the possibility of peaceful coexistence in the land of Canaan has been destroyed. Jacob fears that he will once again be annihilated or exiled from the land he was promised. But Levi and Simeon rebuke their father harshly.

**Genesis 34:31** *And they said, Should he deal with our sister as with an harlot?*

Here we must return to the earlier statement concerning the sin of Shechem.

**Genesis 34:7** *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 in lying with Jacob's daughter; which thing ought not to be done.***

To understand what is going on in this passage, we must see the connection between Dinah and Israel. The primary threat facing Jacob and his family is not the overwhelming number of enemies surrounding them; it is dissolution through pollution – the mixing of the seed. This threat is constantly being warned against in the Torah, going back as far as the days of Noah.

**Genesis 6:2** *That the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose.*

The outcome of this mixture of the righteous line of Seth with the unrighteous line of Cain evoked the Creator to flood the world in order to save the line.

We witness this threat of mixture in the likes of Ishmael and Esau, who marry pagan women. We likewise witness this threat later in the narrative about the children of Israel as they play the whore with the women of Moab.

**Numbers 25:1-3** *And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. <sup>2</sup>And they called the people unto the sacrifices of their elohim: and the people did eat, and bowed down to their elohim. <sup>3</sup>And Israel joined himself unto Baalpeor: and the anger of YHWH was kindled against Israel.*

Israel is forbidden to allow it's daughters to play the whore lest the whole people be polluted.

**Leviticus 19:29** *Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.*

**Leviticus 21:9** *And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.*

**Deuteronomy 22:21** *Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.*

**Deuteronomy 23:17** *There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.*

We should understand from this teaching that each individual Israelite is responsible for setting an example for the whole body. Our wives and daughters are called to play their part as members of the nation of Israel in the divine drama being played out before the eyes of the world. If our wives and daughters play the whore, then it speaks of the whole nation as playing the whore. If we tolerate our wives and daughters playing the whore, then we condone whoredom by the whole nation. On the other hand, if we teach our wives and daughters the importance of a chaste life, then the whole nation will learn the importance of chastity and faithfulness to our covenant partner YHWH. Such folly and wickedness should not be tolerated in Israel. Not only must we not allow our wives and daughters to play the whore, but we must also protect our wives and daughters from becoming defiled, just as we must protect the whole of the nation of Israel from becoming defiled.

In all fairness, I must state that husbands and sons likewise play a part in this divine drama being played out before the eyes of the world. As husbands, we play the part of the Sovereign One, and we must never bring dishonor to the image of YHWH. Instead, we must likewise live perfect, holy, sanctified, and righteous lives of love towards our wives. We will talk more about this in later portions. For now, however, let it be clear that we are not to tolerate defilement among the body of Israel. We must guard against mixture.

As the body of Messiah, we should likewise remember that we are to appear before our Husband, the Sovereign of Israel, as a bride without spot or wrinkle.

**Ephesians 5:26-27** *That he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup>that he might present it to himself a glorious assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

It should not surprise us then that YHWH calls Jacob to remove himself from this place of death and defilement and return to Bethel, where he is called to build an altar to El, who appeared unto him there

when he fled Esau. But before Jacob ventures from Shechem, he calls his whole household to put away all their “strange *elohim*.”

**Genesis 35:1-3** *And Elohim said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto El, that appeared unto thee when thou fleddest from the face of Esau thy brother. <sup>2</sup>Then Jacob said unto his household, and to all that were with him, **Put away the strange elohim** that are among you, and be clean, and change your garments: <sup>3</sup>and let us arise, and go up to Bethel; and I will make there an altar unto El, who answered me in the day of my distress, and was with me in the way which I went.*

Here again we see the connection with harlotry on the part of Israel, which always seemed vulnerable to infidelity with other *elohim*.

**Numbers 14:33** *And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.*

**Isaiah 1:21** *How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers.*

**Jeremiah 3:2** *Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.*

**Ezekiel 16:25** *Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.*

**Ezekiel 16:28** *Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.*

To help us avoid this terrible act of infidelity, the children of Israel (men and women, adults and children) were commanded to wear fringes with a thread of blue upon the corners of their garments.

**Numbers 15:38-39** *Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: <sup>39</sup>and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of YHWH, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.*

We should be careful not to underplay the significance of this particular event in the history of Israel. This purging is the first clear indication that Israel is to be a monotheistic people. Every other *elohim* is to be purged from the people. There will be one Elohim in Israel, and He is the Elohim of Abraham, Isaac, and Jacob, the Elohim who appeared to Jacob at Bethel. We should, therefore, look back and see how Elohim revealed Himself to Jacob.

**Genesis 28:13** *And, behold, YHWH stood above it, and said, I am YHWH Elohim of Abraham thy father, and the Elohim of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.*

Note that the Sovereign One introduced Himself as “I am YHWH.” YHWH then goes on to describe Himself as the Elohim of Abraham, Isaac, and now also Jacob. Thus, by the purging of all other *elohim* from the household of Jacob, Israel will now be dedicated to but ONE Elohim – YHWH, the Elohim of Abraham, Isaac, and Jacob.

It is interesting that when Jacob gathers the idols and talismans of his household, he does not destroy them; he buries them beneath a tree in Shechem. It may well be that Jacob does not want to take the time to destroy these items, so he buries them in the blood-defiled ground of Shechem as a way of indicating their defilement. It may also be that since trees were often worshipped or seen as a means of divination, burying the idols beneath the trees may indicate that tree worship is also forbidden.

Finally, we should take note of the peculiar insert of the news of Rebekah's nurse. Like the idols, she too is buried beneath an oak tree. There is no other reason for this passage to be included at this point in time other than possibly its historicity. In other words, it may be that the passage was placed in the Torah at this particular point because this is when she actually died. I suggest, however, that the reason that this story is placed here is because it is a part of the purging process. Deborah was from Mesopotamia, from Haran and the house of Laban. While Leah and Rachel are likewise from the house of Laban, they had already willingly chosen to leave their father's house and cleave to their husband and his Elohim. Deborah may have been the last vestige of the past. Once again, by burying the dead beneath the oak, it is possible that Jacob is confirming the idea that the concept of a "sacred grove" is now defiled and associated clearly with idolatry and death.

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