

Introduction

In 1995, the U.S. Open was played at Shinnecock Golf Club in Long Island, New York. I was not hitting the ball great that week, but I was putting very well. If my memory serves me correct, I was hooking the ball badly. Shinnecock is a tough golf course and the conditions were brutal. The rough was a thick fescue that was knee deep. If you hit it more than four feet off of the fairway, you were in this nasty fescue. You were lucky to even find your ball. But, on the front nine I was two under par and was leading the U.S. Open. My daughter, Jennifer, was caddying for me and she was getting a lot of TV coverage. She had this great big Callaway staff bag and she was only about 110 pounds. Sports Illustrated ended up doing a story on her. In any case I had a great front nine and had a few problems on the back nine. But, I was still having a decent round until the 18th hole. The 18th hole is a slight dogleg to the left and the landing area for professionals is on a slight hill and at the corner of the dogleg. I was a little pumped up and I smoked a drive down the right side of the fairway. Unfortunately, it went through the dogleg, through the four foot of short rough, and into the fescue. It was a pretty good drive that got poorly rewarded. I tried to hit a short iron out of the rough back towards the fairway, but the long gnarly fescue twisted the club and the ball went further right into more fescue. To make a long story short, I ended up making an eight on the hole, and ruined an otherwise very good round of golf. Sometimes, the mistakes we make in life seem to go from bad to worse.

Last week we covered the sexual crime that was committed against Dinah. I focused on how we can learn to prevent some of these crimes from happening to the precious people in our lives. I like prevention rather than prescription. A prescription is given to fix a problem, but prevention resolves things before they become a problem. Prevention is also more cost effective. One year I got a call from the Vice President of British Petroleum. Their crew on the Thunderhorse did not handle a simple problem correctly and it cost them \$31,000,000.00 dollars. They put everybody on that project through our drilling course. They spent \$100,000.00 on the training in order to prevent another \$31 million dollar mistake.

In our text today, a horrendous crime has been committed. Unfortunately, it goes from bad to worse. Dinah's brothers are deceitful and make an evil plan to get revenge on the Canaanites. The Canaanites carried out their end of the agreement, but Jacob's sons went and killed off every male in the town of Shechem. It was another horrendous crime.

I mentioned last week that there was not anything good in this whole chapter. It went from bad to worse. But, we can still learn from this account. God says that "all Scripture is inspired by God and profitable for teaching." My desire and goal is to take this passage that we started last week and to make it profitable for you. My desire is to use it for training in righteousness. We don't want to repeat the mistakes that were made; we want to learn from them and learn to do what is right.

(2 Tim 3:16-17) "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; {17} so that the man of God may be adequate, equipped for every good work."

This morning we will start by looking at the meeting between Jacob and his sons and Hamor, the father of Shechem, and Shechem. They reached an agreement. Second, we will look at how Shechem carried out their end of the agreement. Finally, we will look at the vengeance that Jacob's sons took on Shechem and the whole town.

1. The Two Parties Meet

(Gen 34:5-17) "Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in. {6} Then Hamor the father of Shechem went out to Jacob to speak with him. {7} 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. {8} But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage. {9} "Intermarry with us; give your daughters to us and take our daughters for yourselves. {10} "Thus you shall live with us, and the land shall be open before you; live and trade in it and acquire property in it." {11} 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. {12} "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." {17} But Jacob's sons answered Shechem and his father Hamor with deceit, because he had defiled Dinah their sister. {14} They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. {15} "Only on this condition will we consent to you: if you will become like us, in that every male of you be circumcised, {16} then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people. {17} "But if you will not listen to us to be circumcised, then we will take our daughter and go."

Our text ended last week by saying that Shechem was deeply attracted to Dinah, the daughter of Jacob, and he loved the girl and spoke tenderly to her. He also spoke to his father Hamor and told him to get the young girl for a wife. I want to make a few comments on this before moving into our text today.

(Gen 34:3-4) "He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her. {4} So Shechem spoke to his father Hamor, saying, "Get me this young girl for a wife."

First, the Hebrew text says that Shechem *dabaq* to Dinah, which means to cleave. It is the same word that is used in Genesis 2:24 when it says for this reason a man shall leave his mother and father and cleave to his wife. When a man is physically joined to a woman, there is a cleaving of the soul. We call that a soul tie. God only intended for there to be a soul tie between a man and his wife. Sex outside the context of marriage creates wrong soul ties. Shechem's soul has been joined to Dinah.

Second, it says that Shechem loved the girl and spoke tenderly to her. Real love does not dishonor others. Shechem was physically attracted to the girl. He had no understanding about what real love is. Love does not humiliate, shame, dishonor, and sexually assault someone. Those are not deeds of love. Those are deeds of selfishness and self-gratification at the expense of others.

Shechem asked his father to get the girl for him to marry. Let me make another comment about love and honor. If I am looking at a young man and making a decision about whether I will give him my daughter in marriage, I am going to look at how he honors his parents, how he honors my wife and I, and how he treats my daughter. If a young man does not honor his parents, he will not honor his wife. If a young man does not respect you and honor you as the girl's father, he

will not honor your daughter in marriage. If the young man does not show respect and honor for your daughter now, it is highly unlikely that he will show respect after they get married. This is not going to be a good marriage. This is probably going to be a nightmare for my daughter. I allow it to take place. Shechem has just taken advantage of Dinah in the most horrendous way.

Another comment that I want to make before we get into our text is that Shechem asked his father to get the girl for him so he could marry her. Shechem and Hamor then go over to speak to Jacob about getting permission for Shechem to marry Dinah. A horrendous crime has been committed and they are not there to talk about that horrible crime. They are glossing over that as if nothing ever happened. They should have been going to Jacob with a spirit of humility, contriteness of heart, and repentance. They should have been asking for forgiveness, not the girl's hand in marriage.

When Jacob hears that Shechem has defiled Dinah, he remains quiet until his sons come in from the field. I believe that he was in a state of shock over what had happened. His one and only daughter has just been violated and defiled. He is in disbelief and shock, and is speechless. I don't know if you have ever been in a state of shock before, but I have. I was speechless for a while. I was in disbelief of what had happened. I needed some time to process things. I identify with Jacob being speechless. When Jacob's sons came in from the field and heard what had happened, they were grieved and angry. A horrendous crime has been committed against their sister and against their family and they had every right to be grieved and angry. I believe that God was grieved and angry over what had happened. It was disgraceful and such a thing should not be done in Israel or anywhere else.

Then Hamor and Shechem came to speak to them. Hamor gets right to the point, saying the soul of Shechem longs for Dinah. He asked Jacob to give her to Shechem in marriage. Then, he added, that they could intermarry with them and live and trade with them. No mention is made of the horrendous crime that has been committed. Then, Shechem chimed in and said to everyone that he would give them whatever they ask for a bridal payment and gift. Shechem is used to getting anything and everything he wants. Money is not an issue for him; his family has money. He is the prince of the land, and his father is the King. Solomon wrote in Proverbs 13:8, "*The ransom of a man's life is his wealth, but the poor hears no rebuke.*" Wealthy people many times have the ability to buy their way out. They can afford the best legal defense. They can pay off the victim so that charges are not pressed. Hamor and Shechem try to use their wealth to pay off Jacob and his family.

I think at this time, the right thing for Jacob to have done is break the conversation down into a couple of different topics. First, we need to discuss the outrageous crime that has been committed against Dinah and the family. They needed to resolve this first. There should be no conversation about anything else until the first matter is cleared up. Jacob is in a tough spot. The King of the city is Hamor and whatever he says goes. You are not going to win a legal battle with the King, the person who makes the laws. This may be a difficult conversation to have, but in my opinion, that is what needed to take place.

We don't have any indication of what kind of laws they had in place, if any at all. God had not given the laws to Moses yet; that would come about 450 years later. There are a few laws that God gave that state some consequences. If a man violates a virgin who is engaged, and he does it out in the field, then the man will be stoned to death. If it is in a place where the girl could have screamed for help, but didn't, then both the girl and the man would be stoned to death.

(Deut 22:25-27) “But if in the field the man finds the girl who is engaged, and the man forces her and lies with her, then only the man who lies with her shall die. {26} But you shall do nothing to the girl; there is no sin in the girl worthy of death, for just as a man rises against his neighbor and murders him, so is this case. {27} When he found her in the field, the engaged girl cried out, but there was no one to save her.” (NOTE: Dinah was not engaged, so this law would not apply.)

If a virgin is not engaged, and a man lies with her, he would be required to give the father the dowry price of fifty shekels of silver, and he would never be allowed to divorce her. This law might have applied if Shechem was a Jew. But, God had already told Abraham, Isaac, and Jacob that they were not to intermarry with the Canaanites. So, this law would not have applied either.

(Deut 22:28-29) “If a man finds a girl who is a virgin, who is not engaged, and seizes her and lies with her and they are discovered, {29} then the man who lay with her shall give to the girl's father fifty shekels of silver, and she shall become his wife because he has violated her; he cannot divorce her all his days.” (NOTE: Dinah was a virgin and not engaged, so this is the law that would have been applied if Shechem was a Jew.)

In Exodus 22:16-17, we find a law that talks about a man seduces a virgin who is not engaged, he must the dowry for her to be his wife. If the father refuses to give her to him, he still has to pay the dowry for virgins. Shechem has not seduced Dinah, he has sexually assaulted her. And, if Jacob were to give her to Shechem, he would be violating what God had spoken very clearly to them about not intermarrying with the Canaanites. I mentioned that this chapter started badly, and it continues to get worse. There is no easy answer, solution, or fix for this horrendous crime.

(Ex 22:16-17) “If a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife. {17} If her father absolutely refuses to give her to him, he shall pay money equal to the dowry for virgins.”

If this crime had been committed in the United States, the conviction of a sexual assault on a minor would carry a twenty year sentence. If it is not the first offense, it could be twenty-five years. If the sexual assault is committed by a minor on another minor, the minor can be tried as an adult and given the same sentencing. With our current laws in the United States, Shechem would be looking at twenty years of incarceration.

Next, we find that Jacob's sons answered Shechem and his father with deceit. Before I get into their deceit, I want to talk about the meeting. The meeting should have had Hamor, Shechem, Jacob, and Dinah. Jacob included his sons and treated it like a family affair. It was a sin against Dinah and the whole family, but Jacob was the head of the house and had authority. Jacob's sons did not have the authority to make this deal. Only Jacob had that authority. So, they usurped authority. They did not like the fact that their father was not saying anything. They were grieved and angry and took charge of the meeting. I believe that Jacob should have called a recess in the meeting. He should have clarified the issues, and then asked for a recess. He could have received the counsel of his sons, but it was ultimately up to Jacob to give his daughter's hand away in marriage or not. Jacob should have stepped in and stopped the proposition that his sons made, and called a recess. Sometimes leaders have to rise up to the occasion and take charge of the situation. If Jacob needed time to get his thoughts together, seek the Lord's counsel, and the counsel of his family, he could have told Hamor that he needed some time to consider everything. He could have scheduled a follow-up meeting the next day.

But, Jacob remained silent and let his sons make a proposal to Hamor and Shechem. They said, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. Only on this condition will we consent to you: if you will become like us, in that every male of you be circumcised, then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people. But if you will not listen to us to be circumcised, then we will take our daughter and go."

Several things stand out. First, Jacob's sons knew that they were not to intermarry with the Canaanites. Second, they knew what they were intending to do. They had no intention of becoming one with the Canaanites. Their intention was to get them circumcised and while they were in pain, to take revenge. Their proposal was deceitful and evil. In Proverbs 15:26, Solomon wrote that "evil plans are an abomination to the Lord, but pleasant words are pure." These plans were evil and were utterly detestable to the Lord. What Shechem did was an abomination, but the plans that Jacob's sons made were also an abomination to the Lord. This chapter started bad and it has gone from bad to worse.

I want to talk about children for a minute. Abraham knew God and walked with God. His son, Isaac, knew God. Jacob had an encounter with God at Bethel, and again at Mahanaim, and a recent one at the Jabbok stream, where he wrestled with God. We do not have any indication of his sons knowing and walking with God. They may have been circumcised in the flesh, but they were not circumcised in the heart. To the children and youth here today, you cannot get by with your father's or mother's faith. You will stand before God on your own, and give account for your life. Have you had an encounter with God? Are you walking with God? Do your actions give off the fragrance of God, or are they odious to Him? Are your plans and actions pleasing to the Lord, or are they an abomination? Jacob knew God, but I don't think his children knew God.

I mentioned that Jacob's sons were circumcised in the flesh, but I don't think their hearts were circumcised. Let me talk about their proposal for the Canaanites to be circumcised. The issue with God has never been a physical circumcision. The issue is a circumcision of heart. Paul wrote in Romans 2:29 that a real Jew is one inwardly, and circumcision if of the heart, by the Spirit. In Romans 4:9-12 Paul wrote that God called Abraham while he was uncircumcised and he believed God. Therefore, he was reckoned as righteous. God made a covenant with Abraham, and the circumcision was a sign of the covenant. If Hamor and Shechem got circumcised, they would still not be in a covenant with God; they would merely be circumcised.

(Rom 2:29) "But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God."

(Rom 4:9-12) "Is this blessing then on the circumcised, or on the uncircumcised also? For we say, "FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS." {10} How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; {11} and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, {12} and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised."

The issue with God was not circumcision. The issue was about worshipping the one true God. This was an opportunity for Jacob and his sons to tell Hamor and Shechem that they worshipped Jehovah, the Creator of the heavens of earth. This was an opportunity to tell them that they were not allowed to be unequally yoked with people who worship other gods. We are to be the fragrance of Christ.

In 2 Corinthians 2:14-17, Paul wrote that God manifests through us the sweet aroma of Christ in every place, because we are a fragrance of Christ. He finishes by saying that we are not like many peddling the word of God, but as from sincerity. Jacob's sons were not speaking in sincerity, but in deceitfulness. Furthermore, they were not being the fragrance of Christ. They were odious. Notice what Jacob said to them in verse thirty. "You have brought trouble on me by making me odious among the inhabitants of the land." Odious means stinky or smelly. In the midst of our trials, God wants us to be the fragrance of Christ and to give off a sweet aroma, not a foul, offensive, and odious smell. The deceitful, revengeful plan of Jacob's sons was odious.

(2 Cor 2:14-17) "But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. {15} For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; {16} to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? {17} For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God."

(Gen 34:30) "Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites;"

2. The Men of Shechem Fulfill Their Commitment

(Gen 34:18-24) "Now their words seemed reasonable to Hamor and Shechem, Hamor's son. {19} 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. {20} So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, {21} "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. {22} "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. {23} "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." {24} All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city."

Hamor and Shechem were quick to get on the band wagon with the agreement that they made. Shechem was going to get the young girl that he was physically attracted to. Hamor was excited about the intermarrying because the wealth of Jacob was going to come into his city. The lust of the eye and the lust of the flesh were both appealing to Hamor and Shechem. So, they met with the men of the city at the gate. The gate was where official business was conducted. It was also where legal trials were conducted. They sold the agreement to the men, and the greed factor was what they used to sell it. The men of the city listened and every male was circumcised.

3. Jacob's Sons Take Vengeance

(Gen 34:25-31) "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. {26} They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth. {27} Jacob's sons came upon the slain and looted the city, because they had defiled their sister. {28} They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field; {29} and they captured and looted all their wealth and all their little ones and their wives, even all that was in the houses. {30} Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and my men being few in number, they will gather together against me and attack me and I will be destroyed, I and my household." {31} But they said, "Should he treat our sister as a harlot?"

On the third day, when all the men in the city were in great pain and unable to defend themselves, Simeon and Levi went and slew every male in the city. If the plan was an abomination to the Lord, the execution of the plan was also an abomination. Most of the men in the city had not done anything to Jacob or his sons. The only crime that had been committed was that of Shechem; the rest of the men were innocent. But, Simeon and Levi slew every male while they were unaware.

After they had killed all the males, Jacob's sons came and looted the city. They took their flocks, herds, donkey, and looted all their wealth. They also took their women and children. We read reports about the soldiers in ISIS doing this in Iraq a couple of years ago. We read about BOKO HARAM doing this in Nigeria several years ago. Hundreds of girls were taken by them and the men of the town killed. But, these are God's people committing these atrocities.

Notice that Jacob rebukes Simeon and Levi for two things. First, he told them that they have brought trouble on him by making him odious among the inhabitants of the land. Instead of the fragrance of Christ, they have a stinky, smelly odor that is not pleasing to anyone. They have become offensive to the people of the land. Second, the news of this slaughter would reach the ears of the neighboring towns and villages. Jacob said that these neighboring towns would gather together against him and destroy him and his household. The lives of Jacob and all of them are now in danger because of what they had done.

Later on in Genesis 49, when Jacob is giving his blessings to his sons before he dies, he again speaks of this horrible thing that Simeon and Levi did. He said their swords were implements of violence. He did not want his soul to enter into their council, and he did not want his glory united with their assembly, because they slew men in their fierce anger and wrath. There was no mincing of words. Jacob had the heart of God in the matter, and what they did was evil.

(Gen 49:5-7) "Simeon and Levi are brothers; Their swords are implements of violence. {6} Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, And in their self-will they lamed oxen. {7} Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will disperse them in Jacob, And scatter them in Israel."

Simeon and Levi responded to Jacob by asking a question, "Should he treat our sister as a harlot?" The answer to their question is no. Shechem should not have treated Dinah as a harlot. And, there has not been any legal justice served for the crime that has been committed. Paying some money for a dowry and taking their sister was hardly a punishment for a horrendous crime. They justified their actions by what had been done to Dinah. I have taught for many years that we cannot blame our behavior on others. We have to take full responsibility for our actions. Other people don't make you sin. We make a choice to sin. We may justify our wrong actions on what someone did, but we have chosen to do wrong. When someone sins against us, we should not retaliate and sin against them.

In Deuteronomy 32:35, God said, "*Vengeance is Mine and retribution....*" In Romans 12:18-19, Paul wrote, "*if possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'Vengeance is Mine, I will repay,' says the Lord.*" The writer of Hebrews said the same thing in Hebrews 10:30-31, "*For we know Him who said, 'Vengeance is Mine, I will repay.'*" It is not something mentioned once. This principle is something that is mentioned several times in both the Old and New Testament. Vengeance belongs to the Lord, and we are never to take vengeance ourselves. We have to trust god and allow Him to take wrath.

(Deut 32:35) "Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them."

(Rom 12:18-19) "If possible, so far as it depends on you, be at peace with all men. {19} Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord."

(Heb 10:30-31) "For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE." {31} It is a terrifying thing to fall into the hands of the living God."

Even though we are not to take vengeance ourselves, that does not mean that our legal rights can be violated without consequences. There are laws in a land, and when they are broken, those that break them will suffer the consequences. We can forgive someone for doing something wrong to or against us. But, that does not mean that they will not pay the consequences. If someone sets your house on fire, they will go to jail for arson. If someone murders a person, he will spend life in prison or possibly be executed. The victim's family can and should forgive the person, but that does not absolve the perpetrator of the consequences of their crime.

I mentioned earlier that Jacob should have clarified the issues when they met. The first issue was the crime that had been committed, and Hamor and Shechem made no mention of that. Jacob's sons were upset that the crime was not dealt with properly. After dealing with the crime, the second issue is Shechem's desire to have Dinah for a wife. Those are two separate issues. Things started poorly in this chapter. The water got muddier, and things went from bad to worse. In the end, all the males in a city were slain. Lots of wives lost their husbands and sons. Lots of children lost their brothers, dads, and grandfathers. It was a horrible mess.

Conclusion and Applications

What do we take out of this chapter? There are several takeaways. First, we are not to be naive. God tells us to be alert and on the watch. We need to be careful about the friends that we keep.

Second, there will be crimes and offenses committed against us. We need to meet and resolve the issues. The crime that was committed was not dealt with; it was swept under the carpet. We need to confront and deal with the crimes. Leaving the issues undealt with only makes things get worse. The chapter started bad and got worse. It could have been made much better by resolving the initial issue. In golf, when a tee shot goes errant, the golfer has a decision to make. Do I have a good enough lie and shot before me that I can successfully carry out, or am I better to put the ball back in play and waste a stroke doing it? In many cases, chipping out to the fairway and getting back in position is the wisest action. Dealing with the sin or issue is the way to get back on track.

Third, we are always to forgive others. That is not a suggestion; God tells us to forgive others. We are to forgive and never to take vengeance. We must leave room for the wrath of God and allow Him to deal with the person. When we are hurt and angry, it is normal to want to take vengeance, but God tells us never to do that. We are to forgive and in as much as it depends on us, we are to be at peace with all men.

Fourth, when things are darkest, a light shines the brightest. We are the lights of the world, and we are to let our lights shine before men in such a way that they glorify God. We are the fragrance of Christ and we are to give off a pleasing aroma, not an odious smell. How we handle the issues in our lives will give off a fragrance. The real question is what kind of fragrance will it be.

Let's pray.

Introduction (2 Tim 3:16-17)

1. **The Two Parties Meet** (Gen 34:5-17, 34:3-4, 2:24, Pr 13:8. Deut 22:25-29, 22:16-17, Pr 15:26, Rom 2:29, 4:9-12, 2 Cor 2:14-17, Gen 34:30)

2. **The Men of Shechem Fulfill Their Commitment** (Gen 34:18-24)

3. **Jacob's Sons Take Vengeance** (Gen 34:25-31, Gen 49:5-7, Deut 32:35, Rom 12:18-19, Heb 10:30-31)

Conclusion and Applications