

Genesis 33:18–34:6

The Sins of the Saved Still Have Consequences

Main idea: Much real misery comes from believers' folly and sins. In God's good and wise providence, much rests upon principled rejection of worldliness and faithful initiative in our duties.

¹⁸Then Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Padan Aram; and he pitched his tent before the city. ¹⁹And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money. ²⁰Then he erected an altar there and called it El Eloe Israel.

^{34:1}Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land. ²And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. ³His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman. ⁴So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."

⁵And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came. ⁶Then Hamor the father of Shechem went out to Jacob to speak with him.

Introduction

Great salvation does not make us immune to great sin with great consequences (cf. 1Cor 10 and the Exodus; "all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.")

1. Jacob's Progress in Grace
 - a. Obedience to 31:3 (v18, cf. 12:6)
 - b. Claiming the promises of 28:13 (v19, cf. ch23)
 - c. Especially worship and faith (v20, cf. 12:7, 12:8, 13:18, 28:21)
 - d. This progress and blessing is real: the necessity of real spiritual faith and life. The benefits of being brought near God.
2. Jacob's Persisting Folly and Sin
 - a. Pitching his tent toward Shechem is a red flag. It is possible to be in the world and not of it (Abraham with Mamre, the ideal that the apostle commended to the Corinthians). But there is both a nearness and "towardness" here that is reminiscent of Lot (13:12), the errors of the Corinthians, and others.
 - b. Permissiveness with his daughter Dinah. "Daughters of the land" is a loaded term at this point in Genesis (cf. 6:2; 15:16; 24:3; 26:34–35; 28:1), but what female culture did Jacob have in his own home? And there is no apparent resistance to her worldly curiosity.
 - c. Passivity. Jacob has not been a leader of his house (30:15–16), and that trend continues (cf. 35:2!). He hears something terrible has happened, but takes no action. Even when the sons come, Jacob doesn't appear to be involved at all. Shechem and Hamor are acting in earnest—as well as they can in their spiritual blindness and wickedness, but Jacob who has been given so much grace is not acting at all!
 - d. Jacob's folly and remaining sin are real. And they matter...
3. Consequences (just some of them!) of Jacob's folly and sin.
 - a. Dinah's humiliation: a Disney romance.
 - b. Simeon and Levi's first taste of murder (v25, cf. 37:20, 26–27; 49:5–7)
 - c. The brothers becoming plunderers (v27–29)
 - d. The family's honor and safety (v30)
 - e. Much real misery comes from believers' folly and sins. Each of us has a duty, and much good or ill can be done by each. Even eternal consequences result (cf. 1Cor 10 and the exodus).

Conclusion

Let us see how much rests upon—in the wise providence of God—faithful rejection of worldliness in our homes and faithful initiative in our duties. Let us not be content to have "fire insurance" as believers and families that are Christian in name. But let us seek God for grace to grow and preserve us in godliness that each of us might honor God and do good to others in all that we do—especially to those who are His in our own homes!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Genesis 33 beginning in verse 18, these are God's words. Then Jacob came safely to the city of Shechem which is in the land of Canaan.

When he came for Padana Ram. And he pitched his tent. Before the city. And he bought the parcel of land where he had pitched his tent from the children of Hamor Shakam's father. For one hundred pieces of money. And he erected an altar there and he called it L.

Alejay Israel.

Now Dyna the daughter of Leia. Whom she had born to Jacob went out to see the daughters of the land.

And when Chatham the son of Hamora the Hivite Prince of the country saw her. He took her and lay with her and violated her his soul was strongly attracted to dine under the daughter of Jacob. And he loved the young woman. And spoke kindly. To the young woman. So sheckam spoke to his father.

Hamore saying get me this young woman as a wife.

And Jacob heard that he had defiled. Donna his daughter. Now his sons were with his livestock in the field. So Jacob held his peace. Until they came.

Then he more the father of Shechem went out to Jacob. To speak with him.

So far the reading of God's inspired and inherent worked.

Great salvation. Does not make us immune to committing great sin. With great consequences. That's the order on which under which we will be considering this portion of God's word today, we won't deal with verses 1 through 6 and tirely in full will come back after the conference and pick up again chapter 34.

But those verses are against the backdrop of the great grace the great salvation that we see at the end of chapter 34 where we who have struggled along with Jacob for so long rejoice to see some of the fruit of God's work in Jacob. And so we will consider first Jacob's progress in grace.

But we do need to pick up in the fact that he's still is capable of great foolishness great folly. And committing terrible sins. That have terrible consequences. Because this is one of the things that the Apostle by the Spirit and First Corinthians 10 tells us about passages like this.

Recounting the Israelites coming out of Egypt and the Exodus and the wonder of them eating the Passover together and passing through the Red Sea together and identified by God as his people and he works a great salvation. But then the apostle there points out that they were also capable of great sin.

And we read in Exodus and numbers especially about some of their sin and some of its consequences and the apostles says there in 1st Corinthians chapter 10, especially in verses 7 through 10 that these things are examples unto us that they were they happened to them, but they were written down for our admonition as those upon whom the ends of the ages.

Have come. As those who? Like the Corinthian church of heard the gospel and believed into Jesus Christ and then you read 1st Corinthians especially and also second Corinthians and you think those who have been saved with a great salvation are capable of great sin. With great consequences. And so the Lord in 1st Corinthians 10 gives us a instruction about how to read passages like this one where his great grace and Jacob's life in the description of it is followed so quickly by these great consequences of his.

Great sin. So first of all the great grace then verse 18 says Jacob came safely to the city of Shechem this is in fulfillment of God's command to Jacob and chapter 31 and verse three then you always said to Jacob return to the land of your fathers and to your family and I will be with you and we first met.

The city of Sheckam in chapter 12 and verse 6 in chapter 12 and verse 4, so Abram departed as he always spoken to him a lot went with him. Abram was 75 years old when he departed from Iran the Abram took Sarai his wife and law his brother's son and all their possessions that they had gathered and the people whom they had acquired in her hand and you hear the echoes of how Jacob has described to Esau what the Lord has done and how he multiplied him and how.

He had expanded his family. When they departed to go to the land of Canaan so they came to the land of Canaan. And Abram passed through the land to the place of Shechem. As far as the territory of Maura and the Canaanites were then in the land and so the Lord had told Jacob to go to the land of his fathers and hear as the first place that it was noted that Abraham had gone in the promised land there is obedience here there is reminder of God's calling Abraham apart to himself and binding himself to Abraham making covenant with Abram and the reflection of that when God said, To the land of your fathers to Jacob.

He's reminding him that Justice God had bound himself to Abraham and bound Abraham to himself and just as God had bound him himself to Isaac and had bound Isaac to himself. So also God had bound himself to Jacob and God had bound Jacob to himself. And we remember that.

And we see him even imitating Father Abraham again in verse 19. And he bought the parcel of land where he had pitched his tent from the children of Hemoore Shakam's father for one hundred pieces of money. He got a deal over against what what Abraham had gotten in the cave of Mephila who paid 400 you remember the negotiation such as it was there.

But he is buying for a hundred pieces of money a parcel of land. He is laying claim to the promise of God for God and not only promised to Abraham and to Isaac this land but you remember when God met Jacob at Bethel when he was running from Esau the first time and he told him their methyl after the vision of the latter or in the vision of the latter Chapter 28, and verse 13 behold Yahweh stood above it, that is the latter or the ramp.

And said I am Yahweh God of Abraham your father and the God of Isaac the land on which you lie. I will give to you and to your descendants. And so Jacob is buying a plot of land and in fact they would bring the body of Joseph back to this plot interestingly enough not to the cave of Macphila.

So here is Jacob obeying God's commands recognizing that he is in covenant with God that God has set him apart and saved him for himself claim. In God's promises for himself and especially imitating Father Abraham in the third place. In worship and faith verse 20, then he erected an altar and he erected an altar and this is what we had seen Abraham doing all throughout the land we go back again to chapter 12 as Jacob here is doing things that if we have been reading and paying attention through the book of Genesis and of course if you just sat down and read through.

The book of Genesis it might take an hour or two it wouldn't take many years and so these are things that that we should have in mind as we read these passages. Genesis 12 verse 7 the all we appeared to him and said to your descendants. I will give this land.

And there he built an altar to Yahweh and then chapter 12 and verse 8, he moved from there to the mountain east of Bethel and he pitched his tent that Bethel on the west and I on the east and there he built an altar to Yahweh in chapter 13 in verse 18, then Abraham moved his Abram moved his tent and went and dwelt by the terabin trees of mamra which are in heaven and he built an altar there to Yahweh.

And so we have here. Jacob building an altar to Yahweh. See his imitated father Abraham in going to the land and claiming the promises recognizing that he's been set apart by God and belongs to him building an altar by which to worship God, and also we see now that he is expressing faith in God as his own God before he had called God the God of Abraham where the fear of my father Isaac and remember at Bethel when the Lord appeared to, Him.

He said if you get me back here safely then Yahai shall be my God. Well, he calls this altar that he builds in verse 20 L Elohim God the God of Israel which of course was the name that God had given him as he wrestled and so he is his imitating the faith and worship and really owning God to be his God for the first time.

As we begin to see in his encounter with Esau earlier in the chapter. This progress and blessing is real and it amazes us because the one who is trusting in God the one who is worshiping God the one who is believing the promises the one who is obeying God is Jacob the deceiver the heel grabber the brother swindler the lying to my dying father and using the name of Yahweh in blasphemy to.

Explain how I got the meat so quickly this Jacob. This is the Jacob that we see real faith and worked by real grace in him. It's marvelous Similar to the Corinthians. One of the things that we remember when when we read first Corinthians and we see how in the opening to chapter 1 Paul talks about how they lack no thing and how grateful to God he is for the faith that they have and we look forward into the latter and we say how can the Apostle say such thankful things about such a wicked Church?

Wells because they started out as Corinthians. The name Corinthian actually meant an immoral person. In the name Jacob means deceiver. Heald grabber. Swindler. Is who we rejoice that God has grace to change from the heart and save someone like Jacob someone like a Corinthian. Someone like you. Who hear his word preach this morning.

Who have no good from or of yourself. And yet God by the same grace that he has produced what we see here at the end of chapter 33 really against the backdrop of who Jacob has been marvelous faith. A sturdy trust and the promise of God and owning God to be his God and giving him worship.

And so Jacob of all the people in the world knows the Lord he has his grandfather Abraham. He has his father. Isaac will get into more when we come back again in two weeks time the contrast and comparison between Jacob and his family and the people of Shechem but it is wonderful that God has saved him by that grace and that's one of the reasons why it's so severing.

That he could commit the folly and sin that he does. And that it could cause the damage. That it does. Because we who have been saved by grace and rejoice over God's saving us and we know that we started out like Jacobs and Corinthians, sometimes we're so amazed at grace that we want half grace or half of Christ a grace that forgives and justifies but doesn't sanctify and make us walk and holiness a Christ to is our righteous standing before God but isn't actively conforming us to his image and the Lord of our life.

Of our heart the purpose of the rest of our life on earth. And so we say grace grace grace. But sometimes those who protest most loudly about grace only really think or want half of it. And they say Jesus Jesus Jesus. Like the Israelites and the time of the exile saying the temple the temple the temple.

But they only want God halfway. They want to be chosen by him. They want to be saved by him. They want to be set apart by him. They don't want to worship him exclusively and follow him with zeal and joy and put away all sin.

And so it's important for us to hear passages like this one to hear passages like First Corinthians 10 to hear the Lord say let him let he him who thinks he stands take heed lest he fall. And to say now look at the way you Corinthians are thinking about your right to do these various things instead of thinking about what honors God and what testifies to your unsaved neighbors that your God who came as the Lord Jesus Christ to.

Save sinners is the only creator. The only true God. Now and think about your brother who isn't as far along and theology as you are. So that he might do the same thing as you and it would cause him to sin. Don't you see that those who think about their rights?

And want to be free to enjoy the pleasure. I'm more like the Israelites who sat down to eat and drink and rose up to play and were idolaters and were immoral and the Lord destroyed that whole generation despite the great display of grace that he said before them. But you Corinthians take heed that just knowing and belonging to a church that knows great grace cannot save your soul if you are not being transformed by that grace.

Because everyone whom the Lord brings to himself by faith in Christ the Lord also transforms into the image of Christ that transformation doesn't save them at all. Doesn't it's not the righteousness that counts before them, but you can only have one Christ and that's a whole Christ. And there's only one saving grace.

And that's the grace that also sanctifies. And so we come and we see the great grace of God to Jacob. We also see. Persisting folly and sin that sinfulness that remains a foolishness not to learn from what happened to his fathers and we pray that God would enable us to learn from what has happened to our fathers in the faith and what they have done.

Don't want to make too much of it, but the end of verse 18 there is that echo that is going to grow louder as we consider other parts of the text. When he came from Padanaram and he pitched his tent before the city. We have nearness here and we have direction here.

Do you remember another time when there was someone who was choosing part of the promised land? And he chose to go towards the city. You remember who that was he pitched his tent towards Sodom. Does that help you children remember who it was? As we hear pitch the tent towards its lot, isn't it?

And where do we find a lot just a little bit later? We find him in the city and what do we find about the condition of his daughters? They're engaged. The truth they're about to be married to men who are so sure that sodom is okay that they think it's a joke when they hear that it's about to be destroyed.

By the wrath of the holy God. And so the Corinthians who thought that grace enabled them to outcurrent the Corinthians. Remember later in the letter the apostle says you are puffed up your boasting you think that the grace of God actually frees you to do things that even the Corinthians wouldn't say out loud.

And so just as Lot had taken his daughter and pitched and his household with his daughters and they had pitched their tent towards Sodom. We see here the effect on Jacob's daughter. Because he didn't just pitch his tent toward shechem. But Jacob here is at the very least permissive of his daughter Diana there's no sense in the text that there's any opposition.

In fact, there's barely any sense in the text that there's any action on Jacob's part at all in chapter 34 and we'll get there in a moment but when it says now dine out the daughter of Leia him she had born to Jacob went out to see the daughters of the land and we read that and we say, oh, it's um child evangelism.

Where the daughters of believers go out to see the daughters of the land, we place them among the worldly girls as their companions so that they can testify to Jesus. And many of you I can tell by the looks of your on your faces have heard reasoning like this for putting the children who belong to God and Jesus Christ among those who know not God and are aliens to his life and are opposed to him from the heart as their companions in the schools.

And I don't just mean public schools. There's many a Christian school. It is full of the same kind of thinking the same values the same pleasures watching the same shows having the same silly and disastrous ideas about romance with the same dishonoring of authority and lack of delight in loving and following and being disciplined by mommy and the other old older women of the church to grow up to be a woman who loves husband and children and as a keeper at home and obeys her husband.

Even as I say those things many of you are perhaps even having a reflexive resistance to the idea, that's what that's what women are supposed to teach women in the church. I'm gonna go tight as to go full tight as to not just who does it to whom but what they are to teach them.

No the sad thing in Jacob's permissiveness is that it didn't really start with his daughter. Diana did it? Started with his wife's. Which is. Also not been a good thing has it? You remember back? In chapter 30 when Reuben found the Mandrake's and Leia said well, that's great. I'll make a Rachel wanted them and Leia thought I can make a deal with the boss.

The boss wasn't Jacob it was Rachel she was keeping the duty roster such as it was. Jacob was not leading his house. The daughter of Leia did not learn from Leia how to submit to her daddy and how to identify the difference between herself and the daughters of the land and this has been a theme throughout the book of Genesis ever since we found out that there are not to races of men we're all one race but they're really two species aren't there there's the seed of the woman and the seed of the serpent ever since the garden and do you remember in chapter six?

It says the sons of God referring to the covenant line the people of God and chapter five saw that the daughters of men the daughters from the line of Cain were that they were beautiful and they took wives for themselves of all whom they chose the daughters of the land here is not just a geographical or ethnic or clan identity, it's a spiritual warning.

In Genesis chapter 34 and verse one these are daughters of the land well who are these people of the land they are the ones whose days are numbered. Genesis 15 verse 16 in the fourth generation. God is saying to Abraham. They shall return here for the iniquity of the Amorites is not yet complete.

He says a couple verses later to your descendants. I have given this land. From the river of Egypt to the Great River the river Euphrates the Kenesights and and so forth. These are people under judgment. These are people that God is about to destroy. These are people who are in sin as a way of thinking and as a way of living.

Which is to say. This is a culture that has not the knowledge of God and the knowledge of Jesus Christ. And can we say that our culture is? To be described in a differently now.

And so when it says the daughters of the land, it's those daughters that that Abraham dying or so he thought at the time Abraham and he brings his servant in chapter 24 and he's going to send his servant to the to his brother's family to get a wife he says, I will make you swear by Yahweh God of heaven in the God of earth that you will not take a wife from my son from the daughter's of the canaanite among whom I dwell.

And Dina went out to see the daughters of the land and then chapter 26 verses 34 and 35. Esau's 40 years old, he takes as wives Judith the daughter of Mary the Hittite and Ashtemah the daughter of Elon the Hittite and they are a grief of mine to Isaac and Rebecca and then when Rebecca comes up with the plan to get Jacob away from Esau Isaac called Jacob and blessed him chapter 28 verse 1 and charged him and said to him, you shall not take a wife from the daughters of Canaan.

So when it says in the text before us this morning that Dina went out to see the daughters of the land. We're to see red flags where to hear alarms.

Which is not going out. As an evangelist, the the female leadership that she has had at home. Is not submitting to Jacob's not even committed to Yahweh when they get ready to move from Shekham and Chapter 35 and verse 2, we find out that Jacob says, okay now get rid of the foreign gods that are among you.

Apparently at some time between the blow up with with Laban when Laban caught up to him in chapter 35 verse 2. Jacob had found out oh Rachel had stolen her dad's gods after all and they're still using them.

And so the spiritual condition at home, yes they're Christians or yes, they're believers. But how devotedly and zealously is the home committed. You and I can do the same we can participate in public worship Jacob set up an altar and he said it called it. God the God of Israel we can come to hope well Church and we can participate in public worship we can own God to be our God we can even teach our kids to recite catechism questions that have to do with the covenant.

And yet if we are not wholeheartedly zealously walking with the Lord and if we then send our daughters out and they are not learning from our wives and the older women in the congregation. God's design for godly femininity, but they want. They want to go out and see the daughters of the land and there's a way of being in the world.

And not of it. In fact the apostle Paul emphasized that to the Corinthians and he is talking to them about church discipline he said that what he was saying about how you had to treat those who were put out of the church you couldn't apply that to unbelievers who had never been called Christians because then you'd have to go out of the world and the apostle is assuming that we will not go out of the world.

But it is not for our children. To be sent into the culture.

As evangelists. When there is no apparent resistance. To her worldly curiosity here. In fact we find that Jacob's passivity continues shakum the son of ham or the Hittite. Prince of the country sees her and takes her and lays with her and humbles her. And the word violated isn't really.

Supported by the original brings her low. Men's her down especially in the context his soul is strongly attracted to dine at the daughter of Jacob and he loved the young woman and spoke kindly to the young woman will consider those things in a moment. Check them asks, his father hammer and says get me this young woman as a wife.

And then we have in verses five and six with which will close our consideration today and but we'll pick it back up in two weeks' time a tale of two fathers. Here's Hammer. He and Shukum don't know any better that will figure much into our consideration of the rest of chapter 34 when we come back to it.

There's no sense that Hammer or Shakum know that anything wrong has been done. All ham or knows is that his sons and love. Now that it has falls to him as the head of the household to take initiative and get this woman as all wife for his son. The second takes initiative.

Jacob, however. Doesn't take any initiative at all. Jacob heard. That he had defiled made unclean. Dina his daughter. Now his sons were with his livestock in the field, so Jacob remained silent. Until they came. Translation again, really trying to do a nice little makeup job for Jacob. Cover up.

He's just he remains silent until they came he implication as Jacob wasn't going to be the one to speak. He had others that he would let do the talking. In fact, that's what we see in the rest of the chapter. His sons are the ones who do the talking.

Jacob doesn't speak up until he is chewing his sons out for what a terrible thing they have done to him. As he said in his tent and nothing. He heard what had happened with his daughter. Whom Leah had born to him. His daughter. Verse 5, whom she had born to Jacob.

Verse 34. But even in sorry verse 1 chapter 34, but even in verse 1 the language there implies the past. 70, doesn't it? Now die enough the daughter of? Leah.

Fathers. Husbands. You are called to love your wife. Has Christ loved the church. And gave himself up for her. And I have heard people try to explain headship away from Ephesians chapter 5. But how are you going to explain the headship of a husband imitating Christ? Away from Ephesians chapter 5 and not end up explaining the headship of Jesus with his bright away.

Obviously, it is not an authoritarian domineering. Is those headship of the Lord Jesus Christ is obeying him a misery? Well, we're being rehabilitated at breakfast. Lord's day by Lord's Day and considering it a misery with respect to the fourth commandment. But we all know with respect to all of his commandments in our hearts the temptation to consider the headship of the Lord Jesus as a burden.

And then we as husbands turn it around, don't we? And we consider the duty of exercising. Godly headship as a burden. And our flesh resists taking initiative and leading. We're afraid of how our wife or children are going to respond if we say I know that we've never done this before but we are going to have family worship every day.

I know that we have enjoyed this particular form of entertainment and the all of the inertia of where we find pleasure is in that. But I am convicted by the word of God that I am to lead us in finding pleasure in God.

Headship is not a burden. It is an honor a privilege and assignment in the imitation of the Lord Jesus Christ with your bride. And it is an assignment a privilege and honor in imitation with the God of heaven and the Lord Jesus Christ with your children. That you would bring them up and discipline an instruction why?

Is that your discipline instruction? No, it's the discipline and instruction of the Lord. He disciplines. He instructs. And he has put husbands and fathers in a place where it's not optional. Can't be delegated. Now, you can employ your wife in the bringing up of your children and you must and should especially in those early years when they're just babies and toddlers and you know can't assist you at work and a lot of the time of the disciplining is going to go to her.

But the buck stops with you. And you were to take the initiative.

The Lord tells us that this is implied even in Genesis chapter 2 and we haven't been there in a while, but you remember in first Timothy 2. Where they were there were tempted in. Ephesus to have women teach in the church and women lead in the church and the apostle makes a two pronged argument.

He says the man was created first and then the woman. Was like a. Look a race whoever gets to be in created first wins and they get to teach and be in it no it's not he's expecting that you remember what happened in Genesis too the man was created in the man was given instructions, he wasn't there when the instructions about the tree were given.

God forced Adam to be a teacher and a leader by the order of creation and so the apostle says this is how the Lord created it and when it didn't happen the first time. That he didn't lead and teach. What happened?

The woman Adam was not deceived but the woman being deceived fell into transgression he says in first Timothy too, why does he say Adam was not deceived? If he's picking on women there if that's the logic of the apostle and first Timothy 2. Why does he point out that Adam was not deceived because if you look at Genesis 3, it says that she took and she gave some to her husband who was with her and the apostle says Adam knew what was happening and he had a duty to lead her and he had a duty to teach her and he failed in his duty.

And so the the argument is God showed by the order of the events in Genesis chapter 2 that this is how the this is the assignment that he has given the husband.To lead him to teach.And he showed Genesis chapter 3 the devastating consequences.That can come when a husband doesn't take the initiative in his home to do what God has assigned to him.

So that was one of the instrumentalities by which the fall happened.And now here we have passive Jacob.Diners the daughter of Leia.Rachels in charge of the house.Jacob didn't gonna say anything.He's gonna wait for the sons to come home and be the ones who say something.

And he's shamed isn't he by the contrast of him or Jacob still hiding in his tent?And homework has got a request from his son and he'd goes out to Jacob.To speak with him.Passivity of men.In leadership is a folly and a sin.And it has dreadful consequences.

And just because we are saved by grace and clinging to Jesus Christ and rejoicing that he saved us.Does not mean that we are immune to committing such sin.In enduring such consequences. His folly and remaining sin are real and they matter.

We see some of the consequences dinos humiliation. This is really a Disney romance.Chapter 34 verse 2. Check them the Son of Ham or the Hivite Prince of the country.Saw her and he took her and he lay with her and he brought her low.His soul was strongly attracted.

To Dina the daughter of Jacob. His soul clung to her and he spoke. He loved the young woman and spoke kindly spoke to her heart. Spoke to the heart of the young woman verse 3.This is not a brutal act of violence like Amnon with Tamar.Who the hate with which he hated her after was greater than the love with which he had loved her before the love fear quotes.

So far as checking this capable and we know he's not really capable.But he loves her. He speaks to her heart. He's the prince of the land.You can almost hear in the background of verse two. I will show you the world.She's just come to Shekham to see the daughters of the land.

And here's the one who has everything who is the prince of the land and as far as pagan Canaanites go he's not too bad, is he? He actually sounds a bit like Isaac when Abraham servant shows up with Rebecca, and he takes her into her tent and he speaks to her heart and he loves her and he's comforted in the death of his mother.

In some ways the description of the way shakum feels and thinks about an act towards. Dina is better than Jacob with any of his four wives.

But Donna is humiliated.And made unclean.

Let no Christian father.Ever say.Of an unbelieving boy concerning his girl.Well, he really loves her.And as far as he knows he means well.Now the joining of a believing daughter with an unbelieving boy is bringing her low.And defiling as common a daughter of God in Christ who has been set apart as holy.

As a dreadful consequence.Another consequence will get into next time. Simeon and Levi get their first taste of murder.

They come up with the plan. It's really a matter of revenge. Although they're going to try to excuse it as justice at the end.But Jacob's gonna pass judgment on them himself in chapter 49.That they're they're cruel and murderous.And before we get to chapter 49, it's gonna be simian and Levi leading the boys and wanting to kill Joseph.

Chapter 37.They say let's kill him. Reuben says, let's not kill him. Well boy number two, and boy number three are Simeon and Levi.And it is from this incident in which Jacob in his failure to lead his home and his willingness to to to indulge worldliness in his family's life.

And his passivity.Ends up with seeming and leave I getting their first taste of murder.Another ones who are going to lead and trying to murder Joseph later.And yes, when they sell him into Egypt, they're still trying to murder him when we get to the text they'll say why you have our hands against him since he's our brother.

Let them do the dirty work. It's like Saul with the Philistines and next week Samuel reading and everything he can to try and and make David and a couple hundred Philistines have a collision problem as Yahweh is with David I'll leave that for you to enjoy in the first Samuel.

But it's murder, isn't it on the part of Saul? And it's murder on the part of Simeon and Levi. When they sell Joseph. And this is where they get their start.

I put the families on her and safety. I'm actually being kind in reference to verse 30 then Jacob said to Simeon and Levi verse 30, you have troubled me by making me obnoxious some among the inhabitants of the land and since I am few in number there gathered themselves together against me and kill me.

And I shall be destroyed. My household and I, it's almost a mean. The number of mees and eyes this man who thinks only about himself, but he recognizes that his name has become offensive and that he's in danger. Much real misery comes from believers folly and sins. Whether you're a mother in Israel and you have a duty for making for setting an example for your daughters and for teaching them and or an older mother in Israel and you are to set an example for and teach the younger mothers and their daughters.

Whether you're a daughter and Israel. And you are to be as the Psalm says a corner pillar for strength and beauty to grow up and be before God mighty in His Word mighty in His Spirit beautiful with the image and character of Christ upon you. Because households are built.

Upon those pillars. And you don't become mighty strong beautiful with Christ automatically when you get married girls. You are much formed in your younger years. And yes God can and has at times graciously laid hold of a woman who did not walk with him from childhood and did marvelous things in her life and made her the wife and mother that she should have been aiming to be from her little girlhood.

Because God's grace is so great. And many of the women and the room with you in the congregation with you have that story. And you should get it from them. What they thought life was about when they were your age what God showed them life was about where he has brought them where they are not yet.

That rather than being curious about the daughters of the land you girls would be curious about the daughters of the Lord.

Each of us has a duty and much good or ill can be done by each. There are even eternal consequences that can result.

Now, we know that. If you are not being conformed to the image of Christ if you are not led by the Spirit of God to put to death the deeds of the body if you are not calling God your Abba and delighting in Him and willing to suffer many things with Jesus in order to inherit with Jesus as a.

Second quarter or so of Romans chapter, eight. That if you don't have those things you don't have good reason to think that you're converted. But that even if you do and you're in this struggle and you're battling your sin and you're calling Godfather and crying out for help and you don't know what to pray but the spirit prays with you.

In the glorious and joyful struggle of a Christian life. Your sins can still have terrible consequences. Even those who walk faithfully with the Lord. Do we not often see something that we have said or done or failed to do?

And we cringe and some of you I know because we've had the conversations you you are. Extremely anxious about what you might have caused to happen. You commit that to the Lord who works all things according to the Council of his will. But the last thing that we can do in loving God and loving our neighbor is to think I've got my fire insurance.

And now what I do doesn't really matter that much. I can enjoy this and I can go and do that and you know, I don't want to be such a burden to my daughters and and don't want them to grow up weird or to resent me in their hearts and and we operate out of all of this fear instead of rejoicing in the Lord and teaching them that the Lord is not a burden and His way is not a burden and his worship is not a burp.

So in this passage. We see the great grace of God dissinners like Jacob. But we also see that those who are saved by great grace. Are also capable of great sin. With great consequences. And so in the wise providence of God we see that much does rest

upon the instrumentality of faithfully rejecting worldliness in our homes and faithful initiative in our duties, yes, we leaned heavily upon the fathers because that's the one that was primarily in the text.

But all of us have a part that the Lord has assigned to us and every joint supplies something in every member does its share so that sound familiar those of you who have been hearing through Ephesians. So let us not be content to have fire insurance as believers and families that are Christian and name and appear decent.

But our lives are full of other things as priorities over enjoying and glorifying Christ. Instead let us seek God for grace. To grow us and preserve us in godliness that our lives might be aimed at honoring him with all that we are and doing real good to others. The good of acknowledging and resting in and belonging to and loving and serving Jesus.

And especially let us do that good to those who are his in our own homes. Many of us are very concerned and rightly so praise God. With evangelizing our neighbors with the revival of the church in this nation and the bringing in of many in the transforming of the culture through the transforming of individuals by faith in Jesus and union to him one person at a time.

But let that concern start at home. With your wife and your children with your brothers and sisters with your parents. If you know that dad doesn't lead family worship every day and is embarrassed to sit next to you while you hear the preaching of that. You just ask him dad, can we have family worship?

No, it'd be humiliating to him sometimes it's humiliating to me. But it's also a request that really I can't get out of.

Let us do that good. Before God and to one another in our homes. Amen let's pray.

Father we thank you that you save. Sinners like Jacob and the Corinthians. On such as we are. We praise you for that grace. And we pray that you would not allow us to become presumptuous or complaint complacent. But that we would see how good you are and we would delight in you and love you.

And that we would see how you have warned us in your word. Of what being complacent or presumptuous about grace. Can end up doing in a family here in a culture. Or in a church. Help us by your spirit. That the things that would resist. Personal and household and congregational transformation whether the pleasures of this world or its cares or desire for worldly things that they would not be so strong as the plant that grows up out of the seed of your word.

As we pray that your spirit would plant it deeply in our hearts. And that it would be immune to the thorns. And that you'd make it bear fruit. That we would come. Some generations hence or even our children to bless your name. For what you did in the family's lives that are represented in this room.

As you were. Restoring and reviving and reforming. Your church and our homes and our lives. Do what we pray by your almighty power and your steadfast love and faithfulness all of which we know most of all in Christ. And so we ask it in his name. Amen.