

Some issues in interpreting Genesis 34

1. **What is its place in the larger Jacob story?** Larger Genesis story?
2. **Sources/strands** of the narrative?
3. **Relationship with other rape stories:** Judges 19 and 2 Samuel 11, 13
4. **The initial acts:** Dinah's "going out" and Shechem's "taking": was either "wrong"? By whose standards?
5. **What is the relationship between this story and portions of Exodus and/or Deuteronomy that provide a legal framework?**
6. **Does Shechem's "love" and marriage proposal "balance" his "defiling" of Dinah?**
7. What should we make of **Dinah's (and Leah's) silence and absence?**
8. What should we make of **Jacob's silence?**
9. How should we evaluate **the brothers' deceitful counteroffer?**
10. **Question of marriage with Canaanites:** who are Jacob's sons *supposed* to marry?
11. **Question of "the land":** what is the role of "Shechem" to the Genesis audience?
12. **The closing exchange** between Jacob and Levi/Simeon: whose side are we "supposed" to take?

The consequence of misinterpretation: radical anti-Jewishness:

"Genesis 34 fails to find Christian significance because it inherently reflects the 'oldness' of the old covenant and does not provide a narrative that lends itself to development in contexts other than this." (Douglas S. Earl, "Toward a Christian Hermeneutic of Old Testament Narrative: Why Genesis 34 Fails to Find Christian Significance," *CBQ* 73 (2011) 48.