

Dinah Defiled & Yitschaq Dies

Genesis 32:19-37:2

Reading Questions

1. How old was Dinah, Shim'on, and Lewi when Dinah was defiled?
2. What happened first, Yoseph being sold into slavery or the death of Yitschaq?
3. How old was Rachel when she died?

Reading Answers

1. Some speculate she was only as young as 9, but I speculate she was 13, Shim'on was 19, and Lewi was 18. I base this upon a timeline study I did that has her being born the same year as Yoseph and defiled one year before Binyamin is born. This would make Binyamin 4 when Yoseph was taken into captivity later on at the age of 17. This provides time for other events in Scripture to happen as well as for her to be old enough for this to happen, and her brothers to be nearly or possibly completely full grown men who would be able to avenge their sister in such a way. The year I speculate she was defiled is 2272.
2. The death of Yitschaq actually occurred the year after Yoseph interpreted the cupbearer's and baker's dream in prison according to the timeline study I did. This means Yoseph was actually sold into slavery first by his brothers. The scriptures are not always written in a purely chronological order, so that is something to consider when studying.
3. We have no record of her birth year, so there is no way to know for certain. However, I have it estimated she married Ya'aqov when he was 84 and died when he was only 105, giving them just about 22 years of marriage together.

Reading Notes

- We can see the gentleness of Ya'aqov in Genesis 33:14, how he desires to only go at the pace the livestock and children can handle. This is how **יהוה** is also with us. He isn't moving on ahead of us at a fast pace, slinging a chain around our necks and dragging us roughly behind saying, "Can't you keep up you slow poke?" To some, going slowly and gently is a natural gift given from **יהוה**. However, for others of us, we have had to learn lessons from **יהוה** to see how to be more gentle and tender and slower leading with others who are delicate and weaker than us. This is a part of being merciful and being more like our Father **יהוה** who is tender, merciful, patient, and delicate with us because we are much weaker than He. Remember,

יהושע said He is the good shepherd (John 10:11-14) whose yoke is gentle and burden light (Matthew 11:30).

- Ben-oni means “Son of My Sorrow” but Benjamin means “Son of the Right Hand”.
- In Genesis 35:21, as well as other places I was reminded of when studying this portion, the Ancient Hebrew Research Center Mechanical Translation points out that the translation should read “her tent”. This apparently happens in multiple places, not just this verse. Jeff Benner of the Ancient Hebrew Research Center shared his view with me once that in the modern day Bedouin culture, which he says is very similar to that of Avraham’s in the days of Avraham, has it to where the tents are actually culturally considered the wives’, and that is why it is referred to as “her tent”. Genesis 24:67 does say Yitschaq brought Rivqah into his mother Sarah’s tent, not his tent. However, I don’t necessarily view all the details or things the same as Jeff.

One day as I was researching about the Bedouins I found information stating that **all** women are have their own tent to live in because it is how they deal with a man having more than one wife. One website said each woman does with her tent as she desires, storing her belongings there, and uses it also for raising her children; with the husband visiting each wife’s tent as he desires to do so. This may have decreased situations of rivalry to an extent, the website claimed.

I later then also re-read Genesis 31:33 which clearly shows that, YES, all wives did have their own tents (even the female servants who were wives). However, Genesis 31:33 **also** shows that Ya’aqov had HIS own tent. So while yes, the wives had their own tents, so did the husband. So it appears **everyone** had their own tents. This makes sense because what if the women’s cycles of their monthly period were going at the same time and the man needed to be separated from them? Or what if he needed alone space to pray to **יהוה**? So it makes sense that the husband and also each wife would have had their own separate space and their own separate tent, and the children would likely mainly reside in the tent of their mother.

Perhaps Yitschaq did bring Rivqah into his mother Sarah’s tent **because** Rivqah was essentially inheriting Sarah’s tent (in a sense) to be hers. However, who is to say Yitschaq had only one tent?!?!? After all, he was very well off, wasn’t he? Perhaps he was dwelling in his father Avraham’s tent and Sarah’s tent was empty until Rivqah came. And, perhaps, once Rivqah came, she ‘inherited’ Sarah’s tent while Yitschaq could have continued still with his own tent as well. This is yet another way to speculate about the situation and why it is written the way it is. To think that someone as well-off as Yitschaq only had one tent is probably not accurate. We can see his son Ya’aqov had multiple tents, one for himself and one for each of his wives, so he could have as well.

Also, the website I found online said the Bedouin women are mostly responsible for creating and upkeep of the tent materials including the goats hair and possibly the accompanying ropes. It said the women weave squares of goats hair together to

make the tent material. I'm not quite sure how the ropes were made though. Maybe this was another process of weaving of some type.

I did some basic research and confirmed it does appear there are two different spellings for "his tent" אֶהְלוֹ and "her tent" אֶהְלָה – so unless there is an explanation as to why both of these spellings would be "his tent", I would have to agree they appear to be distinct and that one means "his tent" while another means "her tent". If this is correct – then it appears most translations and grammatical tools ignore this and just put "his tent" in both cases – maybe unable to mentally reconcile "her tent" making sense? Or do they have information to explain why "his tent" could be spelled two different ways? I don't have a problem thinking that a man goes into his wife's tent or pitches his wife's tent for her – that doesn't mean he didn't also have his own tent and pitch his own tent as well. Genesis 31:33 is the key verse to show that men and women both had their own tents.

Related Verses

Sons of Esaw: 1 Chronicles 1:35-54

Sons of Yisra'el: 1 Chronicles 2:1-2