

HERMENEUTICAL ANALYSIS OF THE SEXUAL VIOLATION OF DINAH IN GENESIS 34 AND ITS IMPLICATIONS FOR CHRISTIAN YOUTHS.

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Dates:

Received: 2023-10-23

Accepted: 07/11/2023

Citation:

Opade, O. F. & Gajere, D. A.
(2023). Hermeneutical
Analysis of the Sexual
Violation of Dinah in
Genesis 34 and its
Implications for Christian
Youths. *Nigerian Journal of
Sustainability Research*,
1(1), 21-32.
[https://njsr.com.ng/index.p
hp/home/article/view/8](https://njsr.com.ng/index.php/home/article/view/8).

Abstract

This research paper delves into the prevalent issue of sexual violence, particularly focusing on the biblical narrative of Dinah's violation in Genesis 34 and its implications for Christian youths. It begins by highlighting the alarming frequency of sexual violations reported in various media sources, both print and electronic, and emphasizes the global scale of the problem. Drawing from a World Health Organization report, it underscores the widespread nature of sexual violence, especially affecting youths. The paper explores the concept of sexual violence from biblical and historical perspectives, examining relevant passages in the Old Testament and ancient Near Eastern laws. It discusses instances of sexual violence against women in the Bible, noting its prevalence and societal implications. Additionally, it delves into the legal and cultural contexts of the ancient Near East, providing insights into how sexual violence was perceived and addressed in that historical period. A critical analysis of Genesis 34 follows, wherein the story of Dinah's violation is examined in detail. The narrative structure and thematic elements of the passage are explored, shedding light on the consequences of sexual violence for both the victim and her family. Exegetical inferences are drawn from the text, highlighting the themes of humiliation, embarrassment, defilement, and destruction resulting from sexual violence. The paper concludes by outlining the implications of Dinah's violation for contemporary female Christian youths. It emphasizes the need for awareness, prevention, and support mechanisms within Christian communities to address the scourge of sexual violence effectively. Furthermore, it underscores the importance of respecting consent and upholding the dignity of every individual as fundamental principles of Christian ethics. Overall, the research paper serves as a comprehensive examination of sexual violence through the lens of biblical narrative and contemporary relevance, urging Christian youths to advocate for justice, compassion, and accountability in combating this pervasive issue.

Keywords: Sexual violence, Dinah (Genesis 34), Biblical perspective, Ancient Near East (ANE), Rape, Christian youths

Introduction.

The print and electronic media are filled daily with news of sexual violations involving both old and young male and female victims and perpetrators. Cases of sexual violation are reported daily at schools, homes, and even in religious places of worship. A Nigerian Newspaper, The Punch, reported a case of a 20 years old who raped and killed a teenage 17 year old girl in Oyo state in September 2022.¹ Channels TV also reports that a three-month-old girl child was sexually abused by an adult man in Nasarawa state, causing severe injuries and damage to the baby.² These are just a few instances, but many more heartbreaking stories are reported of sexual violations, and many never get reported.

A World Health Organization WHO report indicates that "globally, about 1 in 3 (30%) of women worldwide have been subjected to either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime."³ The severe sexual violation reported everywhere involve youths, and one wonders what is becoming of our society.

Reading the Bible, one sees many occurrences of violence against women, especially sexual violations. There are in the Bible where such happening is explained while others are subtle. The female victim in such biblical narratives is brutalized, beaten, or even killed. This paper is not an attempt to find a solution to the general problem of sexual violation or suggest laws to guide it. However, it will be concerned with the analysis of the sexual violation of Dinah in Genesis 34 and its implication for Christian youths. The paper will consider an overview of sexual violation, an analysis of Genesis 34, and the implication of Dinah's violation for Christian youths. The use of 'sexual violation' will be interchanged with 'rape' in this paper to refer to the same thing.

An Overview of Sexual Violence.

Rape (sexual violation) is "an unlawful sexual activity, most often involving sexual intercourse, against the will of the victim through force or the threat of force or with an individual who is incapable of giving legal consent because of minor status, mental illness, mental deficiency, intoxication, unconsciousness, or deception."⁴ This definition means sexual violence is the carnal knowledge of a woman or man who did not consent to it, which is considered a crime. It is forcing a woman or man to submit to sexual intercourse against the person's wish.⁵ The dictionary further states that "in many jurisdictions, the crime of Rape

¹ "How I Raped, killed teenager inside church" in <https://punch.com/how-i-raped-killed-teenager-inside-church-suspect> 20 September, 2022. Retrieved on 2/22/2022.

² "Rape of Three-Month-Old-Baby: Court Sets March 18 To Hear Case" in <https://www.channelstv.com/2021/03/11/rape-of-three-month-old-baby-court>. 11 March 2021. Retrieved on 2/11/2022.

³ World Health Organization (WHO). "Violence Against Women" in <https://www.who.int/news-room/fact-sheets/detail/violence-against-women> 9 March 2021. Retrieved on 2/11/2022.

⁴ Rape. Dictionary Britannica. <http://www.britannica.com>. Accessed on 2/11/2022. Rape is still unlawful; Speak Up and Seek Help!. <https://amaghanaonline.com/2021/07/27/rape-is-still-unlawful-speak-up-and-seek-help>.

⁵ Gadotti, Alhena. "Why It Was Rape: The Conceptualization of Rape in Sumerian Literature." Journal of the American Oriental Society, vol. 129. Pp. 72-82. JSTOR, <http://www.jstor.org/stable/40593869>. Accessed 3 November, 2022.

has been subsumed under sexual assault. Rape was long considered caused by unbridled sexual desire, but it is now understood as a pathological assertion of power over a victim."⁶

From the biblical perspective, Schulte asserts that "there is no biblical Hebrew word for "rape."⁷ However, the researcher discovered that the Hebrew word *חָזַק*-*chazaq* (prevailed upon), as used in Deuteronomy 22:26, implies Rape when it says, "But if a man finds a betrothed damsel in the field, and the man forced her, and lie with her...."(KJV). Though there is a noticeable absence of God in the narrative of rape scenes in Genesis 34, Judges 19, and 2 Samuel 13, rape scenes or imagery are present in other biblical books. Nevertheless, the majority of biblical scholars do not consider them together.⁸

Sexual Violation Against Females in The Bible.

Sexual violence against females is not a contemporary issue but an age-long experience. King Solomon wrote, "There is nothing new under the sun" (Ecclesiastes 1:9). There is quite an example of cases recorded in the Bible where sexual violence against women or females occurred. The critical passage within the law of God that speaks on sexual violation is Deuteronomy 22:25-27.⁹ The Hebrew word used in the above passage to indicate violence, assault, beating, or battering is *chazaq*. It indicates force, violence, or an overpowering of someone against his/her will.¹⁰ Going by that definition, it is not consensual since it involves overpowering an individual or the victim.

Sexual purity in every society is considered a sacred societal value. When there is a sexual violation against women, it is often a sign or signal of societal breakdowns.¹¹ Notable sexual violence or Rape in the Old Testament include Dinah's Rape by Shechem, the Prince of the city of Shechem, in Genesis 34. Judges 19-20 narrates a woman whose name is never mentioned is gang-raped, killed, and mutilated. 2 Samuel 13 narrates David's son, Amnon raping his half-sister, Tamar.¹² There are many other examples of sexual violence in the Old Testament that time and space will not allow mentioned here. As mentioned above, this set the background for the discussion in Genesis 34 in the case of Dinah. However, looking into the extra-biblical accounts of the Ancient Near East, the world of the Biblical time, is pivotal to understanding the practice.

⁶Rape. Dictionary Britannica. <http://www.britannica.com>. Accessed on 2/11/2022.

⁷Schulte, Leah Rediger. "Defining Rape." *The Absence of God in Biblical Rape Narratives*. 1517 Media, Fortress Press, 2017, pp. 1-32. JSTOR, <http://www.doi.org/10.2307/j.ctt1pwt85t.4>. Accessed on 3 November, 2022.

⁸Ibid.

⁹ Are there Examples of Sexual Assault in the Bible? <http://www.ucg.org>. 28 November, 2018.

¹⁰Ibid.

¹¹Kamionkowski, Tamar. "Violence Against Women in the Hebrew Bible." *Shalvi/Hyman Encyclopedia of Jewish Women*. 23 June 2021. Jewish Women's Archive (Viewed on 2/11/2022). <http://jwa.org/encyclopedia/article/violence-against-women-in-the-hebrew-bible>

¹²Ibid.

Sexual Violation in Ancient Near East (ANE).

It is interesting to note that there existed sexual violence in the ancient near east of the Biblical World. In the ancient near east law, "sexual intercourse with a woman amounted to an offense when it was an infringement of the rights of the person under whose authority she was, for example, her father or her husband."¹³ However, ownership of a chattel slave eliminated that authority but not entirely so in the case of a debt slave. In the case of a slave, the law of the ANE provides that a female slave was property, and the owner could exploit her sexuality and fertility like any other beneficial aspect of the property. The slave female could be made her owner's concubine. Where it resulted in motherhood, the slave might be accorded some qualified protection from the consequences of her status as property.¹⁴

Scurlock argues that the encounter between *Ninlil* and *Enlil* in the Sumerian composition *Enlil and Ninlil* is not Rape but rather the "Ruination of an unmarried woman." She bases her argument on a comparative approach to¹⁵ studying ancient documents: "Information drawn from any source may be profitably prepared with any other, provided that proper care is taken to avoid decontextualization."¹⁶ The finding is supported by Walton and others when he said, Rape as a means of obtaining a marriage contract was one ploy used in the ancient Near East. Laws regulating this practice are found in Exo. 22:16-17; Deut. 22:28-29, the Middle Assyrian Laws and the Hittite laws. These often require the rapist to pay an especially high bride price and sometimes forbid any possibility of divorce, Sumerian Law 7."¹⁷ This submission is entirely the opposite of the interpretation of Rape in contemporary society. Rape as a means of gaining a marriage contract seems to have the same elements in the African setting where defilement or Rape means marriage, but not in the contemporary African setting.

Scurlock interprets the episode of *Enlil and Ninlil* within the background of Sumerian and ancient Near Eastern law and concludes that there was indeed no rape in the modern sense of the term in the ANE. Instead, "the Sumerian laws on intercourse with married women were projected to punish adultery, not Rape, and the treatment of intercourse between unmarried individuals in Sumerian law has even less to do with the crime of Rape as we know it."¹⁸ This buttress the point that Rape in ANE was a means of obtaining a marriage contract and was not treated as a crime.

In a similar vein, a conclusion was reached by Gwendolyn Leick in 1994, as cited by Gadotti, that, in texts sex as "Enlil and Ninlil," the concept of Rape is inappropriate since these myths are not concerned with social customs and institutions but portray the activities

¹³Westbrook, Raymond ed., A History of Ancient Near Eastern Law (2 vols): vol1

¹⁴Ibid.

¹⁵ Why it was rape: The conceptualization of rape in Sumerian literature
<https://www.thefreelibrary.com/Why+it+was+rape%3a+The+conceptualization+of+rape+in+sumerian+literature.-a0224768327>

¹⁶Scurlock, J. A. "Ninlil Was She Rape? A Verdict through Comparison," NIN 4 (2003): 103.

¹⁷ Walton, John H., Matthews, Victor H and Chavalas, Mark W. IVP Bible Background Commentary: Old Testament. InterVarsity Press, 2000.

¹⁸Why it was rape.

of deities in a world largely devoid of human regulations.¹⁹ Going by the above narration, we can succumb that the ancient Mesopotamians did have a perception of Rape as we understand it. However, it was not understood as a crime but as a means of obtaining a marriage contract. A better way to interpret the scenario of the Rape of Ninlil is by likening it to parallel episodes.²⁰

It is important to note that Ancient Near Eastern literature contains law collections of the time and earlier, making it clear that prohibitions concerning illicit and violent sexual behaviour were not innovations at Sinai. The codes of conduct by which people lived in this time show remarkable similarity to the laws enshrined at Sinai and demonstrate a universal common sense of morality and justice. Laws and less formal standards often sought to guard the honour and integrity of the family, the dignity of the individual, and security within society.²¹ Suffice it to say, therefore, that the Ancient Near East did not see Rape as a crime but as a means to obtain a marriage contract or punish adultery and not in other motives as we have in our present society. The ANE protects the reputation and integrity of the family and the individual, which our contemporary society seems to lack.

Recent Issues on Rape.

From the ongoing, sexual violence is a sexual assault usually involving sexual intercourse or other forms of sexual penetration carried out against a person without the individual's consent. This activity is usually carried out by physical force, coercion, abuse of authority, or against a person incapable of giving valid consent.²² Michael and Bamigboje observed that Rape is not an immaterial issue as it has unveiled its ugly mask in every society with increased reported cases in recent times. Rape is considered to stand on the same pedestal as the offense of murder.²³ The primary concern is that rape cases constantly filter our society, posing a concern to our societal norms and values. Agents of human rights report that;

In Nigeria, incidences of Rape are fast, assuming a threatening dimension that requires urgent intervention considering the increasing rate. Rape, like other forms of violation against women, infringes on women's rights, privacy, self-preservation, and dignity. Available data in print and electronic media reveal that the issue of Rape has become an isolated criminal act affecting just a few women in society. In recent times the occurrences of Rape have amplified at an alarming rate in Africa and Nigeria, leading to the death of so several women.²⁴

Findings also reveal that no particular age category engages in such acts because even the elderly adults in society partake in the act. In essence, teenagers, young men, and older adults engage in violent sex with the opposite sex, sometimes resulting in death.

¹⁹Ibid.

²⁰Ibid

²¹Rod Tarnowskich. https://members.tripod.com/rod_tarnowski/Association_e.html Accessed on 2 November 2022.

²²Joseph, Michael and Bamigboje, Toluwani. Rape Under the Nigerian Laws and the Need for Amendment. <https://www.Legalpadiaonline.com>. Accessed on 3 November, 2022.

²³Ibid.

²⁴Ibid.

Brief Critical Introduction to Genesis

Brief Historical Background of Genesis

The book of Genesis is one of the five books that make the Pentateuch known as the Torah, a Hebrew title meaning "instruction." Dick posits that it is traditionally known as the heart of the Hebrew Bible.²⁵ The word Genesis comes from the Hebrew word Bereshit, meaning "in the beginning"²⁶ It is structured employing a repeated genealogical formula that ties the book's various parts into unity.²⁷ McCain notes that as far as its authorship is concerned, it is anonymous because the book does not make any statement about the author.²⁸ However, the traditional position is that Moses wrote the book, which is confirmed by the Talmud, the earliest Jewish record of the Bible apart from the Bible. The book was written as a source of history and encouragement for the Israelites.²⁹ It is divided into the pre-patriarchal history comprising chapters 1-11, the patriarchal history comprising 12-50. Moses wrote it near the end of his life between 1447 and 1407.³⁰

Literary context of Genesis 34

According to how McCain divides the book of Genesis, the pre-patriarchal period from Genesis 1-11 and the Patriarchal period from 12-50, this pericope falls in the patriarchal period.³¹ This text is a narrative and is found in between the narrative of Jacob meeting his Esau and the instruction of Jacob by God to go to Bethel and dwell there (Gen. 35).

Analysis of Genesis 34.

Genesis 34 is a pericope with about four structures: v. 1; vv2-3; Vv. 4-24; and Vv. 25-31, respectively. In this section, the writer uses descriptive analysis to exegete the text. In the first part (v. 1), the biography of Dinah is discussed, identifying her as a daughter of Leah and mother of Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. The Old Testament is always particular about genealogies because they show one's lineage; thus, if one behaves in a particular way, it could be easy to check if it was a trend. Her mother, Leah, was used to deceive Jacob instead of Rachel, whom he loved (Genesis 29:16-30).³² As a young girl, Dinah

²⁵Michael B. Dick, *Reading the Old Testament: An Inductive Introduction* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 2008), 102.

²⁶Steven L. McKenzie and John Kaltner, *The Old Testament: Its Background, Growth and Content* (Nashville, Tennessee: Abingdon Press, 2007), 57.

²⁷ Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 129.

²⁸Danny McCain, *Notes on Old Testament Introduction* (Bukuru, Nigeria: Africa Christian Textbooks, 2014), 46.

²⁹*Ibid.*, 51.

³⁰*Ibid.*

³¹*Ibid.*

³²Uroko, Favour C. and Enobong, Solomon. Beyond the Rhetoric of Genesis 34:1-28: Understanding the Rape Epidemic During the COVID-19 Pandemic. *Verbum et Ecclesia* 42 (1), 2211. 2021. <https://doi.org/10.4102/ve.v42i1.2211>. accessed on 4 November, 2022

was adventurous as girls her age would be and wanted to meet her mates. It should not be strange that she acted the way she did, for she was the lone girl among boys. As such, she wanted to be in the company of other girls, so she independently took action by going out to see the young women of the land. It should be understood that Jacob had moved to Shechem, one of the cities in the land of Canaan.³³ Dinah was alone in a new environment and among people of strange cultures and disciplines. One would expect that she should not have felt too safe as a stranger, especially since she did not know anyone there. It is crucial to test before trusting, but Dinah, unfortunately, did not do that.

In the second part (Vv. 2-3), as Dinah enters the environment, Shechem notices and violates her. There is no record of whether she met with the girls she wanted to but fell into the hands of an abusive man. Spence and Exell affirm that it was careless on her part, and she paid dearly for it.³⁴ That is to say; when one is in a strange land and does not take cognizance of that, anything can happen. It is possible that as the Prince of that land, Shechem was entitled to the most beautiful lady he could desire, and they probably found it a privilege. It can be inferred that Dinah being an Israelite, knew what it meant to preserve her virginity and could have possibly resisted him who overpowered her.

It would seem that in the Ancient Near East, the law did forbid Rape. There is no record of Shechem being reprimanded or rebuked by his father, and it could be his upbringing and also the value system of the people of Shechem. After the act, the young man, Shechem, spoke kindly with her, which he would have done from the beginning. Using force to get into a woman destroys her pride. It is significant to note that when a child is raised with the mindset to always get whatever they want, as Shechem, it is dangerous because they think that all that matters is that they satisfy their urges and caprices at the expense of others.

The third part (Vv. 4-23) discussed Hamor and Dinah's parents and family members and showed a different response to the Rape orchestrated by Shechem. The focus is no longer on the wrong done to Dinah but on the injustice carried out to her family and, by extension, the embryonic Israel nation and the family's dishonour.³⁵ In the first instance, the family is grieved about what happened to the family's only daughter. According to Deuteronomy 22:28, anyone who raped a maiden was supposed to marry her and never divorce her. He was to pay fifty shekels to the father. The man and his father were ready to marry the lady, but her brothers felt Hamor did what was not supposed to be done (verse 6). It is difficult to win a woman's heart who has already been sexually violated. Hamor is seen in these verses to be, in this writer's opinion, irresponsible and not disciplining the son. There is no record of him reprimanding him, yet he is still bent on giving his son whatever he wants, but Shechem and others will pay dearly for his sin. It can be inferred that this may have been Hamor's character in the land since he knew his father could give him all he wanted. There are consequences for every misdeed done.

The last part (Vv. 25-31) shows the devastating effect of Rape on both the survivor and society as a whole. In the entire episode, Dinah remains silent, and Blyth laments that

³³Ibid.

³⁴ H. D. M. Spence and Joseph S. Exell, *The Pulpit Commentary* (Peabody, Massachusetts: Hendrickson Publishers, 2011), 404.

³⁵ Shemesh, Y., 2007. Rape is Rape: The story of Dinah and Shechem in Genesis 34. *Zeitschrift für die Alttestamentliche Wissenschaft* 119(1), 2-21. <https://doi.org/10.1515.ZAW.2007.002>.

"Dinah remains a marginal character throughout the story, and her experience is contextualized by the author in a sternly patriarchal ideological background, thereby denying her a voice with which to articulate and focalize her thoughts, feelings, and pains."³⁶ While expressing the pain caused by the defilement, Simeon and Levi took the sword and killed all the male children of Hamor's lineage. They killed Shechem, the rapist, killed the father of the rapist, looted and destroyed all their properties, kidnapping women and children in the process. This happened after subjecting all males, young and old, in Shechem to circumcision as a bet to have Shechem marry Dinah and qualify the Shechemites to dwell with Israelites as one people. However, it was a deception to get an act of revenge for their sister Dinah. After this happened, Jacob knew he was in danger and cried against his sons for causing trouble. However, the sons told their father that their action was to avenge the Rape of their sister Dinah.³⁷

Exegetical Inferences of Genesis 34

From the preceding, the following are the exegetical inferences:

1. Sexual violence brings humiliation. V. 2
2. Sexual violence brings embarrassment to the family. Vv. 5-7.
3. Sexual violence defiles and leads to a loss of pride. V. 13.
4. Sexual violence leads to destruction and loss of lives. Vv. 25-31

Implications of Sexual Violation for Contemporary Female Christian Youths.

Having considered the background and the analysis of Genesis 34, we shall carefully enumerate the implications of Dinah's sexual violation for the Christian youths.

1. Sexual Violation Brings Humiliation.

When sexual violence takes place, it brings with it a deep humiliation to the survivor. Dinah might have experienced terrible social stigma, shame, and humiliation for being treated as a piece of damaged property that had been misused and devalued by the rapist.³⁸ Once Rape occurs, the victim is humiliated and loses her community value. Because of humiliation, the survivor becomes withdrawn from society and eventually goes silent, leading to depression and suicide. A humiliated person loses self-esteem or self-confidence, which widens the wounds inflicted by the act. Sexual violence removes the victim from the social community with shame and becomes isolated.³⁹ So many Christian youths who have been sexually assaulted go into hiding, creating a gap in the Church's use of their potential.

2. Sexual Violence Brings Embarrassment or Bewilderment to The Family.

³⁶Blyth, C., 2009. Terrible Silence, Eternal Silence: A Feminist Re-Reading of Dinah's Voicelessness in Genesis 34. *Biblical Interpretation* 17(5), 483. <https://doi.org/10.1163/156851508X401150>. Accessed on 4 November, 2022.

³⁷Ibid.

³⁸Human Rights Watch. *Shattered Lives: Sexual Violence during the Rwandan Genocide and Its Aftermath*. New York: Human Rights Watch, 1996. 25.

³⁹Blyth. 2009.

Effects of Rape is a crisis shared by the victim and her family. One of the implications of sexual violence is that the effect will not only be on the victim but also affect the survivor's immediate and extended family. The wave brings embarrassment to the family. Baldwin asserts that family pride was wounded and, in this situation, forgiveness would have seemed a weakness.⁴⁰ This writer does not see forgiveness as demonstrating weakness but as the most excellent demonstration of courage because forgiveness is for the strong and not for the weak. When one puts all at stake and let go, they are stronger than those seeking vengeance. Christian youths are this challenged to learn to forgive.

A survivor's family members will feel shame and embarrassment within and outside their community. Rape is undoubtedly shameful; no family wants to be associated with such an ugly event. In V. 7b, the Bible said, "They were filled with anguish and fury because Shechem had done a disgraceful thing in Israel by lying with Jacob's Daughter-a thing that ought not to be done" (NIV). Rape is a thing that should not be done; when it is done, it is considered a disgrace to the family. The family suffers stigmatization by her community as the incident becomes the center of every discussion. In the case under consideration, we can see that the family of Jacob eventually left Shechem not just because of fear of retaliation but because he would not withstand the embarrassment and bewilderment caused by the sexual violation of his only daughter. Christian youths must avoid the appearance of anything that suggests Rape, considering its adverse effects on the family.

3. Sexual Violation Defiles and Leads to Loss of Pride in Christian Youths.

Sexual violation leads to several destructive effects in different ways. One of the most damaging and destructive effects of Rape experienced by the victim is that this crime may often leave her with an overwhelming sense of having been defiled or dirtied.⁴¹ Blyth quoted Lebowitz and Susan Roth saying, Rape is an assertive interpersonal communication which speaks volubly to the victim about her significance. She is treated by the rapist, not as an equal moral agent worthy of respect, but merely as an object of contempt, to be damaged, mistreated, and discarded as worthless."⁴² Undoubtedly, every rape victim experiences the destruction of her confidence, eventually making her feel powerless, worthless, ashamed, and guilty. It makes the survivor feel dirty both spiritually and physically.

The situation worsens when the family and community stigmatize the rape victim. The defilement in the passage suggests that she lost her virginity, and that has caused her to suffer severe and permanent degradation of her social worth and sexual purity. This implies that Dinah, who lived in an environment where virginity is highly-priced, would not find a suitor for marriage. This is what defilement can do to rape victims. Christian youths must take note of this and change the narratives.

4. Sexual Violation Leads to Destruction and Loss of Lives.

⁴⁰ Joyce G. Baldwin, *The Message of Genesis 12-50: From Abraham to Joseph* (Leicester, England: Downers Grove, 1986), 146.

⁴¹ Blyth Caroline. Terrible Silence, Eternal Silence: A Feminist Re-Reading of Dinah's Voicelessness in Genesis 34 in *Biblical interpretation: A journal of Contemporary Approaches*. Vol. XVII NO.5 2009.

⁴² Ibid.

Another effect of sexual violation that Christian youths must be aware of is its destructive nature. Rape has several dimensions of destruction, and recovery could be almost impossible. As we study Genesis 34, we see the response of Dinah's siblings to the news of their sister's violation which is destruction. Simeon and Levi led others to inflict injuries of circumcision on all the males in Shechem, and amid their pains, a sword followed where all males in the entire city were gruesomely murdered in one day. Women and children were taken as slaves, and the entire city was burnt to ashes. It was no doubt a heavy destruction all on account of Rape.

Rape destroys the destiny of the men and women involved. Rape victims, like rapists, find it difficult to reach their potential after the experience. In some countries such as Egypt, UAE, China, Afghanistan, Iran, and North Korea, the penalty for Rape is outright capital punishment (death). The death of the rapist, however, is a loss to society or the community as such person or persons possess some potentials that would greatly benefit the society and nation at large. In some cases, the victim never survives the experience.

There is also the tendency of retaliation by the victim's loved ones or family. In such a situation, a mini-civil war is initiated, destroying properties in the long run. Simeon and Levi felt the pain of their sister being defiled, and they responded by destroying the entire city of Shechem. The victim's relations have attacked homes and properties belonging to the rapist's family, and where litigation ensued, both families experienced financial loss, eventually creating hardship.

Christian youths must be deliberate and intentional in living a life of self-control, as taught by the Bible in Galatians 5:23 (NIV). The incident of Dinah's defilement is a clarion call for our youths to live a careful life and be God-fearing.

Conclusion.

This paper has been able to present an analysis of the sexual violation of Dinah in Genesis 34, discussing an overview of sexual violation as contained in Ancient Near Eastern laws, the Old Testament, and the recent issue of Sexual violation. The paper also presents the passage analysis, giving the historical background study of Genesis and Genesis 34. It has discussed the implications of Dinah's Rape for Christian youths and concluded that there is no justifiable reason for anyone to violate another person sexually. There is no justifiable motive for anyone to be involved in the sexual violation of another person. Every person has the right to 'no' when it comes to demand for sex, and such should be respected. Worthy of note is that Sexual violation is a sin against God and lawbreaking against humankind, and the Church condemns it by teaching against it.

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