

# Genesis 34:30

Authorized King James Version (KJV)

And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

## Analysis

---

**And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of ...** This passage belongs to the Jacob narratives which demonstrate God's sovereign election overriding human merit and the transformation of a deceiver into Israel, the father of the twelve tribes. The Jacob cycle shows how divine purposes advance through flawed individuals whom God graciously transforms.

Key themes include God's sovereign choice ("the older shall serve the younger"), the consequences of deception and family dysfunction, exile and return patterns, wrestling with God leading to blessing, and covenant renewal across generations. Jacob's character development from manipulative deceiver to mature patriarch demonstrates sanctification's lifelong process.

Theologically significant aspects include:

1. divine election based on grace not merit (Romans 9:10-13)
2. God's faithfulness to covenant promises despite human unfaithfulness
3. discipline as evidence of divine love and means of transformation
4. generational patterns of sin requiring divine intervention to break
5. prayer and wrestling with God as legitimate expressions of faith.

Jacob's limp after wrestling God symbolizes how divine encounters leave permanent marks, transforming our approach to life and dependence on God rather than our own cunning.

## Historical Context

---

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

---

**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

**James 2:17** — Faith and works

## Study Questions

---

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

---

אָמַר	וַיֹּאמֶר	יַעֲקֹב	בְּ	אֵל	שָׁמַע	וְ	אֵל	לֵוִי	וְ	עֲכָרְתָּם	אֹתִי
said	And Jacob	H413	to Simeon	H413	and Levi	Ye have troubled	H853				
H559	H3290		H8095		H3878	H5916					
לְהַבְאִישׁ	נִי	בֵּינֵשׁ	בְּ	הָאָרֶץ	בְּכַנְעָנִים						
me to make me to stink		among the inhabitants		of the land	among the Canaanites						
H887		H3427		H776	H3669						
וּבְפִרְזֵי	אֲנִי	מְתֵי	וְ	מִסְפָּר							
and the Perizzites	H589	and I being few		in number							
H6522		H4962		H4557							
וְנִצָּסְפּוּ	עָלַי	וְהָכּוּ	וְנִי								
they shall gather themselves together	H5921	against me and slay me									
H622		H5221									
וְנִשְׁמַדְתִּי	אֲנִי	וּבֵיתִי									
and I shall be destroyed	H589	I and my house									
H8045		H1004									

## Additional Cross-References

---

**Psalms 105:12** (Parallel theme): When they were but a few men in number; yea, very few, and strangers in it.

**Exodus 5:21** (Parallel theme): And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

**Joshua 7:25** (Parallel theme): And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

**1 Samuel 13:4** (Parallel theme): And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

---

From KJV Study • [kjevstudy.org](http://kjevstudy.org)