

Torah: B’resheet (Genesis) 28:10-32:3(2)
Haftarah: Hoshea (Hosea) 12:13(12)-14:10(9)
B’rit Hadashah: Yochanon John 1:41-51

	<i>year 1</i> 28:10-30:13	<i>year2</i> 30:14-31:16	<i>year 3</i> 31:17-32:3
1	28:10 – 12	30:14 – 16	31:17 – 21
2	28:13 – 17	30:17 – 21	31:22 – 24
3	28:18 – 22	30:22 – 27	31:25 – 35
4	29:1 – 8	30:28 – 36	31:36 – 42
5	29:9 – 17	30:37 – 43	31:43 – 45
6	29:18 – 33	31:1 – 9	31:46 – 50
7	39:34 – 30:13	31:10 – 16	31:51 – 32:3

and Jacob went out from Be'er Sheva and went toward Haran	<i>va'yetzé Ya'akov mi'Be'er Sháva va'yélekh Kharánah</i>	וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה:
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Aliyah Highlights

- Gen. 28:10-12 PART 1 – Ya’aqov’s encounter with HaShem:** Ya’aqov leaves southern Kena’an heading toward Kharan in norther Mesopotamia. This is surely a test of experiential transformation. He stops to camp in a non-descript place (*maqom* – מְקוֹם). In the ancient world, people often sought spiritual revelation through sleep in sacred places, emphasizing HaShem’s unexpected initiative in revelation. Ya’aqov sees a stairway (*sulam* – סֻלָּם) between heaven and earth. Messengers (*mal’akhéy* – מַלְאָכָי – Job 1, 2, Zec. 1:10) ascend and descend on it/him (John 1:51). They are not significant until Ya’aqov returns to the land (Ge. 32:1.).
- Gen. 28:13-17** HaShem (disengaged from “el,” the common term for god) appears, emphasizing the continuity of patriarchal generations. Title to the land is reaffirmed to Ya’aqov, just before he leaves it, corresponding to the promise given to Av’raham (Ge. 13:14-17)
- Gen. 28:18-22** Ya’aqov recognizes the significance of the dream, the land and this place, naming it Bethel (*beyt-El* – בֵּית אֵל). He anoints his pillow/stone (‘even – אֶבֶן – see 31:13) and makes a vow affirming what HaShem has already promised (v. 15) obligating himself to “tithe a tithe” (Ge. 14:20), though exactly how and to whom this would be given is not specified.
- Gen. 29:1-8 PART 2 – Meeting at the Well:** Ya’aqov “lifts his feet” and laconically arrives in Haran at a well, alone and empty handed, in contrast to the earlier story of his grandfather’s well-laden entourage seeking a wife for his father. The well is covered with a stone connecting this narrative with Ya’aqov’s experience at Beyt-El. Ya’aqov inquires of Lavan (Ge. 27:43, 28:2), and Rakhel appears on the scene. Ya’aqov attempts to find privacy with her.
- Gen. 29:9-17** Ya’aqov rolls away the stone and watered the flocks. Rakhel was likely surprised with such positive treatment (Ex. 2:16-19) from a stranger. Ya’aqov’s unique kiss (*yishaq* – יִשָּׁק) bookends the kiss he received from his father when his deception led to his exile (Ge. 27:26-27). Lavan’s kiss begins a new phase of serving – a word used 7 times in this narrative, ironically bringing to mind the oracles in Ge. 25:23 and 27:29. Leah was unattractive, but Rakhel beautiful.
- Gen. 29:18-33** Ya’aqov who has nothing, agrees to serve Lavan in lieu of the traditional bride price. Lavan’s commitment is ambiguous (v. 19). Seven years is like a few days to Ya’aqov,

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echoing Ge. 27:44. Ya'aqov is now the deceived (rama – רמָה) by Lavan with the older Leah and the younger, Rakhel. Leah bears 1) Re'uven, 2) Shim'on.

7. **Gen. 29:34-30:13** Leah bears 3) Levi and 4) Y'hudah. Rakhel's maid Bilhah bears 5) Dan, 6) Naftali. Le'ah's maid Zilpah bears 7) Gad and 8) Asher.

Theme

Connecting Earth and Heaven – “Jacobs Ladder” is one of the most well-known biblical images. The Hebrew word better translated as “stairway” is used nowhere else in the Bible, expressing the connection between earth and heaven. Torah repeatedly expresses the centrality of the Land and people of Israel. If the people fail to embody his holiness and will, they will be expelled from the land just as were the Kena'ani. Note that HaShem appears standing beside Ya'aqov (Ge. 28:13). HaShem unmistakably makes himself known (Ps. 19:1, Ro. 1:20).

Thought Focus

It's a... process: Ya'aqov was a mother's favorite homebody. Now he is alone on a long and perilous journey in the outdoors. Though a “complete man” (*ish tam*), Ya'qov has some growing to do in order to unite the “voice of Ya'aqov” and “the hands of Esau” character traits. His progress shows in leadership and physical strength, impressing Rakhel.

Daily Devotional questions for reflection and application

1. (28:10) Two locations are stated here - a “from” and a “to.” Have you crossed over “from” death “to” life (Joh 5:24)? Are you living in the freedom of Messiah? (1Pe 2:9, Joh 9:25, 1Co 6:11, Rom 14:17)
2. (29:1) This verse literally says that Ya'akov “lifted his feet” and walked, suggesting enthusiasm and determination. Are you excited to get to your next destination? (Isa 30:21, 1Co 9:24, Mat 28:19)
3. (29:18) Ya'akov served 14 years for Rachel. How committed are you to walk out your path to achieve God's purpose in your life? (Luk 9:51, Phi 2:8 Heb 12:2)
4. (30:25) Despite how he was treated, Ya'akov asks permission to leave. Is it time for you to move on in some aspect of life? How will you decide? How will you handle the change? (Jer 29:11, Heb 13:17, Pro 12:15, 1Co 14:33)
5. (30:28) Integrity in life and business is important. Torah insists that wages be paid promptly. (Deu 24:15, Jam 4:5). How are your accounts with others? With God? (Mal 3:5, Mat 20:1-16)
6. (31:18) In spite of Lavan's double-dealing and dishonesty, Ya'akov leaves with much. How do you view your possessions and how you acquired them? (Luk 12:16-21, Luk 18:29-30, Mat 6:19-21)
7. (31:43) Lavan's claims are ridiculous. Even so, in God's economy He owns everything, and we are only stewards. How tightly do you hold on to that which God entrusts to you? (Ecc 5:15, Job 1:21, Lev 25:23, Mat 5:40,42, 16:24-26, Jam 5:1-3, Heb 11:8-10)