

**Torah:** B'resheet (Genesis) 32:4(3)-36:43  
**Haftarah:** Hoshea (Hosea) 11:7-12:12(11)  
 'Ovadyah (Obadiah) 1:1-21  
**B'rit Hadashah:** Revelation 7:1-12

	year 1 32:4-33:20	year2 34:1-35:15	year 3 35:16-36:43
1	32:4 – 6	<b>34:1 – 4</b>	35:16 – 26
2	32:7 – 9	<b>34:5 – 12</b>	35:27 – 29
3	32:10 – 13	<b>34:13 – 17</b>	36:1 – 8
4	32:14 – 32:22	<b>34:18 – 23</b>	36:9 – 19
5	32:23 – 30	<b>34:24 – 31</b>	36:20 – 30
6	32:31 – 33:5	<b>35:1 – 11</b>	36:31 – 39
7	33:6 – 20	<b>35:12 – 15</b>	36:40 – 43

and Dinah went out; daughter of Leah, whom she bore to Jacob to see the daughters of the land	<i>va'tetzé' Dináh bat-Leáh ashér yal'dah le'Ya'aqov lir'ot bev'not ha'áretz</i>	וַתֵּצֵא דִּינָה בַּת־לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לִרְאוֹת בָּבְנוֹת הָאֶרֶץ:
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The aged Ya'aqov has returned to and settled in his homeland. A state of peace (*shalem* – שָׁלֵם) ensues (Ge 28:21, 33:14, 34:21) after a long absence full of trials and tribulation. He has reconciled with his brother, Esav, and is looking forward to spending his remaining years in peace with his family. But the trials continue.

### Aliyah Highlights

- Gen. 34:1-4** Ya'aqov spent several years living in peace near Sh'khem prior to this incident. Dinah, like Shim'on and Le'vi were full siblings of Le'ah. Her behavior is clearly unconventional and the phrase “daughters of the land” (*biv'not ha'áretz* – בָּבְנוֹת הָאֶרֶץ) is negative.
- Gen. 34:5-12** The act is named: defilement (*ti-mé* – טִמְאָה – v.5,13,17). This affects Dinah, her family and the entire community. Ya'aqov seems passive. Hamor's “coming out” to negotiate parallels Dinah's “going out.” He omits any mention of the crime, yet Dinah is still captive (v.17, 26). The term “Israel” is anachronistic – timeless. A generous business deal is offered.
- Gen. 34:13-17** Ya'aqov's sons respond with deceit, a ruse (*mir'mah* – מִרְמָה) to shift the odds to their advantage. Dinah's sister-status separates Re'uven and Le'vi from Ya'aqov, and affirms the significance of full brotherhood in this culture. Ominously, “taking” Dinah back (v. 2, 6) is the price of refusal.
- Gen. 34:18-23** Hamor wins the approval of his fellow citizens by emphasizing the peacefulness(!) of Ya'aqov's community and the material gain of the city. He does not disclose his selfish interest.
- Gen. 34:24-31** The ruse is successful. The full-brothers slaughter the males with no resistance. Dinah is “taken” back, and all the possessions of the city pass from perpetrators to victims (v. 23). Ya'aqov now steps in to voice his objection based on the future survival of his clan, with no indication of his stand on the moral issue of innocents being punished for the crimes of the few. The two full-brothers have the last word with a rhetorical question as an irresistible argument.
- Gen. 35:1-11** Focus shifts from defilement to purity, and the protection of HaShem. The passing of D'vorah may indicate final purging of patriarchal idolatry from Mesopotamian sources. Ya'aqov's name change is nationalized (Ge. 32:28-29), this time by God himself, and in the land of promise.

## Parashah 8-2 Vayishlach וַיִּשְׁלַח

7. **Gen. 35:12-15** As Ya'aqov has followed Avraham's itinerary (Sh'khem, Beit El), so the land blessings follow (Ge: 17:1-8, 28:3-4). Beit-El is invested with new meaning (Ge. 28:18).

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### Theme

**Sexual depravity in the land:** This is illustrated by the narratives of Lot and the people of S'dom and the threats to both Sarah and Rivkah. The patriarchs viewed the young women of the land as unsuitable wives for their children (Ge. 24:3, 37, 27:46, 28:1, 6, 8).

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### Thought Focus

**Treatment of foreigners:** "Foreigners" were not as protected as local tribal members. The Hivites would not have seen this necessarily as mistreatment of Ya'aqov's daughter. Proper treatment of "foreigners" was an incredible innovation of Torah. The command to care for foreigners is the MOST repeated command in Torah! Torah is indeed the answer for all the depravity of man.

**Outrage (Ge. 34:7):** "Hebrew (*ne'valah* – נִבְלָה) is a powerful term describing offenses of such profound abhorrence that they threaten to tear apart the fabric of Israelite society (De. 22:21). For society's own self-protection, such atrocities can never be tolerated or left unpunished." [JPSTC] This type of offense is not acceptable in *any* civilized society.

**The role of circumcision:** Circumcision 1) ironically addresses the original offense, 2) immobilizes the males, and 3) emphasizes the pre-condition for acceptance into the community. This sign of the covenant was not so that others could "become like us" (Ge. 34:15) or for doing business (v. 21). It is an identity marker of HaShem's plan for drawing near to him. To misuse it is to defile his name. Perhaps this is the root of Ya'aqov's anger.

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### Daily Devotional questions for reflection and application

1. (32:3) You can be a messenger sent ahead of your Master; how do you represent Him? (Mat 5:14-16)
2. (32:14) The best gift is one that comes from the heart. Do you give based on formula and obligation, or from your life and heart? (Luk 20:25, 21:1-4, Psa 51:15-17)
3. (32:31) The Hebrew word for "face," used twice here, is plural. Can we see the "faces" of God? Can "faces" be related to "attributes?" (Exo 33:20, Isa 6:1, Jud 6:22-23, Joh 1:14,18, 1Jo 1:1, 1Co 13:12)
4. (33:9) Does your perspective of material things (taxes, debt, etc.) affect authority in your life? All things belong to God, yet we are given responsibility and control of "things." Who has rightful claim of your time and resources? (Luke 20:25, Rom 13:6-8, 1Ti 5:8)
5. (34:1) What attributes have you "inherited" from your parents? (30:16, Eze 16:44, Joh 8:38, 44) What is the truth that God speaks about them? (2Co 5:17, Heb 12:1, Rom 6:4-7)
6. (35:12) Are you moving forward in the certainty of God's promises? (Eph 3:20-21, Rev 21:6-7)
7. (36:20) Are you concerned about the political/economic events around you? (Psa 2, Rev 19:11-16)