

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

and they journeyed from Beit-El and still a stretch of land before Efratah / and Rachel gave birth with great distress in her labor	<i>va’yis’u mi’beyt el va’yehiy-‘od kiv’rat- ha’áretz lavo’ ef’ratah va’téled rakhel vat’qash b’lid’tah</i>	וַיִּסְעוּ מִבֵּית אֵל וַיְהִי-עוֹד כְּבָרַת-הָאָרֶץ לְבוֹא אֶפְרַתָּה וַתֵּלֶד רָחֵל וַתִּקַּשׁ בְּלִדְתָּהּ:
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The aged Ya’aqov has returned to settle 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

1. **Gen. 35:16-26** The only son born in The Land is born just outside of Efratah to Rakhel. She names him *Ben-Oni* [son of my sorrow], Ya’aqov calls him *Binyamin* [son of my righthand / south / days (old age)]. Rakhel dies in the process and is buried in *Beit-Lekhem* (1Sa. 10:2) . Yisra’el travels and lives in *Migdal-‘Eder* (flock-tower). Re’uven slept with Rakhel’s handmaid, Bilhah, and Ya’aqov “heard” (Nu. 12:2) indicating there’s more to this story. Ya’aqov’s twelve sons with Leah and Rakhel are, in this context, now complete and listed in full.
2. **Gen. 35:27-29** Yitz’khaq’s death is not chronological – he lived 12 years after the sale of Yosef. ‘Esav and Ya’aqov bury their father together. This is anachronistically stated here to reintroduce ‘Esav, connecting to what follows.
3. **Gen. 36:1-8** One generation gives way to the next, the fulfillment of a divine oracle (Ge. 25:23) and a patriarchal blessing (Ge. 27:39-40). ‘Esav’s three wives, two Kena’ani (unacceptable) and one Yishma’eli. Seir becomes the national territory of ‘Esav/Edom (De. 2:5, Josh. 24:4) by conquest (De. 2:12, 22). The separation is reminiscent of that of Lot from Avraham.
4. **Gen. 36:9-19** The second genealogy describes the 12-tribe confederation of ‘Esav. The Amalekites appear to have joined the Edomite confederation in a subordinate relationship, allowing separate treatment (De. 23:8-9, Ex. 17:8-16, De. 25:17-19). A third genealogy (v. 15) seems to represent the political development of tribal history designated by clan leaders.
5. **Gen. 36:20-30** The local inhabitants of Seir that were superseded by Esav, presupposing a widely known tale about ‘Anah.
6. **Gen. 36:31-39** Kings in the land of Edom are a fulfillment of previous promise (Ge. 17:6, 35:11, Ge. 25:23, 27:40). Future Israelite kings would wage war against Edom (Saul in 1Sa. 14:47, David in 2Sa. 8:2, 13-14, 1Ki. 11:14-17). Botzrah (v. 33) is modern Buseirah. Archeology has identified this 8th century BCE city. Midianites were the nomadic people descended from Avraham (Ge. 25:2). Hadar may have been a contemporary of King Shaul (1Ki. 11:14-22). Including the name of a wife, her mother and grandmother is very distinguishing.

Parashah 8-3 Vayishlakh וַיִּשְׁלַח

7. **Gen. 36:40-43** Another list of clans and localities possibly reflecting Edomite administration. A parallel list in 1Ch. 1:54 presents as the existing leadership after the death of the last king. Interestingly, ‘Esav’s death is not recorded, but his story is closed artfully with the use of the Hebrew root word, *akhaz* (אָחַז – to hold), an echo of his birth that describes Ya’aqov “holding” on to ‘Esav’s heel.

Thought Focus

Re’uven and Bilhah: The “why” of this occurrence is obscure, but succinct. Possibly so that Bilhah cannot supplant his mother, Leah as the chief wife, now that Rakhel has died, or prematurely claiming the widespread practice of the eldest son inheriting the wives of his father (refuted in Le. 18:8, 20:11, De. 27:20, 2Sa. 15:16, 16:22). Regardless, this is a calculated, political challenge to Ya’aqov’s authority that is likely expressed in future rebellions (Nu. 16)

Gathered to his people (Ge. 35:29): A phrase used of Yish’mā’el Yitz’khaq Ya’aqov, Aharon and Moshe that is connected to death. It is not connected with a burial place (Ya’aqov was interred well after being “gathered...”). We all possess an eternal/immortal element that exists beyond the cessation of life. Death is a transition to “a world to come” where one is united with one’s ancestors.

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)