
Pearl Seeking

TREASURING HIS WORD

Let's do a quick overview of the entire Torah portion:

Monday:	Gen. 32:3-32	Ya'aqob prepares to meet Esaw; Ya'aqob wrestles with a 'Man' until daybreak and gets his hip dislocated; Ya'aqob's name is changed to Yisra'el
Tuesday:	Gen. 33	Ya'aqob and Esaw are reunited
Wednesday:	Gen. 34	Dinah's story
Thursday:	Gen. 35	Ya'aqob keeps his promise to return to Beyth El; Rahel dies after Binyamin is born; Yitshaq dies
Friday:	Gen. 36	Genealogy of Esaw, father of the Edomites

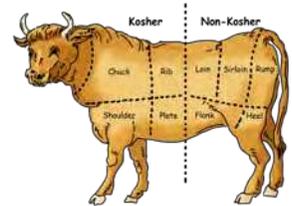
*A lot has happened to Ya'aqob since he left his parent's home. In Parsha Vayeitzei, during his journey to his Uncle Laban's place, Ya'aqob had settled down to sleep on a stone and had a dream from Yahweh. In the dream, Yahweh established His covenant with Ya'aqob, which encouraged him to continue his journey. As we studied in the last parsha, Ya'aqob arrived at his Uncle Laban's home, married his 2 daughters, inherited 2 concubines and fathered 12 children. His 24 years of service to his father-in-law Laban were marked by many challenges and conflicts. In this week's lesson, we see Ya'aqob returning to his homeland with his family and all his possessions, wanting to make amends with his brother Esaw. On his journey he will have another encounter with Elohim. Now, let's read Gen. 32:22-32.

PARSHA POINTS

- On his journey to meet Esaw, Ya'aqob stops for the night at the ford of Yabboq, but sends his family over the stream ahead of him with all their possessions - 32:22-23
- Ya'aqob is left all alone and encounters a Man who engages him in a wrestling (**abak**) match that endures all night (*The Scriptures do not tell us exactly who this Man was that Ya'aqob wrestled with, but we do know that He was a representative of Elohim) - 32:24
- At daybreak (**shachar**) the Man touches the socket of Ya'aqob's hip (**yarek**) and causes it to dislocate - 32:25
- The Man desires to end the wrestling match, but Ya'aqob tells him that he won't let Him go until He blesses him - 32:26



- The Man asks Ya'aqob his name. When Ya'aqob gives the answer, the Man tells him that he will no longer be called Ya'aqob, but from now on his name will be Yisra'el, because he had striven with Elohim and with men, and he overcame - 32:27-28
- Ya'aqob asks the Man's name and the Man answers with the question, "Why do you desire to know My Name?" - 32:29
- After the Man leaves, Ya'aqob declares that he had seen Elohim face to face (**Panim el Panim**), and his life was spared. Therefore he calls the name of the place Peni'el (meaning, 'Face of El') - 32:30
- As the sun rises, Ya'aqob departs with a limp - 32:31
- The next verse indicates that to this day the children of Yisra'el do not eat the sinew of the hip (back end of an animal) because of this incident - 32:32



DIGGING DEEPER

Parents/Teachers may choose to use these prompts for further discussion of the Torah portion.

- In this parsha we see Ya'aqob on his way to meet Esaw - probably feeling very afraid of this encounter. When Ya'aqob is all alone by the brook, this Man shows up to wrestle with him. Was this a possible test for Ya'aqob, to help him gain a true understanding of how to view Elohim and man? He had to trust, to hold on tight to Elohim and let go of his fear of man. (32:28)
- Research the meaning of the names Ya'aqob and Yisra'el.
- The place Peni'el is also the same as Penu'el. Ya'aqob called it Peni'el (32:30) and then we find it referred to as Penu'el just one verse later (32:31) and in all future verses. Research and find the location of Penu'el and discuss.
- Research why many Jews hold the self-imposed ruling/tradition to avoid eating the sinew of the hip (loin, sirloin, round, flank). What is their reasoning? Note that nowhere in the Scriptures do we find Torah instruction against it.