



Message 12-24-16
VaYeshev-And He Settled
Genesis 37:1-40:23
Amos 2:6-3:8
1 Corinthians 8:10-13

Introduction

Jacob is living in the land where his father Isaac had sojourned and his grandfather Abraham had done the same, yet, there is a slight difference because of the Hebrew words used.

Genesis 37:1

1 Now Jacob lived in the land where his father had **sojourned**, in the land of Canaan. (NAU)

<04033> מָגוּר *magur* or מָגוֹר *magor* (158c)

Meaning: *a sojourning place, dwelling place, a sojourning*

Origin: from 1481a

Usage: dwelling(1), pilgrimage(1), sojourning(2), sojournings(2), where he sojourned(1), where...had sojourned(1), where they sojourn(1), where they sojourned(1).

There is a difference in the word translated as sojourned in Genesis 37:1 and subsequent uses of other Hebrew words for sojourning where the Hebrew word used is *ger*, a word we have all heard before. The first word used is *magor* or *magur* where the meaning is more of dwelling or a pilgrimage indicating a non-permanent status or one where he was passing through on his way to somewhere else. When we move to the word *ger*, we see the reference to an alien or even an immigrant meaning one who intends to dwell in the land and not merely pass on through. Is it possible that Jacob's intention was not to remain in the land of Canaan as his grandfather and father had?

We know that Jacob had a life long struggle with God's calling on his life and did not come to terms with it until he had decided to return to Canaan from his mother's home land. Once he encountered the stranger on his way home, wrestled with him, and held him to a stand-off did Jacob finally concede to God's call on his life.

Genesis 17:8 And I will give to you and to your offspring after you the land of your **sojourning**, all the land of Canaan, for an everlasting possession, and I will be their God." (ESV)

Genesis 23:4 "I am a **stranger** and a **sojourner** among you; give me a burial site among you that I may bury my dead out of my sight." (NAU)

<01616> גֵּר *ger* (158a)

Meaning: a *sojourner*

Origin: from 1481a

Usage: alien(40), aliens(11), foreigners(1), immigrants(1), sojourner(5), sojourners(2), stranger(25), stranger's(1), strangers(6).

<08453> תוֹשָׁב *toshab* (444c)

Meaning: a *sojourner*

Origin: from 3427

Usage: foreign resident(1), settlers(1), sojourner(8), sojourners(2), sojourning(1), tenants(1).

The words used in this passage from Genesis 17:8 and 23:4 are spoken by Abraham when he asked for a burial site for Sarah his wife. In saying what he did, Abraham was conceding that he owned no land in Canaan despite the Almighty giving him a land-grant of sorts in His promise to Abraham, then Isaac, and finally Jacob and his descendants. Once Abraham takes possession of the cave and the surrounding land, in Hebron, as a burial site for Sarah, he has staked his claim as a resident of the land and no longer a stranger or a sojourner. He now had rights to dwell in the land and have a place among the other people who were living there. I would point out that out of all the nations living in the land of Canaan, nowhere are the Palestinians mentioned, so this announcement by UNESCO that Jerusalem is an Arab city with no Jewish rights to it is an attempt by Satan to wipe God's people off the map and once again trying to remove them from existence as he has tried many times before this.

Why is Satan so intent on doing this? It is because if he could remove all traces of the Jewish and Israelite people, once again the Messiah could be lost to the nations of the earth and replaced with his false Messiah through whom he will mislead the nations. The reason Genesis takes the time to tell us about the patriarchs is to establish a foundation for their claim on the promised land and to lay out the lineage of the nation of Israel which will lead to finding the Messiah, not just of Israel but of all mankind, hence the importance of the difference between a stranger and a *ger*, who has conceded rights.

Amos 2:6-8

6 Thus says the LORD: "For three transgressions of Israel, and for four, I will not revoke the punishment, because they sell the righteous for silver, and the needy for a pair of sandals-- ⁷ those who trample the head of the poor into the dust of the earth and turn aside the way of the afflicted; a man and his father go in to the same girl, so that my holy name is profaned; ⁸ they lay themselves down beside every altar on garments taken in pledge, and in the house of their God they drink the wine of those who have been fined. (ESV)

God is not saying He will revoke His covenant with Israel, but He will punish them for their transgressions. If we learn anything from this is, it is that even though we have asked for forgiveness of our sins, we can still be punished. If someone tells you that you are a sinner because you are sick or something bad has happened to you, there is no truth in that statement whatsoever. We are all sinners, we have all fallen off the way, and the only difference between us and one who does not believe in Messiah Yeshua is we have received forgiveness if we try our best to walk by the Torah that is Messiah.

In verse eight, one of the transgressions mentioned is those who use a garment taken in pledge to lay down beside a pagan altar. Usually this means the outer garment of a person, which is to be returned at night so the person will be protected from the cold that is part of the climate in that part of the world. To take that garment as a pledge of something owed and not to return it in the evening is a violation of Torah and common decency. The Lord considers our treatment of one another more than anything else except for how we treat Him.

Isaiah 29:21 Who cause a person to be indicted by a word, and ensnare him who adjudicates at the gate, and defraud the one in the right with meaningless arguments. ²² Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: "Jacob shall not now be ashamed, nor shall his face now turn pale; ²³ but when he sees his children, the work of My hands, in his midst, they will sanctify My name; indeed, they will sanctify the Holy One of Jacob and will stand in awe of the God of Israel. ²⁴ "Those who err in mind will know the truth, and those who criticize will accept instruction. (NAU)

The Prophet Isaiah is speaking about the redemption of Abraham and his house through whom we have all come because Abraham is the father of the righteous, but at the same time, he followed Torah. When referring to the House of Jacob, he is talking about Israel in their natural form and not as Israel, the covenant people of God in their spirituality. Israel transgressed against Torah numerous times and were punished by God for it, but He never took away their covenant because God does not break His word. He works with what He must, to refine them into what He desires them to be. Sometimes they become what He wants, and sometimes they do not, but it is all part of the redemption process that begins with water and ends with fire.

Ezekiel 22:8 You have despised my holy things and profaned my Sabbaths. ⁹ There are men in you who slander to shed blood, and people in you who eat on the mountains; they commit lewdness in your midst. ¹⁰ In you men uncover their fathers' nakedness; in you they violate women who are unclean in their menstrual impurity. ¹¹ One commits abomination with his neighbor's wife; another lewdly defiles his daughter-in-law; another in you violates his sister, his father's daughter. (ESV)

The Lord lays out the sins of the people, and notice in verse ten how He mentions uncovering the nakedness of their father. Could this be a reference back to Noah whose nakedness was revealed by his son Ham when he had gotten drunk? So, because Ham did this, his son Canaan was cursed, and it is entirely possible that is why the land of Canaan was never meant for the descendants of Canaan. The land had always been

meant for the descendants of Abraham and before him Mechizedek, the king of Salem and Priest of the Holy One.

Leviticus 20:2 "Say to the people of Israel, any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. ³ I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my holy name. ⁴ And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death, ⁵ then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech. (ESV)

Who is the Lord speaking about here? Is it possible that this is a prophecy about Solomon, the future king of Israel, and what he would become when he gives in to his foreign wives and builds them High Places where they could worship their gods including Molech. As bad as this was, what was even worse was when Solomon also participated in this pagan worship, possibly offering up one of his own children, violating the Torah deserving the death penalty, but as king, no one would dare raise a hand against him. David had his prophet Nathan to hold him accountable, while Solomon seemed to be able to do whatever he wanted. Yet, in the end, he was held accountable by the Lord, and the kingdom of Israel was torn away from his family, and its unity was divided until the day Messiah returns and brings them back together as one nation in their land. When we think that there are those who can literally "get away with murder," we need to learn to trust in the Lord and know there will be a day of reckoning.

1 Corinthians 8:10-13

10 For if anyone sees you who have knowledge eating in an idol's temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols? ¹¹ And so by your knowledge this weak person is destroyed, the brother for whom Messiah died. ¹² Thus, sinning against your brothers and wounding their conscience when it is weak, you sin against Messiah. ¹³ Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble. (ESV)

The Shaliach Shaul is not saying he never eats meat. He is using it as an example of the lengths he was willing to go to keep a brother from stumbling. It is apparent from what he is saying that there were those among the congregation in Corinth who were still eating of the food that was being offered to pagan idols in pagan temples. He is saying that if a weaker or new brother or sister in Messiah were to see them do this, they would believe it was alright for them to do the same thing, when in fact it was not. It is the same thing today. We must always be aware of the example we set for others because our actions will always speak louder than our words.

Romans 14:15 For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Messiah died. (ESV)

Romans 14:21 It is good not to eat meat or drink wine or do anything that causes your brother to stumble. (ESV)

In these two passages from Romans, we see him repeating the same warning, so the incident in Corinth is not an isolated one. This would have most likely been a recurring problem in the congregations that had been planted among the pagan peoples of that time. Paganism was the dominant belief in that day and persisted for a very long time in many different cultures but was very dominant among the Greeks and Romans. These were the people that Shaul and the other Shalichim labored among as they took the teachings of Yeshua out into the world at large as they were forced out of Jerusalem. In much the same way that the nations are trying to force the Jewish people out of the God-given land that belongs to them today, the difference being the Lord wants them back there for a reason, one He will reveal when the time is right.

Matthew 25:40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' (ESV)

Be careful and think about how you treat other believers, or for that matter, how you treat anyone. Be respectful even when you disagree with someone because you never know the seed you may be planting and how it will all work out in the end.

Torah Man says: "Egotism is the art of seeing things in yourself that others cannot see."

Blessings in Messiah Yeshua,

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