

פרשיות דברים / Parshiot Devarim

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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Are you an Edomite or a child of the Most High G-d?

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 1:1-3:22

הפטרה: Isaiah 1:1-1:27

הברית: Acts 9:1-21 | Timothy 3:1-7

החדשה

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In this week's reading (*Devarim / Deuteronomy 2:2-2:30*) Moshe remembers the journey through the land of Edom. Moshe tells Yisrael that you are about to pass through the territory of your brethren, the descendants of Esau. It is interesting that the Torah makes a reference to the descendents of Esau as "your brothers" (אחיכם) who are distant relatives to Yisrael through Yaakov. HaShem did not want the children of Yisrael to take the land He gave to Esau and his descendents, the Edomites.

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דברים 2:2-8

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר: רַב־לָכֶם סֶבֶל
אֶת־הָהָר הַזֶּה פָּנּוּ לָכֶם צַפְנָה: וְאֶת־הָעַם צוּ לֵאמֹר
אַתֶּם עִבְרִים בְּגִבּוֹל אַחֵיכֶם בְּנֵי־עִשָׂו הַיּוֹשְׁבִים בְּשֵׁעִיר
וַיִּירָאוּ מִכֶּם וְנִשְׁמַרְתֶּם מֵאֵד: אַל־תִּתְּנֶנּוּ לָם כִּי לֹא־
אֶתֶּן לָכֶם מֵאֲרָצָם עַד מִדְּרֹךְ כַּף־הַחֵל כִּי־יִרְשֶׁה לְעִשָׂו
נִתְּתִי אֶת־הָר שֵׁעִיר: אֲכַל תִּשְׁכְּרוּ מֵאֲתָם בַּכֶּסֶף
וְאֲכַלְתֶּם וְנִסְמִים תִּכְרוּ מֵאֲתָם בַּכֶּסֶף וּשְׂתִיתֶם: כִּי
יְהוָה אֱלֹהֶיךָ בָּרַכְךָ בְּכֹל מַעֲשֵׂה יָדָיךָ יָדַע לְכַתֹּךְ אֶת־
הַמִּדְבָּר הַגָּדוֹל הַזֶּה וְהָאֲרָבָעִים שָׁנָה יְהוָה אֱלֹהֶיךָ
עִמָּךְ לֹא חָסַרְתָּ דָבָר: וְנִשְׁכַּר מֵאֵת אַחֵינוּ בְּנֵי־עִשָׂו
הַיּוֹשְׁבִים בְּשֵׁעִיר מִדְּרֹךְ הָעֲרָבָה מֵאֵילַת וּמִעֲצֵיץ גִּבּוֹר
וְנִפְּן וְנִשְׁכַּר דֶּרֶךְ מִדְּבַר מוֹאָב:

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Edom is the name of Esau found in *Bereshit / Genesis 25:30*. The land of Edom extends from the head of the Gulf of Akabah, to the Dead Sea (*1 Kings 9:26*). The land of Edom contained the places such as the city Petra (*2 Kings 14:7*). One of the most famous Edomites in the Ketuvei Shelachim (Apostolic Writings) was Herod the Great. HaShem did not want Yisrael to take the land He

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Devarim / Deuteronomy 2:2-8

2:2 'And the Lord spoke to me, saying, 2:3 'You have circled this mountain long enough. Now turn north, 2:4 and command the people, saying, 'You will pass through the territory of **your brothers** the sons of Esau who live in Seir, and they will be afraid of you. So be very careful; 2:5 do not provoke them, for I will not give you any of their land, even as little as a footstep because I have given Mount Seir to Esau as a possession. 2:6 'You shall buy food from them with money so that you may eat, and you shall also purchase water from them with money so that you may drink. 2:7 'For the Lord your God has blessed you in all that you have done; He has known your wanderings through this great wilderness. These forty years the Lord your God has been with you; you have not lacked a thing.' 2:8 'So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road, away from Elath and from Ezion-geber. And we turned and passed through by the way of the wilderness of Moab. (NASB)

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gave to Esau and his descendants. This portion of the text indicates that Yisrael was not a conquering army that would take any land that could be taken. There was actually a plan and place (The Promised Land) G-d had for Yisrael to live. HaShem commanded Yisrael to treat the Edomites with respect and to purchase food and drink from them. Yisrael and Edom however had a long standing quarrel. Edom's enmity against Yisrael ultimately brought HaShem's judgment. Obadiah the prophet brings a short but powerful judgment on Edom telling us of her pride and arrogance listing the reasons for HaShem's judgment on these people. Amos also wrote of Edom's impending judgment (see *Amos 1:11-12*).

There are numerous implications and applications in these passages. The Tanach provides for us a picture of G-d being slow to anger. He waits to see if the person will repent and try to correct his wrongdoing. The Lord is not limited in His perceptions and abilities to bring judgment to judge. HaShem's response to sin (i.e. when someone sins) He condemns the sin yet He is also very patient with us. He gives us time to acknowledge our sin and repent of it before he responds with punishment. The continual sinfulness of the Edomites against Yisrael resulted in their eventual destruction. We should ask ourselves if there is a little continual sinfulness in our lives. Once we come to acknowledge our sin and trust by faith in the cleansing work of the Messiah, we turn from our former way of life, and strive to walk according to G-d's norms. One's refusal to confess their sins being unwilling to repent and accept the blood of Yeshua for atonement is a clear sign one is not a child of the Most High G-d. The character of someone whose sins have been forgiven is one that seeks to draw near to the Lord with a repentant heart. Forgiving others and repenting before the Lord is a means for submitting to G-d's method of justice rather than trying to administer our own form of justice. G-d has prescribed a method by which His justice against sinners will be realized. Receiving forgiveness begins by submitting to G-d and His ways of handling things. In the case of Esau (Edom), he apparently recognized that repentance was necessary but though he sought it with tears, it was never to be his possession (see *Bereshit / Genesis 27:38*). Repentance is a gift of G-d and not something we automatically receive because of our nationality. If G-d grants repentance, it is a gift of immeasurable worth as it is indicated in *2 Timothy 2:25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, (NASB)*. In forgiveness we follow in the footsteps of Yeshua and not in the footsteps of Esau. Today let's walk in the footsteps of our Lord and Savior Yeshua the Messiah and not in the footsteps of Esau.

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Heavenly Father,

Help me to walk in the footsteps of Yeshua the Messiah. I desire to have forgiveness and therefore I repent of my sins and acknowledge Yeshua's shed blood makes atonement for me according to your prescribed method for justice. I am learning that repentance and forgiveness is a gift and I do not want to be a

75 person that spreads strife among brothers but rather I desire to be a forgiving
person and experience the peace that comes from a humble submission to your
ways. Help me to walk humbly before you Lord in all the days of my life. Thank
you for such a wonderful salvation you have provided in Yeshua the Messiah. I
give you all the glory, the honor, and the praise!

80 I pray all of these things in Yeshua's Name. Amen.

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Be Blessed in Yeshua our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever