

### Parashah #3

(Updated 10.20.07)

**Lekh L'kha ~ לך לך ~ Get yourself out**

**Torah: B'resheet/Genesis 12:1~17:27**

**Haftarah: Yesha'yahu/Isaiah 40:27-41:16**

**B'rit Hadashah: Acts 7:1-8; Romans 3:19-5:6; Galatians 3:15-18;**

**Galatians 5:1-6; Colossians 2:11-15; Ivrim/Hebrews 7:1-19; Ivrim/Hebrews 11:8-12**

This week's Torah Portion (Parashah) "**Lekh L'kha**" is literally translated as "**go for yourself**" with a figurative meaning of "go for your own benefit and for your own good."

### CHAPTER 12

There is a pretty tall order from HaShem to Avram in **verse 1!** In fact, there are four directives:

- Get out of your country (away from everything familiar to you)  
You see, Avram's father, Terach was **THE** chief idol maker in Ur and was quite wealthy. He had made a name for himself, through his trade and was known throughout the country of **Kasdim/Chaldees**.
- Away from your kinsmen (away from everyone you know)
- Away from your father's house (including even your family)  
Avram had lived a very comfortable life to this point. It is said that his home was quite luxurious.
- Go where I show you (no prior directions to an unknown location)

What a man of faith to leave all the creature comforts of that day to go to "who knows where". Truly, Avram heard from HaShem as there was no evangelist, at that time, having tent revivals!!! Nonetheless, he prepares to leave all that is familiar to him AND his nephew, Lot, chooses to go with him. (By the way, Lot is pronounced Loat and rhymes with boat, not the way we have been taught for years and years.)

Immediately after the four directives are eight (double portion) consequences of obedience in **verses 2-3 & 7**.

- I will make you a great nation
- I will bless you
- I will make your name great
- You are to be a blessing
- I will bless those who bless you
- The one who curses you I will curse
- In you all the families of the earth will be blessed
- To your descendants I will give this land

I believe we see these verses being fulfilled even to this day when nations malign HaShem's Chosen People. You see, in **B'resheet/Genesis 14:13**, Avram is called the "**Ivri**"/**Hebrew**.

(When the United States believes Israel should make concessions that are against the Word of G~d, the United States does suffer "like" consequences. i.e. Hurricane Katrina, with many people being uprooted from their homes).

11.17.05, Cindy Hemenway, my friend who lived in Jerusalem sent the following . . . "*Batyah - At the beginning of this year's Torah cycle, I began studying with Rabbi Yaakov Youlus who is an orthodox Rabbi who works closely with CFI. He is passionate for Torah and has been studying his whole life. He shared something that I wanted to pass on to my friends who love Torah.*

*Genesis 12:3 "I will bless those who bless you, and whoever curses you I will curse; and all peoples of the earth will be blessed through you". Rabbi Yaakov said he recently read a commentary (sorry, can't remember which one - except I know he had a famous grandson) that explained that the third time the word "blessed" is used in this verse it means "grafted"!! In other words - All peoples of the earth will be grafted through you. He got so excited, because he understands what the Christians know about being grafted in. Now, in trying to pin point him down as to how and why that is, I was not able to understand. It has to do with grammar and the way it is used in the sentence. Wow. . . ."*

When Lot first leaves with his Uncle Avram, **verse 5** says "and Lot went **"with him"**". The Hebrew word used there is "**ito**", (sounds like ee-toe) meaning "**to go with, follow after, be part of**". At that point in Lot's life, he was the faithful, trusted and able student. But, as Paul Harvey says, "stay tuned for the rest of the story".

Avram enters **Kena'an/Canaan**; the L~rd appears to him and promises to give his descendants "this land". Avram continues to journey toward the Negev but because there is a famine in the land, he decides to go to Egypt. Why do **Ya'akov/Jacob** and his family and **Yosef/Joseph**, the carpenter and his family come to mind, hmmm?!?!?!?

**Verses 12-20** tell us that this great man of G~d, Avram, is requesting his wife Sarai to lie about their relationship as husband and wife, to spare his life. Long story short, she does, he amasses great wealth from Pharaoh and more so when the truth is learned, in order to get them out of the country. There is a great parallel between Avram and Ya'akov concerning their entry into Egypt, plagues upon the Pharaoh and amassing great wealth before leaving Egypt. Very interesting!

## CHAPTER 13

So Avram leaves **Mitzrayim/Egypt** and goes back to the Negev and eventually to **Beit-el/Bethel** which means **House of G~d**; where he first built the altar and called on the name of Adonai. (**verses 1-4**)

### "WITH YOU ~ ITO VS IMO"

**Verse 1** says "and Lot was **"with him"**, (This is "the rest of the story"!), but this time the Hebrew word used is **"imo"** (say ee-moe) and carries the connotation that **"I am with you as an equal."** By this time, because of his uncle's kindness toward him, Lot has amassed his own wealth and he no longer views himself as subordinate to Avram. So he "gits and splits" to Sodom to free himself from the shackles of having a mentor. There is a deep symbolic instruction in his separation from Avram. Every act has its consequences for the future and we see this played out in Lot's life.

Although he knew right from wrong, Lot became trapped by the society in which he chose to live. As we will learn later, he became so depraved that he even offered his daughters for the sexual pleasures of the Sodomites. To me that indicated major spiritual deterioration. Because he wanted to maintain his reputation for hospitality, he condoned the immorality of his neighbors by prostituting his own daughters.

If Lot could not maintain his moral integrity after separating from his teacher, what does that say to us about remaining accountable, remaining teachable and humble. As we read in **Mishlei/Proverbs 18:1** "He who separates himself indulges his desires and shows contempt for sound advice of any kind."

Again, Adonai tells Avram in **verse 15** "all the land you see, I will give to you and your descendants forever."

## CHAPTER 14

This chapter is referred to as "The War of the Kings". Up to this point, we haven't seen Avram as militant in any way. As a matter of fact, back there when they went into **Mitzrayim/Egypt**, he was "plumb wimpy", if you ask me!

Our brother, Lynn Greuter, found an interesting "first mention" in this chapter.

*This is the first mention of the Amalekites, (who have land??) Forerunners of Amalek who hasn't even been born yet! (**Genesis 14:7**) His birth is over 100 years away in **Genesis 36:12**. (He was born to Esau) How can someone have land who isn't even born??? There are only three people, other than Yeshua, who are prophesied of before their birth in scripture. Amalek here, Cyrus in Isaiah and Agag in Numbers. All three play a prominent roll in the history of Israel. And out of the three, the worst is mentioned first. Very notable if you ask me!!! You go, Lynn!!!*

Anyway, in **verses 14-17** we learn that Lot and his possessions are taken captive. Word gets back to Avram about the plight of his nephew, so he takes 318 of his men to rescue Lot. **Three hundred** is the number of **"faithful remnant"** and **18** is the numerical value of (say khai) **chai/life**. Greatly outnumbered, Avram miraculously triumphs. Although entitled to them, he refuses any of the spoils but did not deprive any of his men of their rightful share. By refusing the spoils, he proved he acted to save his nephew, not out of a desire for any personal gain. As a man of integrity, he also showed that he wouldn't deprive others of what was theirs.

In **verses 18-20** we are introduced to (Mahlkee Tzeh-dehk) **Malki-Tzedek/King of Righteousness**, the **King of Salem or Shalem/King of Peace**. We can find no genealogy for this individual and many think/believe this was Yeshua. According to **Ivrim/Hebrews 7:3**, "there is no record of his father, mother, ancestry, birth or death; rather, like the Son of G~d, he continues as a **cohen/priest** for all time." Also, we have here the "first mention" of the title. Avram gave this "king" one-tenth of the spoils which he had received.

## CHAPTER 15

According to **verse 1**, Avram has a vision, in which HaShem tells him not to be afraid; that He, Adonai, will protect Avram and Avram's reward will be very great. I'm not sure if, in **verses 2-6**, Avram is whining or if he is speaking boldly before HaShem. Which ever, it elicits a response from HaShem that Avram's heir will be from his own body and be as numerous as the stars in the sky.

Again, HaShem encourages Avram that He has brought Avram from his home to give him possession of the land. (**Verses 7-12**) But Avram apparently needs some visible sign to assure him that this will take place. So HaShem says to bring him . . .

- A three year old cow
- A three year old female goat
- A three year old ram
- A dove and . . .
- A young pigeon

Avram does so, splits them in two, places the pieces opposite each other but he didn't split the birds. **Verse 11** states that birds of prey swooped down on the carcasses, but Avram drove them away.

I want to encourage all of us from the above. Through Yeshua, we have been promised the victory, in whatever our situation, however, even when we are making sacrifices to HaShem, the enemy will come to "steal . . . and destroy" but we must rise up like Avram and drive the enemy away!

A deep sleep comes upon Avram and we read a very detailed prophecy about the coming Egyptian slavery as well as the deliverance in **verses 12-16**.

The smoking fire pot and flaming torch which appeared and passed between the animal parts in **verse 17**, I was sure symbolized something but I couldn't put it all together. According to the Artscroll Chumash commentary, "the furnace (smoking fire pot) and fire (flaming torch) symbolized that the Divine Presence was there to seal the covenant." It is also believed they represented the darkness and fire that would be present at Mt. Sinai.

## CHAPTER 16

The parallels of HaShem's permissive will and perfect will come to light in **verses 1-12**. Sarai, still being barren, suggests that Avram take her "slave-girl" in order that they might have a child. The last sentence of **verse 2** says "Avram listened to what Sarai said." I do believe that it is wise counsel for a husband to listen to his wife especially when a decision will have a major impact on both parties. I do have to wonder if Avram would have been quite so eager to comply had Sarai suggested something that would not have been quite such a pleasurable experience for him.

Tradition tells us that Hagar was the Pharaoh's daughter, in other words, she was a princess. Remember when Sarai was taken into Pharaoh's court to become his wife? Many calamities came upon the Egyptians but not to Avram and his family. So when Pharaoh released Sarai and Avram to go to Canaan, he sent his daughter, Hagar with them saying that it was better for her to be a servant in their house than a princess in someone else's.

Based on **verses 3-6**, I found myself vacillating with feelings from Sarai to Hagar and back. Gosh, here is a woman, who is barren, which, at that time was a disgrace and grounds for divorce but Avram didn't. Then Hagar is used for a "baby-making" machine; she does become pregnant, she acts with arrogance toward Sarai. Sarai maintains her position which causes Hagar to become frustrated so she runs away.

I feel that Rabbi Aryeh Levin has a very good comment. "It is incongruous to believe that a woman as righteous as Sarai would persecute another human being out of personal pique. Rather, Sarai treated Hagar as she always had, but in the light of Hagar's newly inflated self-image, she took it as persecution."

In **verses 7-8**, the angel of Adonai, whom I believe is Yeshua, finds Hagar, calls her Sarai's "slave-girl", asks her where she has been and where she is going, as if He didn't already know. Then He tells her to return and be submissive to her mistress's authority.

As I was typing the above, I thought, "Isn't that just exactly the way we act sometimes, especially in our congregations!" Something happens that isn't the way we think it should be we get our feelings hurt, so we just take a hike! We get out from under our covering (spiritual protection) and we have no provisions (aren't being fed the Word and likely aren't feeding ourselves either). The angel of Adonai is likely telling us to get back under authority, at least somewhere. After all, **lvrim/Hebrews 10:25** says we should not forsake the assembling of the congregation. In other words, don't cut yourself off, just because your feelings have been hurt! That makes you a prime target for **HaSatan/the devil**.

**Verses 11-17** are full of (say eve-reet) **lvrit/Hebrew** and prophecy. Hagar learns that her son's name is to be **Yishma'el/Ishmael**, which means "**G~d pays attention**". Then we are told the prophecy about Yishma'el.

- He will be like a wild donkey
- His hand against everyone
- Everyone's hand against him
- Living at odds with all his kinsmen (even to this day!)

Because the angel of Adonai had spoken with Hagar, she named him **El Roi/G~d of seeing** because she had seen him and stayed alive! Consequently, the well where the spring was along the road to Shur, was named "**Be'er-Lachai-Roi/Well of the one who lives and sees**

Out of HaShem's **permissive will**, Ishmael is born and becomes the father of 12 princes. On the other hand **Yitzchak/Isaac** is the product of HaShem's **perfect will** and becomes the father of the 12 patriarchs. (**Acts 7:1-8**)

## CHAPTER 17

In **verses 5-15** we learn of the breath of G~d blowing into Avram and Sarai. The very breath that created the universe in **B'resheet/Genesis 1** is the same breath that caused a barren Sarai to conceive. At that time, **Avram (exalted father)**, became **Avraham, (father of many nations)** and **Sarai (mockery)** became **Sarah (princess)**, and the mother of many nations. (**lvrim/Hebrews 11:3-12**)

The Hebrew letter "**hey**" has a numerical value of "**five**" which represents "**grace**". Since the letter "**hey**" represents the **breath of G~d** as we read above, it has a significant impact upon one's name and life. Shortly after I received my Hebrew name "Batya", I heard this teaching about the breath of G~d so I inquired of my Rabbi at the time if I could put a "**hey**" on the end of my Hebrew name and that is why I spell it "**bet**", "**tav**", "**yod**", "**hey**", B-a-t-y-a-h! **בתיה** Batyah!!!

As this parashah closes, at the age of 99 Avraham receives his (say breet meh-lah) **b'rit milah /covenant of circumcision**. "You are to be circumcised in the flesh of your foreskin' this will be the sign of the covenant between me and you. **Dor v'dor/Generation after generation**, every male among you who is eight days old is to be circumcised including slaves born within your household and those bought from a foreigner not descended from you. . . . thus my covenant will be in your flesh as a (breet oh-lahm) **b'rit olam/everlasting covenant**." (**verses 11-13**). Did you notice that this wasn't just for this generation and that the covenant wasn't just for the Jewish people? And what about "generation after generation" and "everlasting", don't we understand?

At that time, Ishmael was 13 years old, which is the current day's age of a young Jewish man receiving his Bar Mitzvah and "coming of age". Do you think there might be a correlation here? I do!

One other matter! I have a friend who is into the "law of first mention" and last year another friend, Lynn Greuter, brought the following to my attention:

*There are two first's (law of first mention) in this parashah, one is the concept of being "bought for a price". This is the first time someone can inherit the covenant and blessings by being purchased. **Genesis 17:12, 13, 23, & 26**. (And they say the Gentiles were brought in at Pentecost . . . give me a break. . .)*

**Lekh L'kha ~ לך לך ~ Get yourself out**  
**Haftarah: Yesha'yahu/Isaiah 40:27-41:16**

This haftarah has two of my favorite passages of scripture, which I have called upon HaShem to remind Him and He has faithfully provided, in chapter **40:31**, strength and endurance. Again in chapter **41:10-12**, He has been faithful to sustain me against my adversaries. **Baruch HaShem/bless the L~rd!!!**

In this haftarah we find **Avraham/Abraham** in **Yeshu'yahu/Isaiah 41:8 & 9**, in the form of a promise from HaShem to his chosen Servant Isra'el (Avraham's offspring). This is the link between the Torah portion and the haftarah. Another thing that I think is rather obvious in these passages is that HaShem consistently affirms the covenant blessing promised to Isra'el many years earlier: possession of the Promised Land and the blessings and protection from those that oppose her!

According to the Stone Edition of the Artscroll Chumash, **Yeshu'yahu/Isaiah** proclaims, "G~d gives strength to the weary . . ." Those who trust in Him will find new strength and ultimately prevail. We need to realize that despite how the events may appear; the only intelligent course is to serve HaShem and Him alone for surely He will deliver us, as well as the nation of Israel. We must have faith in/trust in HaShem and His assurances that good will triumph. Israel may seem weak and helpless as a worm (**verse 14**) but she will triumph in the end and defeat those who have come against her.

**Lekh L'kha ~ לך לך ~ Get yourself out**  
**B'rit Hadashah: Acts 7:1-8; Romans 3:19-5:6; Galatians 3:15-18;**  
**Galatians 5:1-6; Colossians 2:11-15; Ivrim/Hebrews 7:1-19; Ivrim/Hebrews 11:8-12**

**Acts 7:1-8** According to **Acts 6:8-15**, Stephen has been accused of blasphemy and is taken before the Sanhedrin, the Jewish religious court. In these verses Stephen very succinctly tells of the faithfulness of Avraham. What a guy!!!

**Romans 3:19-5:6** I believe in **Romans 3:19-31**, that **verse 27** is the key verse here: **27** Then what becomes of our boasting? It is excluded. By what kind of Torah? By a Torah of works? No, but by the Torah of faith.

Is the Apostle Paul saying the Torah is done away with? Not when we read **verse 31**. This is where the Church and even some Messianics go wrong in thinking the Torah has been set aside because **faith** has always been critical in our walk with the L~rd. Abraham demonstrated to us that faith was the critical factor in following G~d. Abraham obeyed G~d and it was accounted to him as righteousness. Was Abraham saved by grace? Yes! Did that grace replace following the commandments of G~d? Of course not! Does Torah save? Absolutely Not! It points the way to the one who does!

What about the Torah being only for the Jews and not for the Gentiles or the Nations? **Verses 29 and 30** deal with this issue as well.

**29** Or is G~d the G~d of Jews only? Is he not the G~d of Gentiles also? Yes, of Gentiles also, **30** since G~d is one. He will justify the circumcised by faith and the uncircumcised through faith.

Paul clearly states both Jew (circumcised) and non-Jew (uncircumcised) are both saved by faith in Yeshua. We are all on equal footing together and no one is better than the other. By faith we are all saved and together we walk according to all Yeshua taught us and what He taught us was the Torah. I can not state it any stronger than I have and I will probably bore some by my constant repetition of the fact that one's walk with Yeshua is based upon faith first and Torah after but we must never lose sight of the goal that we all must aim for and that is Yeshua.

The Word of G~d was in the beginning with the Father. Yeshua has always been with the Father. Yeshua is the living Word of G~d and the Word of G~d is the Torah. So the Torah has always been and to say otherwise is to deny the Word of G~d. The choice is yours – it is my prayer you make the right one.

**Galatians 3:15-18** These verses clearly define **B'reshet/Genesis 12:7; 13:5** and **17:7** “. . . and to your seed . . .” In the natural, Avraham had “seeds”. However, here, **Rav Sha'ul/Rabbi Paul** explains the one “Seed” as the Messiah.

**Galatians 5:1-6** These verses parallel **B'reshet/Genesis 17:12-26** with regard to **b'rit milah/covenant of circumcision**. However, it is important to know that these verses are directed to the Gentiles who have been told that they not only must believe in Yeshua but have to become Jews in order to be accepted by HaShem, which is absolutely NOT the case. **Rav Sha'ul/Rabbi Paul** is emphasizing that Gentiles do not have to circumcise the flesh to become followers of Yeshua, rather it is the circumcision of one's heart and having faith/trust in HaShem alone that causes one to be accepted by HaShem

**Colossians 2:11-15** These verses cover the same subject as the message to the Galatians only this time it is to the Messianic Community in Colosse.

**Ivrim/Hebrews 7:1-19** I get so excited when I read Ivrim/Hebrews 7:1-19!!! This particular scripture reading has always been interesting to me but once I had an understanding of B'reshheet/Genesis 14:18-20 plus the verses immediately before and after, it means even more. Once again, I believe we see shadows of the Messiah in the Torah!!!

**Ivrim/Hebrews 11:8-12** As most of us know, Ivrim/Hebrews 11 is known as the "faith" chapter. However, in The Complete Jewish Bible translation, the word "faith" has been translated as "trusting" and I find it most fitting. Avraham "trusted" and obeyed HaShem, to go out, having no idea where he was going, living in accommodations quite unlike any he had been accustomed to during his lifetime. In fact, all of the verses from 8-12, show how Avraham had complete faith/trust in Adonai.

**The corresponding Psalm for this Torah portion is: Psalm 110**