



# LECH LECHA

Parasha: ..... **LECH LECHA/GO OUT**

Torah Portion: ..... **GENESIS 12:1-17:27**

Tanak: ..... **ISAIAH 40:-27-41:16**

Brit Hadasha: ..... **HEB. 7:1-19, 11:1-10, ROM. 4:1-25, GAL. 4:21-31**

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**O**UR JOURNEYS ARE UNIQUE to each one of us treading our own respective pathways. YHVH has established our path in this world before and after the fall of man. Eve was tempted in Adam's absence and when Adam discovered Eve's sin he, too, collapsed under the consequence of sin for all of humanity. Likewise, each of us has individual choices to make, either to walk in obedience or to walk in wickedness.

When YHVH asks us to go out from where we are comfortable, we respond to that call with either action or complacency. Each step that we take in Torah is taken in obedience of being called out and going forth. Go out from sin and do justly; go out from sinners and live righteously; go out from your familiar settings and walk before YHVH to a place where He chooses. This seems simple enough, but the truth is that most of these challenges to our soul are not so cut and dry.

Abram believes YHVH and it is reckoned to him as righteousness. Abram chooses to walk as YHVH has called him to walk and goes out from the place of his father. Abram walks in the path of righteousness for His name's sake. Our walk parallels closely to the walk of Abram. We are asked to be uprooted from this world's system and traverse into a collective land of people called YHVH's possession. "Many are called, but few are chosen<sup>1</sup>", YHVH calls us from that place of obedience, He chooses us to be His. The beauty of the walk is in the surroundings of the journey. It may

seem abstract, but our journey is laid out in Torah. Each word given is a directive and foretelling of what our journey is to look like. From the righteous steps even to the pitfalls, our journey matches what YHVH wrote. Torah prophesied that we would fall away and that we would call upon His name and be saved.

The reason it looks so different from one person to another is due to the segment of the journey they are walking. One could say that it is relative to the individual's experience living in the Living Torah. YHVH moves us in Torah aiming toward Messiah, at the rate of our obedience and His revelation. We cannot go faster or slower than He allows. When we force our way through the wilderness, we find ourselves isolated on the other side without kindred. Likewise, when we drag our heels, we become secluded. Providentially, even in the loneliness of our lagging obedience, we do have the Comforter to be with us, and talk to us.

The season is just that, a span time in the journey and it will pass. Both good and bad will pass. The lessons learned from the journey at the moment, prepare us for what is on the path ahead. That authentic path is found in Torah and the assurance is that it leads us to Yeshua. Each feast, each precept and command is written for the season we are in now. It will look different next year, during the next season. Enjoy the surroundings that you find yourself in this span of time. It will change as we move forward closer to Him.

<sup>1</sup>Matthew 22:14

## *Shavu Halacha/Weekly Walking:*

*Sometimes it's difficult to know when YHVH has spoken to you. His still, small voice is often so distant from our finite ears that we lose track of who is speaking and even when to listen. Our entire being originated from the Creator. Unfortunately, as we travel through this world we accumulate internal and external baggage along the way. As we grow weary with these heavy burdens, our human tendency chooses an easier trail that deviates from YHVH's Way. The journey seems to reach a blind alley. By repentance, we are able to turn around, 180°, in order to be right facing. As we see Him, waiting patiently for us to hear His voice, we fall before a loving Elohim, who longs to embrace His creation. It is here that we will hear the voice of our Beloved. Our doubts carry us to and fro, searching for the way that seems right. Our own desires lead us toward destruction, while that which we see the Father doing leads us toward righteousness.*

*During your walk this week, turn your eyes solely on Him. YHVH is able to hear you, where you are, not where you want to be. The walking out of darkness is the walking out your salvation, if done in repentance in Messiah. He will hear your crying in the wilderness, and will answer you with His voice, but you have to be still to listen to the still, small voice of the Master.*

**Day 1**

- PARASHA:  
GEN. 12:1-13
- TORAH STUDY
- PRAYER LEAVES

1. Today let's look at the next parashah of Torah entitled Lekh L-kha (Get yourself out) and contrast several points of this portion with our personal walk with Yeshua, Messiah. When YHVH calls Abram out of Haran (named after his deceased brother), He tells Abram to leave his country, father's house, and relatives to go to the land which YHVH will show him. What does this sound like in perspective to both a new believer finding Messiah for the first time, and to a maturing believer who continues to walk in His presence?

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What is the promise given to Abram as he leaves his country for a new location? Contrast Abram's new dwelling place to where YHVH promises us that we will dwell?

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2. If we are the seed of Abraham, then the text in verse three has has to do with us as well. The words used are important to understand. We use the word bless, *barak*, in our vernacular quite a bit, but do we really understand the word. In Hebrew the word means to kneel, to be adorned or to praise, salute or curse. So, when we say "Please bless so and so," we are asking the Father to tenderize that person's heart which in return will honor YHVH and to praise Him. Consequently, YHVH esteems that person so that he is blessed to partake of His kingdom and receive an outpouring of His love. Being in the cursed realm is to be reviled or slighted. YHVH says that He will bind under a curse those that revile Abram. Presently, how could this affect your walk with YHVH? Are you being a blessing to others? Specifically, are you being blessing to Israel? Who is Israel?

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3. Putting question two into more perspective, verse four states that in Abram, all the families of the earth will be blessed. How does that relate to the believer of Messiah and how are the families of the earth that are not of the household of YHVH blessed in Abram<sup>1</sup>?

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How does one differentiate between the blessing of Abram's 'families of the earth' and an unregenerate gentile? Can an *unbeliever* bless YHVH or His people? Can we as believers in Messiah bless the unbeliever or the wicked?

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4. When we are called out, we are sent out as well. What this means is that YHVH tests us and tests our steadfastness. That is not to say that we do not have the Ruach to guide and strengthen us, but we must face trials so that our faith will be strengthened and increase. You could call this a wilderness experience. Where else do you see this in Scripture? How do you see that you were called into the wilderness?

<sup>1</sup>Genesis 12:2-3 & Galations 3:7-9, 29

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5. In contrast to leaving what is familiar to us, we must enter a new way of living. For as Abram entered the land promised to him and his seed, he must pass through Shechem. All of us must pass through Shechem upon entrance into the Land<sup>1</sup>. This is referred to as the Shoulders of Israel according to our brother Judah; and within this place, we must hear the consequences of obedience and disobedience. How do we pass between these Shoulders in our walk with Messiah coming into a Torah lifestyle, and will we, pass through the Shoulders of Israel when you go back to the Land someday?

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6. When arriving in the land, Torah tells us that Abram went to Egypt due to a famine within the land. Here again, we see a wilderness experience, even after entering the land of Canaan. Why would YHVH allow the land to experience a famine and why would Abram choose to go to Egypt and not stay in the land or go back towards Haran?

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Relate this to how Yeshua brings us to Himself and how we are told to endure to the end.

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7. In two places, Abram builds altars for YHVH. Why does he build the altars in each place and what takes place when he does this?

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What is the significance establishing an altar and can this be practiced today?

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8. When we are afraid, we tend to hide what we are ashamed of or hide what is bringing us persecution. Compare the ways that we hide our identity as the bride of Messiah and Abram's motives to hide of Sarai and her true identity from the Egyptians.

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***Midrash Point:***

When Abram asks Sarai not to reveal that she is his wife, she goes right along with the plan. Why does she do this and does it have anything to do with the curse of Eve?

Did Abram and Sarai lie about her identity or was she both a sister and a wife to Abram?

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<sup>1</sup>Devarim 27

**Day 2**

PARASHA:

GEN. 12:14-13:18

TORAH STUDY

PRAYER LEAVES

**Midrash Point:**

Sarai's beauty is the subject of our first verse today. Apparently, Abram did very well for himself by marrying Sarai. It is commented that Abram thought she was a beautiful woman, and the Egyptians saw that she was beautiful, as did Pharaoh's officials. Sarai would have been 65 at this time in her life. Why would Abram be afraid for Sarai's beauty and what made Sarai so beautiful?

**Sandals  
Worshipping in Spirit:**

As Abram and Sarai come into Egypt, They are received very well under the pretense of deception. The consequence of their deception is that Sarai gets escorted into the presence of Pharaoh. This is favor and preference for Sarai. How could this have been favor for Abram?

As we approach a holy Elohim, we must not think that we can hide our identity, for He will search us out and knows our heart already. In what ways do you hide behind a spouse or child or some other facade? Are you hiding from YHVH or afraid of Him? Spend time, in the coming days, allowing the Ruach to reveal the real you to Abba YHVH.

Remember, YHVH is enamored with the inner beauty of a worshipper's heart.

1. Today, we see Pharaoh running back to a blessing or cursing scenario. This is very similar to another place in Torah, the Exodus of Israel<sup>1</sup>. When Pharaoh realizes that Abram's sister is really his wife, he comes back to restore Sarai to him. Understanding more about the correlation of blessings and curses, and their starting place, discuss what really happened here, both spiritually and in the physical, and contrast this that to the events of the Exodus.

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2. When Abram is sent out of Egypt, Pharaoh's men escort him with all of that belonged to Abram. Again, when the children of Israel leave Egypt, they plundered the Egyptians by asking for their silver and gold. Abram has increased greatly due to the generosity of Pharaoh when Abram entered Egypt with is sister. What are we able to take along with us on our journey when we are called out and how do we justify what we possess?

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We see in Genesis 13 when Abram returns to Bethel, he returns to the altar and called on the name of YHVH. It makes known here, that Abram is very rich in livestock, silver and gold. As we begin to walk in Torah through Messiah our actions are likened to Abraham's. We pass through the Shoulders, where we gain revelation and then go through the wilderness to be separated once more. When separation is made, however, we should go to the altar and call upon His Name, bringing with us all that we have. How does this apply to ours lives today and what altar do we seek in order to call upon the name of YHVH?

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3. Typically, the idea of separation and division is looked upon as a negative concept by believers. This is not the case within the context of Abram and Lot. Here, we see that Abram asks Lot to separate from him. Not because there are quarrels, but because each man was so abundantly blessed, the land could not sustain both of their possessions. Many groups, in this hour, are being divided and forming other groups. Many find themselves now meeting with only a few families instead of a larger community. This should not be offensive, but should be seen as blessing. Our separation is for our own good and for the good of others, but most importantly, for the glory of Elohim. Discuss the ways in which you are able to bless those that are no longer with you or your group and how can you honor them by choosing left if they choose right?

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<sup>1</sup>Genesis 20:2-18

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4. Even though Lot chose the fertile region, Abram is still blessed. Moreover, all that land would be passed on to his descendants one day. When we do not take offense, but choose to bless those from us and around us, we make room for YHVH to intervene for our sakes. In doing so, we are able to bless those around us even more. Remember, the definition of blessing someone else to cause them to praise YHVH. How did Messiah do this for us and how are we to continue the Master's example towards those around us?

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5. One of the blessings of Abram is seen in verse 13:14-17. This has to do as much with Abram's seed as it does the land they will give Abram. The particles of the earth's dust is likened to Abram's seed and that called out dust will all possess the land forever. This decree does not finish with the blessing. Abram is ordered to take part in this inheritance. YHVH tells Abram to "Arise, walk about the land...for I will give it to you." Abram had to walk out the faith that his seed would possess this land. He had to get up and be proactive in walking on the land that was to be a blessing to his people and future generations through YHVH's pronounced blessing. How did our Messiah fulfill this on our behalf?

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**Midrash Point:**

In verse 13:18, Abram moves his tent and dwells by the oaks of Mamre (Hebron). He then builds an altar to YHVH there.

Why are the trees (oak or terebinth) important to mention as location markers and why would Abram choose this place to dwell?

How do we walk in this perpetual blessing where we are? If the blessings of Abram(ham) are ours, this, also, is our blessing. Is the land where we are in now living to be a possession for Yah's people? Torah says in verse 13:14-15, "So look from that place...for all the land you see." Our possession is what YHVH has given to us both now and in the future. Describe some ways to walk out this blessing now, so that we are found to be good stewards so that the blessings of Abraham will have fulfillment in our lives in the future.

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**Day 3**

PARASHA:

GEN. 14:1-20

TORAH STUDY

PRAYER LEAVES

1. Starting in verse 1, Torah tells of four kings that came together as allies. They make war against five other kings that have rebelled against the kin of Elam. Going back to the genealogical records, we find that the four attacking kings are, more than likely, descendants of Ham through Cush. Not only did they set-up an empire, but they felt that their brand of government was the paradigm to which all kingdoms should adhere. However, it had only been two years since the region of the Salt Sea had been under their authority. Obviously, their governmental style was not based on living for YHVH as Sodom is already wicked. Look-up the names of the kingdoms and make an analogy based on these name's meanings as to how the attacking kings viewed their own justice and why they would attack the Salt Valley.

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2. Prior to plundering Sodom and Gomorrah, the attacking allies defeat the Horites in their Mount Seir, which is in the wilderness. In order to understand the significance of this statement, one must know where Mount Seir is and what why this would be important in the future. Look for this region on the maps in your Bible and discuss what the name Mount Seir goes by today. Eventually, which people will inherit Mount Seir and what will that mount be called at that time?

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What end-of-days implication does the passage about Mount Seir have?

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3. Abram is acknowledged, for the first time, as a Hebrew. Abram is still not considered as as a local of Canaan. Why is this? What does the fact that he is a Hebrew have to do with this passage?

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Verse 13 has more implications then we understand. The word Hebrew is seemingly used here for the first time in Torah, however, it is not for the first time if we look deeper at the meaning. The word Hebrew means "one from beyond." It is an identifying word that has a root of Eber which means "the region beyond." Back in Genesis 10, Shem is said to be the father of all the children of Eber. What does this tell us about our heritage and what implications does this have for other nations both then and now?

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**Sandals  
Worshipping in Spirit:**

Abram shows action associated to his righteousness by going to rescue Lot. Not only does he restore Lot, Abram also recaptures all the women, people and possessions of Lot.

When we intercede for the needs of others or for others themselves, we also are able to act upon our faith in YHVH. As you pray for others, their needs, as well as your own needs, listen to what the Ruach haKodesh would tell you to do. Study Torah in your search for doing righteous works and fit the action with spiritual resolve. In this you are worshipping the Father in Spirit and in Truth.

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4. Abram goes to rescue Lot. In doing so, we see an attribute of the Most High. Discuss this attribute and how this would shape Abram's character in the future concerning both Lot and his family, and his seed for future generations.

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5. In verse 18, the king of Salem, Melchizedek, is revealed for the first time. This word means king of righteousness and he is the priest (kohen) of El Elyon (Most High God). What are your thoughts about who Melchizedek is and how is Yeshua of the order of Melchizedek?

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Reflect on why Melchizedek would bring out bread and wine and tie this discussion in with the previous question.

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6. When Melchizedek blesses Abram, he states that Abram is of El Elyon as well and makes a proclamation to further differentiate who El Elyon is. What is the significance of this statement?

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7. Why would Abram give a tithe (tenth) of all to Melchizedek? Why a tenth? Was there an understood tithe amount already established? By the way, Noah was the tenth descendant from Adam and Abram was the Tenth Descendent from Shem, just an interesting correlation to discuss here as well.

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***Midrash Point:***

The idea of tithing is introduced by Abram to Melchizedek in today's reading. Discuss the approach to tithing we have today, contrasted to what Abram did and how that relates to Torah-based tithing principles.

**Day 4**

- PARASHA:  
GEN. 14:21-15:6
- TORAH STUDY
- PRAYER LEAVES

1. The king of Sodom immediately asks for the people and not the goods. Abram wisely responds so that nobody will ever say that the king of Sodom made Abram rich. Abram obviously knows the character of Bera, whose name literally means “son of evil” in Hebrew. An important facet to this dialogue is about the people. It’s not that Abram is not concerned about the people, he is. After all, he did go rescue them, even if it was for the sake of Lot and his family. However, Bera seems overtly interested in the people. This is a controlling spirit at work. Bera knows that if he controls the people, the goods will be his in the future, but he does not want to lose control of the people. This is a seed-bed that he and his population use for the perversion we will soon see in Sodom and Gomorrah. To lose control of the people, means that Bera and the other kings will ultimately fail in establishing wickedness after their own heart’s desires. It takes time to influence people under one’s control and this is a commodity that Bera wants to keep. In what ways do you see churches and their leaders vying for the people’s allegiance yet are not truly seeking the people’s spiritual welfare?

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At what point do we or should we stand in agreement with Abram, or even, stand as Abram against the manipulating leaders of a church, community or government?

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2. Abram had many within his own house, that he took out to war. These were rewarded with what they had eaten. The other men, Aner, Eshcol and Mamre, it was asked for their share. This does not sound like very much booty for conquering another army for the Salt Valley kings. Why do you think that these men were not rewarded more?

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When you fight for a cause, what reward do you look for in the end? Should we be rewarded for a battle won?

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3. In verse 15:1, YHVH’s word comes to Abram saying “Not to fear and that ‘I am a shield to you’...” The Hebrew word for shield is *magen*, shield or buckler which is a smaller version than an armed man’s shield. This does, however, imply that YHVH is Abram’s defense, ruler or shield, and is armed to take care of Abram. The question arises as to how large of a shield must YHVH represent to adequately defend us or how large of a shield does he need to make that defense on our behalf?

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A point being made to Abram is explained a few verses down. The idea is not for Abram to take the battle upon himself, as YHVH says that Abram’s part in the covenant is not to

fear. Along with this declaration, YHVH says that Abram’s “reward shall be very great”. This is a trust or faith issue more than anything else. Through having faith in YHVH, Abram trusts in Elohim to take care of business, no matter what and YHVH’s reward would be great for Abram. When Yeshua walked among men, what did He teach the people of Israel which confirms this precept?

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Moreover, Abram is very humbled by what YHVH has just promised him. Subsequently, YHVH reveals a new attribute of Himself that we have not seen in Torah to this point which is Adonai YHVH, as found in verse 15:2. This form of YHVH’s name takes on a personal attitude, as in my lord or the lord of men. This is like a microcosmic love story. YHVH shows His pleasure in Abram, and Abram acknowledges this pleasure with gratitude, humility and the confidence in YHVH. Next, we see that Abram is emboldened to ask about his concerns. How does this give us insight in how to approach YHVH, how He speaks to us and what our response should be?

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4. Immediately, Abram is concerned with who will inherit this very great reward. He knows that Sarai is childless, so his possessions will be bequeathed to one born within his father’s household, a kinsmen. Here, Abram is given the promise of an heir from his own body. Then, YHVH relates his seed as the stars of the heavens. Discuss the ways in which YHVH has and is fulfilling this word to Abram.

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5. Abram, again, believes YHVH and it is reckoned to him as righteousness. We like to use this verse for various proofs about faith and trust. As you have read about Abram and are seeing his belief as a character trait, equate what you have learned to how we should be believing in YHVH and trusting His word to us. What Lord should we believe in and what righteousness is reckoned to the believer?

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***Sandals  
Worshipping in Spirit:***

I realize that placing your total trust in something is hard to do. Yet, that is part of the problem itself. The only trustworthy aspect to life is YHVH. Through Messiah, we are trusting that our souls will not perish and that we will overcome. Whenever we place our trust anywhere else, we will always and inevitably let down. YHVH sees our plight and tells us about the temptations that we must overcome and the sin we must master.

By being faithful in the smaller things, our Creator enlarges our faith and the next trials that grow that faith even more. The final outcome is to be so faithful, that we are one with Him. Don’t despise the small testing and the trivial trials; by these, our Master is watching and caring for us, to better us for His future purposes.

**Day 5**

- PARASHA:  
GEN. 15:7-17:6
- TORAH STUDY
- PRAYER LEAVES

1. Part of the covenant YHVH made with Abram is possession of the land. Abram then makes sacrifices in the land of possession. At sunset, Abram fell into a deep sleep and terror comes upon him. Describe what the Ruach reveals to you about this passage in relationship to other passages in Torah. How do these passages foreshadow Messiah and the possession of the land?

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2. One interesting bit of information gathered from verse 15:16, is that the seed of Abram will be enslaved four hundred years. This is not because Abram's seed did wrong, but because the iniquity of the Amorite will not be complete until then. If you look back to Genesis 15:16, Abram tells the king of Sodom that Mamre (an Amorite) is one of those that went to help release the captives. YHVH uses everything and everyone for His glory and for the good of those who love Him. What good would there be in allowing the Amorite to continue in their iniquity or punishment of iniquity for that long?

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Are there times that we go through trials and it has less to do with us and more to do with those around us? Why would YHVH allow this to take place in our lives?

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3. When Sarai tells Abram to take Hagar as his wife, she seems to be trying to fix what is broken in her own life. We know that Hagar conceives and that would imply that Sarai's plan succeeded. However, the arrival of Ishmael is not the promised blessing to Abram and Sarai and their future generations. As we read in Scripture, Sarai took matters into her own hands when she gave her handmaid to Abram. In what way(s) did Sarai fulfill the curse made to the woman in the garden and what did she open up as opportunity for the serpent to take advantage of his curse? Review the Messianic prophecy spoken forth by YHVH in Genesis 3:15. Can you see the enmity between the seed exemplified between Sarai and Hagar?

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4. Saria sees that Hagar despises her. Hagar runs away before action is taken by Sarai. Seemingly, the seed within Hagar is at war, already, with the seed within Sarai. So much so, that Hagar flees and the angel of YHVH finds her. He decrees a covenant on Hagar's/Ishmael's behalf. The fact that Ismael will be Abram's first born through Hagar is important. Ishmael is rightful in receiving a first born blessing, just as Isaac will. Discuss the blessings and the curses that incur in both of Abram's seed due to the birth of Ishmael.

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**Midrash Point:**

Notice in verse 15:18 that the official covenant is made with *Abram*. It is not a covenant made with just the seed of Abram, but with the land as well. The land is promised to the rightful successors, just as much as the seed are told what they will possess. Discuss this facet of the covenant and why that it would be so important to have not only the seed, but the land for the seed.

Also, has the seed of Abram ever possessed this much of the land promised to them? Discuss the amount promised in contrast to the real estate that we know or have known as Israel or Judea or even Palestine.

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Was Ishmael a mistake or did YHVH cause this to take place for a future event? Elaborate your discussion here, with end-time events that Torah describes.

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5. YHVH reveals himself to Hagar by the spring. Accordingly, that Hagar describes the name of YHVH as El Ro'iy, the El (God) who sees. What does this say about YHVH's providence and how He reveals Himself to all creation?

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6. Thirteen years after the birth of Ishmael, YHVH appears to Abram, *exalted father*, and changes his name to Abraham, *father/chief of a multitude*. In the same passage, YHVH also reveals Himself anew to Abram as El Shaddai, *almighty, most powerful*. Discuss the name change of Abraham and how this correlates to the revealing a new name of YHVH as He simultaneously makes covenant with Abram.

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7. Notice that when the covenant is made, YHVH also says, "Walk before Me and be blameless." Then He establishes the covenant. This all takes place after the fathering of Ishmael, even into the age of Ishmael's own spiritual accountability. Is there a reason that YHVH would wait until now to disclose the full covenant to Abram?

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With the covenant made with Abram ("My covenant is with you..."), is there hope for Ishmael since he is a nation coming forth from Abram and why or why not?

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8. What nations have come forth from Abraham? What kings have come forth from Abraham? Are the two mutually and always linked together? Discuss your thoughts as they relate or do not relate together.

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***Sandals  
Worshipping in Truth:***

YHVH sees all that we do. It is apparent that no matter what we are running from or what has happened to us, that El Ro'iy sees everything. He will answer when we cry out. We may not have the voice so readily heard as Hagar did, but we must know that YHVH works on our behalf, and, if we love Him, for our good as well.

In your distress, you will not be able to run from His presence or from the presence of what He has placed over you. You will find yourself confronted with it again and again, until YHVH has had His way in you and in the person(s) with whom you are involved. Persevere, for in all that you do, know that YHVH sees.

**Day 6**

PARASHA:

GEN. 17:7-27

TORAH STUDY

PRAYER LEAVES

1. With the knowledge that Ishmael does not possess the promised seed in which YHVH has established the everlasting Covenant, who does possess this Covenant within their genealogy?

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Can the covenant overtake or disregard anyone who possess the seed of Abraham and what is the criteria for your answer?

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**Midrash Point:**

Simply put, is there a need for males of the household of Israel to be circumcised or not? Discuss your answers based on what Torah says.

Also, why eight days old? Is there is more here than the blood clotting factor?

2. By looking back to the curse of the ground and the curse of man in relationship to the ground, how does the land of Canaan and its everlasting possession address the fall of man and the curse of him and the ground?

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**Sandals**

**Worshipping in Spirit:**

Obviously, you have to be convinced in you own heart that you are to be circumcised in the flesh.

Yet, that does not negate the necessity of circumcision. To start, one must be circumcised in the heart for the flesh to have meaning. While it is a perpetual sign, the Ruach writes Torah on the heart of flesh and removes the heart of stone. In this, our spiritual circumcision is brought forth. By communicating with the Ruach, we allow Him to illuminate the darkness in our hearts so that more of Torah, more of Him, will be alive, viewable and able to be walked-out.

3. In verse 10, YHVH spiritually cuts the covenant with Abraham and his seed by requiring them to physically cut the covenant into their flesh. It is a sign of the covenant between YHVH and Abraham. As a covenant, it is both stated and understood that this is throughout the generations after Abraham. It never says this ends, but in verse 13 clearly states, “thus shall My covenant be in your flesh for an everlasting covenant.” How is this covenant applicable today for us and to us, both in the physical and in the spiritual?

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4. YHVH has grace to bring us to Torah, even without our consent or foreknowledge. By being born in the U.S. and at a hospital, most males are, or were, circumcised. More than likely, it was not on the eighth day, but, circumcision was done none the less. By bearing the sign of the covenant, unintentionally or not, how does that bring us closer to YHVH?

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5. Why would YHVH place the sign of the covenant on the male population only? Through foreknowledge, did the Creator make the place in the foreskin with the intent of circumcision? Discuss these ideas.

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6. In verse 14, there is language used that will be seen repeatedly throughout Torah. That in violating/breaking covenant, a person is cut off from his people. Describe what this means and how it effects the community and that person when someone is cut off from them.

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7. How does the foretelling of Isaac in lieu of Ishmael contrast to the first and second Adam's? Contrast this Abraham's seed and those not of His seed. Are we able to identify those that possess Abraham's seed today? How?

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8. Why was it important that Abraham did this on the very same day that YHVH spoke?

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Abraham circumcised Ishmael, all those in his household, both native and bought with money and himself. So, all those that were circumcised are children of the covenant. What happens if the covenant keepers, at this point, would leave covenant, even though they bear the sign on them?

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9. Lastly, how does Yeshua fulfill the command to be circumcised and how does He fulfill the covenant which the circumcision points to? Does this negate the command to be circumcised? Explain your answers based in Torah, not in traditional teachings.

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***Midrash Point:***

Discuss the significance of YHVH changing Sarai's name to Sarah. Consider the meaning of both names and the timing of the name change.

What was her role in the righteous seed for Abraham's seed to possess? Since it could not come through Hagar, there has to be a correlation between the two. Does this relate to the statement from Genesis 2:24, which was before the fall.

## Shabbat

- PARASHA:  
GEN. 12:1-17:27
- RESTORATORY—  
MIDRASH
- PRAYER LEAVES

The name of this week's parasha is *Lech Lecha*. It, like most all of the names given to the weekly parashas, comes from the opening passage of the week's particular reading. (This is how the Hebrew names are derived for the five books of Torah as well.) In Genesis 12:1, YHVH said to Abram, "Get out..." or "Go forth..." While this is the opening of the parasha, it also sets the tone for the entire reading.

Abram has been living with his father, Terah in the land named after his brother, Haran. We are told that the whole family moves to Haran, after the death of his brother. Prior to moving, Terah and his family dwelt in Ur of the Chaldeans. For whatever reason, Terah moves all that is left of his family away from the familiar to a new land.

Terah was a descendant of *Eber*. From studying the parasha this week, this entire branch of genealogy would have been considered *Ibriy*. *Ibriy* is a patronymic form of *Eber*, similar to how a resident from the state of Texas is referred to as a Texan. All of Terah's family, and those that are they left behind, would have been *Ibriy*, or as it would be later translated by scribes, *Hebrew*. Hebrew/*Ibriy* means *one from beyond*. *Eber* means *the region beyond*.

It seems that YHVH has a sense of humor here, as what He names His people, creates the atmosphere of what they will be and how He interacts with them as they grow toward Him. As a people that are from beyond, YHVH would continuously beckon His people even further away from where they started. We will look more at this in a moment, but let us discuss the starting point first.

Abram is in Haran and YHVH calls him to go forth from that area to the land of Canaan. So, not only is Abram a man from beyond the Euphrates River, but now he will be identified as a man from this region which will be from beyond when he gets to his next destination, the land of Canaan. Each step that Abram takes is making him a man "from beyond". Abram is kept as a stranger for quite a while as he travels through Canaan and into Egypt and out of Egypt and back to Bethel and ultimately to Hebron (Oaks of Mamre) where he will purchase a burial site..

The distinction is made when the fugitive comes to Abram the Hebrew to inform Abram of what has happened to Lot. However, there is

some more to the theme here. When Lot and Abram return from Egypt and dwell at Bethel, they are too large for the land to sustain. This is not conjecturing on the part of Lot's herdsmen, but by what Torah states. Therefore, YHVH has disclosed this information so that the next events will be in context and we will have better understanding of His character.

Lot is given a choice by Abram, the mouth piece being used by YHVH. It even looks as if Lot is given preference to choose which part of the land he would dwell. It is all part of the land of the covenant, so Lot is being given a portion of the promise at this point. Yet, what is taking place is a choice to go either left or right, and that choice means that Lot must *go forth* from Abram and the rest of his family. Lot is a now in the same place that Abram has been, as the patriarch, leading the entire family out of what is familiar in search of the specified land and for YHVH's presence.

From Abram's viewpoint, he tells Lot to be separate from him. The word used to tell Lot to separate is the same word used when describing the peoples as they were divided in the earth (Genesis 10:5, 32). This is a prophetic moment for Lot and for Abram, as YHVH is dividing them for His purpose. This choice seems to begin a process of elimination to a more narrowed distinction of heirship which is to follow. Furthermore, YHVH then explains His plans a little more to Abram and shows how all this land, even what Lot just chose, would be his and his seed.

The separation was a pleasing thing to YHVH, as it invoked Him to disclose His plans to Abram. It drew Abram closer to YHVH and readied him for an inheritance and a purpose. With this disclosure, came assurance that Abram would have posterity and with that comes more confidence in YHVH. Abram will use these insights as he intercedes and intervenes on Lot's behalf.

A bit later Sarai convinces Abram to take Hagar as a wife. Ishmael becomes the result. Even within Abram's household, however, YHVH creates division and separation. The division begins when Sarai segregates her husband's attention which creates the infamous strife between her and Hagar. An interesting insight, though, is that Abram poses aloofness towards Hagar and always prefers Sarai as seen when Abram tells

her that Hagar is hers to do with as she pleases. Hagar sees this and flees from before her mistress, Sarai. Hagar tries to separate herself from the situation; but, YHVH knew that the time was not yet set. There is a blessing for Ishmael to be a part of Abram's household and to learn the ways of YHVH. Ishmael does become a child of the covenant with the sign of circumcision. This would give us the indication that Ishmael, even if separated from Abram, could *choose* to walk with YHVH, the Elohim of Abram, if he wanted, just as Lot could have made these decisions by being on the Land of the covenant.

Yet, this brings us to the place of even more difficult separation. This division is not just only a friend or relative, but part of the person. The sign of circumcision is a declaration of separation. Whether it was from the past, people or region, it was the sign that YHVH gave to man that he would inherit the land and have YHVH as their Elohim (verse 17:18). It was the first sign of leaving the old behind and being called out of a futuristic land *from beyond* to become what would be a people of covenant and the possession of YHVH. Those within the household of Abraham had no choice except to be included in the covenant with him. They were of Abram's household and YHVH had commanded him to circumcise each one of his household whether they were native born or bought with money. This concept is not far at all from teaching we read in Acts 16:32 and in 1 Corinthians 7:8-16.

Knowing that a person cannot force another to one thing or another is a matter of conviction. However, when a believer takes hold of truth and takes that truth to his household, *Salvation* comes to that household. Those household members are given the opportunity to walk in the covenant or to walk away from the covenant. They are made distinctive in some way that we do not understand. As Abraham brought forth the sign of the covenant, each member would then have that sign placed upon them to see their differences from those around them and from their own pasts.

This sign sets apart the believer from all others that do not believe. It is a dividing line that is made when one crosses over into the other side. In many areas in life we are commanded to be separated by YHVH. When we approach Him, we should be separate from the activities

of the world and the lusts of the flesh. YHVH tells us to separate the Shabbat to keep it holy. He tells us that we must be separate and, while living in the world, not be of the world, not to intermarry with those not of the faith and to separate ourselves from the unclean. Life is full of holy separation, and that leads us to YHVH, not away from Him.

Each step of our journey is likened to Abraham's journey from Ur. There is one more place to go that is beyond the region that we are now living and one more place to be separated from an aspect of our past lives.

The Torah is shown to us in this pattern as well. It gives us hope to see that the people of YHVH before us had to cross over continuously so that they would be separated over and over again. Whether coming out of Egypt or being ordered into the encampment of the Tribes, they were separated for their good so that YHVH would receive the glory from them. This was not to tear them apart or to build boundaries that were to barricade them from each other as community, but to serve as reminders of who they were before YHVH. Israel is a nation that is to be separate from a world that hosts the seed of the flesh and the fallen world. When we come out from the world, we leave the seed of cursing behind us and are brought to the place of separation because of YHVH's love and grace. This shows us the way of Life that is mandated to the believer through Torah. Then by faith in YHVH the seed of life is deposited with us.

Yeshua came as a fulfillment of circumcision by being completely separate from the world, but loving the people so much as to die for them. He then places that circumcision within our hearts so that we are able to love Him with all that we have. In that love, Yeshua reveals to us how to walk out and go forth from the previous existence and become children of Light.

When YHVH separates you, dwell in security that He is making you as a sign of the covenant. Circumcising you from former thoughts and sins in order to bring you closer to the land of the covenant, to possess that land. The process is not easy. We long for the easier and more familiar aspects of former living. We long for friends and family; but YHVH believes enough in you that He has called you out to go forth and be called children of the covenant, Ibriy, Hebrew.





