

# Parasha 3 Lech L'cha (Go Out Yourself)

## B'resheet/Genesis 12:1 – 17:27

\*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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As we open our examination of this week's Torah parasha, we are going to take a somewhat different route in our study. We are now about to come to a new emphasis on YHWH's part in this Torah portion. In the first eleven chapters of B'resheet/Genesis we have covered almost a 2000-year period! Now, we are about to see the subject of Torah begin to be *'fine-tuned'*. YHWH is beginning to implement, what the *'Kethuvim HaNotzrim/Writings of the Nazarenes'* (**Messianic Scriptures**) refer to as, *'the eternal purpose'*. (**Ephesians 3:11**) The title to our study is in the form of a *'command'* given by YHWH to His servant Abram. The Almighty's tone here is one of urgency. Abram and his family will face many challenges. All of which, carrying serious consequences reaching beyond his present situation. Therefore, YHWH's words demanded **IMMEDIATE ACTION... GET OUT... NOW!** The future of a nation, a people and literally, the hope of the eternal realization of YHWH's purpose for mankind rests on Abram's **IMMEDIATE** obedience!

Some may be surprised to realize that YHWH's *'eternal purpose'* originating with Him in *'the eternals'* before time, and His *'redemptive purpose'* **ARE NOT THE SAME THING!** The *'former'* includes the *'latter'* by necessity of *'mankind's fall'*. Yet, it is YHWH's *'eternal purpose'* that has, in fact, **ALWAYS** been His *'primary thought'*. The *'redemptive element'* was implemented in order that what YHWH has **ALWAYS INTENDED TO DO** might be realized. Redemption as great and necessary as it is, is in its essence a **RECOVERY PLAN!** What's the difference? Redemption is about what YHWH **DOES**. The *'eternal purpose'* is about **WHO HE IS!** This is no small distinction. It is one which very few who call themselves believers actually truly understand. While YHWH's *'redemptive acts'* are glorious, it is He alone, regardless of what He does or does not do, **WHO IS TRULY GLORIOUS!** The opening of this *'revelation'* in our heart will determine the *'purity of our motives'* in serving our blessed Abba YHWH. We don't have the time to give a further analysis of this here, but it is necessary to make this *'distinction'* clear. The point is being made in order to come back to it from time to time as we go further in our study.

In this particular Torah portion, we are going to look into *'two very important events'* in the life of Abram. The first will introduce the far-reaching effects of YHWH's promise of *'multiplicity'*. The other, from **WHOM** Abram obtained his *'forensic (imputed) righteousness'*. Each has great impact for all of us who count him, who became *'AbraHam/the avinu/father of faith'*.

## YHWH Chooses A Man

We saw in the closing verses of our last parasha, the introduction of a man named Terach and his family. In particular, we were also introduced to one of Terach's sons, Abram. Beginning with the

opening verses of chapter 12, we see YHWH revealing Himself to Abram. He calls him to leave his 'land'. Leave his 'familial surroundings'. Leave the 'worship of the false mighty ones' (**idols**) of his homeland and go out to the 'place' that YHWH will show him,

*“Now Hashem [YHWH] had said unto Avram, Get thee out of thy country, and from thy kindred, and from the bais avicha [father’s house], unto ha’aretz [the land] that I will show thee; And I will make of thee a goy gadol (great nation), and I will bless thee, and make thy shem [name] great; and thou shalt be a berakhah (blessing);  
And I will bless the one blessing you, and curse him that curses you; and kol mishpochot haadamah [all the families of the earth] shall be blessed through you.”  
(B’resheet/Genesis 12:1-3 OJB- definitions mine)*

YHWH is looking for that 'peculiar vessel' when it comes to His purposes. Whether that vessel is 'individual or corporate'. YHWH is looking for that 'place' within the heart that has the 'potential' to represent Him. As always, that 'vessel', in its beginning, 'outwardly', may show little if any potential. Yet, YHWH is **ALWAYS LOOKING** to the heart. He alone can 'see' what men pass by. In this case, as it is so many times within the Scriptural record, YHWH begins by 'choosing a man'. Out from that man, the 'individual', YHWH will work in 'ever increasing measures'. The **FULLNESS** which YHWH intends to realize through this 'eternal purpose' requires it.

Abram lived among idolaters. He came from a family of idolaters. Yet, the 'eye of YHWH' 'identified something' within this man that would 'qualify him' to become the 'touchstone' of all that He had been planning from 'eternity past'. So, we read YHWH encountered this man, Abram.

We're not told much about the setting, other than it was still within the 'familiar surroundings' of Abram's present life. YHWH begins by establishing Himself to Abram as the **SOVEREIGN MIGHTY ONE**. Abram knew of many so-called 'false mighty ones'. (**idols**) Yet YHWH 'appears to him' in His glory as the **ONE WHO IS ABOVE ALL 'false mighty ones'**. (**idols**) How does YHWH show His greatness? **HE SPEAKS!** None of the 'false mighty ones' (**idols**) Abram had encountered ever did this. It is from this 'exalted place' that YHWH speaks to Abram. One of the lesser known meanings in Hebrew for speak is: 'to challenge'. YHWH 'challenged' Abram... 'Go forth from your country, from your relatives, from your father's house'. Only the **SOVEREIGN** YHWH could make such a demand! It is apparent that Abram 'saw the glory' of YHWH and **RECOGNIZED THAT SOVEREIGNTY** because we read this,

*“So Avram departed as Hashem [YHWH] had told him...” (B’resheet/Genesis 12:4a OJB- definitions mine)*

## **Blessing-Cursing And Mixing**

We are not going to take the normal route here as we move into our parasha. There are so many things that we may take our time with. However, I believe, there is **ONE THING** that would be most important for us to pay attention to. It may at first seem very small and insignificant. However, we actually have here the 'first glimpse' given by YHWH into His 'promise to Abram of multiplicity'. As we will see, this 'blessing of multiplicity' will become a 'governing part' of YHWH's plan and purpose for His future 'nation of Yisrael' and the world in general.

In our earlier passage from B'reshet/Genesis 12, we find YHWH's 'promise of blessing' to Abram **IF HE OBEYS**... 'And I will bless you'. The 'blessing' that began with Abram would 'culminate' in his becoming a **NATION**... 'And I will make you a great nation'. So, we come from the **INDIVIDUAL** call, to the realization of the **CORPORATE VESSEL** that carries on that call. Now, we are going to look a little closer at that 'promised blessing'. YHWH's promise to Abram, not only has 'implications' to him and to the nation that will spring forth out of him, but also to **ALL** the nations of the earth! In verse three of chapter twelve we are given a glimpse into just 'how' this 'blessing' will be realized. Let's quote this verse again,

***"And I will bless the one blessing you, and curse him that curses you; and kol mishpochot haadamah [all the families of the earth] shall be blessed through you."***  
***(B'reshet/Genesis 12:3 OJB- definitions mine)***

YHWH is about to bring Abram into 'covenant relationship' with Himself. Within any 'covenant relationship' there are 'certain requirements' that, when met, lead to blessing. When those criteria are broken, there are repercussions... the curses. YHWH is not only speaking of this, but also 'promises' that those who 'bless' Abram and his lineage, He Himself would 'bless'. Those who 'curse' Abram and his lineage, He Himself would 'curse'. We have heard this verse quoted many times, especially in relation to the 'Jewish part' of that equation. The truth is, without any 'anti-Jewishness' intended, this promise is for the **WHOLE HOUSE OF YISRAEL**. **\*\*[The house of Yehudah/Judah, & The house of Yosef-Ephraim]** At this point in our parasha, there are in fact, **NO JEWISH PEOPLE PRESENT!** The term 'Jewish' comes from 'Yehudah/Judah'. He is one of the twelve sons of Abraham's grandson, Ya'akov/Jacob. Also, in this verse is YHWH's 'promise', that **ALL THE FAMILIES OF THE EARTH WILL BE BLESSED THROUGH ABRAHAM**. However, the term 'blessed' is not the 'clearest translation' of this in Hebrew. It does, in fact, not only mean 'blessed', but it can also mean 'mixed'! While this does not at first glance seem that important, it is indeed 'pivotal and far reaching' when truly understood in its essential meaning.

## **Examining The Hebrew: Unlocking The Full Import**

In the Hebrew the last part of verse three in transliteration reads...

*'Ve nivrechu/ונברחו becah kol mishpekhoh ha-adamah'*

It is interesting, because the word 'nivrechu' (**niv-ray-choo**) is in the 'third person plural nihil/future conjugation' of the Hebrew verb 'barak- to bless'. It is transliterated as, 'will be blessed'. It could also literally be transliterated as, 'will be intermingled, mixed or grafted in'. So, what YHWH told Abram was,

*'... And through you all the families of the earth will be intermingled, mixed or grafted in.'*

This opens this verse to an entirely 'new dimension' of meaning, purpose and possibility! It clearly shows that somehow, YHWH had in mind a means by which **ALL THE FAMILIES OF THE EARTH** would one day become **INTERMINGLED, MIXED OR GRAFTED INTO** the 'yet future' **COMMONWEALTH NATION OF YISRAEL!** (**Ephesians 2:19-20**) This nation contained within the 'seed (sperm) of Abraham', passed onto his son Yitz'chak/Isaac, would

finally be realized through the twelve sons of his grandson Ya'akov/Jacob! The *'final FUTURE realization'* of this promise would come through the **ONE** *'Seed of Abraham'*, our blessed Mashiach Yeshua! (**Galatians 3:16**) Through Abraham, YHWH provided that the **NATION OF YISRAEL** would survive by being *'intermingled, mixed or grafted in among ALL THE NATIONS* of the earth. It would take a *'process of millennium'*. However, at the *'exact right moment'*, YHWH *'promised'* He, through His **OWN SON**, as **THE DOOR**, would *'awaken and restore'* **THE DIVIDED/ SCATTERED WHOLE HOUSE OF YISRAEL**.

This understanding is further substantiated, when you consider the words of Rav Sha'ul/Paul in the *'Kethuvim HaNotzrim/Writings of the Nazarenes'* letter to the Roman assembly. It is apparent, that he was aware, as a Hebrew scholar, the *'Hebraic thoughts'* based on what we have discussed above. He alludes to it in his famous address concerning the *'olive tree'* in Romans chapter 11, and the *'grafting process'* of the *'wild branches'* into that *'natural olive tree'*...

*"If the terumah haissa (portion, offering of the dough) that is reshit (first) is kodesh (holy), so is the whole; and if the shoshon (root) is kodesh (holy), so also are the ana'fim (the branches).*

*But if some of the ana'fim [branches] have been broken off, and you, a wild olive, have been grafted among them and have become sharer in the richness of the olive tree's root, Do not boast over the ana'fim [original/natural branches]. If you do boast, it is not the case that you sustain the shoshon [root], but the shoshon [root] sustains you. (Romans 11:16-18 OJB- my further comment/definitions mine)*

The *'olive tree'* is Yisrael. The *'root'* is in fact, the Mashiach, Master Yeshua. (**Yeshayahu/Isaiah 11:10**) The *'natural branches'* are the *'house of Yehudah/Judah'*. Rav Sha'ul in this Midrash shows that some of the *'natural Jewish branches'* in the *'olive tree were cut off'*. Why? In order to *'make room'* for the *'grafting in of other branches from a wild olive tree'*! These *'wild branches'* have been erroneously referred to in Christian theology as *'so-called Gentiles'*. However, one thing should be made clear. What is the difference between *'natural and wild olive trees'*? Only one thing: **A NATURAL OLIVE TREE IS ONE THAT IS CULTIVATED!** A *'wild olive tree'* is one that has not been cultivated. Why? Because **IT IS GROWN OUT, AWAY FROM THE OLIVE GROVES** where the trees can be *'cultivated'* for production. These *'wild olive branches'* are a *'perfect picture of the tribes of the northern house of Yosef-Ephraim'* scattered out among the nations. This is both *'prophetically and historically'* recorded within the Torah proper **\*\*[First five books of the TaNaKh/Hebrew Scriptures]**, as well as the further writings of the Nevi'im/Prophetic books of the Hebrew Scriptures.

One peculiar fact about *'olive tree branches'* is, the only thing required for them to *'root'* is for them to be pressed down in the ground! No careful rooting process is needed. I say this, because most of the time when this chapter is taught, *'great distinction'* is made between the *'Jewishness of the natural branches and the non-Jewishness of those branches being grafted in'*. It makes it *'seem as though the wild branches'* associated with the *'so called Gentile'* part of the equation are in some way *'foreign to or without relation to'* the rest of the olive trees. However, according to the Torah, *'mixing of unlike kind'* is forbidden. (**Wayikra/Leviticus 19:19**) So, in order for the *'wild branches'* to be *'grafted back into a natural/cultivated olive tree'*, they **MUST** in essence be **OLIVE TREE BRANCHES OF THE SAME SPECIES!** These *'wild olive branches'* are indeed in every way as much an *'olive tree branch'* as those still on the *'natural/cultivated tree'*. Again, the **ONLY DIFFERENCE** is, the **NATURAL BRANCHES** have been **CULTIVATED!** **THE**

**WILD BRANCHES HAVE NOT!** So, the point is: **THESE WILD OLIVE TREE BRANCHES ARE, IN FACT, OLIVE TREE BRANCHES!** The '*allegorical picture*' Rav Sha'ul is trying to bring across here is: **WHETHER THE BRANCHES ARE NATURAL/CULTIVATED ONES OR WILD/UNCULTIVATED ONES... THEY ARE BOTH BRANCHES BELONGING TO AN YISRAELITE TREE!** This is what we are about to learn in our next portion below concerning the '*separation of Yisrael* into **TWO KINGDOMS AND TWO HOUSES**. One house is '*Jewish*'. The other house is not. However: **THEY ARE BOTH STILL CONSIDERED YISRAEL!**

## **The Dividing Of The Kingdom Of Yisrael: This Is Of Me**

We remember the judgment placed upon David's son, Sh'lomo/Solomon, by YHWH for his idolatrous practices. (**M'lekhim Alef/1 Kings 11:11**) The kingdom is to be rended. Yet, because of his abba's sake, David, YHWH says that He will not do it while Sh'lomo/Solomon is alive. Instead, it will take place during the reign of his son Rechabam/Rehoboam. Scripture records the event. The '*kingdom of Yisrael*' was divided into '*northern and southern houses*'. The '*southern house*' became known as the '*house of Yehudah/Judah*'. The '*northern house*' retained its moniker as the '*house of Yisrael*', but also became known as the '*house of Yosef-Ephraim*'. Now, it is important to remember, that when Rechabam/Rehoboam sent word to gather all the men from Yehudah/Judah to go up and squash the rebellion of the '*northern ten tribes*', something quite interesting occurred. YHWH sent a navi/prophet named Sh'mayah/Shemaiah to tell him not to go. In fact, the navi/prophet said that everyone **MUST RETURN** to their homes! This was the reason,

***“Thus saith Hashem [YHWH], Ye shall not go up, nor fight against your brethren the Bnei Yisroel [Sons of Yisrael]; Shuvu (go back! return!) every ish [man] to his bais [house]; FOR THIS THING IS OF ME...” (M'lekhim Alef/1Kings 12:24a OJB- emphasis/definitions mine)***

Now, connecting YHWH's promise to Abram with this event in Yisrael's history, it should be starting to become clear. Why was this '*division of Yisrael's kingdom*' said to '*have come from Me?*' (**That is from YHWH**) Because, this is how **ALL THE FAMILIES OF THE EARTH** are going to be '*blessed/mixed*' through '*avinu/our father*' Abraham as YHWH promised.

History tells us, the '*house of Yosef-Ephraim*' was the first to go into captivity. The '*northern kingdom*' was taken captive in '*three dispersions into Assyria*'. It was from here, that the '*northern kingdom*' was effectively '*scattered abroad*' through the conglomeration of conquered nations that made up the Assyrian empire. These Yisraelites from the '*northern kingdom became assimilated*' into the many and varied cultures of these nations. In time, they '*forgot their Hebraic identity*', and for all practical, outward purposes looked '*Gentile or like the nations*' into which they were being assimilated. Yet, they were in fact, by '*genetic heritage*' **HEBRAIC** and '*connected*' thereby to Yisrael and to Abram/Abraham '*in their very essence*'.

It is indeed interesting that later, when Ya'akov/Jacob blessed Yosef's/Joseph's sons Manasseh and Ephraim **\*\*[who themselves were not purely Hebrew/Yisraelite. Yosef/Joseph had married the daughter of an Egyptian priest- making his sons half-Hebrew and half-Mitzri/Egyptian]**, it was the '*younger son*', Ephraim that was given the blessing of '*multiplicity*' **NOT** the older, Manasseh, as was the common practice.

“And Yosef [*Joseph*] took them both, Ephrayim [*Ephraim*] in his yamin [*right hand*] toward smol Yisroel [*Yisrael’s/Jacob’s left*], and Menasheh [*Manasseh*] on his smol [*left*] toward yamin Yisroel [*Yisrael’s right hand*], and brought them near unto him. And Yisroel [*Yisrael*] stretched out his yamin [*right hand*], and laid it upon rosh [*the head of*] Ephrayim [*Ephraim*], who was the younger, and his smol [*left*] upon rosh [*the head of*] Manasseh [*Manasseh*], guiding his hands intentionally; for Menasheh [*Manasseh*] was the bechor [*first-born*].

And he made on Yosef [*Joseph*] a berakhah [*blessing*], and said, HaElohim [*The Mighty One*], before whom my Avot [*Fathers*] Avraham and Yitzchak [*Abraham and Isaac*] did walk, HaElohim [*The Mighty One*] Who was Roeh [*Shepherd*] to me all my life long unto this day, The Malach [*Angel*] which redeemed me from kol rah [*all evil*], may he make a berakhah [*blessing*] on the ne’arim [*boys*], and let my shem [*name*] be named on them, and the shem [*name*] of my Avot [*Fathers*] Avraham and Yitzchak [*Abraham and Isaac*] AND LET THEM GROW INTO A MULTITUDE IN THE MIDST OF HA’ARETZ [*the land*].

And when Yosef [*Joseph*] saw that aviv [*his father*] laid his yamin [*right hand*] upon the rosh Ephrayim [*head of Ephraim*], it displeased him; and he took hold of yad aviv [*his father’s hand*], to remove it from rosh Ephrayim [*the head of Ephraim*] unto rosh Menasheh [*the head of Manasseh*].

And Yosef [*Joseph*] said unto aviv [*his father*], Not so, Av [*father*]; for this is the bechor [*first-born*]; put thy yamin [*right hand*] upon his rosh [*head*].

And aviv [*his father*] refused, and said, I know it, beni (my son), I know it; he also shall become a people, and he also shall be great; BUT TRULY ACHIV HAKATON [*THE YOUNGER BROTHER*] SHALL BE GREATER THAN HE, AND HIS ZERA [*SEED*] SHALL BECOME A MULTITUDE OF GOYIM [*Nations*].

And he made a berakhah [*blessing*] on them that day, saying, In thee shall Yisroel [*Yisrael*] bless, saying, Elohim [*The Mighty One*] make thee like Ephrayim [*Ephraim*] and like Menasheh [*Manasseh*]; and he set Ephrayim [*Ephraim*] before Menasheh [*Manasseh*].”  
*B’resheet/Genesis 48:14-20 OJB-emphasis/definitions mine*)

This passage is full of so many things to comment on, but for our point, it is verse 19 that is our focus. Here we see Ephraim, the ‘younger son’ of Yosef/Joseph, being given the blessing of ‘multiplicity’ by his grandfather Ya’akov/Jacob. This blessing sounds very similar to the one that YHWH gave to Abram.

“And Avram fell on his face; and Elohim [*The Mighty One*] talked with him, saying, As for Me, hinei [*behold*], My brit (covenant) is with thee, AND THOU SHALT BE AN AV [*FATHER*] OF MANY GOYIM [*NATIONS*].” (*B’resheet/Genesis 17:3-4 OJB-emphasis/definitions mine*)

And...

“And I will make thee exceeding fruitful, and I WILL MAKE NATIONS OF THEE, AND MELECHIM [*KINGS*] SHALL COME OUT OF THEE. And I will establish My Brit (covenant) between Me and thee and thy zera [*seed*] after thee in their dorot [*generations*] for a Brit Olam [*Covenant Forever*], to be Elohim [*Mighty One*] unto thee, and to thy zera [*seed*] after thee.” (*B’resheet/Genesis 17:6-7 OJB- emphasis/definitions mine*)

Do you see the portions of the above verses I've emphasized? They all have to do with YHWH 'blessing' Abram with 'multiplicity'. Effectively, even through negative circumstances, YHWH calls Ephraim to be the 'generational vehicle' through which Abram's 'multiplicity' will be realized. The house of Yehudah/Judah serves, among many functions, to be the 'vehicle' through which the Mashiach will come into the earth in His first advent as 'Mashiach Ben Yosef/The Suffering Messiah'. He will be the One through whom the 'scattered seed' of Abraham, present within ALL the families and nations of the earth, will be 'gathered'. Moshe himself prophesied of this,

***That then Hashem Eloheicha [YHWH Your Mighty One] WILL BRING YOU BACK from the golus [exile], and have compassion upon thee, AND WILL RETURN AND GATHER THEE FROM KOL HAAMIM [ALL THE PEOPLES] WHITHER HASHEM ELOHEICHA [YHWH YOUR MIGHTY ONE] HATH DISPERSED THEE.***  
*(D'varim/Deuteronomy 30:3 OJB- emphasis/definitions mine)*

Now we can see the 'whole picture'. How will all the 'families and nations of the whole earth' be blessed through Abraham? To quote Batya Wooten, a true mother in Yisrael, from her book **\*\*[now out of print]** 'Who Is Israel... Why You Need To Know',

**FOR THOUSANDS OF YEARS, YHWH HAS BEEN SILENTLY FILLING THE EARTH WITH YISRAELITES!**

The descendants of Yosef-Ephraim have been 'scattered by judgment' throughout the nations. Unaware due to thousands of years of assimilation of their 'true heritage and identity'. They, in time, are destined to be **AWAKENED!** (Yeshayahu/Isaiah 5:26- **YHWH promises He will whistle for the nations to return to Him**) Suddenly! Now, in the 'latter part of the Acharit HaYamin/Latter Days', myriads of thousands of believers all over the earth, in much of what is known as the 'church of Christendom' in all its varied expressions, are becoming 'conscious' of a 'hidden/forgotten identity'. **THIS IS THE DAY! THIS IS THE HOUR! THE PROMISE WAS GIVEN TO US IN THE TORAH!** Baruch HaShem YHWH! Who says studying the Torah is not necessary or relevant! Now, maybe you understand better the words of our Master in the Besorah/Gospel when He says,

***“But, Rebbe [Teacher], Melech HaMoshiach [King The Mashiach] said in reply, I WAS NOT SENT BUT TO THE SEH OVEID BEIS YISROEL (THE LOST SHEEP OF THE HOUSE OF ISRAEL).”*** (Mattityahu/Matthew 15:24 OJB- emphasis/ definitions mine)

***Note: The above inference is TWO-FOLD. First, to the house of Jewish Yisrael who were being 'lost and blinded' by the additions to Torah, known at that time as 'The Traditions of the Elders'. These additions were causing the 'written Torah of Moshe' to be obscured. It was also making it too heavy and burdensome to keep. (Mattityahu/Matthew 11:28-30) Secondly, it is a reference to the 'house of Yosef-Ephraim', also known as the 'house of Yisrael'- the 'Northern Kingdom' after the WHOLE nation of Yisrael was divided as we looked at it above. The main reason, but not the only one, that the Gospel is to be preached among the nations is, it's where the 'scattered house' of 'Yosef-Ephraim' (the Northern House) was sent. IT IS WHERE IT IS TO BE FOUND TODAY! Rebbe Yeshua, as the TRUE Mashiach of Yisrael, came in order to RE-GATHER this 'Northern House' and restore it with the 'Southern House of Yehudah/Judah or Jewish Yisrael'. This began the process of uniting Yisrael as ONE WHOLE***

HOUSE again as promised by YHWH through Moshe above in the Torah, and by the other Nevi'im/Prophets of Yisrael. This doesn't mean that the 'Good News of Redemption' is only for the Whole House of Yisrael. The phrase and 'his companions', is added to both houses of Yisrael in Yechezk'el's/Ezekiel's promise of their reunion. **\*\*[see Yechezk'el /Ezekiel 37:16] This is a reference to ANY ONE from outside Yisrael **\*\*[true Gentiles- no relation to Abraham] who accept YHWH's call to redemption. Under the final ReNewed Covenant, ANYONE who chooses to believe **\*\*[even those who have no 'genetic relation' relation to Yisrael- making them True Gentiles/from the nations] upon Yeshua HaMashiach/The Messiah may do so. They too may become a part of the Whole House of Yisrael. This provision has ALWAYS been a part of YHWH's Torah, and is still a part of His redemptive purposes under the final ReNewed Covenant today.******

Here is another Scripture from the Besorah/Gospel witnessing to the above...

*“And ANOTHER tzon [sheep] I have which is not of this mikhla (fold [enclosure]); those also it is necessary for me to bring, and My Voice they will hear, and they will become eder echad with Ro'eh echad (ONE FLOCK WITH ONE SHEPHERD) **\*\*[This is Master Yeshua's clear reference to the prophecy of the restoration of the Whole House of Yisrael {as we have spoken above} given by the navi/prophet Yechezk'el in Yechezk'el/Ezekiel 37:19-22]”***  
*(Yochanon/John 10:16 OJB- emphasis & notes/definitions mine)*

May Abba YHWH cause our 'eyes to be opened' to all that He has 'hidden' within His blessed Torah, not FROM us, but FOR us!

## The Revealing Of The Word Of YHWH To Abram

Now, we are going to look at our last point of interest from this Torah portion. Like what we have come to see from the above study, there is something very peculiar about the 'Hebrew text' not found in the usual English biblical translations.

*“After these things the Devar Hashem [The Word of YHWH] came unto Avram in a vision, saying, Fear not, Avram; I am thy mogen [shield], and thy exceeding great sachar (reward). And Avram said, Adonoi Hashem [My Master/Lord YHWH]...” (B'reshet/Genesis 15:1-2a OJB- definitions mine)*

Here we see that YHWH has yet another encounter with Abram. Only this time, there is a 'slight change' in how YHWH 'manifests' Himself. Before this 'encounter' we are simply told that 'YHWH came to Abram'. Here we see that it is the 'Word of YHWH' that has come. Now, the peculiarity is found in the first part of the sentence in verse two. Abram responds to this 'manifestation of YHWH' by saying, 'Adonoi YHWH' or as most other translations say, 'O Lord God'. What makes this so strange is, that unlike other places in the Scriptures where the word 'God' is the Hebrew word 'Elohim', in this instance, 'God or Elohim' in Hebrew is the 'Memorial Name'... יהוה [read right to left- Heh/Wav/Heh/Yod]- YHWH! So, literally, what Abram said was NOT, 'O Lord God', as most Bible Translations have it, but O LORD YHWH!

This proved to be a real problem for the 'Jewish scribes, the Masoretes'. They are the ones who helped copy the Hebrew text using 'vowel points' to aid in the pronunciation beginning around the



late 6<sup>th</sup>/7<sup>th</sup> to 10th CE/AD. Later, the full text 'Mikraot Gedolot/Great Scriptures Rabbinic Bible' was compiled around 1525 CE/AD. It became a 'tradition' known in Orthodox Jewish practice **NOT** to 'say or write the ineffable Name' [YHWH]. Instead, the Masoretes changed 'how' the 'Memorial Name was pronounced' through this 'vowel pointing system'. Under the 'consonants' of The Name, the 'marks' in Hebrew are read: 'keri ketiv', meaning 'say/write'. When a Jewish person 'sees' these 'markings', יהוה, they know they are to 'say or write' Adonai and not 'say or write' the Memorial Name... יהוה/YHWH. Later, the English translators took things a step further by 'capitalizing' all the letters in the word **LORD** when it was a reference to the 'Memorial Name'. So, in this case, what Abram would have said, literally, according to most Biblical translations... 'Lord LORD'. Either way, it makes the rendering quite peculiar.

Why is all of this important? Because this is where Abram is said to have 'believed upon' YHWH, and it was 'reckoned or accounted to him as righteousness'. (**B' resheet/Genesis 15:6**) Rav Sha'ul, later in his letter to the Romans uses this to show that in the 'same way' Abraham was 'counted to be righteous', is the 'same way' that we today as believers upon Yeshua The Messiah are said to receive our 'forensic/imputed righteousness'... **BY TRUSTING FAITHFULNESS IN YHWH'S PHYSICAL MANIFESTATION IN THE FLESH- HIS SON... MASHIACH/MESSIAH YESHUA! (Romans 4)**

Now, here is the crux of all that we have been pointing towards. By examining the opening words of chapter 15 in B' resheet/Genesis in our Torah portion we find a most amazing discovery. **THE SAME YESHUA THAT YOU AND I MUST BELIEVE UPON FOR SALVATION BY TRUSTING FAITHFULNESS, IS THE SAME YESHUA THAT ABRAM BELIEVED UPON! HE IS YHWH**, the 'manifestation' of Himself 'in flesh/humanity', as The Word... **THE SON!** Who do you think Abram was 'hearing speak' with him? The One speaking is identified clearly as **THE WORD OF YHWH**. Who is the **WORD OF YHWH** whom Abram called 'Adonai or Adon/Lord YHWH'? Yochanon/John in his Besorah/Gospel tells us,

*"Bereshis (in the Beginning) was the Dvar [Word], and the Dvar Hashem [The Word of YHWH] was agav (along with/in manifestation with) Hashem [YHWH] and the Dvar Hashem [The Word of YHWH] was nothing less, by nature, than Elohim [The Mighty One]." (Yochanon/John 1:1 OJB- emphasis/my comment/definitions mine)*

*"And the Dvar Hashem [The Word of YHWH] took on gufaniyut (corporeality) and made his sukkah [Booth], his Mishkan (Tabernacle) among us, and we gazed upon his Kavod [Glory], the Shechinah [Manifest Presence] of the Ben Yachid [Only Unique Son] from Elohim HaAv [Mighty One The Father], full of Hashem's Chesed v'Emes. [YHWH's Grace and Truth]" (Yochanon/John 1:14 OJB- emphasis/ definitions mine)*

Beloved, remember what we said in our very first parasha? One of the 'Hebraic principles' about the Torah is, our Adon/Lord Yeshua is **FOUND ALL THE WAY THROUGH IT!** Here, we find that it is true. 'Adonai/Lord YHWH' 'appears/manifests' Himself as Adon/Lord Yeshua, the **WORD OF YHWH**, to 'avinu/our father of faith', Abram **\*\*[who later after this encounter was renamed AbraHam]**. It was **THE WORD** that Abram 'believed upon'. It was that act of 'trusting faithfulness' that caused YHWH to 'count or impute righteousness' to him as a gift of 'chesed/unmerited favor'. Always remember this: It is the **WAY** of faithful Abraham **FIRST; THEN** comes the **WAY** of Moshe and the Torah. The Torah and its 'works **OF** righteousness'

only come **AFTER** we **FIRST** have been '*declared righteous*' **\*\*[forensic/imputed righteousness]** by our '*believing upon*' the finished work of our blessed Mashiach Yeshua in His death, burial and resurrection. Even the Torah shows us the way to '*full and complete redemption*', and ultimately, '*eternal salvation*'. Hallelu**YAH!** Amein.

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Baruch...*  
*Strength and Blessing!*

**This week's Torah Parasha reading**

**Parasha 3: Lech L'cha/Go Out Yourself**