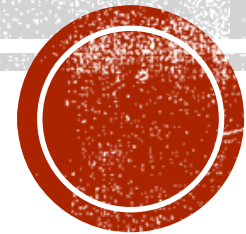


GENESIS—CHAPTER # 12



LECH LECHA – ‘GO OUT’ – GEN 12:1-17:27



The Parsha Experiment - Lech Lecha: Was Abraham The First Wandering Jew?

Immanuel Shalev



FAITH OF ABRAHAM

10 Tests of Abraham

1. The call from his homeland
2. The famine in Canaan
3. The abduction of Sarah in Egypt
4. The war with the four kings
5. The long wait for a son and his marriage to Hagar
6. The commandment of circumcision
7. The abduction of Sarah by Abimelech
8. The exile of Hagar after she gave birth
9. The exile of Ishmael
10. The sacrifice of Isaac

Maimonides, the great medieval codifier of Jewish law, enumerates these (m.Avot 5:3)

A heavenly test is one that forces a person to choose between G-d's will and his own nature or understanding of what is right.

Other Things we can relate to...

- Stood against idolatry
- Practiced extravagant hospitality
- Obeyed G-d without hesitation
- Loved peace and underwent personal loss and sacrifice for the sake of peace with family and neighbors.
- Remained devoted to his wife
- Interceded for wicked and prayed for sinners
- He gave tithes to the Lord and refused to take reward from the wicked

John 8:39 – They answered him, “Our father is Avraham.” Yeshua replied, “If you are children of Avraham, then do the things Avraham did!”

Romans 4:12 – and at the same time be the father of every circumcised person who not only as had a b'rit-milah, but also follows in the footsteps of the trust which Abraham avinu (our father) had when he was still uncircumcised. (Complete Jewish Bible)



ABRAHAM'S QUEST

— 1ST TEST

1. Now Hashem 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 that I will show thee;**2** So that I will make of thee a goy gadol (great nation),

- **so that I will bless thee, and make thy shem great; and so thou shalt be a brocha (blessing);**

3 And I will bless the one blessing you, and curse him that curses you; and kol mishpochot haadamah (all families of the earth) shall be blessed through you.



This had to be an intense encounter...Abram moved from a background of polytheism and idolatry.

See Joshua 24:2-3 (alludes to a conversion experience)



THE COVENANT WITH ABRAHAM

ABRAHAMIC	Scripture	Provisions	Covenantal Obligations	Sign
	GENESIS 12, 15, 17	Posterity, Inheritance, Land, Greatness, Blessing, Universal Blessing	FAITH & FAITHFULNESS	CIRCUMCISION
	Genesis 12:1-3,7 The initial promises to Abraham	1. G-d will make of Abraham a great nation	Prove yourselves doers of the word,, and not merely hearers who delude themselves. (James 1:22) What use is it, my brethren if someone says he has faith but he has no works? Can that faith save him? (James 2:14)	
	Genesis 15 The ratification of the covenant and covenant ceremony	2. G-d will bless Abraham		
	Genesis 17:1-14 The sign of the Abrahamic covenant	3. G-d will make Abraham's name great		
	4. G-d will make Abraham a blessing to others			
	5. G-d will bless the ones who will bless Abraham			
	6. G-d will curse the ones who curse Abraham			
	7. G-d will cause all the families of the earth to be blessed through Abraham			



BREAKING DOWN THE COVENANT...

1. G-d will make of Abraham a great nation
 - Avram and his descendants are going to become a people – by definition, a separate nation, one that didn't exist before this point in history (interesting point...Avram was a Gentile) *
2. G-d will bless Abraham
 - G-d is going to give Avram His favor. List all the ways this happened
3. G-d will make Abraham's name great
 - G-d expects people to recognize that Avram is chosen of G-d, and he is to be respected and honored. G-d will judge those who are against Avram. The three great monotheistic religions – Christianity, Judaism, and Islam begin with Avram
4. G-d will cause all the families of the earth to be blessed through Abraham
 - Avram's selection, is going to benefit ALL mankind (see your OJ Translations & note)

* Covenant offered by grace, not as a response to works.

Romans 4:1-16

Galatians 3



HEBREW WORD STUDY...

◀ Genesis 12:3 ▶

Genesis 12 Interlinear

1288 [e] wə·nib·rə·kū	779 [e] 'ā·'ōr;	7043 [e] ū·mə·qal·lel·kā	1288 [e] mə·bā·rə·ke·kā,	1288 [e] wa·'ā·bā·rā·kāh
וְנִבְרַכְתִּי	אָרַרְתִּי	וּמְקַלְלֶיךָ	מְבָרְכֶיךָ	וְאֲבָרְכָהּ 3
and will be blessed	I will curse	and him who curses you	those who bless you	And I will bless
Verb	Verb	Verb	Verb	Verb

127 [e] hā·'ā·dā·māh.	4940 [e] miš·pə·hōt	3605 [e] kōl	bə·kā,
הָאָדָמָה :	מִשְׁפְּחֹת	כָּל	בְּךָ
of the earth	the families	all	through you
Noun	Noun	Noun	Prep

In the Late Apostolic Era, Rabbi Eliezer ben Hyrcanus (in the Babylonian Talmud) offered an explanation (intentional misreading... linking this word to the word “grafted in”:

Rabbi Eliezer expounded, “What is meant by the verse, ‘And in you all the families of the earth will be blessed’? The Holy One, blessed be He, said to Abraham, ‘I have two goodly shoots to engraft on you: Ruth the Moabitess and Naamah the Ammonitess.’ All the families of the earth, even the other families who live on the earth, even the ships that go from Gaul to Spain are blessed only for Israel’s sake. (b. Yeamot 63a)

<https://www.sefaria.org/Yevamot.63a?lang=bi>

Deuteronomy 23:3

IN HEBREW, COVENANT IS *B'RIT* (BERIT)

Laws of
Nature

- Hebrew *Barah* = cut or divide
- In Greek, word used in N.T. is *diatheke*
- *Diatheke* misses the mark substantially
- Language and culture are a package
- Cultures and their languages have unique concepts not present in other cultures
- Some Hebrew concepts, like *B'rit, Shalom, or Messiah* have no parallel in other languages
- When a concept doesn't exist in a culture, neither does a WORD for that concept exist in their language!

Last will –
Testament

HaYesod
Students
Do we still
say New
Testament
and Old
Testament?

I love the idea that Tom Bradford introduces that B'RIT, the word for covenant, is also used to mean the "laws of nature". When G-d makes a covenant with His creation, that covenant is woven into the very fabric of both space and time; it affects how the universe operates and has an effect in the spiritual realm, because the spiritual realm is the source of a G-d made covenant. What happens first in the spiritual sphere does at times become present in the physical sphere of existence. (pg 80)

COVENANTS AND THE LAW OF NATURE...

DISCUSSION NOTES: (Keith and Heather)

- Real vs Shadow
- Brit – Cut
 - Animal pieces
 - Circumcision
 - Division of blessings vs. curses/Chosen people (Separate, divide and elect)
- “Covenants are universal laws upon which most other aspects of nature and heaven depend; when G-d makes a covenant, the spiritual and physical universes are never again the same.” Tom Bradford – pg 82
 - Flood – Noahic Covenant
 - Properties of water changing
 - Land masses /earth/climate
 - Abrahamic Covenant
 - Individuals and Nations will experience blessings and curses that will affect generations (present and future)
 - Salvation – both personal and corporate is now THRU another, a chosen people; rather than G-d dealing with us individually



STEPS OF GENERIC COVENANT MAKING...

- **Cut the Covenant**

- A representative of one or each side cut his arm with a knife, then both held the bleeding wounds together to signify mixing the blood.
- Traditions turned to dividing pieces of an animal and then walking thru the middle of them

- **Making solemn oath to a god/the G-d**

- **Sometimes included a festive meal afterward**

- Signified that a new family-type relationship had been formed. Salt became an important part of this piece of the ceremony (Covenant of Salt)
- What did the salt represent? (pg 83)



With regard to salt:
Mark 9:50; Matt 5:13; Col 4:6



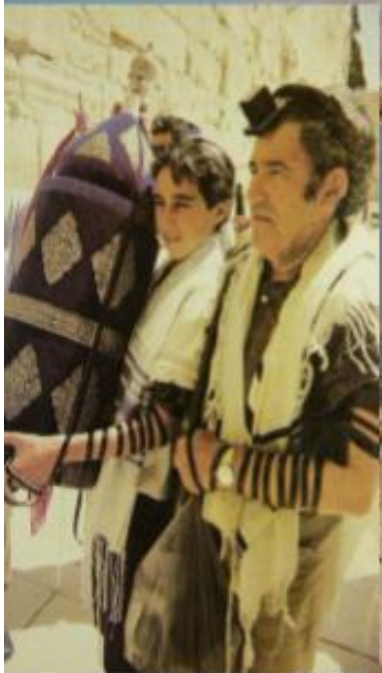
WHERE DO YOU STAND?

- Israel, and the Jewish people are the inheritors of Abraham's covenant
- Covenant handed down through ISAAC not ISHMAEL
- Supporting Israel and the Jews is our DUTY!
- Does NOT mean to agree with everything they do
- Come alongside them, love them, HELP THEM
- They are still God's Chosen People

What is
“REPLACEMENT
THEOLOGY?”

or

“CHRISTIAN
SUPERSESSIONISM”



WHAT IS “REPLACEMENT THEOLOGY” OR “SUPERSESSIONISM”?

- Christianity was born out of first-century Judaism and therefore is considered a developmental stage of Judaism. However, the Jewishness of the Christian faith was progressively excised from the followers of Christ and, after a mere century or two,

“Christianity began defining itself as the replacement of Israel in the COVENANT promises of G-d. Christianity began to define itself as the completion, fulfillment, or replacement of G-d’s promises to the Jewish people.”

WHO WAS RESPONSIBLE:

- Origen of Alexandria
- Justin Martyr
- Aurelius Augustine established the doctrine of supersessionism as a theological structure that would sustain the church as the replacement of Israel in the covenant promises of G-d throughout the history of Christianity.

<https://www.tms.edu/m/tmsj19c.pdf>

**What
Issues
Might this
Affect?**

Salvation?
Gospel?
Message of the
Kingdom ?
Eschatological?
Messiah?
Role of Torah?



ABRAM ARRIVES IN CANAAN...

- **4** So Avram departed as Hashem had told him; and Lot went with him; and Avram was seventy and five years old when he departed out of Charan. **5** And Avram took Sarai his isha, and Lot his brother's son, and all their possessions that they had amassed, **and the nefesh that they had gotten in Charan**; and they went forth to go into the land of Kena'an; and they arrived in the land of Kena'an.
- 6** And Avram passed through the land unto the makom (area or place) Shechem, unto Elon (oak tree or plain) Moreh. And the Kena'ani was then in ha'aretz. **7** And **Hashem appeared** unto Avram, and said, Unto thy zera will I give ha'aretz hazot (this land): and there built he a **Mizbe'ach** unto Hashem, Who **appeared unto him**. **8** And he removed from there unto the harah mikedem (hill east) Beit-El, and pitched his tent, having Beit-El on the west, and Ai on the east; and there he built a **Mizbe'ach** unto Hashem, and called upon the Shem of Hashem. **9** And Avram journeyed, going on still toward the Negev.

READ

EXODUS 20:24-26

²⁴ You shall make an altar of earth for Me, and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause My Name to be recorded *and* remembered [through revelation of My divine nature] I will come to you and bless you. ²⁵ If you make an altar of stone for Me, you shall not build it of cut stones, for if you use a chisel on it, you will ^[a]profane it. ²⁶ Nor shall you go up to My altar on steps, so that your nakedness will not be exposed on it.'

Building an altar was customary to declare one god or another's authority over that territory. We see Avram acknowledging G-d's authority in his new land.



ABRAHAM & SARAI....THE FIRST MISSIONARY FAMILY



**The Hebrew actually reads....
“the Souls which they had made....”**

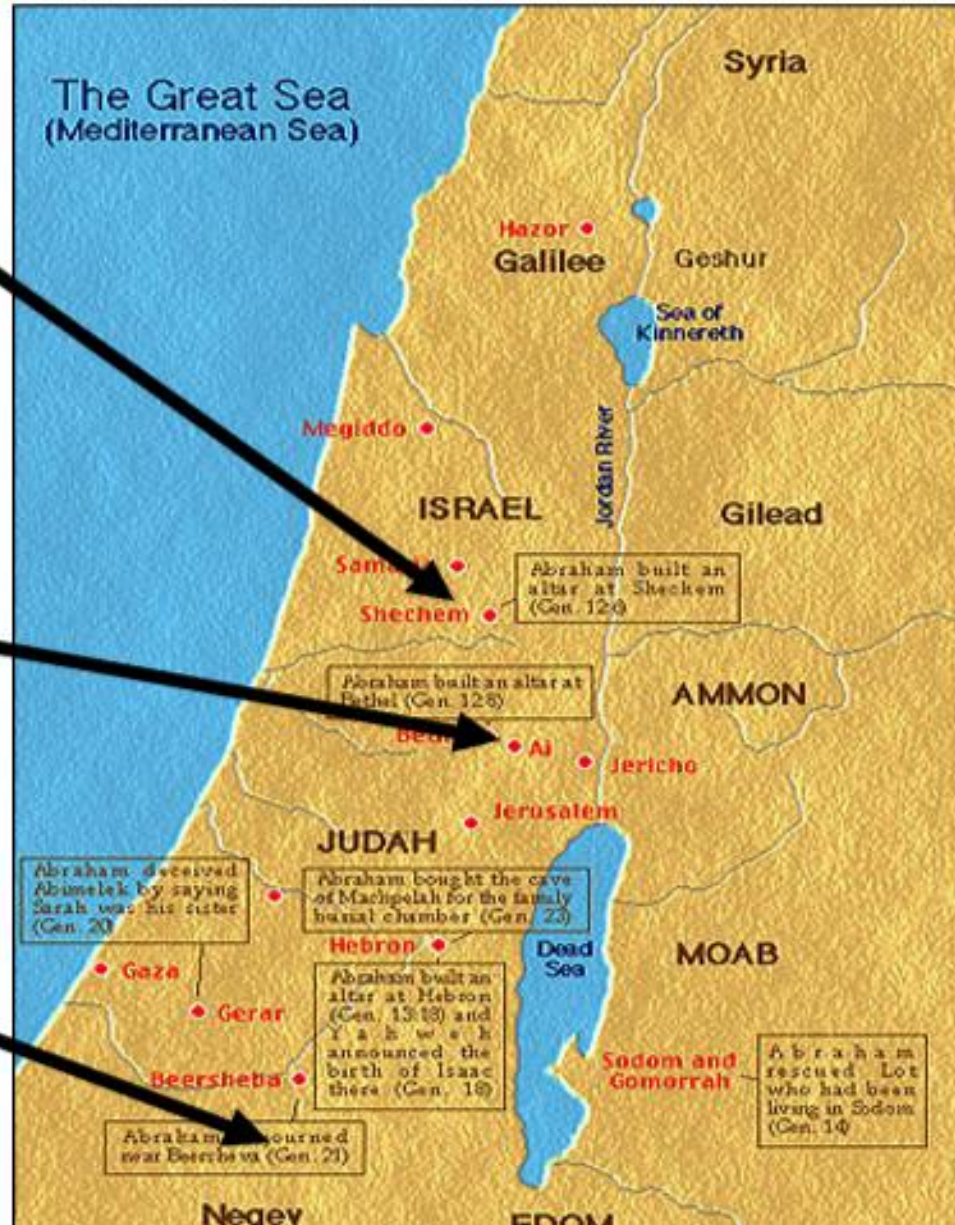
NOTES:

- Jewish sages read the passage literally. They object that Abraham and Sarai were not able to make souls. (Remember, at this time Sarai was still barren). What then does Torah mean by stating that they made souls in Haran?
- Rav Leazar said: “It refers rather to the proselytes they had made. The verse, as it is written is to teach you that he who brings a Gentile near to God and converts him is as though he had created him.” (Torah Temimah)
(The **Torah Temimah** (- תורה תמימה from [Psalms 19:8](#) "תורת ה' תמימה" The Torah of Hashem is perfect.") is the *magnum opus* of Rabbi [Baruch Epstein](#). Published in 1902, it is a [commentary](#) on the [Torah](#) and the [Five Megillot](#), the object of which was "to show the interrelationship between the [Oral](#) and [Written Law](#)." ^[1])
- Jewish tradition paints Abraham and Sarai as missionaries for G-d actively engaged in the pursuit of the Gentiles. By converting the Gentiles to faith in G-d, Abraham was being a blessing, and all peoples were blessed through him.



SHECHEM

- Today called Nablus, in disputed West Bank
- Then moves 25 miles to Bethel and Ai
- Builds another altar
- Moved again to the “Negev”
- Negev = south



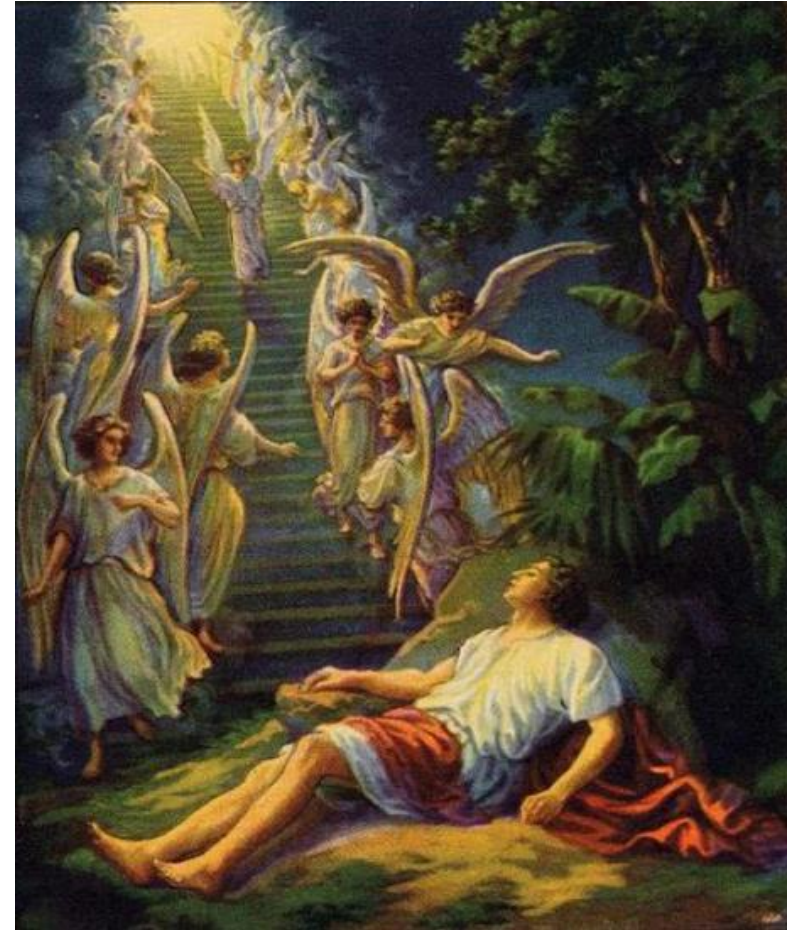
Interesting Fact about Shechem:

G-d first appeared to Abraham here.

Later Moses told the children of Israel to return to Shechem and build an altar there on the mountain called Ebal where G-d had first appeared to Abraham. He told them that after crossing the Jordan and entering the land, they were to set up an altar, plaster over the stones, and write out the Torah on the sides of the altar. He told them to pronounce the Torah's blessings and curses and to renew their covenant with Him at Shechem. Joshua carried out the instructions. (Joshua 24)

WHAT HAPPENED AT BEIT - EL

- **BEIT – EL**
 - House of G-d
- One day in the future Abraham's grandson Jacob would pass the night with his head propped on a pillow of stone, dreaming about a ladder to heaven. Jacob said, "Surely the LORD is in this place, and I did not know it...How awesome is this place. This is none other than the house of G-d and the gate of heaven" (Genesis 28:16-17)
- **Abraham must have sensed the presence of the LORD there too. He built an altar there and called upon the name of the LORD.**



ABRAM — 2ND TEST THE FAMINE

10 And there was a ra'av in the land; and Avram went down into Mitzrayim to sojourn there; for the ra'av was severe in ha'aretz. **11** And it came to pass, when he was about to enter into Mitzrayim, that he said unto Sarai his isha, Hinei now, I know that thou art an isha yafeh to look upon; **12** Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his isha; and they will kill me, but they will save thee alive. **13** Say, now, thou art my achot; that it may be well with me for thy sake; and my nefesh shall live on account of thee. **14** And it came to pass, that, when Avram was come into Mitzrayim, the Egyptians beheld the isha that she was yafeh me'od.

IMAGINE:

You had sacrificed everything, leaving your job, your family, and your home in order to take an offer for wealth and blessing. You soon realize that in the journey there are many tribulations.

(Romans 5:3-5)



ABRAM – 3RD TEST...SHE IS MY SISTER

15 The sarim of Pharaoh also saw her, and commended her before Pharaoh; and the isha was taken into Bais Pharaoh. **16** And he treated Avram well for her sake: and he acquired sheep and oxen, and male donkeys, and avadim, and shfachot, and female donkeys, and camels.

17 And Hashem plagued Pharaoh and his Bais with nega'im gedolim (great plagues) because of Sarai eshet (wife of) Avram. **18** And Pharaoh summoned Avram and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy isha? **19** Why saidst thou, She is my achot? So I might have taken her to me to wife; now therefore, hinei, thy wife, take her, and go!

20 And Pharaoh commanded his anashim concerning him; and they sent him away, and his isha, and all that he had.

What is happening here speaks to how seriously G-d takes marriage...

Rather than let Sarah's marriage be defiled, G-d struck the unsuspecting Pharaoh and his household with a painful, disabling disease (plague).

WDYT...Did Abram pass this test?

Rather than a punishment Abram appears to have made out on this deal.

What event does this story "type and shadow"?

WHAT WERE SOME OF THE SIMILARITIES BETWEEN LEAVING EXODUS HERE AND IN MOSES' TIME?

Avram's Story

There was a famine in the land

Sarai was "enslaved"

Plagues struck Pharaoh's family

Pharaoh told the people to go

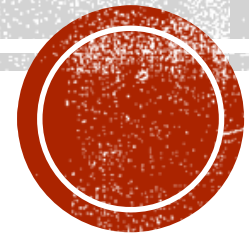
Avram left with cattle, sheep, gold and silver



SUMMARY – CHAPTER # 12

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 13



AVRAM LEAVES EGYPT...

- And Avram went up out of Mitzrayim, he, and his isha, and all that he had, and Lot with him, into the Negev.² And Avram was very rich in cattle, in kesef (silver), and in zahav (gold).³ And he went on his journeys from the Negev even to Beit-El, unto the makom (place) where his ohel (tent) had been at the beginning, between Beit-El and Ai;⁴ Unto the makom of the Mizbe'ach, which he had built there at the first; and there Avram called on the Shem of Hashem.⁵ And Lot also, which walked with Avram, had tzon (flocks), and herds, and ohalim (tents).⁶ And ha'aretz was not able to bear them, that they might dwell together; for their rechush (substance) was rav (great), so that they could not dwell together.⁷ And there was a riv (strife) between the ro'im (herdsman) of the herd of Avram and the ro'im of the herd of Lot; and the Kena'ani and the Perizzi dwelt then in ha'aretz.



LOT GETS TO CHOOSE....

- **8** And Avram said unto Lot, Let there be no merivah (quarreling) now between me and thee, and between my ro'im and thy ro'im; for we are achim. **9** Is not the kol ha'aretz before thee? Separate thyself, now, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. **10** And Lot lifted up his eyes, and beheld all the plain of Yarden (Jordan), that it was well watered everywhere, before Hashem destroyed Sodom and Amora, even as the Gan Hashem (garden of Adonai), like Eretz Mitzrayim, as you go to Tzoar. **11** Then Lot chose for him all the plain of Yarden; and Lot journeyed mikedem (east); and they separated themselves the one from his brother.
- **12** Avram dwelled in Eretz Kena'an, and Lot dwelled in the cities of the plain, and pitched his ohel toward Sodom. **13** But the men of Sodom were ra'im and chatta'im before Hashem exceedingly.



ABRAHAM...A MODEL OF SELFLESSNESS

- Abraham was Lot's senior. He was clearly in a position of authority over Lot. He could have sent Lot away, sent him back to Haran, or assigned him his ground. Instead, Abraham elects to give Lot the first choice of territory and be content with whatever remained:
 - Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interest of others. (Philippians 2:3-4)
- What does this story teach?
 - Peace over prosperity between family?
 - Humility and regarding one another as more important than yourself?
 - Division and separation from the unrighteousness leads to protection?



G-D GIVES NEW DETAILS ABOUT THE COVENANT...

- **14** And Hashem said unto Avram, after that Lot was separated from him, Lift up now thine eyes, and look from the makom where thou art northward, and southward and eastward, and westward: **15** For kol ha'aretz which thou seest, to thee will I give it, and to thy zera ad olam (forever). **16** And I will make thy zera as the dust of ha'aretz; so that if a man can number the aphar (specks of dust) of ha'aretz, then shall thy zera also be numbered.

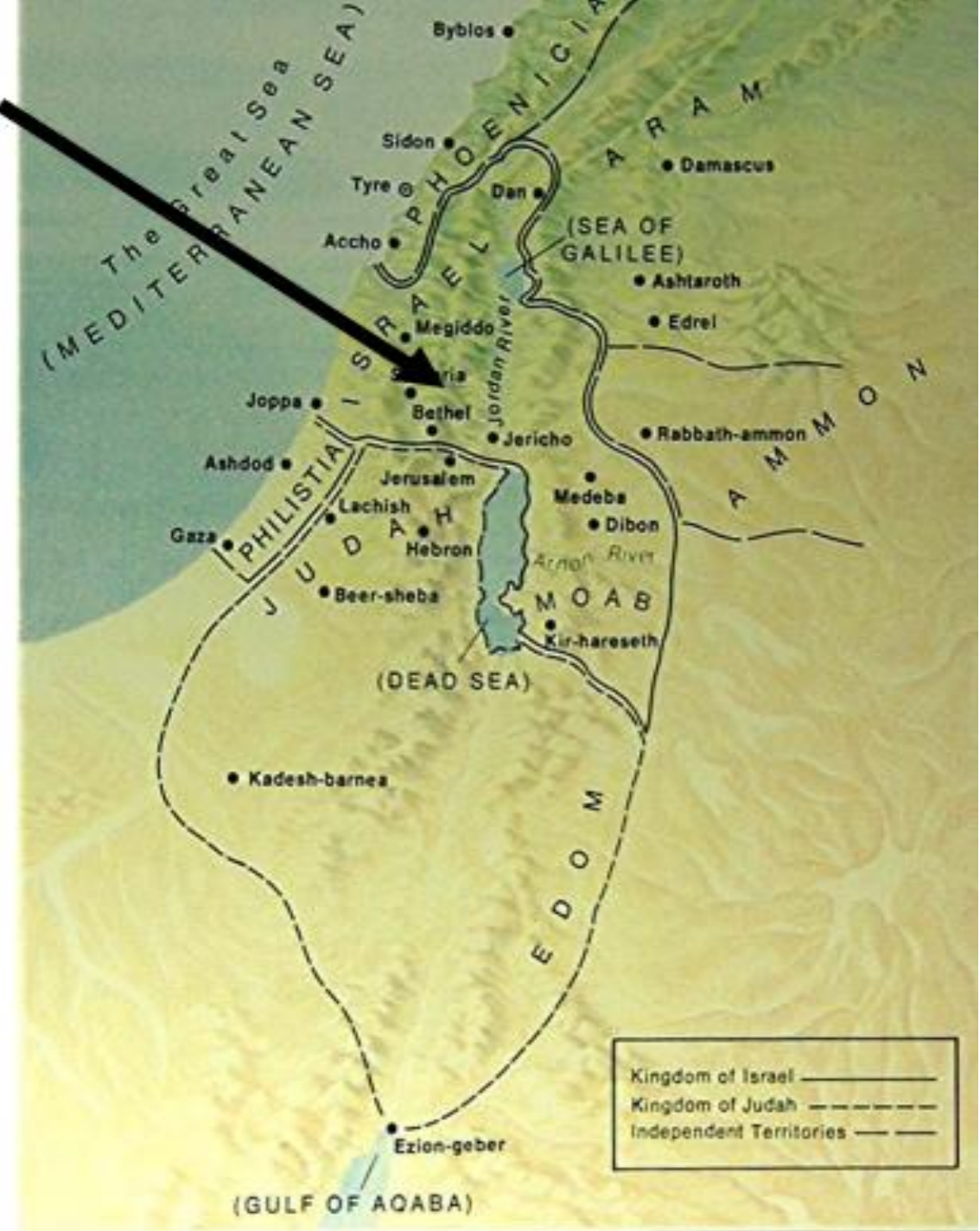
17 Arise, walk through ha'aretz in the length of it and in the breadth of it; for I will give it unto thee. **18** Then Avram moved his ohel, and came and dwelt in Elonei (by the oaks of) Mamre, which is in Chevron, and built there a Mizbe'ach unto Hashem.

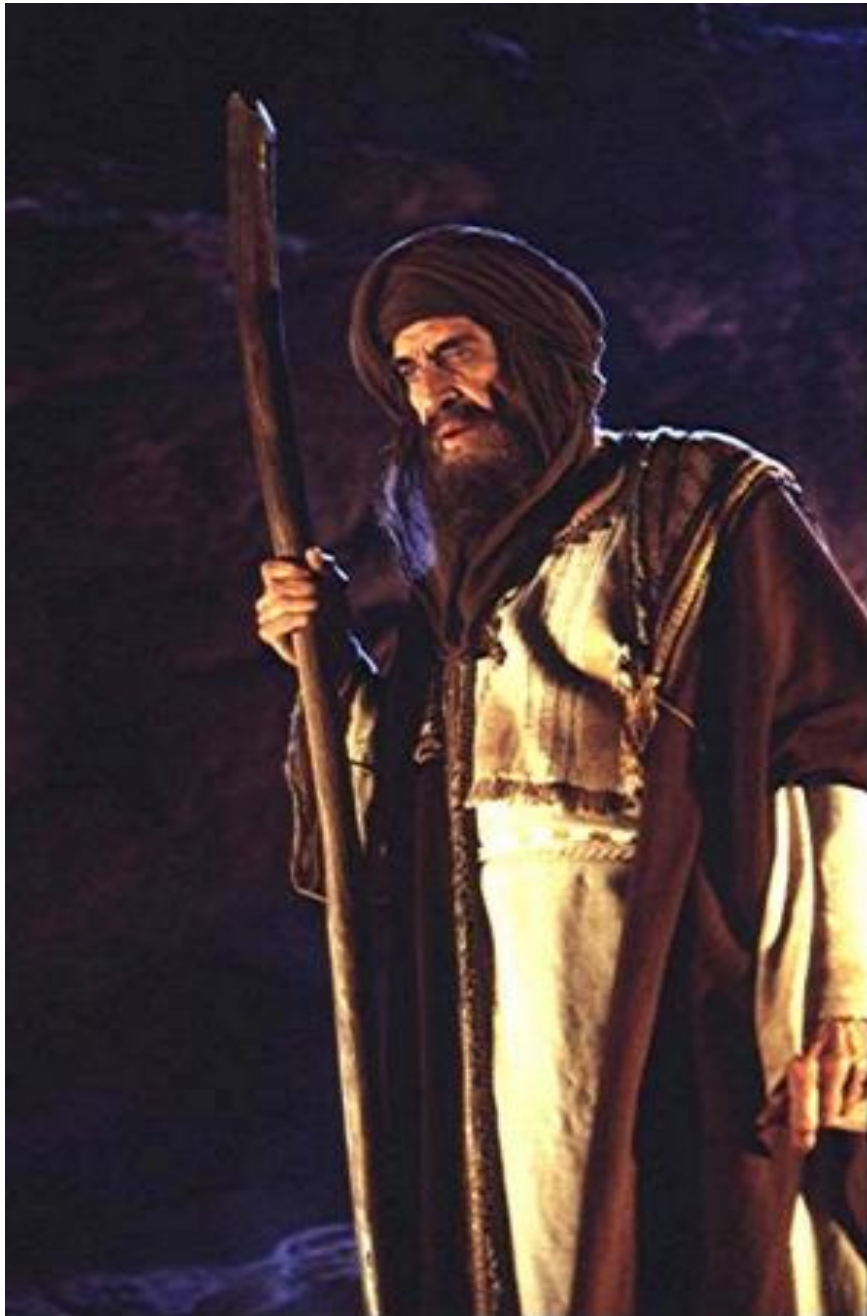
After Avram separated himself from Lot, G-d spoke to Avram as if to reinforce the godliness and wisdom of his decision.



RAMATH-HAZOR

- Ramath = “high place”
- Abraham stood on a peak 3300 ft. high
- God gave him the land unconditionally
- Covenant is **STILL** in effect!
- Vs. 17: walk length and breadth of the land
- Called ***chazakah***





ABRAHAM WALKS THE LAND

- ***Chazakah*** a widespread legal custom of that era
- New owner of property required to walk the perimeter as symbolic of “marking his territory”
- Some cultures required this to be done occasionally to re-establish authority
- Without doing this act, neither Abraham nor others would have seen anything legal about this land transfer



Abraham did not get to see this key prophecy fulfilled in his lifetime.

He left

- HOME
- FAMILY
- LAND

He walked

- BACK & FORTH

He suffered one trial after another

- FAMINE
- FEUDING
- FAMILY PROBLEMS
- FOR AWHILE A LACK OF HAVING A CHILD



- **NOT EVERY GENERATION SAW PROPHECY FULFILLED**
- **FROM THE FALL OF JERUSALEM IN 70A.D., TO THE RE-BIRTH OF ISRAEL IN 1948, NOT A SINGLE PROPHETIC EVENT OCCURRED**
- **WHY HAS THE CHURCH MISSED IT?**

PROPHECY THAT HAS COME TO PASS IN OUR LIFETIMES

- 20th Century . . . Tom Bradford highlights (2) important events that have occurred in our time that should cause us to be excited and anticipate the next move of G-d but instead resulted in little to no reaction.
 - The rebirth of Israel as a Jewish nation in 1948
 - The return of the control of Jerusalem to the Jewish people in 1967



timeline

▪ Brief history...

- 70 AD Temple destruction in Jerusalem
- Jews were dispersed and exiled when they were outlawed from living in that city
- 2nd century ...Gentile church and the Messianic Jews thought that certainly Christ would return at any moment; there would be a return to the homeland, and the temple would be rebuilt
- 3rd century....everyone was getting restless and worried about the fact that Messiah had not yet returned
- 4th – 17th century....no Messiah
- 17th century the church begins to conclude that Israel was not going to return and that perhaps the church needed to look at that as “symbolic”. From this, several beliefs (Replacement Theology) were constructed such as
 - Israel had been replaced by the church
 - Israel had been rejected by HaShem because they rejected His Son
 - All the promises of land and redemption that the Hebrews received through Abraham and Moses were taken from them and given to the Gentile church
 - The church was now the partakers of the promises while Israel gets to receive all the curses

~1900 – 2000
years from the
time that G-d
made the
promises to
Abraham until
Yeshua
the Messiah
arrived

~1900 – 2000
years from the
day that G-d
kicked the
people out of
the land with
the promise
that He would
bring them
back



REVIEW SO FAR OF ABRAHAMIC COVENANT...

Chapter # 12 – Part 1

Avram was charged to leave Haran, his father's house and go to the land G-d would show him.

Avram crosses the river – symbolizing conversion taking souls (nephesh) with him

Promise so far...

1. I will make of you a great nation
2. I will bless you
3. I will make your name great
4. You are to be a blessing
5. I will bless those who bless you
6. I will curse anyone who curses you
7. By you all the families of the earth will be blessed.

Chapter # 13 – Part 2

After Lot moved away from Avram toward Sodom

More promise...

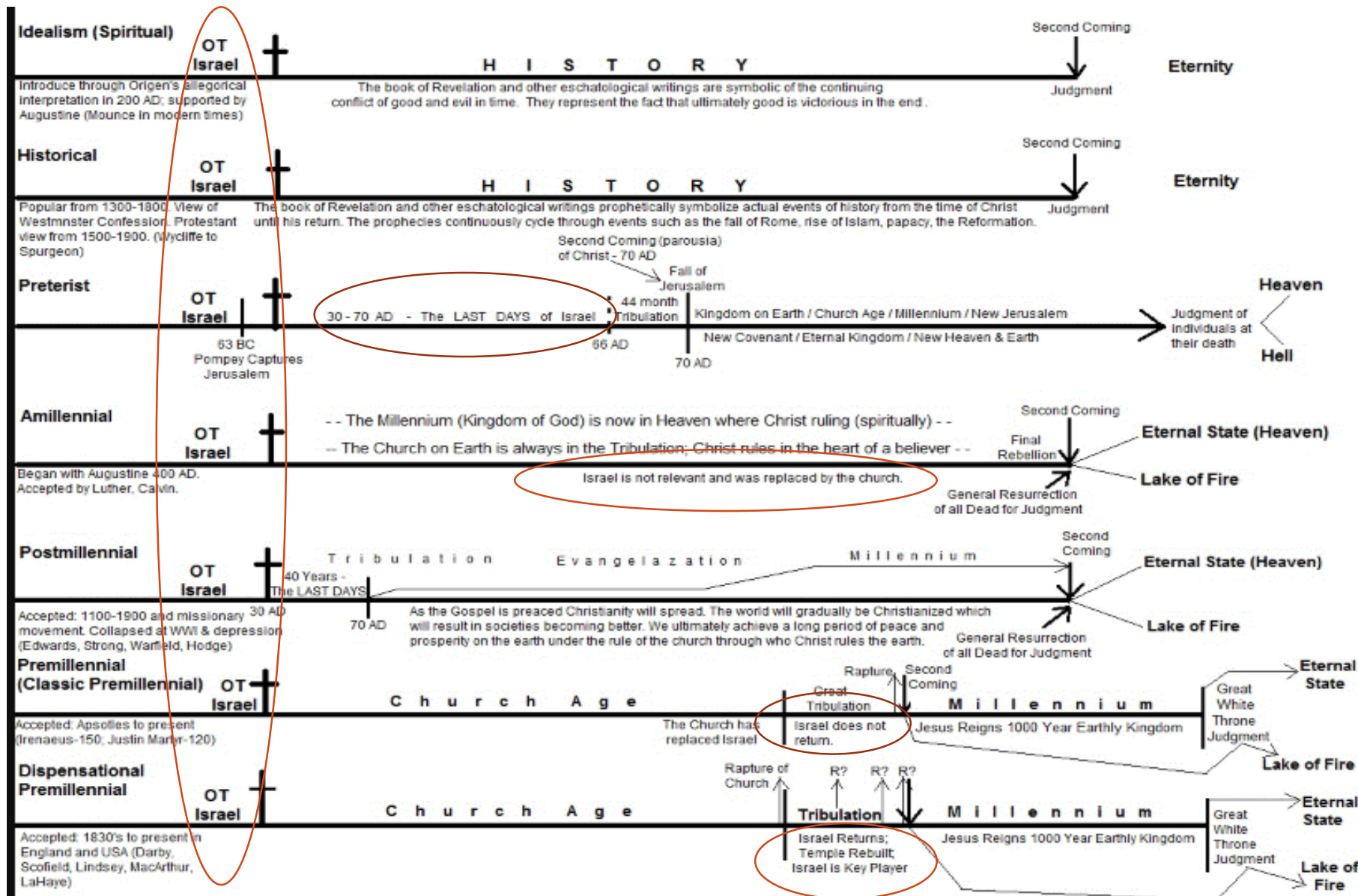
1. Look all around you from where you are, to the north, the south, the east and the west. All the land you see I will give to you and your descendants forever
2. I will make your descendants as numerous as the specks of dust on the earth so that if a person can count the specks of dust on the earth, then your descendants can be counted.

G-d tells Avram to get up and walk through the length and breadth of the land.

(Little did Avram know he would be traversing the land to rescue his nephew soon enough!! :)



FLASH FORWARD...



QUESTION:

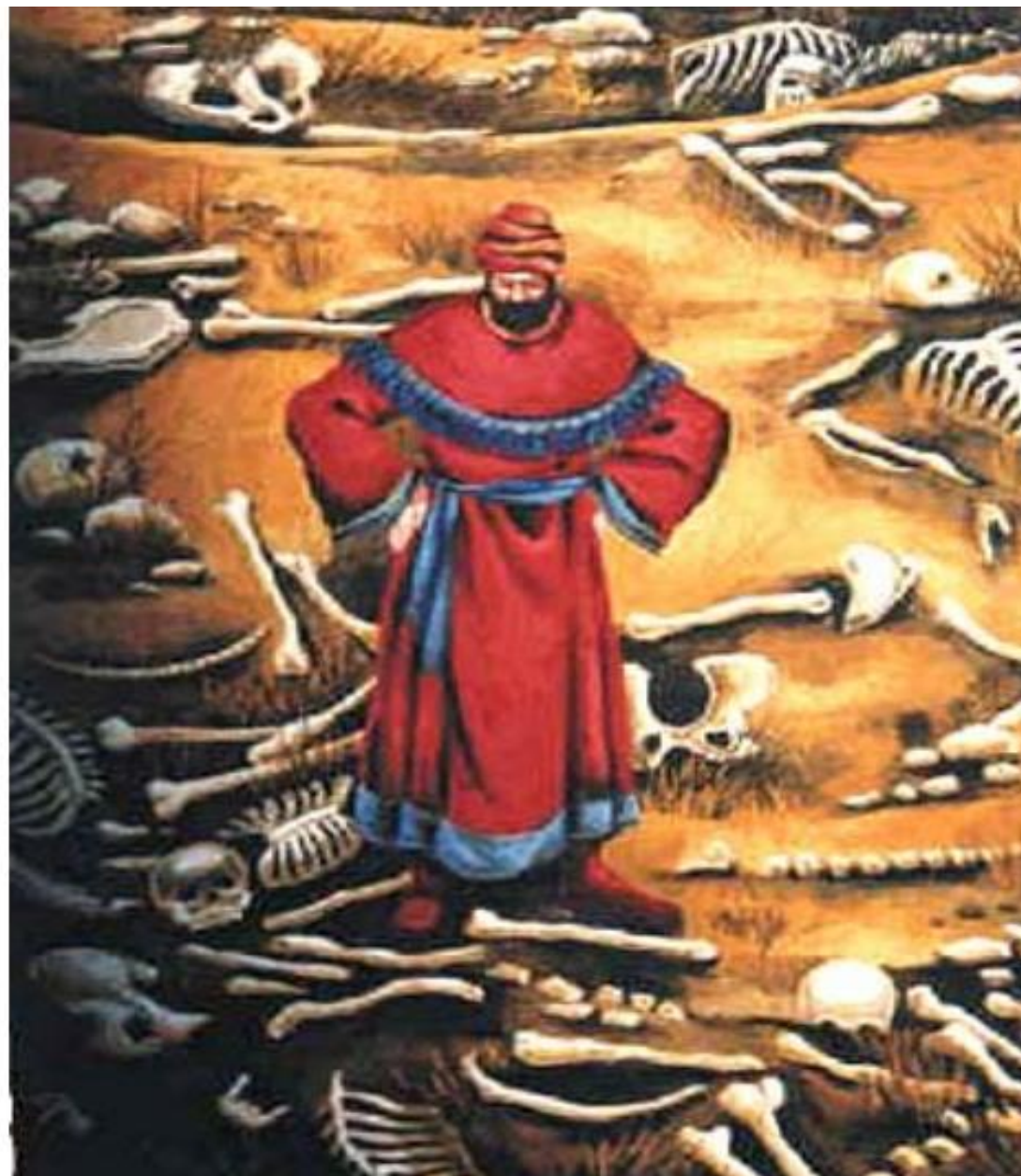
In the varied eschatological views that we briefly looked at last week, would you say that the covenant with Avram is complete or fulfilled?

So what about Ezekiel and the other prophets?

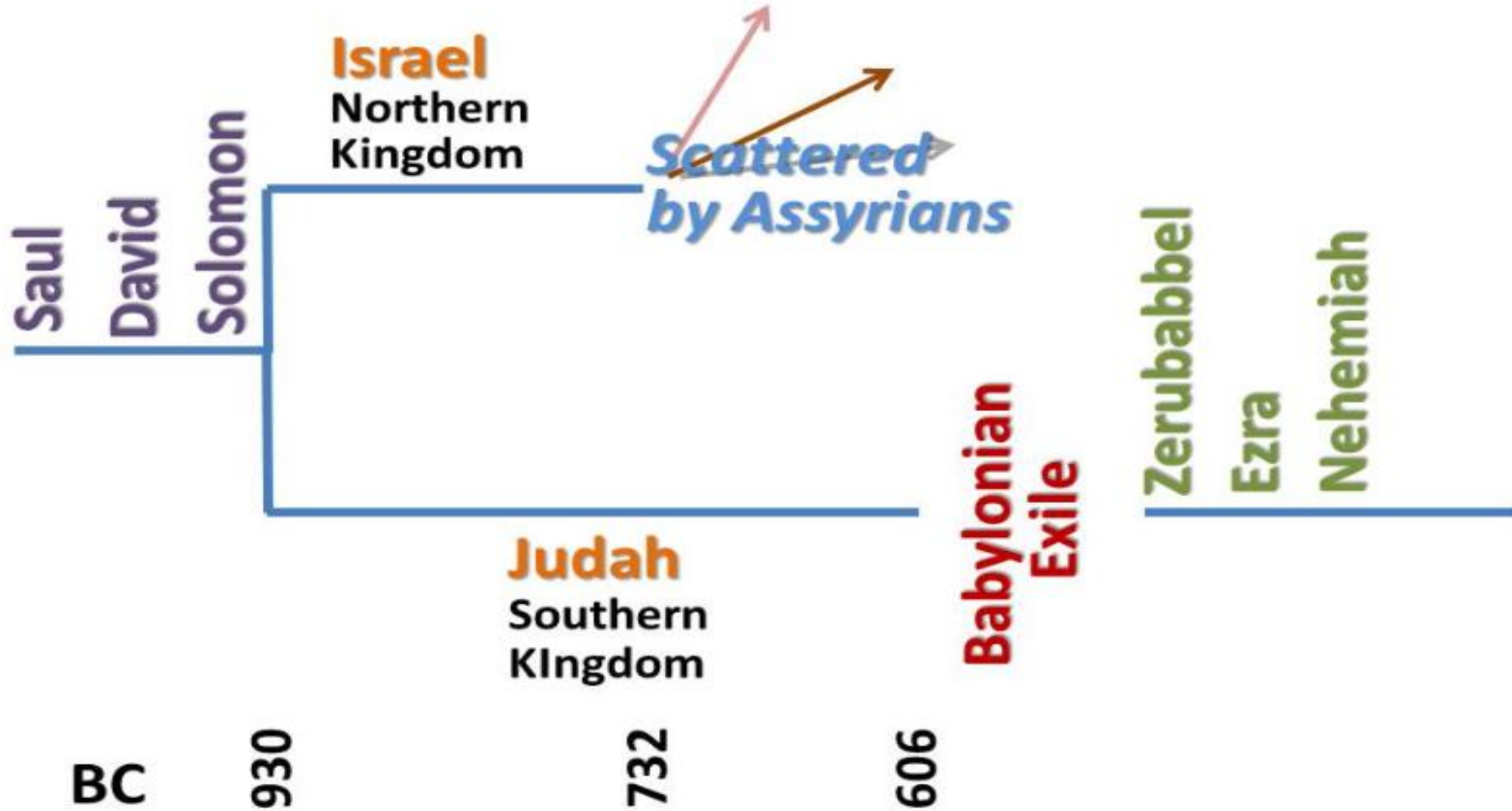


EZEKIEL 36 & 37

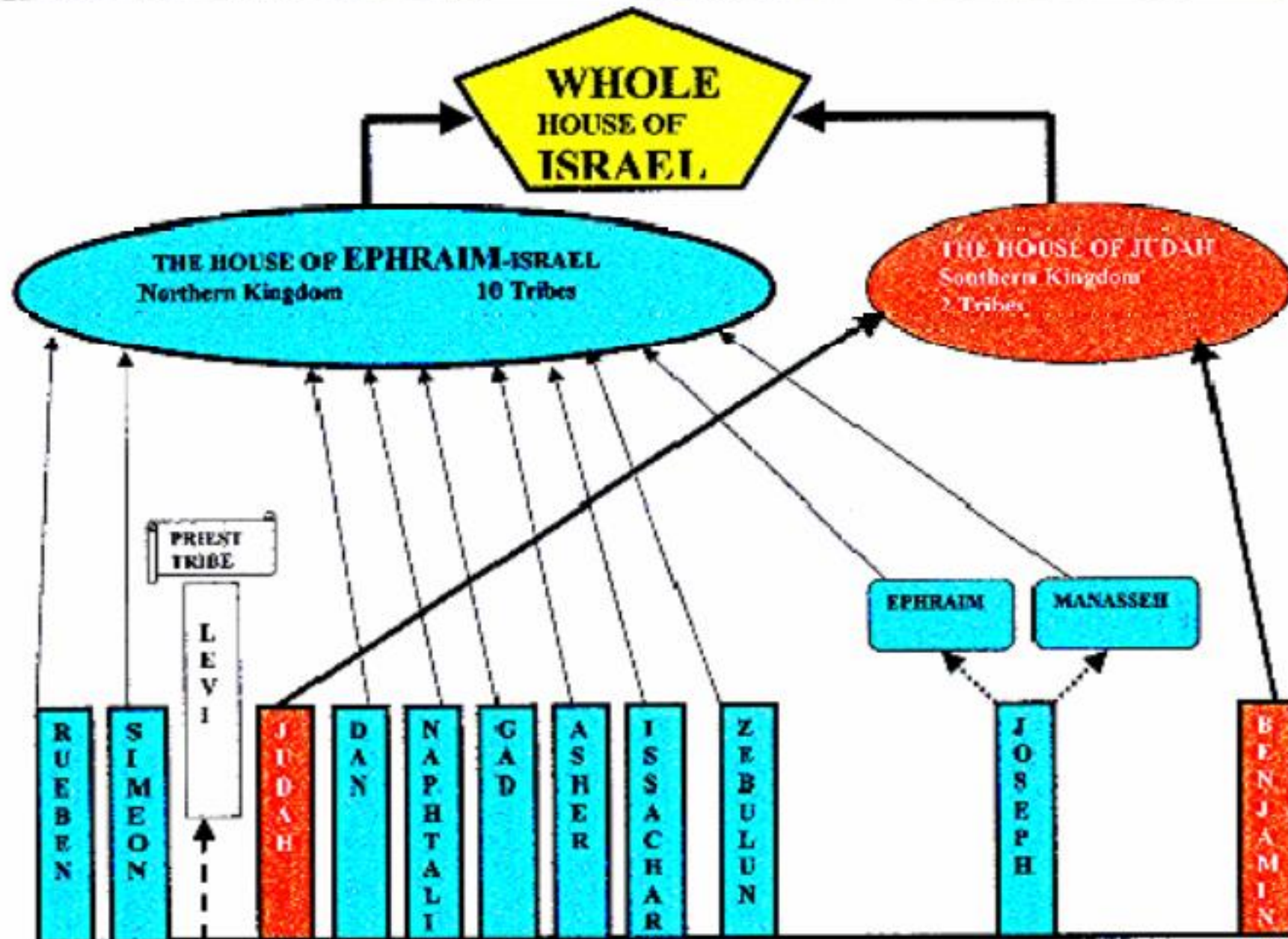
THE VALLEY OF DRY BONES



Timeline of the Kingdoms of Israel and Judah



HOW THE 12 TRIBES MAKE UP THE WHOLE HOUSE OF ISRAEL



PROPHECY OF THE TWO STICKS

- 1 Stick for **JUDAH**
- 1 Stick for **EPHRAIM**
- As of today only JUDAH has returned
- March 2005, Israeli government sanctioned the return of Israelites....who are NOT Jews! Rather, they are Ephraim (10 “lost” tribes)
- The events of Ezekiel 36 & 37....HAVE BEGUN!!



KEY THOUGHTS:

ALREADY BUT NOT YET!!

- Chapter # 36
 - I will take you from among the nations
 - I will give you a new heart
 - I will cause you to live by my laws, respect my rulings and obey them
 - You will live in the land I gave to your ancestors
 - You will be my people and I will be your G-d
 - I will save you from all your uncleanness

- Chapter # 37
 - 2 Major Themes that Scholars have taken from this chapter
 1. A bodily resurrection from the dead
 2. A national restoration back to the land of Israel
 - They will never again be divided into two kingdoms
 - My servant David (Yeshua) will be king over them and my regulations

Fulfillment of any
these things?
Acts 2 - Pentecost
2 Corinthians 5:16-18
Matthew 1:21

Which of these
TWO THEMES
do you think
this chapter
refers to?



ALREADY BUT NOT YET... THE GARDEN OF EDEN

- Garden of Eden Language
 - You shall be tilled and down
 - I will multiply people on you. I will multiply on you man and beast, and they shall multiply and be fruitful
 - You will sprout your branches and bear fruit
 - You will increase and be productive

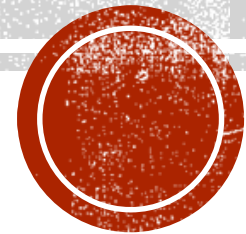
The land that use to be desolate has become like Gan-Eden, and the cities formerly ruined, abandoned and wasted have been fortified and are inhabited! Then the nations around you that remain will know that I, ADONAI have rebuilt the ruins and replanted what was abandoned. I, ADONAI, have spoken; and I will do it. (Ezekiel 36:35-36)



SUMMARY – CHAPTER # 13

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 14



REVIEW OF HOW OUR BIBLE CAME TO BE...

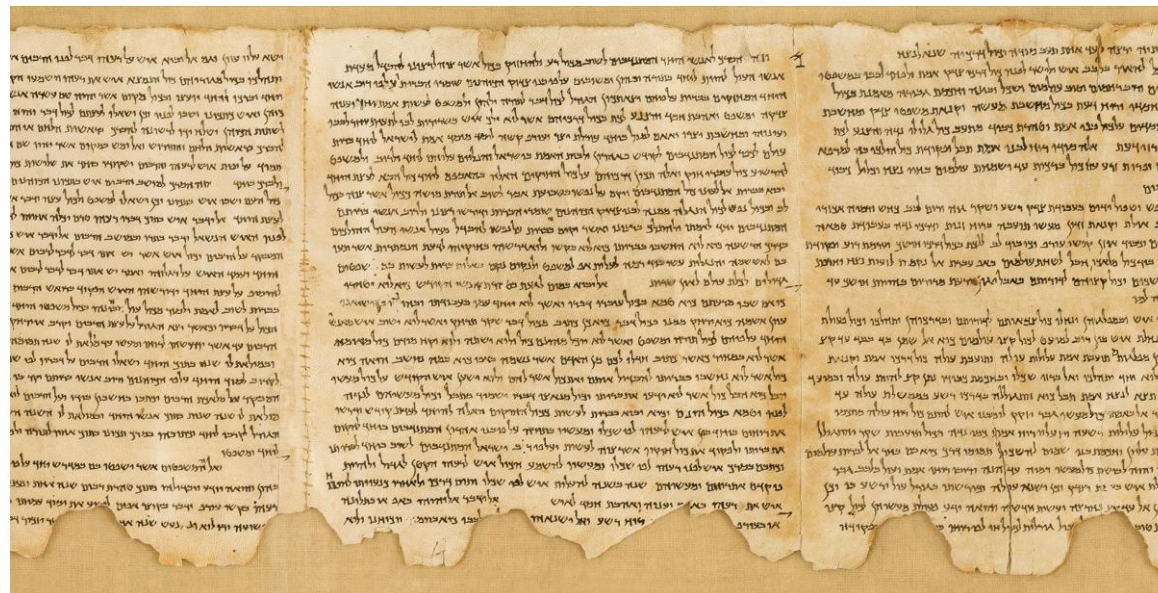
Before the Dead Sea Scrolls

The oldest Old Testament documents written in Hebrew were copies from the late AD 900s – just before the time of the Crusaders.

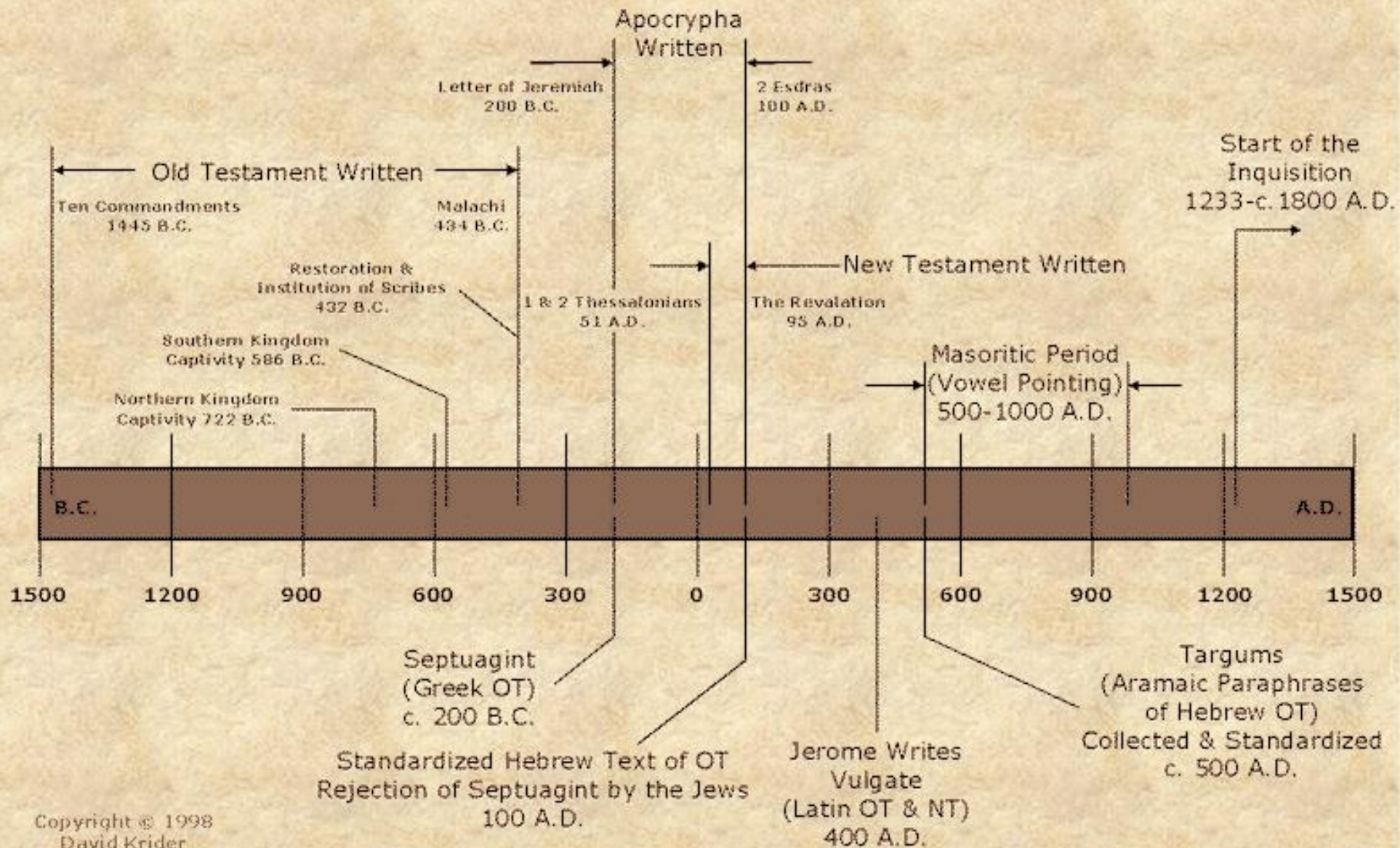
After the Dead Sea Scrolls

Copies of the ancient Scriptures were written down by the Essenes over a period of time stretching from around 50BC to just before AD 70.

Virtually the same except for some minor spelling variations and a few phrases that don't change any meanings. Mostly people's name and names of cities.



Timeline of the Bible



% OF NT IS DIRECT OT QUOTATIONS

New Testament (AV)	LXX (Brenton)	Masoretic (AV)
Matthew 1:23 "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us).	Isaiah 7:14 behold, a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel.	Isaiah 7:14 Behold, a virgin* shall conceive, and bear a son, and shall call his name Immanuel
Matthew 2:6 And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.	Micah 5:2 And thou, Bethleem, house of Ephratha, art few in number to be reckoned among the thousands of Juda; yet out of thee shall one come forth to me, to be a ruler of Israel;	Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel;
Matthew 2:15 Out of Egypt have I called my son.	Hosea 11:1 and out of Egypt have I called his children.	Hosea 11:1 and called my son out of Egypt.
Matthew 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not.	Jeremiah 38:15 A voice was heard in Rama, of lamentation, and of weeping, and wailing; Rachel would not cease weeping for her children, because they are not.	Jeremiah 31:15 A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.
Matthew 3:3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Mark 1:3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Luke 3:4-6 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways [shall be] made smooth; And all flesh shall see the salvation of God.	Isaiah 40:3-5 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. Every valley shall be filled, and every mountain and hill shall be brought low: and all the crooked ways shall become straight, and the rough places plains. And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord has spoken it.	Isaiah 40:3-5 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for the mouth of the LORD hath spoken [it].

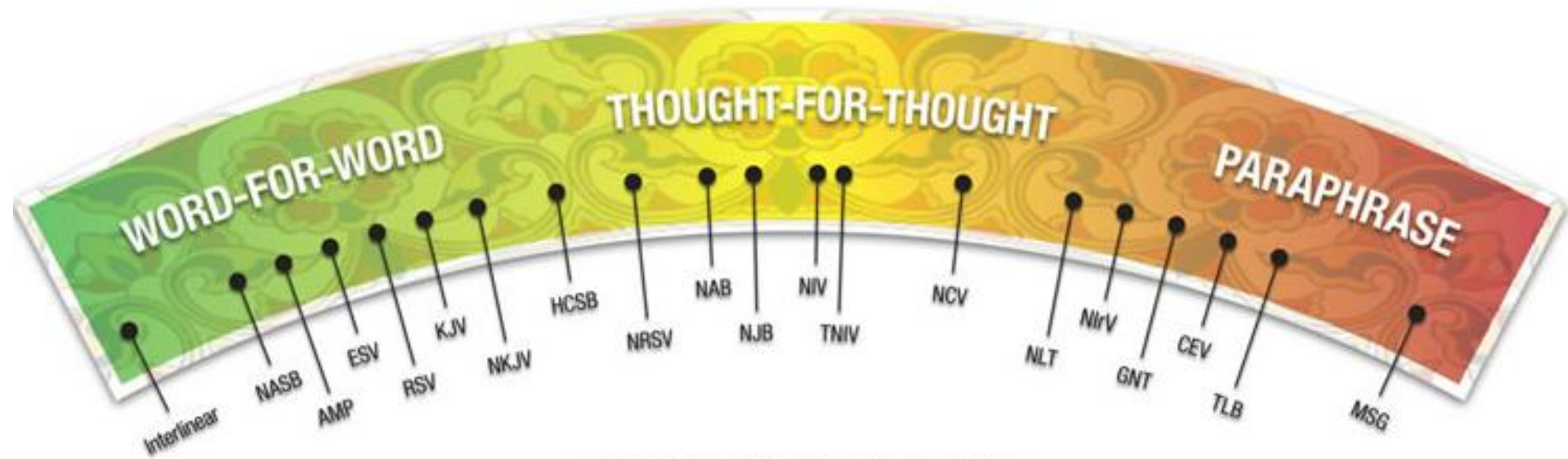


- Hebrew to Greek to Latin to English.... complications arise!
- ~3000 Christian denominations with doctrines and creeds
- Translations that have translator agendas buried within it.

Types of Bible Translations

TOM BRADFORD ISSUES A WARNING:

1. There is much more variation in the NT translations than the OT
 This is because the NT is where the various Christian doctrines find their foundation and where doctrinal arguments are made to defend or criticize denominational beliefs.
2. There is some great work being done in adjusting the NT translations to come back in line with the Hebrew culture and thought patterns of the first century AD.



NASB - New American Standard Bible
 AMP - Amplified Bible
 ESV - English Standard Version
 RSV - Revised Standard Version
 KJV - King James Version
 NKJV - New King James Version

HCSB - Holman Christian Standard Bible
 NRSV - New Revised Standard Version
 NAB - New American Bible
 NJB - New Jerusalem Bible
 NIV - New International Version
 TNIV - Today's New International Version
 NCV - New Century Version
 NLT - New Living Translation

NirV - New International Reader's Version
 GNT - Good News Translation
 (also Good News Bible)
 CEV - Contemporary English Version
 TLB - The Living Bible
 MSG - The Message



INTRODUCTION TO THE 'KINGS' ...

- **1** And it came to pass in the yamim of **Amraphel** Melech Shinar (T.N. i.e., Babylon), **Aryoch** Melech Ellasar, **Kedorlaomer** Melech Elam, and **Tidal** Melech **Goyim**; **2** That these made milchamah (war) with **Bera** Melech Sodom, and with **Birsha** Melech Amora (Gomorrhah), **Shinav** Melech Admah, and **Shemever** Melech Tzevoyim, and the Melech **Bela**, which is Tzoar. **3** All these were joined together in the Valley of Siddim which is the Yam HaMelach (T.N. i.e., Dead Sea). **4** Twelve shanah they served Kedorlaomer, and in the thirteenth year they rebelled. **5** And in the fourteenth year came Kedorlaomer, and the melachim that were with him, and they defeated the **Rephaim** in Ashterot Karnayim, and the **Zuzim** in Ham, and the **Emim** in Shaveh-Kiryatayim, **6** And the Chori in their Mt Seir, as far as Eil-Paran, which is near the midbar (desert). **7** And they turned, and came to En Mishpat, which is Kadesh, and conquered all the country of the Amaleki, and also the Emori, that dwelt in Chatzetzon-Tamar





HOW THE WORD “GOYIM” EVOLVED

DATE	EVENT	WORD	MEANING
2000 BC	Abraham living in UR	Goyim	All nations, all people Nations-at-large
1950 BC	God declares Abraham the 1 st HEBREW	Goyim	NON-Hebrew nations NON-Hebrew people
1850 BC	God changes Jacob’s name to ISRAEL	Goyim	NON-Israelite nations NON-Israelite people
1800 BC	Jacob fathers the 12 TRIBES of ISRAEL	Goyim	NON-Israelite nations NON-Israelite people
500 BC	Jews (tribe of Judah) return from Babylon	Goyim	NON-Jewish nations NON-Jewish people
1948 AD to TODAY	Jews (remnant of Israel) to return to Holy Land	Goyim	All nations <i>except</i> <u>ISRAEL</u>

- KING TIDAL WAS “KING OF THE GOYIM”
- The nation’s name was not written down, so “goyim” was inserted
- Goyim was the Hittite nation





- Rephaim, Zuzim, and Emim
- Likely not tribes
- Identified with the Nephilim
- Fallen Angels that mated with human females
- Horites, Amelikites, Amorites are known tribes



The Unstoppable Army



- ◆ The Rephaim were the ancient race of giants from which came Goliath
- ◆ The Zuzim, Emim and Horites were similarly gigantic.
- ◆ Chedorlaomer's army was so powerful that it conquered them.
- ◆ It also defeated the warlike Amalekites and Amorites.
- ◆ One Jewish legend has this army as large as 700,000 men.



LOT TAKEN AS CAPTIVE

- . **12** And they took Lot, Avram's brother's son, who dwelt in Sodom, and his possessions, and departed. **13** And there came one that had escaped, and told Avram Halvri (the Hebrew); for he dwelt in Elonei (the oaks of) Mamre the Emori, brother of Eshcol, and brother of Aner; and these were Ba'alei Brit (allies of) Avram. **14** And when Avram heard that his brother was taken captive, he armed his trained men, born in his own bais, three hundred and eighteen, and pursued them as far as **Dan**. **15** And he divided himself against them, he and his avadim (servants), by lailah, and routed them, and pursued them as far as Chovah, which is on the left hand (north) of Damascus. **16** And he recovered all the possessions, and also brought again his brother Lot, and his possessions, and the nashim (women) also, and the people.



Interesting that this “person/place” does not exist at this time during the story.



SHADOWS OF THE MESSIAH...IN LOT

Quote:

- “Abraham rescued Lot because Abraham saw that the spark of Messiah was in Lot. The Holy Spirit indicated to him that David was to go forth from him through Ruth the Moabitess. Moreover, he foresaw that the line of Messiah would include Naamah the Ammonite.” Yalkut Mosiach
- Also the rescue of Lot alludes to the coming of the Messiah who will rescue the captives and return the exiles. When the Messiah comes, He will defeat the invading nations in the great battle of Gog and Magog. He will lead the exiles of Israel back to the Holy Land in triumph, much like His father Abraham returning from the battle with the four kings at the head of a host of liberated captives. – Shadows of the Messiah (First Fruits of Zion) vol 1



Yalkut Mosiach – 31 vol set of Rabbinic collections shadowing the Mosiach – written in Hebrew



MEET MELCHIZEDEK...

- **17** And the Melech Sodom went out to meet him after his return from the defeat of Kedorlaomer, and of the melachim that were with him, at the Valley of Shaveh, which is the Valley of the King. **18** And Malki-Tzedek Melech Shalem brought forth lechem (bread) and yayin (wine) and he was the kohen of El Elyon [Ps 110:4].
- **19** And he blessed him, and said, Baruch Avram by El Elyon, Possessor of Shomayim v'Aretz;
- **20** And baruch El Elyon, Who hath delivered thine enemies into thy hand. And he gave him ma'aser (tithe) of all.
- **21** And the Melech Sodom said unto Avram, Give me the **nefesh** and keep the possessions for thyself. **22** And Avram said to the Melech Sodom, I have lifted up mine hand unto Hashem, El Elyon Possessor of Shomayim v'Aretz, **23** That I will not take from a thread even to the thong of a sandal, and that I will not take any thing that is thine, lest thou shouldest say, I have made Avram rich; **24** Save only that which the young men have eaten, and the chelek (share of the spoils) of the anashim which went with me, Aner, Eshcol, and Mamre; let them take their chelek (share).



COMPARISON OF “MELCHIZEDEK” PASSAGES

Read the following passages and record what you learn about Melchizedek on the chart below:

Insights from Genesis 14:17-24	Insights from Psalms 110 Numbers 24:17-18, Genesis 49:10	Insights from Hebrews 6:19- 7:22



GENESIS 14:17-24

Mystery has invited embellishment...but this we know for sure!

- Name: a title and not likely a name
Malki – Tzedek (King & Righteous) He was a King
- He was a priest (cohen) of El'Elyon (G-d Most High)
- He ruled a city called Salem (Jerusalem/Zion) – salem (Shalom) overtones of peace
- He brought out “bread” and “wine”
- Avram gave him a tenth of everything

Psalm 76:

1In Judah God is known;
his name is great in Israel.

2His abode has been established in Salem,
his dwelling place in Zion.

Shadow of the Messiah:

The association with Jerusalem heightens the messianic imagery. The idea of a “king of righteousness” who is also a priest ruling over Jerusalem points toward the Messianic Era.

Jewish eschatology teaches that in the Messianic era, the Messiah will host a great banquet in Jerusalem.



BIBLICAL 'FIRSTS'

- The 1st biblical usage of the Hebrew word for “priest”
- The 1st designation of the Almighty as G-d Most High;
- The 1st reference to tithe
- The 1st to speak of “bread and wine”
- The 1st blessing of a human being by a priest
- The 1st verse to speak of G-d as possessor/acquirer of heaven and earth (a title which Avram invokes at verse 22)



PSALM 110

- (Of Dovid. Mizmor). Hashem said unto Adoni Sit thou at My right hand, until I make thine enemies a footstool for thy feet.
- ² ⁽³⁾ Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the midst of thine enemies.
- ³ ⁽⁴⁾ Thy people, willing in the Day of thy Army, will be arrayed in the splendor of kodesh (holiness); from the womb of the dawn, cometh to thee thy young men [cf [Isa 53:10](#)] as the tal (dew) [[Rv 19:14](#)].
- ⁴ ⁽⁵⁾ Hashem hath sworn, and will not relent, Thou art a kohen l'olam al divrati Malki-Tzedek (kohen forever in respect to the order of Malki-Tzedek;
- ⁵ ⁽⁶⁾ Adonoi at thy right hand shall dash melachim (kings) in pieces in the Yom Afo (Day of His Wrath).
- ⁶ ⁽⁷⁾ He shall judge among the Goyim, He shall heap up geviyyot (corpses); He shall dash in pieces Rosh (Head; [Gn 3:15](#)] al Eretz Rabbah (over Great, Whole Earth, cf [2Th 2:8](#)).
- ⁷ Of the brook in the Derech (way) shall he drink; therefore shall he lift up [as victor] the Rosh (hold his head high).

This verse is quoted or alluded to 23 times in the NT. It is quoted in 11 out of 27 NT books, and by 7 of the 9 NT authors.

Indeed, if we may take just a little license and judge by such frequency, we may say that this is indeed God's favorite bible verse.

KING

PRIEST

JEWISH
INTERPRETATION

CHRISTIAN
INTERPRETATION

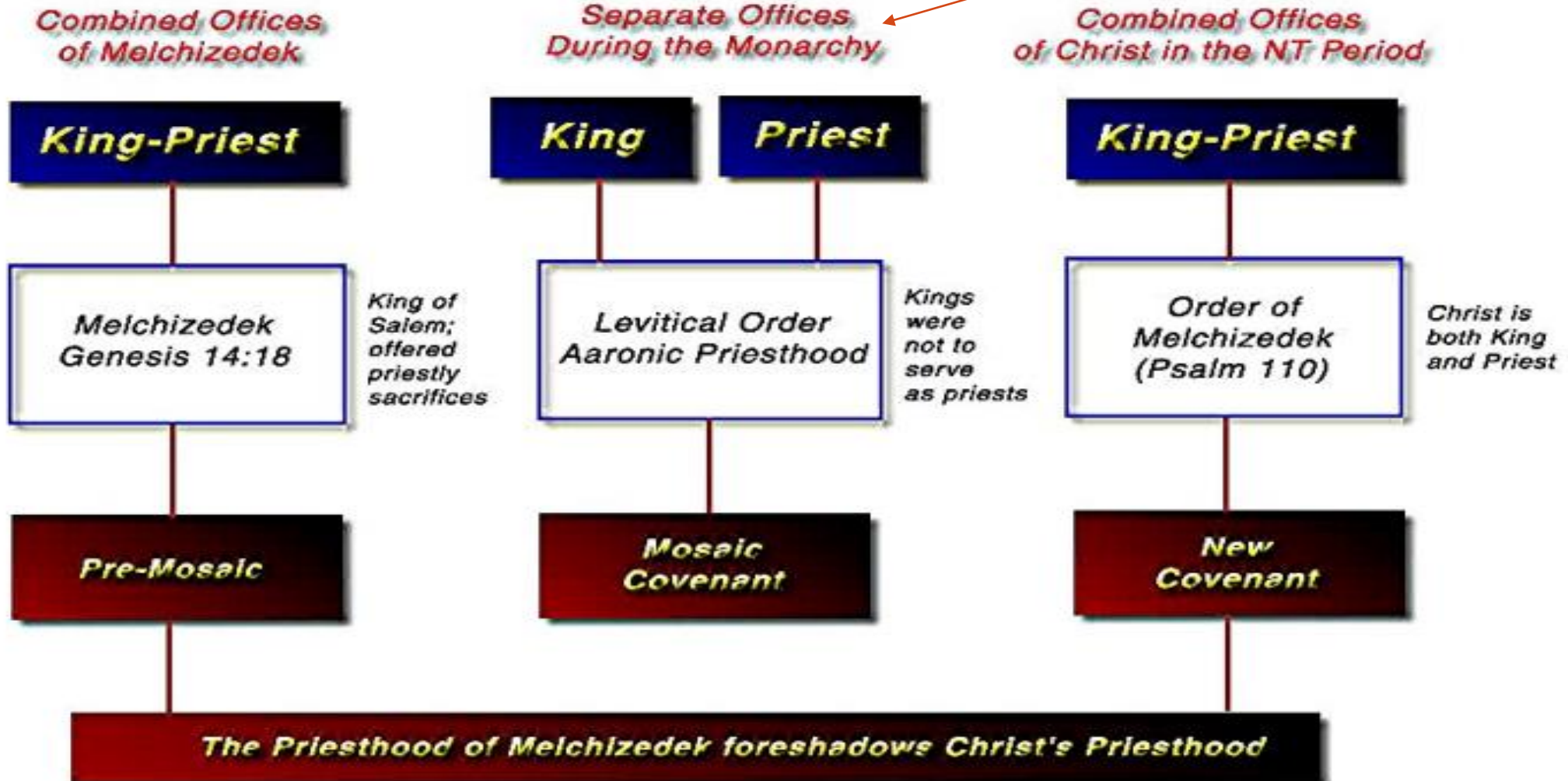
G-d speaking
to Abraham

G-d speaking
to Yeshua

PSALM 110

Priesthood of Melchizedek

Why the split between the two??



MELCHIZEDEK IN JEWISH SOURCES

[Challenging Idea Presented by Aaron Eby at First Fruits of Zion this week at the Shavuot Conference](#) (5:45-17:00)

SOURCE	IDEA
Babylonian Talmud – b. Nedarim 32b	R. Zechariah in the name of R. Ishmael said: The Holy One, blessed be He, sought to bring forth the priesthood from Shem, as it is said: 'And he was the priest of God Most High' (Gen. 14:18). When he placed the blessing of Abraham before the blessing of the Omnipresent, He brought it (the priesthood) forth from Abraham as it is said: 'And he blessed him and said, Blessed be Abram of God Most High, Possessor of heaven and earth; and blessed be God Most High (Gen. 14:19-20).' Abraham said to him: 'Now is it the case that the blessing of a servant should take precedence over the blessing of his master?' Immediately He gave it (the priesthood) to Abraham, as it is said: The Lord said to my lord....your feet' (Ps. 110:1); and after it is written (Ps. 110:4), 'The Lord has sworn and will not repent: You are a priest for ever ytrbd li Melchizedek' – that is, because of the word of Melchizedek. And this corresponds to what is written (Gen. 14:18), 'And he, avhv, was priest of God Most High.' He was priest, but his seed was not a priest.
Qumran Scroll – Dead Sea Scrolls (11Q13)	1. Allocates to Melchizedek a vital role in the redemption to be accomplished in the final jubilee year. 2. Teachers who have been hidden and kept secret" 3. The final judgement of Melchizedek's demonic opponent Melchiresha at the end of days
Writer Philo	The notion that Melchizedek was Shem and this signifies that he was born before the catastrophe of Noah's flood which destroyed the world peopled with Adam's children and this has important implications for the kind of priesthood he possesses. (An idea that the world is never without priestly representatives who witness to perfection and G-d's goodness)
Genesis Apocryphon	Tells of Avram offering sacrifices to "G-d Most High", the divine title which Melchizedek employs...indicating the transfer of priesthood.
Also various Targums:	Targum Onqelos Targum Neofiti Targum Pseudo-Jonathan

HEBREWS 6:19-7:22 — YESHUA

- Unlike the order of Aaron, the order of Melchizedek is not based upon a priestly genealogy. “For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. And this is clearer still, if another priest arises according to the likeness of Melchizedek, who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life. (Hebrews 7:14-16)
- Torah provides no genealogical information for Melchizedek....”without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of G-d, he remains a priest perpetually.” (Hebrews 7:3)
- Avram gave him a 10th like the Levitical priests who are given a 10th from their own brothers

REALITY OF DUALITY – Think on this while reading Hebrews

Heavens

Earthly

7:23 The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,²⁴ but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.²⁵ Therefore He is able also to save [d]forever those who draw near to God through Him, since He always lives to make intercession for them.

²⁶ For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

KING AND PRIEST...

- King – Political ruler
- Priest – Spiritual ruler



Worldwide FLOOD and the whole earth changed and the very fabric of how G-d would accomplish His purposes would too...He would not use a lineage, a people to accomplish His earthly purposes.

Spiritual Realm

YESHUA

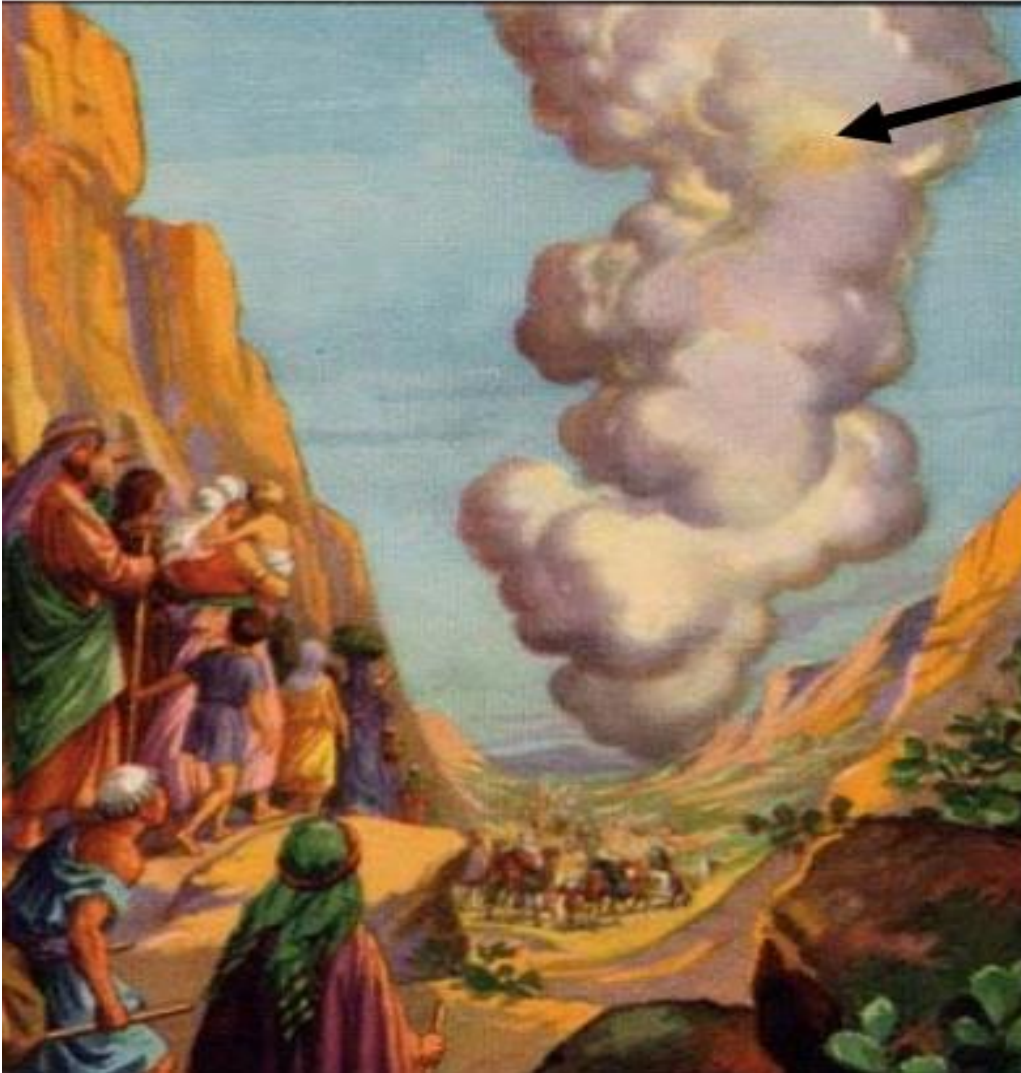
Physical Realm

Kings and Priests according to the establishment of YHVH



YESHUA AS ALL PHYSICAL MANIFESTATIONS OF GOD?

See Torah
Class page #
106 – for Tom
Bradford's
written views
on this.



- Is this Jesus?
- Yeshua was NOT Melchizedek
- Angel of the Lord seems to indicate the very presence of God the Father
- How about the finger who wrote the 10 Commandments on stone, and said His name is YHWH?

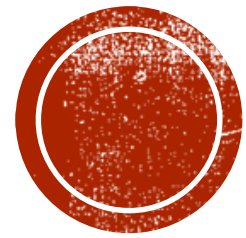


MELCHIZEDEK AND THE KING OF SODOM GREET ABRAHAM



- King of Sodom offers the loot, but says “give me the people”
- A wicked king over a wicked city
- King of Sodom is a “type” of Satan
- Melchizedek is a “type” of Christ
- Scene like Christ’s encounter with Satan
- Principle: Satan doesn’t want your wealth, HE WANTS YOU!
- Abraham declines King of Sodom (Satan’s) offer (as did Yeshua)

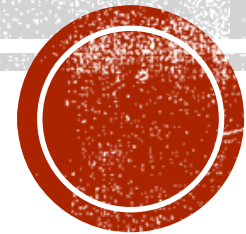




SUMMARY – CHAPTER # 14

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 15



G-D CALMS AVRAM'S FEARS—PROMISE OF AN HEIR

- **1** After these things the Devar Hashem came unto Avram in a makhazeh (vision), saying, Fear not, Avram; I am thy **mogen (shield)**, and thy exceeding **great sachar (reward)**. **2** And Avram said, Adonoi Hashem, what wilt Thou give me, since I go childless, and the Ben Meshek (and the steward) of my Bais is this Eliezer of Damesek (Damascus)? **3** And Avram said, See, to me Thou hast given no **zera (seed)**; and, hinei, one born in my bais is my yoresh (heir). **4** And, hinei, the Devar Hashem came unto him saying, This shall not be thy yoresh; but he that shall come forth out of thine own body shall be thy yoresh. **5** And He brought him forth outside, and said, Look now toward Shomayim, and count the **kokhavim**, if thou be able to number them; and He said unto him, So shall thy **zera** be. **6** And he believed in Hashem; and He credited [emunah (faith)] to him as tzedakah (righteousness).

WHO DOES THE 'SEED' REFER TO:
GALATIANS 3:16

The promises were spoken to Abraham and to his seed. Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.

Avram's faith in Messiah (Seed)

ONE OF PAUL'S PROOF TEXTS THAT
GENTILES DID NOT NEED
CIRCUMCISION TO BE SAVED:
ROMANS 4:16

For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

Chapter # 13 it was dust...now it is stars...

“I AM A SHIELD TO YOU.”

- **Psalm 28:7** The LORD is my strength and my **shield**; My heart trusts in Him, and I am helped; Therefore my heart exults, And with my song I shall thank Him.
- **Psalm 18:2** The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My **shield** and the horn of my salvation, my stronghold.
- **Deuteronomy 33:29** "Blessed are you, O Israel; Who is like you, a people saved by the LORD, Who is the **shield** of your help And the sword of your majesty! So your enemies will cringe before you, And you will tread upon their high places."
- **Psalm 33:20** Our soul waits for the LORD; He is our help and our **shield**.
- **Psalm 84:11** For the LORD God is a sun and **shield**; The LORD gives grace and glory; No good thing does He withhold from those who walk uprightly.
- **Psalm 115:9** O Israel, trust in the LORD; He is their help and their **shield**.
- **Proverbs 30:5** Every word of God is tested; He is a **shield** to those who take refuge in Him.
- **Psalm 89:18** For our **shield** belongs to the LORD, And our king to the Holy One of Israel.
- **Psalm 3:3** But You, O LORD, are a **shield** about me, My glory, and the One who lifts my head.

So here is the picture surrounding the verses of Gen15:1-6.

1. Avram had just fought a battle of a lifetime. He could have been feeling many things including wondering if there would be retribution from G-d or man
2. Avram also had just rejected/refused reward from the king of Sodom.
3. However, Avram was having concerns that he was still childless.
4. Was Avram questioning the promises of G-d here?

** According to ancient Near Eastern custom, a man without a son left his estate to his chief servant.

THE PROMISE OF LAND

- **7** And He said unto him, I am Hashem Who brought thee out of Ur Kasdim, to give thee ha'aretz hazot to be the yoresh of it. **8** And he said, Adonoi Hashem, how can I have da'as (know) that I will be its yoresh?**9** And He said unto him, Bring Me a heifer meshuleshet (3 years old), and a she goat meshuleshet, and a ram meshulash, and a dove, and a pigeon. **10** And he brought unto Him all these, and divided them in two, and laid each half one opposite another; but the birds divided he not. **11** And when the birds of prey came down upon the carcasses, Avram drove them away.

“...how am I to know I will possess the land?”



- Abraham may be faithful, be he's a skeptic
- God tells Avram that the whole reason He brought him here, was to give him the land!
- In every era, PROMISES HAD STRUCTURE
- In Avram's era there was a standard WAY in which promises were sealed, and it had not been done

Interesting Facts:

- All CLEAN animals!
- This was not a sacrifice.
- There was no altar or burning up



THE COVENANT WITH ABRAHAM

ABRAHAMIC	Scripture	Provisions	Covenantal Obligations	Sign
	GENESIS 12, 15, 17	Posterity, Inheritance, Land, Greatness, Blessing, Universal Blessing	FAITH & FAITHFULNESS	CIRCUMCISION
	Genesis 12:1-3,7 The initial promises to Abraham	1. G-d will make of Abraham a great nation 2. G-d will bless Abraham 3. G-d will make Abraham's name great	Prove yourselves doers of the word,, and not merely hearers who delude themselves. (James 1:22)	
	Genesis 15 The ratification of the covenant and covenant ceremony	4. G-d will make Abraham a blessing to others 5. G-d will bless the ones who will bless Abraham	What use is it, my brethren if someone says he has faith but he has no works? Can that faith save him? (James 2:14)	
	Genesis 17:1-14 The sign of the Abrahamic covenant	6. G-d will curse the ones who curse Abraham 7. G-d will cause all the families of the earth to be blessed through Abraham		



STEPS OF GENERIC COVENANT MAKING...

- **Cut the Covenant**

- A representative of one or each side cut his arm with a knife, then both held the bleeding wounds together to signify mixing the blood.
- Traditions turned to dividing pieces of an animal and then walking thru the middle of them

- **Making solemn oath to a god/the G-d**

- **Sometimes included a festive meal afterward**

- Signified that a new family-type relationship had been formed. Salt became an important part of this piece of the ceremony (Covenant of Salt)
- What did the salt represent? (pg 83)



With regard to salt:
Mark 9:50; Matt 5:13; Col 4:6



BIRDS OF PREY

**Vultures, scavenger birds –
symbolic of death and evil.**

Tom Bradford suggests

- This was a Satanic attempt to disrupt or stop the covenant because he knew well what it was going to lead to.
- Avram driving those birds away was the Torah's equivalent to James's famous NT saying:

“Resist the devil and he will flee from you.”

James 4:7



THE DARKNESS . . .

- **12** And when the shemesh (sun) was going down, a tardemah (deep sleep) fell upon Avram; and, hinei, a horror of great darkness fell upon him. **13** And Hashem said unto Avram, Know of a surety that thy zera shall be a ger (foreigners) in a land not their own, and shall serve them; and they shall afflict them arba me'ot shanah (400 years); **14** And also that nation, whom they shall serve, will I judge; and afterward shall they come out with rechush gadol (great

substance). **15** And thou shalt go to thy avot in shalom; thou shalt be buried at a good old age. **16** But in the fourth generation they shall come back here again; for the avon (iniquity) of the **Emori (Amorite) is not yet full. (A prophetic picture!!)**

- **17** And it came to pass, that, when the shemesh went down, and it was dark, hinei **a smoking fire-pot, and a blazing torch** passed between those pieces.
- **18** On that day Hashem cut a brit (covenant) with Avram, saying, Unto thy zera have I given ha'aretz hazot, from the Wadi of Mitzrayim unto the great river, the river Euphrates:
- **19** [the land of] the Keni, and the Kenizzi, and the Kadmoni, **20** And the Chitti, and the Perizzi, and the Repha'im, **21** And the Emori, and the Kena'ani, and the Girgashi, and the Yevusi.

On the one hand, G-d had just made an everlasting covenant with Avram, affirming His eternal and unlimited love for him. Yet at that very same moment, G-d simultaneously revealed to Avram the suffering and darkness of exile that his descendants would experience in the future.

How can G-d's essential love for Avram and the Jewish people be reconciled with the horrors of exile that come upon them?

Exile seems like a terrible reality, but its true purpose is to serve as a preparation for a greater revelation that will take place in the future redemption, a revelation that will shed light on the inner meaning of the suffering of exile. This is why exile is mentioned specifically at the very moment of the sealing of the covenant expressing G-d's great love for His people. For in its purest form, exile, too, is an expression of G-d's infinite love.

(Chumash quote from Chabad website)



DREAD

- Dark dread = ***chashekah***
- Root word is ***Choshek***
speaks of darkness,
blindness, evil, death, fear
- V13: Abraham's
descendants to be
oppressed in a foreign land
- Foreigners will be punished,
and the oppressed will be
released
- Place will be Egypt
- People will be Israel



DID ABRAHAM SEE THE FUTURE? LET'S TALK ABOUT SALVATION BY FAITH...

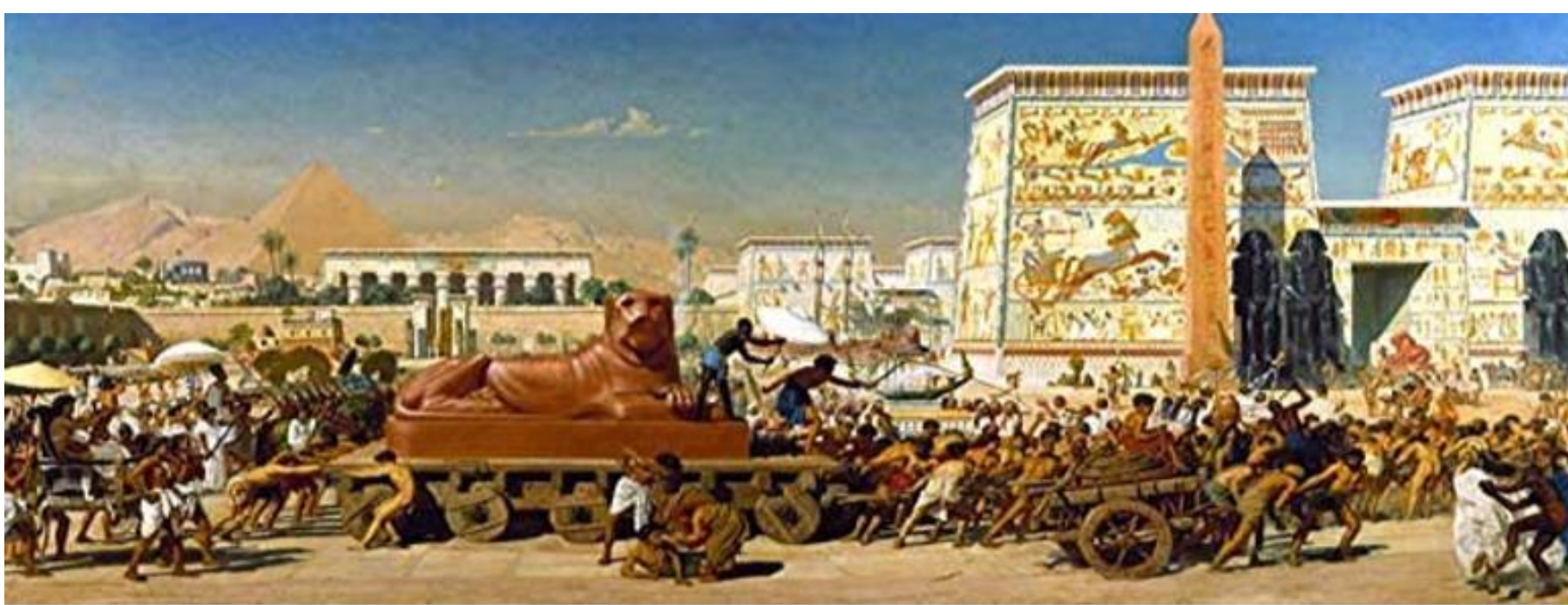
- Rabbinic tradition says that while he slept, Avram saw the future. Not only did he behold the coming sojourn in Egypt, the exodus from Egypt, and the years of exile that would befall his children but that he also saw a vision of coming kingdoms that would subjugate the Jewish people, culminating with the final redemption. Could that then explain these verses in the Apostolic Scriptures?
 - John 8: **56** “Your father Abraham rejoiced to see My day, and he saw *it* and was glad.”
 - Hebrews 11: **8** By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. **9** By faith he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; **10** for he was looking for the city which has foundations, whose architect and builder is God. **11** By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. **12** Therefore there was born even of one man, and him as good as dead at that, *as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.* **13** All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. **14** For those who say such things make it clear that they are seeking a country of their own. **15** And indeed if they had been thinking of that *country* from which they went out, they would have had opportunity to return. **16** But as it is, they desire a better *country*, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.



INIQUITY OF THE AMORITES

- Means some time at which Amorites' wickedness has crossed over some line in God's eyes
- A time He pre-knows
- THEN Israel will be given the land of Canaan
- At some point "Canaanite" and "Amorite" were general terms referring to the people of the Land of Canaan





Jewish Commentary...

The '400' years refers to the period from the birth of Isaac, to the Exodus from Egypt during which time Abraham's descendants were "strangers in a land that is not theirs". The actual sojourn in Egypt was for 210 years of which the final 86 were a time when the children of Israel were enslaved and afflicted.

- HOW LONG WAS ISRAEL IN EGYPT?
- Genesis 15 says 4 generations
- Other places say 400 years
- Exodus 12:40 says 430 years
- Rabbinical tradition: 400 years begins with birth of Isaac.....430 year period begins with covenant with Abraham
- Using Rabbinical tradition numbers = 210 years in Egypt
- Samaritan Pentateuch says 430 years, and that includes some time in Canaan
- Obvious disagreements in the Bible as to exact time Israel spent in Egypt

**Rabbinic tradition:
Ratification Ceremony of the
Covenant....marks Passover in G-d's
appointed days. (Gen 15:18)**

40 Now the duration of the Israelites' stay in Egypt was 430 years. **41** At the end of the 430 years, to the very day, all the LORD's divisions went out of the land of Egypt.

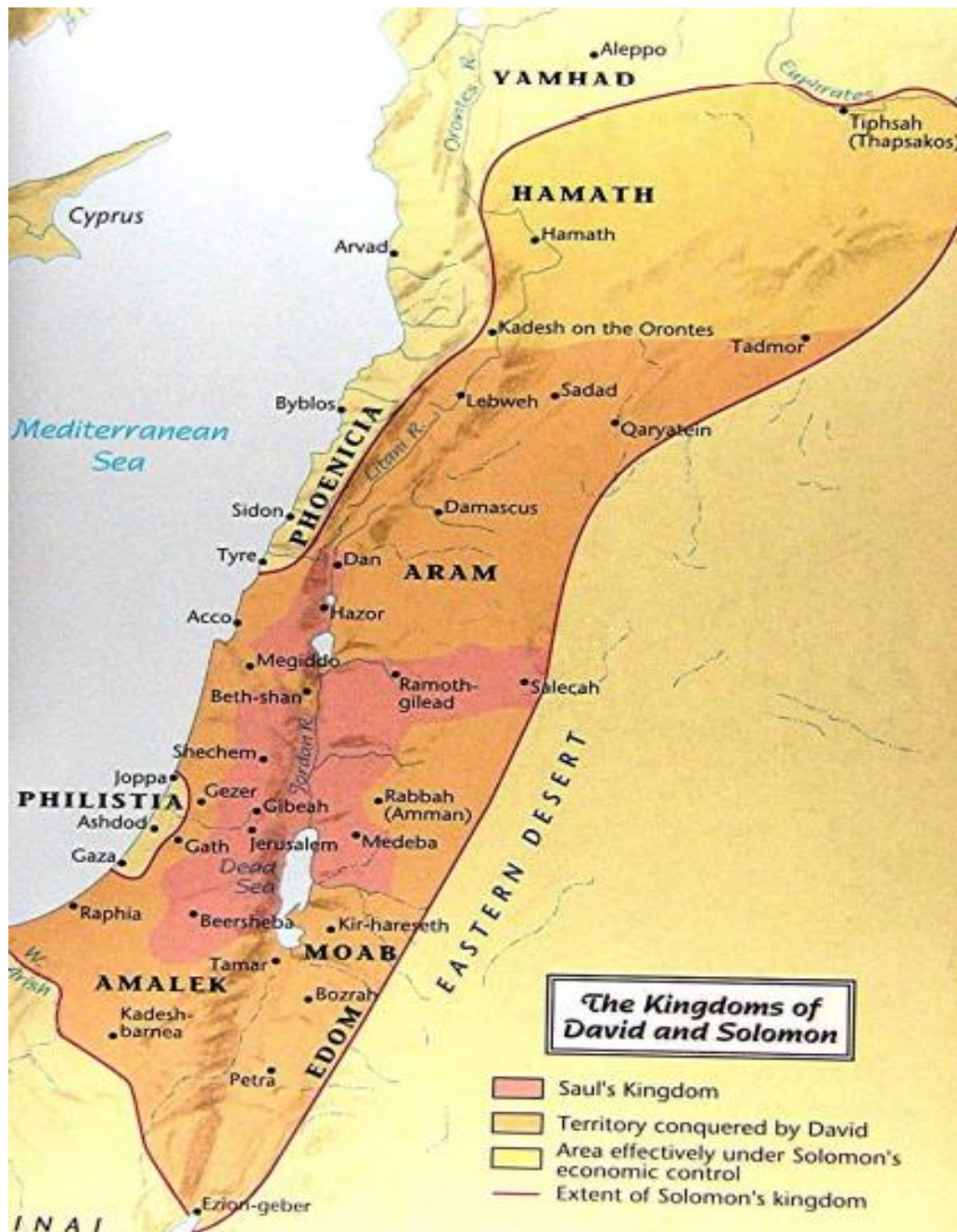
42 Because the LORD kept a vigil that night to bring them out of Egypt, this same night is to be a vigil to the LORD, to be observed by all the Israelites for the generations to come....

SHADOWS OF THE MESSIAH – PG 81

- This implies that on the anniversary of the day on which Abraham slaughtered the animals in order to make the covenant between the parts with the LORD – that self-same day, the 14th of Nisan – the children of Israel slaughtered their Passover lambs in Egypt. What is more, our Master suffered and died on the anniversary of that same day. On the same day Abraham sacrificed the animals to make his covenant with the LORD, our Master died as the sacrifice of the new covenant. On that same day, He said to His disciples, “This is the cup of the new covenant.” The day of Passover draws a line of connection from Abraham’s covenant to his singular, promised Seed, the Messiah.
- Out of the great and dreadful darkness that overcame Abraham, the LORD appeared in the light of a flaming torch and passed between the sacrificial portions of the covenant. The LORD spoke to Abraham and made covenantal promises to him about the birth of a seed and about his seed returning and taking possession of the land of Canaan. On the anniversary of that night, the angel of death slew Egypt’s firstborn. On the eve of Passover, as the sun set, they closed the Master’s tomb. A great and dreadful darkness fell, but out of the darkness, a light blazed forth.

Galatians 3:17- 18 English Standard Version (ESV)

¹⁷ This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.



At that very moment in time, when G-d ratified the covenant with Avram, the Promised Land in its entirety became, and remains to this day, the inheritance of every single Jew, not subject to negotiation or trade.

We need to articulate this fact unequivocally and the sooner the community of nations acknowledges the truth....this in turn will hasten the time when they (G-d's people) will be granted full possession of the entire Promised Land which will be the...

MESSIANIC REDEMPTION

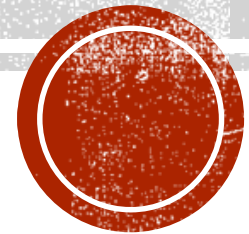
(Chabad Chumash – Lech Lecha commentary)



SUMMARY – CHAPTER # 15

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 16



SARAI TAKES MATTERS INTO HER OWN HANDS

Now Sarai Avram's isha bore him no children; and she had a shifchah, an Egyptian, whose shem was Hagar. **2** And Sarai said unto Avram, Hinei now, Hashem hath restrained me from bearing; go now in unto my shifchah; it may be that I may build family by her. And Avram paid heed to the voice of Sarai. **3** And Sarai Avram's isha took Hagar her shifchah the Egyptian, after Avram had dwelt ten years in Eretz Kena'an, and gave her to her husband Avram **to be his isha.** **4** And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her gevirah was despised in her eyes. **5** And Sarai said unto Avram, My wrong be upon thee; I have given my shifchah unto thy kheyk; and when she saw that she had conceived, I was despised in her eyes; Hashem judge between me and thee. **6** But Avram said unto Sarai, Hinei, thy shifchah is in thy hand; do to her as it pleaseth thee. And when Sarai dealt harshly with her, she fled from her face.



Peter Paul Rubens painting

Sarai did not WAIT...she ran ahead of G-d to try and bring His will about.



WHO WAS HAGAR & HOW DOES THIS WORK?

- According to Jewish sources, Hagar was a gift from Pharaoh when Avram had his little excursion in Egypt some years earlier.
- She was a “handmaiden” to Sarai. She was the property of Sarai and not Avram
- Scripture does not say that Avram married Hagar. She was a “wife substitute” otherwise known as a concubine.
- If a child was to be conceived; it would belong to Avram and Sarai
- There were law codes that dealt with these social situations. (Ur-Nammu and Law of Hammurabi)
- Sarai would lose social position in the eyes of the people of her community
- Hagar did not legally achieve equality with or supplant the authority of, the barren wife.

Description of the Laws

- The Code of Hammurabi is an ancient preserved law code created in 1790 B.C in ancient Babylon.
- It was written by the sixth Babylonian king Hammurabi.
- One nearly complete example of the Code is left today, inscribed on a seven foot, four inch tall, in basalt steel, in the Akkaidain Language.



ISHMAEL — MEANS “G-D PAYS ATTENTION”

7 And the **Malach** Hashem found her by a spring of mayim in the midbar, near the spring on the road to Shur. **8** And he said, Hagar, Sarai's shifchah (maid), from where camest thou? And where wilt thou go? And she said, I flee from the face of my gevira (mistress) Sarai. **9** And the Malach Hashem said unto her, Return to thy gevira, and **submit thyself** under her hands. **10** And the Malach Hashem said unto her, I will multiply thy zera exceedingly, that it shall not be numbered for multitude. (it shall be too many to count)

11 And the Malach Hashem said unto her, See, thou art with child and shalt bear ben, and shalt call shmo Yishmael; because Hashem shema (has heard) thy oni (misery).

12 And he will be a pere (wild) adam; his yad (hand) will be against kol, and kol yad against him; and he shall dwell in the presence of all his brethren.

13 And she called the Shem of Hashem Who spoke unto her, El Roi (G-d Who Sees); for she said, Have I also here seen after Him that seeth me? **14** Therefore the well was called Beer-lahai-roi; hinei, it is between Kadesh and Bered.

15 And Hagar bore Avram ben; and Avram called shem bno, which Hagar bore, Yishmael (Ishmael). **16** And Avram was fourscore and six shanah when Hagar bore Yishmael to Avram.

I have always felt bad for Hagar. But Hagar had some issues that the angel of G-d confronted her about. So glad G-d sees and knows the full story!!



ANGEL OF THE LORD

- Malach = angel
- Actually just means “messenger”
- ANY kind of messenger, typically a human
- Angelos, Greek = messenger
- Malach Yahweh means Angle of Yahweh or Angel of the Lord
- Many times Bible says “angel” , it is probably a human
- Angel of the Lord may actually be the only time the “messenger” is a spirit-being



ISHMAEL'S DESTINY: WILD DONKEY OF A MAN, FIGHTING AGAINST HIS KINSMEN

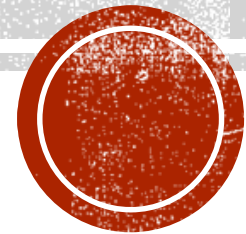
- Ishmael father of the Arabs
- Abraham IS the father of both the Arabs and the Israelites
- Arabs and Israelites, line of Shem
- Most people identified on News as “Arabs” are NOT....they are Egyptians, Persians (Iran), and others from the line of Ham



SUMMARY – CHAPTER # 16

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 17



AVRAM GETS HIS NAME CHANGED

Did the Israelites own the land already? Did they possess the land? What significance does this text represent. (pg 121)

And when Avram was ninety and nine shanah, Hashem appeared to Avram, and said unto him, I am El Shaddai; walk before Me, and be thou tamim (blameless).**2** And I will confirm My brit (covenant) between Me and thee, and will **multiply thee exceedingly**.

3 And Avram fell on his face; and Elohim talked with him, saying,

4 As for Me, hinei, My brit (covenant) is with thee, and thou shalt be an Av of many Goyim.

5 Neither shall thy shem any more be called Avram, but thy shem shall be Avraham; for Av hamon Goyim (**Father of a multitude of Goyim**) have I made thee.

6 And I will make thee **exceeding fruitful**, and I will make Goyim of thee, and Melechim shall come out of thee. **7** And I will establish My Brit (covenant) between Me and thee and thy zera after thee in their dorot (generations) for a Brit Olam, to be Elohim unto thee, and to thy zera after

thee. **8** And I will give unto thee, and to thy zera after thee, the Eretz wherein thou art now a ger, kol Eretz Kena'an, for an Achuzzah (Possession) Olam (Everlasting); and I will be their Elohim.



QUESTIONS:

- Why did G-d refer to Himself as **El Shaddai**?
- Had it been (13) years since G-d communicated to Abraham? Would you wonder if you were in Avram's shoes....how this was going to work? If you heard everything properly?
 - Ishamel was now 13 years old
 - Sarai was still without child
- Was G-d making a new covenant with Avram here?
- What did the name changes mean or represent?
 - a change in status or destiny
 - Avram – exalted father
 - Avraham – father of many nations
 - Sarai – “my princess”
 - Sarah – “Princess”
 - Was Avram a Hebrew? (pg 121)

www.divine-journey.com
ALL POWERFUL ONE
GOD ALMIGHTY
El-Shaddai
ALL SUFFICIENT ONE
THE GOD WHO POURS OUT
GOD THAT IS ENOUGH



COVENANT OF BRIT MILAH – INDIVIDUAL OPPORTUNITY TO PARTICIPATION?

9 And Elohim said unto Avraham, Thou shalt be shomer over My Brit therefore, thou, and thy zera after thee in the dorot. **10** This is My Brit (covenant), which ye shall be shomer over, between Me and you and thy zera after thee; every zachar among you shall be circumcised. **11** And ye shall circumcise the basar of your **arelah(foreskin)**; and it shall be an ot brit (sign of the covenant) between Me and you. **12** And he that is eight days old shall be circumcised among you, every zachar in your dorot, he that is born in the bais, or bought with kesef of any foreigner, which is not of thy zera. **13** He that is born in thy bais, and he that is bought with thy kesef, must be circumcised; and My Brit shall be in your basar for a Brit Olam. **14** And the arel (uncircumcised) zachar whose basar of his arelah (foreskin) is not circumcised, that nefesh shall be cut off from his people; My Brit hefer (he broke).

TIMING?? – My Chumash suggests the commandment was given prior to Isaac's conception: so that he would be conceived in holiness. What is holiness?

Foreskin – a barrier standing in the way of a beneficial result. For example, the sinful habits that predispose a person not to change his lifestyle are called the arelah of the heart. (Lev 26:41, Ez 44:7)

Significance of the number '8'



MITZVAH OF CIRCUMCISION...

Circumcision existed long before this covenant. It was not a new invention. It had been employed in many cultures of that day as either part of a marriage ceremony, or more typically as a sign of entrance into puberty

- How did circumcision mirror covenantal protocol?
 - Shedding of blood
 - Cutting of flesh
 - Separating the flesh into (2) groups
- The mitzvah of circumcising a Jewish boy on the 8th day overrides even the prohibitions of the Sabbath and holidays, but if the circumcision is delayed for any reason then the ceremony should no longer override the restrictions of the Sabbath or holidays. Instead it should be delayed until after the Sabbath.
- The commandment applies specifically to fathers of Jewish sons. It is not incumbent upon women. In the absence of a father, the responsibility falls to the elders of the local Jewish community
- If the boy reaches the age of adulthood (13) without circumcision, it becomes his own responsibility. An uncircumcised, adult, Jewish male who refuses to undergo circumcision is subject to being “cut off” the hands of heaven
- There is a difference between ceremonial circumcision and medical circumcision. Medical circumcision performed outside the auspices of Jewish authority does not legally qualify as a ceremonial circumcision. Simply circumcising a Gentile male does not make him Jewish. The procedure must be executed in concert with the proper authority authorities within the Jewish community and with their consent. A circumcised Gentile male who wants to become Jewish must still undergo a token ceremony, even though he is already circumcised.



IS CIRCUMCISION STILL NECESSARY FOR JEWISH...OR GENTILE?

Acts 21:21-24

21 and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. **22** “What, then, is *to be done*? They will certainly hear that you have come. **23** “Therefore do this that we tell you. We have four men who are under a vow; **24** take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law.

I Corinthians 7:17-18

17 Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them. This is the rule I lay down in all the churches.

18 Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised.

Galatians 5:1-6

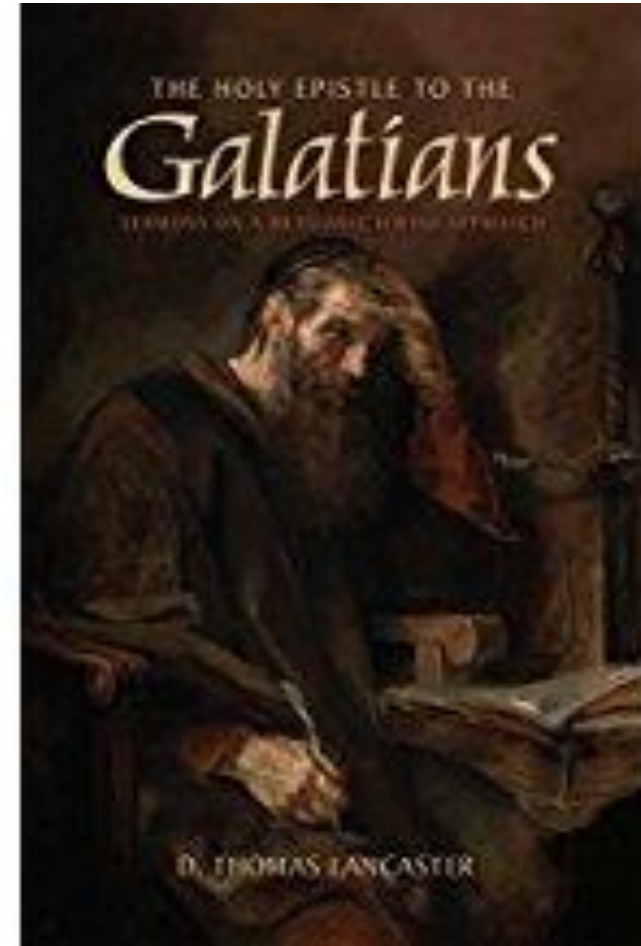
For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

² Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. ³ I testify again to every man who accepts circumcision that he is obligated to keep the whole law. ⁴ You are severed from Christ, you who would be justified^[a] by the law; you have fallen away from grace. ⁵ For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. ⁶ For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.



BIG PICTURE CONNECTIONS...

- Let's look at Galatians 4:21-31 ; 5:1-12
- Isaiah 54
- For a Apostolic Scripture/Prophecy connection.
- Since Galatians is written to the Gentile....what do we have to learn from this and the stories that we have studied in the Scriptures??



GALATIANS 4:21-31

Example of Hagar and Sarah

²¹ Tell me, you who desire to be under the law, do you not listen to the law? ²² For it is written that Abraham had two sons, one by a slave woman and one by a free woman. ²³ But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. ²⁴ Now this may be interpreted allegorically: these women are **two covenants**. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵ Now Hagar is Mount Sinai in Arabia;^[a] she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written,

“Rejoice, O barren one who does not bear;
break forth and cry aloud, you who are not in labor!
For the children of the desolate one will be more
than those of the one who has a husband.”

²⁸ Now you,^[b] brothers, like Isaac, are children of promise. ²⁹ But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. ³⁰ But what does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” ³¹ So, brothers, we are not children of the slave but of the free woman.

Preface to the book of Galatians....the Apostle Paul argues against Gentile believers in Yeshua of Nazareth undergoing conversion to become Jewish. Paul maintained that Gentile believers attained salvation and inherited the blessings promised to Abraham through faith, not conversion.

Upon arriving back in Antioch from his first missionary journey after eighteen months on the road, Paul received a report that the churches he had started in Galatia had fallen into hard times—specifically, they had fallen into error. A group of Judaizers—those who sought to make living under the Mosaic Law a requirement of the Christian faith—had gained an influence in the Galatian churches. Paul wrote the book a few months before his attendance at the Jerusalem Council in AD 49, a meeting where the apostles would take up this very topic ([Acts 15:1-30](#)).

Comparison of Two Covenants....but which two covenants??

Hagar & Ishmael	Sarah & Isaac
Traditional Christian Interpretation	
Judaism = Hagar/Jerusalem below Ishmael = Jews (in slavery) Old Covenant – Torah & Judaism	Christianity = Sarah/Jerusalem above Isaac = Christians (free) New Covenant – Gospel & Christianity
Proper Interpretation	
The PROMISE: All nations will be blessed in Abraham's seed, the Messiah (HINT)	
To whom does this example speak? To what covenant are we referring?	To whom does this example speak? To what covenant are we referring?
Proper interpretation of this passage eliminates problems created with... <ol style="list-style-type: none"> 1. Replacement Theology 2. Throwing out distinctions with Jews vs. Gentiles and requiring Jews to assimilate as Christians or Christians as Jews 	



ISAIAH 54

A Picture of Sarah in the New Jerusalem – at the time of redemption she realizes she has more children than she thought possible. The Jewish people return to her, and many Gentiles come as well.

The Eternal Covenant of Peace

54 “Sing, O barren one, who did not bear;
break forth into singing and cry aloud,
you who have not been in labor!

For the children of the desolate one will be more
than the children of her who is married,” says the LORD.

2 “Enlarge the place of your tent,
and let the curtains of your habitations be stretched out;
do not hold back; lengthen your cords
and strengthen your stakes.

3 For you will spread abroad to the right and to the left,
and your offspring will possess the nations
and will people the desolate cities.

4 “Fear not, for you will not be ashamed;
be not confounded, for you will not be disgraced;
for you will forget the shame of your youth,
and the reproach of your widowhood you will remember no
more.

5 For your Maker is your husband,
the LORD of hosts is his name;
and the Holy One of Israel is your Redeemer,
the God of the whole earth he is called.

6 For the LORD has called you
like a wife deserted and grieved in spirit,
like a wife of youth when she is cast off,
says your God.

7 For a brief moment I deserted you,
but with great compassion I will gather you.

8 In overflowing anger for a moment
I hid my face from you,
but with everlasting love I will have compassion on you,”
says the LORD, your Redeemer. 9 “This is like the days of
Noah^[a] to me:

as I swore that the waters of Noah
should no more go over the earth,
so I have sworn that I will not be angry with you,
and will not rebuke you.

10 For the mountains may depart
and the hills be removed,
but my steadfast love shall not depart from you,
and my covenant of peace shall not be removed,”
says the LORD, who has compassion on you.

11 “O afflicted one, storm-tossed and not comforted,
behold, I will set your stones in antimony,
and lay your foundations with sapphires.^[b]

12 I will make your pinnacles of agate,^[c]
your gates of carbuncles,^[d]
and all your wall of precious stones.

13 All your children shall be taught by the LORD,
and great shall be the peace of your children.

14 In righteousness you shall be established;
you shall be far from oppression, for you shall not fear;
and from terror, for it shall not come near you.

15 If anyone stirs up strife,
it is not from me;

whoever stirs up strife with you
shall fall because of you.

16 Behold, I have created the smith
who blows the fire of coals
and produces a weapon for its purpose.

I have also created the ravager to destroy;

17 no weapon that is fashioned against you shall succeed,
and you shall refute every tongue that rises against you in
judgment.

This is the heritage of the servants of the LORD
and their vindication^[e] from me, declares the LORD.”



GALATIANS 5 — ON CIRCUMCISION

Ignatius' epistle to the Magnesians 10:3-4 (in efforts to desist from the practice of Judaism)

It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end. For where there is Christianity there cannot be Judaism. For Christ is one, in whom every nation that believes, and every tongue that confesses is gathered unto G-d. And those that were of a stony heart have become the children of Abraham, the friend of G-d; and in his seed all those have been blessed who were ordained to eternal life in Christ.

5 For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

2 Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. **3** I testify again to every man who accepts circumcision that he is obligated to keep the whole law. **4** You are severed from Christ, you who would be justified^[a] by the law; you have fallen away from grace. **5** For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. **6** For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

7 You were running well. Who hindered you from obeying the truth?⁸ This persuasion is not from him who calls you. **9** A little leaven leavens the whole lump. **10** I have confidence in the Lord that you will take no other view, and the one who is troubling you will bear the penalty, whoever he is. **11** But if I, brothers,^[b] still preach^[c] circumcision, why am I still being persecuted? In that case the offense of the cross has been removed. **12** I wish those who unsettle you would emasculate themselves!

Ignatius' Interpretation of these Verses:

1. Christianity is freedom; Judaism and the Torah is slavery.
2. The Christian who observes the Jewish law renders Messiah of no advantage because the Messiah came to cancel the Jewish Torah and set men free from those rituals.
3. In Messiah, Judaism has now come to an end. If a Christian keeps the Old testament law, he severs himself from Messiah, falls from grace and is in danger of damnation.

SARAI'S NAME CHANGE – EQUAL PARTY?

15 And Elohim said unto Avraham, As for Sarai thy isha, thou shalt not call her shem Sarai, but Sarah (Princess) shall her shem be. **16** And I will bless her, and give thee ben also of her; yes, will bless her, and she shall give rise to Goyim; melechim of peoples shall be from her. **17** Then Avraham fell upon his face, and yitzchak (laughed), and said in his lev, Shall a child be born unto him that is a hundred shanah? And shall Sarah, that is ninety shanah, bear? **18** And Avraham said unto HaElohim, O that Yishmael might live before Thee! **19** And Elohim said, Sarah thy isha shall bear thee ben indeed; and thou shalt call shmo Yitzchak(laughter); and I will establish My Brit (covenant) with him for a Brit Olam, and with his zera after him.

Romans 4:17-21

What do you
hear in
Abraham's
voice here?

The fact that Sarah was barren/infertile (a common theme in the emergence of the Hebrew nation); indicates that the Jewish people are not a natural phenomenon; without miracles they could not have existed.

ISHMAEL'S BLESSING

Ishmael is the father of what people??

20 And as for Yishmael, I have heard thee; hinei, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve nasi'im (princes, rulers) shall he father, and I will make him a goy gadol (great nation). **21** But My Brit (covenant) will I establish with Yitzchak, which Sarah shall bear unto thee at mo'ed hazeh (this set time) next year. **22** And He left off speaking with him, and Elohim went up from Avraham.

23 And Avraham took Yishmael bno, and all that were born in his bais, and all that were bought with his kesef, every zachar among the men of Avraham's bais; and circumcised the basar of their arelah in the very same day, as Elohim had said unto him. **24** And Avraham was ninety shanah and nine, when he was circumcised in the basar of his arelah. **25** And Yishmael bno was thirteen shanah, when he was circumcised in the basar of his arelah (foreskin). **26** In the very same day was Avraham circumcised, and Yishmael bno. **27** And all the men of his bais, born in the bais, and bought with kesef of the foreigner, were circumcised with him.



SUMMARY – CHAPTER # 17

- **Thoughts**
- **Questions**
- **Additional Comments**