

Parashat Lech Lecha

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The Sending out



Of the Divine Fragrance

Lech Lecha

Many people who read this parashah in cycle who have been thinking about moving out of home, moving out of a relationship, changing jobs, changing their appearance, changing their diet, ending a friendship, starting a friendship, moving from a fellowship or confronting a situation, usually do so during the week of this reading. Sometimes it's right, sometimes it's wrong. Why do people do this?

In this week's Torah portion, we are **AYOMER YHWH EL-AVRAM LECH LECHA ME'ARTZECHA UMIMOLADETECHA UMIBEIT AVICHA EL-HA'ARETZ ASHER AR'EKA.**

"Yahweh said to AVRAM, "Go from your land, from your birthplace, and from your father's house, [and go] to the land that I will show you." (Genesis 12:1)

Oh, so that's why. Yep!

Every one of us has heard the same call, **"Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues. (Revelation 18:4)"**

We come to that same choice to either walk in Elohim's perfect will or walk in his permissive will and hold on to pieces of the past we like, which in actual fact are pices of an enslaved life.

“It is for freedom that Moshiach has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. (Galatians 5:1)”

Some Significance of Names and Times

This week’s parashah is named after the first most significant words of the opening passage, in this case, *Lech Lecha*, which means “get yourself out.”

Last parashah, we were introduced to Avram, as he appeared amongst the genealogy of the second lot of 10 generations. Nothing stood out particularly regarding Avram’s introduction except that his wife Sarai was barren. Avram was born 1948 years (1813 BCE) from creation, either in the month of Nissan or the month of Tishrie. He was the 10th generation from Noach, and Noach was the 10th generation from Adam. So Elohim appeared to Avram at age 75.

Avram who is latter named Avraham is venerated across Judaism, Christianity and Islam. He is described in Judaism as being a precious perfume whose aroma could not be enjoyed until the stopper in the flask was removed, so we have Avram having to move from his homeland in order to give off a sweet aromatic effect on the world.

(Slide)

Parashat Lech Lecha
The Unbroken Chain

פרשת לך-לך

Adam ha Rishon (the First Man) →

Just five men knew each other over 20 Generations from Creation to Avraham

Methuselah →

Noach →

Shem →

Avraham →

Avraham knew Shem and Shem of course knew his father Noach, who in turn knew Methuselah, who in turn knew Adam, which means that Avraham received reliable information about everything that happened since the very first day of Creation.

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When Abraham was born, Shem was 390 years Old, and his father Noach was 892 years old. Abraham was 58 years old when Noach died. These are important facts, for, as we shall see later, Abraham spent many years in the house of Noach and Shem, and received instruction from them. Thus he learned all the details about the Flood from the very men who built the Ark and survived the Flood. (Noah knew Methuselah for many hundreds of years, who in turn knew Adam for many hundreds of years, which means that Abraham received reliable information about everything that happened since the very first day of Creation!).

The numerical value of *Lech Lecha* is 100, which is a hint into the Avram and Sarai's reward for heeding Elohim's command to leave Ur Kasdim will be when he finally has a son.

So what did Avraham do for the first 75 years of his life? This is a common theme in Scripture with central figures in Scripture having vast absences of information for years of their lives. We have no detail for the first 470 to 500 years of Noach's life, There is no detail of the first 75 years of Avraham's, from the age of 20 to the age of 80 there is no detail about Moshe's life, there is very little information about Yahshua ben Yoseph life for the first 30 years.

We can learn something by its absence just as much as he can learn something that is directly presented. Another anomaly is the creation account, which only goes for two chapters of Genesis and yet the creation of the Mishkan takes five Torah Portions in the Book of Exodus.

By the extensive absence of information on a person, we learn that the specific details that were crucial to these individuals receiving divine favour will be demonstrated in other examples in the narrative ahead. Also, too, the Torah is not a "play-by-pay" document showing every aspect. While it presents things clearly, hints at things, contains drushes or parallels, and even hidden things, it does not contain every conceivable thing that happened. Elohim had to create a document that could be carried by a single person.

"The words of wise men are like goads, and masters of these collections are like well-driven nails; they are given by one Shepherd. But beyond this, my son, be warned: the writing of many books is endless, and excessive devotion to books is wearying to the body. The conclusion, when all has been heard, is: fear Elohim and keep His commandments, because this applies to every person." (Ecclesiastes 12:11-13)

However, it is important to examine the early life of Avraham to get a good foundation of his character.

Backstory of Avraham

Most of the information about Avraham's early life was told by word of mouth, from generation to generation and eventually came to us by way of the Midrashim.

Avraham's mother's name was Amathlaah. The town in which he was born was called Cutha, in Mesopotamia. In the Torah, Avraham's birthplace is called Ever-haNahar ("Beyond the River").

Terah, Avraham's father, was the chief officer or minister of the first king mentioned in the Torah, the mighty King Nimrod of Babylon (also known by its former name, Shinear, and the land of the Chaldees). Terah was an idol worshipper, like his king, and their chief deity was the Sun.

For Nimrod's stargazers told the king that Terah's newly-born son would one day be a danger to his throne. Nimrod ordered Terah to send him the baby, to be put to death. Terah, however, outwitted the king. Instead of sending his real son to the king, he sent the baby of a slave who was born on the same night as Avraham, and Nimrod killed the baby with his own hands, believing that he was now safe from the threat.

Parashat Lech Lecha

פָּרָשָׁה לֵךְ-לְךָ

Cave of Shem - Tomb of Moshiach



The rabbis taught that Melchizedek instructed Avraham, Yitzhak and Ya'akov in all of the things of the Torah in his Yeshiva (house of study) that was in a cave beneath what would become the Mount of Olives, at a place called Golgotha (The Place of Adam's Skull). It was the same cave that Yahshua was laid in centuries later.

Rabbi Eleazar said that Melchizedek's school was one of three places where the Holy Spirit (the Ruach HaKodesh) manifested itself (Babylonian Talmud Makkot 23b).

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The baby Avraham, with his mother and nurse, were hidden in a cave for ten years. This cave was located in what later became known as the Mount of Olives, near the burial place of Adam's skull called Golgotha. So where the Torah was first formally studied on the face of the earth also became the burial place of the Living Torah who rose again. This is why the tomb could only be in the possession of the wealthiest of Pharisees. Nicodemus and Joseph of Arimathea where two of the richest, but most righteous Pharisees in Yahshua's day.

At the age of fifty (in the year 1998) Avraham returned to his father's house in Babylon.

Avraham's activities, in words and deeds, aroused Nimrod's anger. Both Avraham and his father were ordered to appear before the king. Here the king's stargazers at once recognized Avraham as the one about whom they had warned the king. Terah was taken to task for deceiving the king, and he put the blame on his older son Haran, who was 32 years older than Avraham. This is why Terah initially left Ur Kasdim with his son.

Avraham's defiance of Nimrod angered the king and he threw him into a burning furnace for his faith in one Elohim. He survived for three full days in the furnace. This was his first test.

In this Sidrah, the Almighty makes a promise and cuts a covenant with Avraham that in the natural made no sense. The land of Canaan was already occupied. When Avraham finally came into the land, he didn't own any of it, and Elohim promised the land to him and his descendants, when Avraham had no descendants.

His Story in His Name

Avram אַבְרָם

Means: "Exalted Father"

Avraham אַבְרָהָם

Means: "Father of a multitude"

The name אַבְרָם Avram means "exalted father." At age 99 Elohim added a hey to his name changing it to אַבְרָהָם Avraham, which means, "father of a multitude of nations." This is from the root הָמוֹן (hamon), which means, "many, multitude."

But when Elohim added a *hey* to his name he became the father of the majority of nations. "No longer will you be called Avram; your name will be Avraham, for I have made you a father of many nations" (Genesis 17:5)

אברהם אבינו (Avraham Avinu [Avraham our Father])

The Misunderstanding of Taking Lot

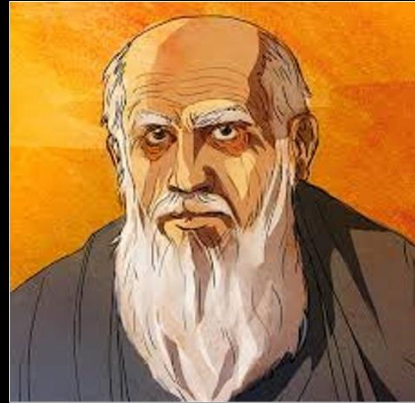
Many commentators of this week's Sidrah criticise Avraham's decision to take Lot with him, citing Lot's later actions evidence that he should not have done so. While Lot had some obvious failings, Avraham's decision to take him was not an act of misjudgement but kindness.

Parashat Lech Lecha

פְּרָשָׁה לֵךְ-לְךָ

Was Taking Lot a Mistake?

- Lot's father was Haran, Avraham's brother, who died in the flames of Ur Kasdim in support of Avraham.
- Had Avraham left the orphan Lot behind this would have been a great transgression
- Avraham took Lot because he foresaw that David and Moshiach would descend from him (Ruth was a Moabite).



Lot's father was Haran, Avraham's brother, who died in the flames of Ur Kasdim in support of Avraham. Avraham then undertook the responsibility of raising the orphaned Lot (Chizkuni). Zohar Chadash explains that Avraham took him because he foresaw that David and Moshiach would descend from Lot. Lot's father sided with Avraham when he was before Nimrod and this resulted in both Haran and Avraham being thrown into a furnace. Whilst Avraham survived in the furnace for three days, Haran was burnt up immediately. Had Avraham left the orphan Lot behind this would have been a great transgression.

Yahshua HaMoshiach descended from Lot. This is also why Elohim allowed Lot to be spared from Sodom and Gomorrah.

Further still, Avraham was compelled to go against many armies to rescue his nephew because he felt that despite his failings, he was responsible for him.

So was Lot a Tzadik or a Rasha?

"...Lot, a righteous man..." (2 Peter 2:7)

The answer: Lot was only righteous in comparison to the wickedness of the place where he dwelt. **"Now the men of Sodom were wicked exceedingly and sinners against Yahweh."** (Genesis 13:13)

Note that all the years that Lot was with Avraham, Elohim never came to talk to him, but as soon as Lot left, the Divine Presence returned to Avraham to speak with him.

So comparatively against Avraham, Lot was indeed a Rasha, yet he was Tzadik in comparison to his neighbours.

Conclusion

Many people today settle for a comfortable existence, a path of least resistance and if they're in the right mood they might share the message. These people claim they have found G-d, but what they're really found is the perfect seasoning for their already satisfied existence, using this faith as a type of soothing balm when they need it.

“People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of Elohim--having a form of religious piety but denying its power. Have nothing to do with such people. (2 Timothy 3:2-5)”

When you come into the true faith of Yahweh, you come by way of apprehension like Sha'ul did. Yahweh chooses you. He plucks you from where you are and says, 'Follow me!' Just like He did with Avraham in this week's parashah.

Ultimately a person doesn't know where he is going. He may make plans, but ultimately the destination is unknown. By surrendering to Yahweh Elohim, the destination is not so much as important as how you act in getting there.

Everything except the fear of Yahweh is in the hands of heaven. This means, that the fear of Yahweh has been removed from man and it is through toil that he should reacquire it. The goal of the Torah is not to attain knowledge for its own sake, but to attain fear of heaven. This fear leads to trust in the face of earthly obstacles. The Torah and Moshiach are one and the same and by trusting, one attains the accreditation of righteousness. **“For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts. (Romans 10:4)”** To know Yahweh, is to know Moshiach, who Yahweh sent to relate His chochmah to mankind, which through fear of heaven results in righteousness born in the crucible of trust.