

Parashah Lekh Lekha - לך-לך

"Go forth, yourself"

Torah portion:

Genesis 12:1-17:27

Haftarah portion:

Isaiah 40:27 - 41:16

Brit Chadashah/New Testament portion:

Romans 4:1-25

Galatians 4:21-5:1

Romans 7:1-6 fits well here,

noting that it is spiritual adultery for a Christian to "be under the Mosaic law".

Hebrews 7

We often read surrounding N.T. scripture because it is such a blessing to do so.

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The Word of YHVH (i.e. Yeshua, Jn1:1-14) is Abram's (Abraham) shield.

Genesis 15:1 After these things **the word of Jehovah** came unto Abram in a vision, saying, Fear not, Abram: **I am thy shield** [מגן magen], and thy exceeding great reward.

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Isaiah 41:15 Behold, I have made thee to be a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

Note the connection:

Daniel 2:44 And in the days of those kings shall the God of heaven set up **a kingdom** which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but **it shall break in pieces** and consume all these kingdoms, and it shall stand for ever.

Daniel 2:45 Forasmuch as thou sawest that **a stone was cut out** of the mountain without hands, and that **it brake in pieces** the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

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Genesis 14:18 And **Melchizedek** king of Salem brought forth bread and wine: and he was priest of God Most High.

מֶלְכִי־צֶדֶק - *Malkiy-Tsedeq* or Melchi-zedek, Melchisedec. LXX: μελχισηδεκ.

King of Salem = King of Peace

In regards to Melchi-zedek, it seems the bible's definition of "Salem" as "peace" is significant, and overlooked.

Hebrews 7:1 For this **the Melchisedec** (ο μελχισηδεκ), king of Salem, priest of-the God namely-the most-high, the (one) having-met-together with-Abraham returning from the chopping-in-pieces of-the kings and [having-] blessed him,

v2 To-whom also Abraham parted (a) tithe from all, firstly on-the-one-hand being-translated king of-justice, thereafter on-the-other-hand also king of-Salem, which is king of-peace,

v3 Without-father, without-mother, without-genealogy, neither beginning of-days nor having finish of-life, but having-resembled-and-still-resembling to-the Son of-the God, he-is-remaining (a) priest with-reference-to the perpetuity.

Here, Salem is not a place...at least not a city/place in a physical human sort of thinking...

Regarding the Rabbinical nonsense that Shem was Melchi-zedek, it is only necessary to look at Shem's **genealogy** in the bible (Gen.5:1-32). **Shem had a genealogy; Melchi-zedek doesn't** (Heb.7:3).

Consider Genesis ch11: Note that neither Noah's wife, Shem, Japheth, Ham or their wives were called righteous. Only Noah was called righteous. The whole earth was one language and in apparent unity. "And they said (they - the whole earth - **including Shem?**) Come, let us build us a city, and a tower, whose top may reach unto heaven and let us make us a name; lest we be scattered abroad upon the face of the whole earth." (**Genesis 11:4**). God responded: "Come, let **us** go down, and there confound their language, that they may not understand on another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city." (**Genesis 11:7-8**). Immediately after this, we are told the generations of Shem (NOT called Melchisedec in scripture) up to Abram. We are then told that Abram's father (Terah) took his family from Ur of the Chaldees to go into the land of Canaan...and they went as far as Haran, and dwelt there. It seems in context to consider that because of language confusion problems, Terah, an idolater, moved. In fact the Jewish teaching is that Abram is called the "Hebrew" because he crossed over from idolatry...Abram was at the least a son of an idolater (Joshua.24:2)...God gave Abram an invitation to come out (of idolatry?)...Lehk Lehka - "Go out yourself".

I think Abram's great (x) "grandpa" Shem would have lived 75 years after Abram entered Canaan...i.e. Abraham would have known who Grandpa Shem was...

Terah, Abraham's father, was an idolater. So the alleged "Godly line of Seth-Shem", if it existed at all, ends before Abraham crossed over...

Heb. 7:3 states that Melchizedec does not die: "...he is remaining a priest with reference to the perpetuity"...

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Reading around **Parashah Lech Lecha:**

A lot of Messianic replacement theology seems to be taken from Romans 2:28-29.

Romans 2:28 For not the (one) in the manifest is Jew, nor the circumcision in the manifest in flesh;

v29 BUT the (one) in the hidden (man) (is) (a) Jew, and circumcision of-heart in spirit not letter, of-whom the laudation (is) not out-of MEN BUT out-of the God.

This is not saying that Gentile Christians are Jews...and this context is seen as we continue to read (very important to see that the context continues to make a distinction between the Jewish and Gentile believers):

Romans 3:1 What therefore the advantage of **the Jew** or what the profit of **the circumcision?**

v2 Much according-to every manner. For first on-the-one-hand because **they-were-trusted** (with) the oracles of-the God.

Spiritual Jews are circumcised of heart in spirit.

Romans 1:16 For I-am not ashamed-of **the good-news** [εὐαγγέλιον *euaggelion*]; for it-is (the) power of-God with-reference-to salvation to-everyone trusting, both to-Jew first and to-Greek.

- It logically follows that Spiritual Gentiles are also circumcised of heart in spirit, for the Holy Spirit previously told us the Gospel went **to the Jew first, and to the Gentiles**. In Eph.3:1 Paul addresses the Gentiles, and then speaks of this "inner man":

Ephesians 3:16 in-order-that he-might-give to-**YOU** according-to the riches of his glory with-power to-be-made-mighty through his Spirit **with-reference-to the inside MAN**,

@1 Corinthians 7:18-20 - Physically, we are told to remain "**as you were**" called. If you are a Jew, you stay a Jew. If you are a Gentile, you stay a Gentile. See also Col.2:6.

www.Cotopaxi-Colorado.com/Torah-Torah.htm#As_You_Were

In **Romans 11**, the "petrified" Jew is not cut off; Gentiles that trust in Jesus are grafted **into** (εις *eis* @Rom.11:23 the Root Jesus (Rev.22:16) and **in** AMONG (ἐν *en* @Rom.11:17) the branches of the cultivated olive tree, which includes BOTH (?) the Choice and the Petrified Jews.

John 15:5 -- Jesus said "I am the vine, you the branches" AND

Revelation 22:16 -- "I myself am the root and the kindred of David". Compare Rom.11:18. **Jesus (YHVH) is the root.** Gentiles are grafted in to the root-stock **among** the existing branches. Gentiles are NOT grafted into the existing branches, Israel.

In my front yard is a 5-in-one apple tree.

A tree of Moreh? (teaching tree?)



In 2014, a hybrid apple tree in our yard had three nice small red apples on one lower branch and the next branch up had many nice big yellow apples; both of these varieties are distinct and both share the same root. One larger upper branch had no apples. In this, we may see that the Holy Spirit YHVH thus shows us that in the Assembly - the Body of Messiah - Gentiles are still Gentiles, and Jews are still Jews. The unity is in Messiah, not Judaism, so there is no mistake: we worship YHVH in spirit, not Judaism/law/covenants/customs, which things Paul said were a bunch of crap in regards to gaining Messiah (Philippians 3:5-8).

Eph. 2:15 - **Both are one new spiritual man**, yet no distinction spiritually, but physically the same as before.

[Note - Eph.2:14 speaks of both places being one (veil is rent); Eph 2:15 speaks of Jew and Gentile as one new spiritual man because of vs.14 (because veil is rent).]

Isa. 56:6 ← @Heb4:3, Isa. 56:7- **God will bring foreigners that join themselves to Jehovah to his holy mountain** (-and at His Presence, all ethnic Israel will be saved as Ro.11:26 specifies that Israel as "Jacob") -- Jesus referenced the Isaiah 56 passage @ Matthew 21:13 --

Isaiah 56:6 Also the foreigners that join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from

profaning it, and holdeth fast my covenant; 7 **even them will I bring to my holy mountain**, and make **them** joyful in my house of prayer: **their** burnt-offerings and **their** sacrifices shall be accepted upon mine altar; for **my house shall be called a house of prayer for all peoples**. 8 The Lord Jehovah, who gathereth the outcasts of Israel, saith, **Yet will I gather others to him, besides his own that are gathered**.

This speaks of the return of Messiah Yeshua.

Matthew 21:12 And the Jesus went-in into the temple of-the God, and he-cast-out all the-ones offering-for-sale and buying-in-the market in the temple, and the tables of-the money-changers he-turned-down and the seats of-the-(ones) offering the doves for-sale. v13 And he-is-saying to-them, It-has-been-and-is-still-written, **My home will-be-called (a) home of-prayer; but YOU yourselves-made-it (a) cave of-robbers**.

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Translations & Mistranslations

John 3:29 The (one) having **the bride** is bridegroom; but **the friend of-the bridegroom**, the (one) **having-stood-and-still-standing** and **hearing of-him**, he-is-rejoicing with-joy because-of **the voice of-the bridegroom**, this therefore the joy namely-mine is-having-been-and-is-still fulfilled.

Here we have the clear distinctions of the bride, the friend of the bridegroom and the bridegroom. The friend of the bridegroom is not the bride...but perhaps the best man?

2 Corinthians 11:2 KJV *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

2 Corinthians 11:2 CT For I-am-being-jealous-(of) YOU with-a-jealousy of-God, for I-myself-joined YOU to-one man to-stand-alongside (a) pure virgin for-the Messiah;

The King James Version's mistranslation "*espoused you to one husband*" misleads to the false premise that the "Church" is the Bride of Christ.

@John 3:29, "having-stood-and-still-standing" is from: ἑστηκώς "*estakos*", a form of ἵστημι *histēmi*

@2Cor.11:2, "to-stand-alongside" is from: παραστῆσαι "*parastasai*"

In both the Nestle and Textus Receptus, the Greek text has ἀνδρὶ "andri", which apparently (?) is derived from ἀνὴρ "aner".

<http://www.blueletterbible.org/Bible.cfm?b=2Cr&c=11&v=1&t=ASV>

However, for the King James' "husband", Strong's Concordance refers to ἀνὴρ "aner" which the King James translates as man 156x, husband 50x, sir 6x, fellow 1x, not 2x

The *Consistent Translation* clarifies that this does not speak of the N.T. assembly as the "bride" of Christ.

Romans 7:1 Or are-YOU-being-ignorant, brothers, for I-am-speaking to-(ones)-coming-to-know law, that the law is-exercising-lordship of-the MAN on as-long time as he-is-living?

v2 For **the woman under-a-husband has-been-and-is-still-bound by-law to-the living husband; but if the husband might-die-off, she-has-been-and-is still-rendered-inactive from the law of-the husband.**

v3 So therefore, **while the husband (is) living, she-will-be-termed (an) adulteress if she-might-become to-(a)-different man;** but if the husband might-die-off, she-is free from the law, she (will) not be (an) adulteress **having-become to-(a)-different man.**

v4 So-that, my brothers, **YOU yourselves also were-put-to-death to-the law through the body of-the Messiah,** with-reference-to YOU to-become to-(a)-different (one), to-the (one) having-been-raised out-of dead (ones), in-order-that we-might-bring-forth-fruit to-the God.

v5 For when we-were in the flesh, the sufferings of-the sins the (sufferings) through the law were-operating in our members with-reference-to the (object) **to-bring-forth-fruit to-the death;**

v6 But **at-this-instant we-were-rendered-inactive from the law, having-died-off in which we-were-being-held-fast, so-that we (are) to-be-being-a-slave in newness of-spirit and not in-oldness of-letter.**

Genesis ch2 --Eve was created a wife, and was never a bride.

Ephesians ch5 - The N.T. assembly is equated to Eve. Here we also may glean that a foot or hand or finger cannot "marry" the head of the same body, as they are already one (echad). So too the members of the body - the New Testament assembly - cannot "marry" Christ, as they are already one in His body.

There WILL be a marriage ceremony with the Messiah and Israel. Christians will be there, IN Messiah Jesus.

Rev. 2:9, 3:9 -Don't be *one of those that say they are Jews, and are not*

In the real simple (simple, real) understanding, the only people who SAY they are Jews, and are not, are Gentiles. Of course there are ethnic Jews that are anti-God, and some of these may be cut off from God (Rom. 11:17....and they can still come into a relationship with God. Rom. 11:23).

Gentile Christians should carefully understand their standing (resurrection) in Jesus Christ:

Hosea 2:22-23 - Rom.9:25 -- **God** (not you or me) **will call** "them that were not my people, Thou art my people"

Rom. 9:24 -- God **also** called out [ἐκάλεσεν *ekalesen*] of nations.

Hosea 1:10, Rom.9:26 The nations will be and are called children of God.

Gal. 3:26 - 29 - **If you are of Christ, boom, you are seed of Abraham.**

Abraham was a Gentile. Abraham was called "the Hebrew" [העברי] in Genesis 14:13. If by God's grace our (Gentile Christian's) earthly father is Abraham, then we are also "Hebrews", i.e. "called-out".

Rom.8:14 - **called sons of God v16 children of God.**

1 John 3:1 YOU-see-of-what-quality charity the Father has-given-and-still-gives to-us in-order-that **we-might-be-called children of-God, and we-are.** Because-of this the world is not coming-to-know us, because it-came not to-know him.

Galatians 6:10 So therefore as we-are-having (a) season, let-us-be-working the good (thing) to all, but especially to the (ones) of-(the)-household of-the trust.

The household of trust - **Adoptees (Gentiles) & natural born (Jews)** in this household. Both are "born **from above**" [ἄνωθεν *anōthen*] (Jn. 3:7).

Rev 21:24, 26 - **Gentiles - ἔθνη - will be in the New Heaven and New Earth**

Isa. 56:6 ← **@Heb4:3**, Isa. 56:7- **God will bring foreigners that join themselves to Jehovah to his holy mountain** (-and at His Presence, all ethnic Israel will be saved as Ro.11:26 specifies Israel as "Jacob")

There is a big difference between "having a heart for the Jew" and saying "I am a Jew" - especially if you are a Gentile Christian. As a Gentile believer, it seems that I should leave the place of the Jew for the Jew. After all, the Jew that is petrified will in the future have more fulness than the Gentile believer (Romans 11:7-12) and the "cut-off" Jew can (vs23) and will (vs26) be grafted-in again. I would not want to displace or replace their place. The "mercy" spoken of in Romans 11:31 is beyond my comprehension (vs33-36).

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Brit Chadashah/New Testament portion:

Cast out the maidservant! And her son!

www.Cotopaxi-Colorado.com\Torah-Torah.htm#You-cast-out_the_maidservant_and_her_son

now color coded for clarity:

Galatians 4:21 YOU-be-saying to-me, the (ones) willing to-be under law, are-YOU not hearing the law?

v22 For it-has-been-and-still-is-written that **Abraham had two sons**, one out-of the maidservant and one out-of the free-woman.

v23 **BUT-on-the-one-hand** the (one) out-of the maidservant has-been-and-is-begotten according-to flesh, **on-the-other-hand** the (one) out-of the free-woman **through the promise.**

v24 **Which-things are being-allegorized; for these (women) are two covenants,** on-the-one-hand one from mount Sinai, bearing with-reference-to slavery, one-who is Hagar.

v25 But the Hagar is mount Sinai in the Arabia; but it-is-being-in-line-together to-the now Jerusalem, for she-is-being-a-slave with her children.

v26 But the above Jerusalem is free, one-who is our mother;

v27 For it-has-been-and-is-still-written: You-be-made-merry, barren, the (one) not bringing-forth, you-rend-asunder and you-shout, the (one) not suffering-birth-pains, because many (are) the children of-the desolate more than of-the (one) having the husband.

v28 But **YOU, brothers, are-yourselves children of-promise** according-to Isaac.

v29 **BUT as-altogether then** the (one) having-been-begotten according-to flesh was-persecuting the (one) according-to Spirit, **thus also now.**

v30 **BUT what is-saying the scripture? You-cast-out the maidservant and her son;** for by-no-means will the son-of-the maidservant inherit with the son-of-the free-woman.

v31 On-this-account, **brothers, we-are not children of-a-maidservant BUT** of-the free-woman.

Galatians 5:1 To-the freedom Messiah made us free; YOU-be-standing-firm therefore and YOU-be not being again held-in (a) yoke of-slavery.

See Parashah Tzav for comments on Hebrews

www.Cotopaxi-Colorado.com\Torah-Torah.htm#Parashat_Tzav

Hebrews 7

v1 For this **the Melchisedec, king of-Salem** (*i.e. King of Peace*), priest of-the God namely-the most-high, the (one) having-met-together with-Abraham returning from the chopping-in-pieces of-the kings and [having-] blessed him,

v2 **To-whom also Abraham parted (a) tithe from all**, firstly on-the-one-hand being-translated **king of-justice**, thereafter on-the-other-hand also **king of-Salem, which is king of-peace**,
v3 **Without-father, without-mother, without-genealogy, neither beginning of-days nor having finish of-life**, but having-resembled-and-still-resembling to-the Son of-the God, he-is-remaining (a) priest with-reference-to the perpetuity.

(The "Son of the God" is Yeshua..."Yeshua/Jesus" is the name of "the body prepared", i.e. the different Form of God...different from the form (perhaps better said ἄλλος *allos* "another" form) which the Word of God appeared to Abraham.)

v4 But YOU-be-observing how-great this-man (was) **to-whom Abraham, the patriarch, gave (a) tithe** also out-of the chief-spoils.

v5 And the (ones) on-the-one-hand out-of the sons of Levi taking the priest's-office are-having (a) commandment to-be-taking-tithe-from the people according-to the law, that-is, of their brothers, although having-come-out, out-of the loin of-Abraham;

v6 On-the-other-hand the (one) not having-genealogy-being-traced out-of them has-tithed of-Abraham, and he-has-blessed-and-still-blesses the (one) having the promises.

v7 But separate-from all contradiction **the lesser (thing) is-being-blessed by the better (person)**.

v8 And here on-the-one-hand MEN dying-off are-taking tithes, there on-the-other-hand (one) being-witnessed-about that he-is-living.

v9 **And as to-say (a) maxim, through Abraham even Levi, the (one) taking tithes was-tithed-and-is-still-tithed;**

v10 **For he-was still in the loin of-the father when Melchisedec met-together with-him.**

(note: life does NOT begin at conception or birth. Human life began when God breathed LIVES into Adam.)

v11 If on-the-one-hand therefore perfectness was through* the Levitical priestly-office, **for upon it * the people has-been-given-and-still-is given-the-law**, what need still (a) **different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?**

* Consider "through" and "for upon it": The law stood upon (i.e. required) the operation of the Levitical priesthood. When **Jesus stopped the Levitical priesthood @ Matt. 11:16** (and actually with John @ Luke 16:16 -and no question @ A.D.70), The Law was "**rendered-inactive**": Eph.2:15 "**Having-rendered-inactive** [καταργήσας] the law of-the commandments in **decrees**", and this also in the repeated decrees: "You have heard it said...but I **say unto you**" @Matthew ch.5. (There is more than one way to understand "decrees" in this verse.)

rendered-inactive [καταργήσας] - NOT "abolishing". The Law is good - the law still provides **guidance** towards the better hope of the New Covenant (vs19).

Please search/find "**rendered-inactive**" on this page:

<http://www.cotopaxi-colorado.com/Torah-Torah.htm>

Cont. Hebrews 7:12 For (the arrangement) of-the priestly-office being-transferred out-of necessity (a) transfer is-coming-to-pass of-law.

(The priesthood is transferred, and *in the same way* the law is transferred. New Covenant priesthood - New Covenant Law.)

v13 For upon whom these (things) are-being-said, has-shared-and-still-shares of-a-different tribe, and from which not-one has-paid-attention-nor-still-pays-attention to-the altar;

v14 For (it-was) evident-before that our Lord has-risen (and continues) out-of Judah, and with-reference-to which tribe Moses spoke not-one (thing) concerning priests.

v15 And it-is still more-exceedingly obvious, if (a) different [ἕτερος *heteros*] priest is-himself-standing-up according-to **the similarity** of-Melchisedec,

Philippians 2:5 "YOU-be-having this opinion in YOU which also (is) in Messiah Jesus,

v6 **Who existing in form of-God** considered not the being equal with-God (a thing for) seizure,

v7 BUT he-emptied himself having-taken form of (a) slave, **having-become in similitude** [ὁμοιότητα *hōmoiotēta*] of-MEN;

The priesthood of Jesus is ἕτερος *heteros* “*one not of the same nature, form, class, kind, different*” from the Levitical priesthood.

God is Spirit (Jn. 4:24). God has one visible singular image, the second person of the Godhead, i.e. the Son. Man was created in this singular image/likeness of God (Gen. 1:27). The Word, the second person of the Godhead, was made flesh (John 1:1), in a body prepared in similitude of mankind’s flesh/body (Phil. 2:7) and tabernacled with mankind (John 1:14). **The scripture is clear that Yeshua/Jesus is the image of God (Colossians 1:15), thus in Hebrews 7:15 Melchizedec is equated to Jesus/The Word.** And this may be realized regardless of whether “the similarity of Melchizedec” is understood as saying Jesus is similar to Melchizedec or if it is understood as saying Jesus, like Melchizedec, came as God in flesh similar to mankind’s flesh. There is also “the arrangement” of Melchizedec, references the order/mannerism/functions of that priestly office (compare the use of the word τάξει *taxei* G5010, in the Levitical priesthood of Zachariah, “the order of his course” at Luke 1:8 with its use below in Heb. 7:17).

Melchizedec was an Old Testament Theophany of The Word prior to His Appearance in the Body of Jesus/Yeshua the Messiah.

Jesus’ body could not be killed (Matt. 2:16; Luke 4:9, 13; Luke 4:29-30; Jn. 8:58-59; Jn 10:31, also 11:7-8) , Jesus’ body couldn’t drown (Matt. 8:23-27; Mark 6:45-50), Jesus’ body could walk through walls (Jn. 20:19), but Jesus’ body could shed blood...and water (Jn. 19:34; 1Jn. 5:6). **He did die for us...He GAVE his life/soul for us (1Jn. 3:16)...and he rose from the dead for us (1 Thess. 4:14).**

Cont. Hebrews 7:16 Who has not become-and-still-is according-to (a) law of (a) fleshy commandment BUT **according-to power of (an) indestructible life.**

v17 For it-is-being-witnessed that: **you (are a) priest with-reference-to the age according-to the arrangement** [τάξις *taxin*] **of Melchisedec.**

v18 For on-the-one-hand **(there)-is-coming-to-pass (a) disregarding of (a) leading-before commandment because-of the weak(ness) and futil(ity) of-it.**

v19 For **the law** made-perfect not-(even)-one (thing), on-the-other-hand guidance-on-into of-better hope, through which we-are-drawing-near to-the God.

v20 And according-to as-much-as not separate-from taking-an-oath, for on-the-one-hand they-are having-become-and-still-are priests separate-from taking-an-oath,

v21 On-the-other-hand **the (one) with taking-an-oath through the (one) saying-to him: Jehovah swore**, and he-will not regret (it), **you (are a) priest with-reference-to the age according-to the arrangement** [τάξις *taxin*] **of-Melchisedec.**

v22 **According-to this-much also Jesus has-become-and-still-is surety of (a) better covenant.**

v23 **And the (ones) on-the-one-hand having-become-and-still-are priests are many-more because-of being-hindered to-be-remaining-beside by-death;**

v24 **The (one) on-the-other-hand because-of his to-be-remaining with-reference-to the age he-is-having the priestly-office inviolable.**

v25 **Whence also he-is-being-able to-be-saving with-reference-to the completing (of) all the (ones) coming to-the God through him, always living with-reference-to be-interceding in their behalf.**

v26 **For such-as-this (a) chief-priest was-suitable to-us also, hallowed, not-bad, undefiled, having-been-and-still-separated from the sinners, and having-become higher (than) the heavens;**

v27 **Who is not having necessity according-to (a) day, as-altogether the chief-priests, formerly in-behalf-of (their) own sins to-be-bringing-up sacrifices, thereafter of-the (sins) of-the people; for this (thing) he-did all-at-once having-brought-up himself.**

v28 **For the law is-establishing MEN chief-priests having weakness, but the word-of-the taking-an-oath, namely-the (oath) after the law (establishes) (a) Son having-been-made-perfect-and-still-perfect with-reference-to the age.**

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Abram's Walk

Genesis 12:6 And Abram passed through the land unto the place of Shechem, unto the oak of Moreh מֹרֶה. ("Moreh" means "teacher")

- And the Canaanite was then in the land.

More on Abram's Walk from our Haggadah:

<http://www.cotopaxi-colorado.com/Passover/The-2019-Haggadah-PRINTOUT.pdf>

Digression 2, Part B Jesus makes a statement: Jews will be hated because of his name.

Matthew 10:22 (KJV) - before the cross to Jews: And ye shall be hated of all [men] for my **name's sake**: but he that endureth to the end shall be saved.

[Matthew 24:9](#) (KJV) Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my **name's sake**.

CT: MT.24:9 Then they-will-give YOU over into tribulation, and they-will-kill YOU; and YOU-will-be being-hated by all the Gentiles because-of my name.

[Mark 13:13](#) (KJV) And ye shall be hated of all [men] for my **name's sake**: but he that shall endure unto the end, the same shall be saved.

CT: MK.13:13 And YOU-will-be being-hated by all because-of my name; but the (one) having-persevered with-reference-to (a) finish, this (one) will-be-saved.

[Luke 21:17](#) (KJV) And ye shall be hated of all [men] for my **name's sake**

v18 But there shall not an hair of your head perish.

Anti-Semitism is one thing that proves Jesus and scriptures true.

CT Romans 3

v1 **What therefore the advantage of-the Jew** or what the profit of-the circumcision?

v2 **Much according-to every manner.** For **first** on-the-one-hand because **they-were-trusted (with) the oracles of-the God.**

v3 For what? If some disbelieved, will their unbelief render-inactive the trust of-the God?

v4 May-it not come-to-pass; but let-it-be-coming-to-pass, the God (is) true, but every MAN (is) (a) liar, even-as it-has-been-and-still-is-written: in-which-case you-might-be-justified in your words and you-might-have-victory in your being-judged.

Has God cast off Israel? No.

Romans 11:1 I-am-saying therefore, [μὴ] **(has) the God pushed-away-from-himself his people? No!** [μὴ] **(the Greek text has μή (pronounced māy) 2X here and it REQUIRES a negative answer) May-it-not-come-to-pass;** for I myself also am (an) Israelite, out-of seed of-Abraham, of-(the)-tribe of-Benjamin.

v2 The God (has) not pushed-away-from-himself his people whom he-came-to-know-before. Or are-YOU not knowing-absolutely what the scripture is-saying in (the history of) Elias, as he-is-interceding With-the God down-upon the Israeli?

v11 I-am-saying therefore, [μὴ] (Have) they-slipped in-order-that they-might-fall? **(No!) [μὴ] May-it not come-to-pass; BUT by-their offence the salvation to-the Gentiles, with-reference-to to-provoke them to-jealousy.**

v12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, in-how-much more their fullness.

Note: "offence", not "fall", as is in other translations. Gentiles are to provoke the Jews to jealousy so they will study and obey God more, perhaps as they see it is so "easy" for Gentiles. **Some** (Rom.11:12) **observant Jews that did NOT accept Jesus will (future) have more fullness than Gentile Christians.** This is an "And God Said" issue. (Mt.5:17-19 may be seen as a parable by Jesus that explains how this is possible.)

Romans 11:17 But if *some* of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-**grafted-in among them** and you-became (a) fellow-partner of-the root (and?) of-the fatness of-the olive-tree.

Gentiles are grafted into (εἰς eis @Rom.11:23 the Root Jesus (Rev.22:16) and in AMONG (ἐν en @Rom.11:17) the branches of the cultivated olive tree, which includes BOTH (?) the Choice and the Petrified Jews. Of course to the Choice, Jesus provides propitiation. The Petrified did not trust in Jesus, but this was due to the blindness God placed on them...they were trusting in YHVH the Father to send a Messiah to redeem them, they just could not see. I believe the Petrified are ALSO "covered" - atonement is provided for them ALSO through the blood of the Lamb, Yeshua, our Propitiatory. However, they have not yet acknowledged Jesus is that YHVH Messiah Elohim (Phil 2:9-11) so they are not YET in *sight* of the throne (Rev 6:9). (perhaps note the distinction between "atonement" -covering of sins, and "propitiation" -sins removed.) They will look on Him whom they pierced and mourn and there will be a great conversion at their resurrection. In this, we may view them as "safe" in the Blood of the Lamb, but not yet "saved". * ALONG with this, note that **the Jews that listened to Jesus and trusted YHVH the Father before the cross were saved** - -i.e. **Salvation before the cross!** Jesus says so:

John 5:24 Amen amen I-am-saying to-YOU, That the (one) **hearing my word, and trusting to-the (one) having-sent me, is-having** life eternal, and is not coming into judgement, BUT **he-has-changed-location-and-is-changed-(in)-location** out-of the death into the life.

Note the present and past tenses: *hearing, trusting, has-changed, is-changed.* This is before the cross, and Jesus does not lie...the Jews that heard Jesus' word and trusted in YHVH the Father were saved.

v18 **You-be not boasting-against the branches;** but if you-are-boasting-against (them), you yourself-are not bearing the root BUT the root you.

v19 You-will-say therefore: Branches were-broken-out in-order-that I myself-might-be-grafted-in.

v20 Rightly: they-were-broken-out by-the distrust, but **you yourself-have-stood-and-still-are-standing by-the trust.** You-be not having-an-opinion-of high-things, BUT you-be-fearing-for-yourself;

v21 For if the God spared not of-the branches according-to nature, neither will-he-spare of-you.

v22 See therefore graciousness and severity-of-God: on-the-one-hand on the (ones) having-fallen severity, on-the-other-hand on you graciousness of God, if you-might-continue in-the graciousness, since you yourself also will-be-chopped-away,

Jews can easily be grafted in again; Gentiles, not so much...

v23 But also-those, if they-might not continue in-the distrust, they-will-be-grafted-in; for the God is powerful to-graft them in again.

v24 For if you yourself-were-**chopped-away out-of the wild-olive-tree** according-to nature and from nature you-were-**grafted-in into (a) cultivated-olive**, by-how-much rather these, the (ones) according-to nature, will-be-grafted-in to-their-own olive-tree.

In vs 24 we find that Gentiles were "chopped away" out of a wild olive tree and grafted in **into [εἰς eis] a cultivated olive**. We also find that the broken out natural branches will be grafted in again to their own olive tree.

As the Root of verse 17 is Jesus (Rev.22:16), it follows that Israel's "own olive tree" (the cultivated olive tree) is also Jesus, perhaps better understood as the trunk/body of the tree/Messiah. **"Their own olive tree" is the Messiah: "Salvation is of the Jews"** (Jn.4:22).

Verses 17 and 24 provide the distinction that we are grafted in [ἐν en] among the branches of Israel and we are grafted into [εἰς eis] the Messiah.

Thus the olive tree is NOT Israel, but rather the Messiah. "I myself am the vine, you the branches" (John 15:5).

v25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) **this mystery**, in-order that YOU-might not be prudent in yourselves, that **petrification has-come-to-pass-and-still-is from part to-the Israeli**,

v26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering **will-be-present** out-of **Sion**, **he-will-turn-back impiety from Jacob**.

This refers to the "second coming" of Jesus Christ. When HE is **present in Zion (Jerusalem)**, HE *will* save Israel (Christians, both Jewish and Gentile, are *already* saved).

"from Jacob" eliminates Abraham, Isaac, Ishmael, ARABS, and Gentiles; this speaks only of the 12 tribes of Israel (Jacob).

v27 And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.

v28 On-the-one-hand enemies according-to the good-news because-of YOU, on-the-other-hand cherished (ones) according-to the choice because-of the fathers;

v29 For the bestowed-favors and the calling of-the God (are) unregrettable.

v30 For as-altogether YOU yourselves at-one-time disobeyed the God, but now YOU-had-mercy-bestowed in-the disobedience of-these.

v31 Thus these also now disobeyed in-order-that by your mercy they themselves also might now have-mercy-bestowed.

Israel disobeyed so that God could show his mercy to YOU. Predestination is a difficult, complex subject. In a nutshell; "And God said".

v32 For the God shut-together all the (ones) with-reference-to disobedience in-order-that he-might-have-mercy (on) all the (ones).

v33 O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.

v34 **For who came-to-know (the) mind of Jehovah?** Or who became his fellow-counselor?

v35 Or who gave-before to-him, and it-will-be-repaid to-him?

v36 Because out-of him and through him and with-reference-to him (are) the all-things; to-him (be) the glory with-reference-to the ages: Amen.

Salvation is to BOTH the Jew (first) and to the Gentile. Thank God for his mercy!

Genesis 12:3 **And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.**

link: <http://www.blbclassic.org/Bible.cfm?b=Gen&c=12&v=1&t=ASV#conc/3>

And I will bless (ברכה - *barak*) them that bless (ברכיך - *barak*) thee

and him that curseth (קללך - *qalal*) thee will I curse (אאר - *arar*)

The correct translation would be closer to; ***"I will bless them that bless thee and those that lightly esteem thee I will bitterly curse."***

So, if you don't think too highly of the Jews God will bitterly curse you. [Hbr 4:12](#) For the word-of-the God (is) living and operational and more-cutting above every two-edged dagger and penetrating unto partition of-soul and of-spirit, and both of-joints and of-marrows, and able-to-judge of-meditations and of-conclusions of-a-heart;

God's promise to Abraham/Israel

Genesis 12:2 " and I will make of thee a great nation, and I will bless thee, and make thy name great: and be thou a blessing:"

Genesis 13:14 "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

v15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

v16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered.

v17 **Arise, walk through the land** in the length of it and in the breadth of it; for **I will give it unto thee.**

v18 Then Abram removed [his] tent, and came and dwelt **in the plain of Mamre, which [is] in Hebron,** and built there an altar unto the LORD."

Abram's walk.

Abram's walk, from **The Genesis Apocryphon** (Dead Sea Scroll)

http://www.meta-religion.com/World_Religions/Christianity/Other_Books/Dead_Sea_Scrolls/genesis_apocryphon.htm

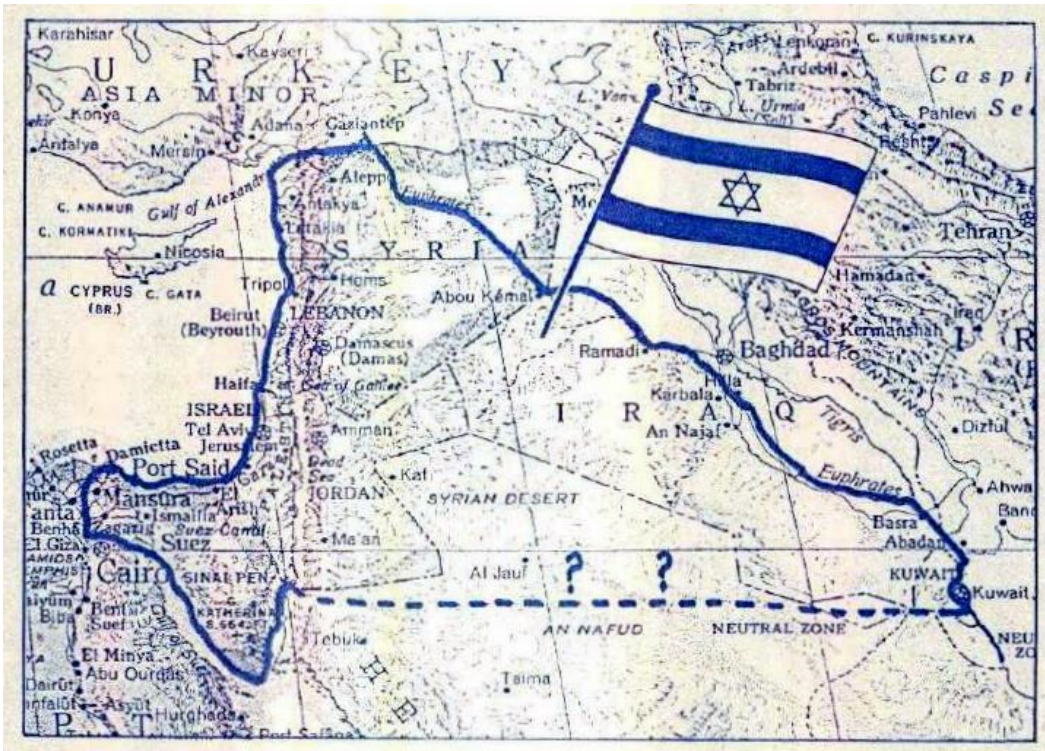
And God appeared to me in a vision at night and said to me, "Go to Ramath Hazor which is north of Bethel, the place where you dwell, and lift up your eyes and look to the east and to the west and to the south and to the north; and behold all this land which I give to you and your seed forever."

The next morning, I went up to Ramath Hazor and from that high place I beheld the land from the River of Egypt to Lebanon and Senir, and from the Great Sea to Hauran, and all the land of Gebal as far as Kadesh, and all the Great Desert to the east of Hauran and Senir as far as Euphrates. And he said to me, "I will give all this land to your seed and they shall possess it forever. And I will multiply your seed like' the dust of the earth which no man can number; neither shall any man number your seed. Rise and go! Behold the length and breadth of the land for it is yours; and after you, I will give it to your seed forever."

And I, Abram, departed to travel about and see the land.' I began my journey at the river Gihon and traveled along the coast of the sea until I came to the Mountain of the Bull [Taurus]. Then I traveled from the coast of the Great Salt Sea and journeyed towards the east by the Mountain of the Bull, across the breadth of the land, until I came to the river Euphrates. I journeyed along the Euphrates until I came to the Red Sea [Persian Gulf] in the east, and I traveled along the coast of the Red Sea until I came to the tongue of the Sea of Reeds [the modern Red Sea] which flows out from the Red Sea. Then I pursued my way in the south until I came to the river Gihon, and **returning, I came to my house in peace and found all things prosperous there. I went to dwell at the Oaks of Mamre, which is at Hebron,** northeast of Hebron; and I built an altar there, and laid on it a sacrifice and an oblation to the Most High God. I ate and drank there, I and all the men of my household, and I sent for Mamre, Ornam, and Eshkol, the three Amorite brothers, my friends, and they ate and drank with me.

Genesis 15:18 "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:"

Trace Abram's walk out on a map. gihon = Nile. This large area may include the whole Arabian Peninsula. .



God's covenant/promise to Abraham is "everlasting".

Leviticus 25:23 "The land shall not be sold for ever: for the land [is] mine; for ye [are] strangers and sojourners with me."

Galatians 3:16 CT "But to-the Abraham the promises were-said and to-his seed. It-is not saying: and to-the seeds, as upon many, BUT as upon one: and to your seed who is Messiah."

Note the SEED is defined as singular in this quote from Genesis 12:7. Jehovah Jesus Messiah does not have the land yet. The "Lord's" prayer states: "Thy kingdom come" (Luke 11:2); **thus the coming kingdom will be on earth.**

Note also:

Genesis 13:15 (KJV) "For all the land which thou seest, to thee will I give it, and to thy seed for ever."

v16 "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered."

End Digression 2 Part B

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