

# LEKA L'KHA - GENESIS

*-Get Yourself Out-*

Dan Stolebarger - Holy Ground Explorations

Chapter 12-17

# INTRODUCTION



**LEKA L'KHA** - It means go out (or walk) for yourself... No one can make you walk the steps of faith, you must chose for yourself.

## THE TIMES

He was born in a time of tremendous upheaval and turmoil. Abraham lived in a world with a collective memory of the Flood; a world contending with the tyranny of Nimrod, the first true tyrant; a world that will divide into separate nations; a world deeply at conflict with itself that will endure more than two decades of war between major powers; a world buried under the heel of a thousand years of idolatry; a world gone mad – ultimately, a world with no hope for the future. Until Abraham appeared.

With the emergence of Abraham, the Era of Desolation had come to an end and the Era of the Torah begins.



# 12

Now Yahweh said to Abram, "Leave your country, and your relatives, and your father's house, and go to the land that I will show you.

The sages all concur that Avram's departure and abandonment of his old life was abrupt. RAHSI notes that in the Hebrew the phrase carries a weight of urgency.

"Go, go forth, go by yourself, do not hesitate – but go immediately!"

But according to Stephen (**Acts 7:4**) - 4 Then he came out of the land of the Chaldeans and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. "

Abram didn't leave "his kindred" and "his father's house"; he simply moved up river... "Terah" means "delay"; "Haran" means "parched." Abram's failure seems "hidden (Cf. Hebrews 11:8): Hebrews 8:12; 10:17: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Psalm 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us."



# 12

**2** I will make of you a great nation. I will bless you and make your name great. You will be a blessing. **3** I will bless those who bless you, and I will curse him who treats you with contempt. All the families of the earth will be blessed through you."

Note the I WILLS! They are the UNCONDITIONAL Promises of God!

Also Note ... That Journey is not an easy one and Abraham is not seemingly showered with instant blessings and good tidings.

**7** Yahweh appeared to Abram and said, "I will give this land to your offspring."

Hmmmmm - I wonder if this will be part of Trump's Ultimate Peace Plan?

More about this later but I believe this unconditional promise still stands today.

First appearance of God (there is no record of Abram receiving any further revelation until His call had been fully obeyed). Abraham is in the land: worship; communion; promise.



# 12

3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

**Sharon Stolebarger** - From the inception of Holy Ground Explorations, this has been a foundational verse for our ministry...maybe it has been for selfish reasons in that we want to be blessed. But it goes way beyond that. We believe that what is written is true and so we should do all that we can to bless Israel. Friendships with Jews have been formed because of our simply taking this scripture to heart. An example (and this is the abbreviated version): There's a commander of a unit that we have had the honor to provide for his soldiers' needs through our ISF account (Israel Support Fund).

I received a call from Jane one time and she said that the commander had called her. I assumed his unit was in need of something. Well, he was in need but it wasn't going to come out of our fund. Jane said: "You aren't going to believe this. He (commander) called to ask me to phone you (my husband and myself) asking you to pray for his unit as they were preparing to go into Gaza." Do you understand the magnitude of that request? A Jewish commander phoned Jane to have her phone Christians so we could pray for them. That could have only come about through years (literally years) of us "blessing Israel."



# 13

**8** Abram said to Lot, "Please, let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are relatives. **9** Isn't the whole land before you? Please separate yourself from me. If you go to the left hand, then I will go to the right. Or if you go to the right hand, then I will go to the left."

**10** Lot lifted up his eyes, and saw all the plain of the Jordan, that it was well-watered everywhere, before Yahweh destroyed Sodom and Gomorrah, like the garden of Yahweh, like the land of Egypt, as you go to Zoar. **11** So Lot chose the Plain of the Jordan for himself. Lot traveled east, and they separated themselves from one other.

"Lifting his eyes": Satan's portals (Genesis 3:6; Joshua 7:21; 1 John 2:16)

Ears are the portals of the Lord: Romans 10:17; "He that hath an ear..."

Note to the wise: Wealth and the lust for more brings out the worst in people



# 13

12-13 Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom. Now the men of Sodom were wicked, great sinners against the Lord.

**Andrew Suedkamp-** Although Lot was considered righteous, he appears to be a man who wavered between two worlds; one, that of God, and the other, that of the world. Even in this decision, he seemed to have material yearnings. It is something that I struggle with from time to time, and pray that my love for God increases and my desire for the material things of this world diminishes.





# 13

**14** Yahweh said to Abram, after Lot was separated from him, "Now, lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, **15** for I will give all the land which you see to you and to your offspring forever. **16** I will make your offspring as the dust of the earth, so that if a man can count the dust of the earth, then your offspring may also be counted. **17** Arise, walk through the land in its length and in its width; for I will give it to you."

God told him to look north, south, east, and west – in every direction – because all the earth would be given to him and his descendants forever.

God promised to make Abram's descendants like the dust of the earth), too numerous to be counted.

According to a 'midrash', this means extending from one end of the world to the other.

**18** Abram moved his tent, and came and lived by the oaks of Mamre, which are in Hebron, and built an altar there to Yahweh.

Hebron = "joined together; communion; COMMUNITY."

A place of separation becomes a place of vision



# 14

**12** They took Lot, Abram's brother's son, who lived in Sodom, and his goods, and departed.

**13** One who had escaped came and told Abram, the Hebrew. At that time, he lived by the oaks of Mamre, the Amorite, brother of Eshcol and brother of Aner. They were allies of Abram. **14** When Abram heard that his relative was taken captive, he led out his three hundred eighteen trained men, born in his house, and pursued as far as Dan.

First mention of the word "Hebrew" = "crossed over."

"trained": or, "instructed."

Besides literally being for the other side of the river .. figuratively Abraham was on the other side of a moral and spiritual divide from the rest of the world.



# 14

**18** Melchizedek king of Salem brought out bread and wine. He was priest of God Most High. **19** He blessed him, and said, "Blessed be Abram of God Most High, possessor of heaven and earth. **20** Blessed be God Most High, who has delivered your enemies into your hand."

Abram gave him a tenth of all.

In Qumran literature, Malki-Tzedek (My King Is Righteous) is described as a divinely empowered judge, a supernatural deliver, and the one who awards their inheritance to the righteous.

Bread and Wine: prophetically used in Joseph's interpretations in prison; and in the Lord's Last Supper for communion...



**Glen Iverson** – There are two schools of thought on who Melchizedek is. The Jewish tradition is that Melchizedek is Shem, son of Noah as the timeline fits that Shem would still be alive at this time and revered. There is no real proof for this, but it is a tradition. However, the writer of Hebrews seems to suggest that Melchizedek is a theophany, a visible manifestation of Christ as a man before His birth. There are a number of theophany's in the Old Testament appearing to different individuals and intervening in history. I would lean to Melchizedek being a theophany as that's what's suggested in Hebrews. As Believers in Jesus, we must use the New Testament to reveal the intent of the Torah and not lean to the traditions of men. Jesus is the fulfillment of the Torah and the prophets.



# 15

After these things Yahweh's word came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward."

**2** Abram said, "Lord Yahweh, what will you give me, since I go childless, and he who will inherit my estate is Eliezer of Damascus?" **3** Abram said, "Behold, you have given no children to me: and, behold, one born in my house is my heir."

This is an unusual combination of Divine Names. Abraham addresses God as 'my Lord' indicating complete obedience - the Sages comment that he was the first person ever to refer to God as Adon (Master).

The second Name is the Four letter Name of God. This usage combines the Names that refer to mercy and judgment. By using this combination, Abraham was saying that God is merciful even in judgment. (RASHI)



**4** Behold, Yahweh's word came to him, saying, "This man will not be your heir, but he who will come out of your own body will be your heir." **5** Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So your offspring will be." **6** He believed in Yahweh, who credited it to him for righteousness. **7** He said to Abram, "I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it."

In the midst of that commandment Hashem says "if you are able to count them", declaring essentially to Avraham that it is an impossible task. The Rabbis believe that Abraham went out and started counting the stars just as G-d had asked him to do. At that point G-d declares "So will be your seed.". He is telling him that it is that characteristic of "faithfulness- EMUNAH" that will exemplify his children. They will endeavor to do even the impossible because that is what their beloved G-d asked them to do, They will endeavor to be faithful at all costs.

Emunah is not simply belief. Emunah indicates of faithful belief. A belief that manifests itself in action. It was Avraham's faithfulness that was counted as righteousness and not the fact that deep in his heart he believed in Hashem



# 15

**12** When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him. **13** He said to Abram, "Know for sure that your offspring will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. **14** I will also judge that nation, whom they will serve. Afterward they will come out with great wealth;

"Deep sleep," cf. Genesis 2.

Smoking furnace, burning lamp. Unclean birds of prey swooped down on the offering animals—an evil omen. God's announcement of Israel's enslavement (vv. 13-14) clarified the meaning of the attacking birds. The word afflicted ('anah, v. 13; cf. 16:6) is the same word used in Exodus 1:11-12 to describe Egypt's oppression of Israel. Egypt, (like the PLO, the UN, and the EU) like birds of prey, oppose the covenant, but ultimately the covenant will be fulfilled.



# 15

**17** It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace and a flaming torch passed between these pieces. **18** In that day Yahweh made a covenant with Abram, saying, "I have given this land to your offspring, from the river of Egypt to the great river, the river Euphrates: **19** the land of the Kenites, the Kenizzites, the Kadmonites, **20** the Hittites, the Perizzites, the Rephaim, **21** the Amorites, the Canaanites, the Girgashites, and the Jebusites."

God passes through sacrifice alone: unilateral, unconditional. Israel not abandoned. Prophecies yet to be completed.

In Egypt: 430 years, afflicted 400 years.

Return in the fourth generation (Ex 6:16-26).





# 15

**16** Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete."

**Troy Anderson** – This verse is curious to me. God knows where we are going as He knows the beginning from the end but He allows it. God does not cause the iniquity of the Amorite nor does He cause pain and suffering but He does allow us to choose our own path. If God knows that the iniquity of the Amorites will require future judgment then why not end it earlier? Whose benefit would it be for to allow iniquity if God knows ahead of time what is going to happen? Can you imagine what people would think of God if He ordered the destruction of people prior to their iniquity even though God Himself knew what was being avoided?





*The land promised to Abraham incorporated much more than the small sliver of land today called Israel. It includes all of Jordan, all of Lebanon and most of Syria.*

Now Sarai, Abram's wife, bore him no children. She had a servant, an Egyptian, whose name was Hagar.

**1** Yahweh's angel said to her, "Behold, you are with child, and will bear a son. You shall call his name Ishmael, because Yahweh has heard your affliction. **12** He will be like a wild donkey among men. His hand will be against every man, and every man's hand against him. He will live opposed to all of his brothers."

**13** She called the name of Yahweh who spoke to her, "You are a God who sees," for she said, "Have I even stayed alive after seeing him?" **14** Therefore the well was called Beer Lahai Roi. Behold, it is between Kadesh and Bered.

**Sharon Stolebarger** - The story of Hagar and Sarai. I wonder just how many teachings I have heard on how different our world would be today if Abram and Sarai hadn't taken things into their own hands - the outcome being the birth of Ishmael. Shame shame shame. But are we so much different? Or maybe I should ask if I am so much different. I wonder how many times in my life did I take things into my own hands, using my own wisdom, to get that which I wanted? There was a person in my life, long long ago, who I wanted to marry more than anything in the world and I begged and begged God, and tried to manipulate the situation. Thank the good Lord almighty that He "stayed my hand" for this person went on to prison, murder (probably more than once) and I think he is now dead. BUT GOD - He knew best; He knew He had Dan waiting in the wings for me. I understand the desire to want to make things happen but beware of that which we try to force. Let God have His way for His way is perfect.



# 16

<sup>5</sup> And Sarai said to Abram, "May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the Lord judge between you and me." <sup>6</sup> But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.

**Troy Anderson** – The pattern shown here repeats itself through scripture as it does through life. Sarai tells Abram to do something then blames him when things don't go as desired. Abram seems to say, "you told me to", and tells Sarai to deal with it herself. Hagar runs off and pouts even though her attitude caused it to begin with.

Own your actions or you will be a victim forever.





# 17

**4** “As for me, behold, my covenant is with you. You will be the father of a multitude of nations. **5** Your name will no more be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations. **6** I will make you exceedingly fruitful, and I will make nations of you. Kings will come out of you. **7** I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be a God to you and to your offspring after you. **8** I will give to you, and to your offspring after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I will be their God.”

First OT occurrence of the title “God Almighty” [’el shaddai], which is used several times in Genesis (17:1; 28:3; 35:11; 43:14; 48:3; cf. 49:25).

Note the name change ... the letter ‘Hey’ is added. In Judaism, the “heh” is also the numeral five, representing grace, but it is also the letter that represents YHVH Elohim. The “heh” is the breath of God that gives life to man, here we see God filling Abraham with His Presence. This represents G-d’s action in the world; literally, the “heh” becomes a witness to the Divine’s work among us.



# 17

**5** God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but her name shall be Sarah. **16** I will bless her, and moreover I will give you a son by her. Yes, I will bless her, and she will be a mother of nations. Kings of peoples will come from her."

Abraham married Sarah, who was a great person in her own right. Even without Abraham she would have been a tremendous force to reckon with in the world. God told Abraham to listen to Sarah, because, Tradition has it, she was greater in prophecy than Abraham was.

Sarai = my princess, this implies that she owes her greatness to her status as Abraham's wife. But now she will be referred to as Sarah, which signifies that she is a "princess to all the nations of the world." She was princess "par excellence" to all mankind. (RASHI)



# 17

**17** Then Abraham fell on his face, and laughed, and said in his heart, "Will a child be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?" **18** Abraham said to God, "Oh that Ishmael might live before you!" **19** God said, "No, but Sarah, your wife, will bear you a son. You shall call his name Isaac. I will establish my covenant with him for an everlasting covenant for his offspring after him. **20** As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. **21** But I will establish my covenant with Isaac, whom Sarah will bear to you at this set time next year."



## **Genesis 12**

- 1) Make a great nation
- 2) Bless you and your name
- 3) Make you a blessing
- 4) Bless those who bless you, curse those who curse you
- 5) Give this land to your seed.

## **Genesis 15**

- 1) Covenant to Abraham's physical seed
- 2) Land defined: Euphrates to Nile.

## **Genesis 17**

- 1) Covenant with physical seed, forever
- 2) Land of Canaan everlasting possession.







## THE JEWISH ISSUE

At the time Abraham is offered to enter into the covenant there is one technical problem: he has no children and his wife is incapable of having children. She is infertile.

That, too, is part of the covenant: under normal circumstances there is no Jewish future. The Jewish people are always “infertile,” coming face-to-face with the impossible. There cannot be another generation. And the world counts upon it; it is a sure thing that they will disappear. After 3,000 years they are still waiting for it to happen.

The future of the Jewish people is that there is no future. On paper it will never add up. The covenant does not rely on logic. It is a truth that exists on a different plane. Who could imagine that after so many years we are still here?

That is the covenantal nature of Jewish history.



# CONTRIBUTORS

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**The Complete Jewish Study Bible - David Stern**  
**Tanach - STONE EDITION - Rabbi Nosson Scherman**  
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