**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?

I was impressed with the Ramban’s comments on v.10, page 17: **Thus you find that whatever is written concerning Abraham is also ‎written concerning his children.**

1. What questions were asked of Rashi regarding Gen. 12:1?

**Go forth –** What is the meaning of the Hebrew phrase: לֶךְ לְךָ?

1. What questions were asked of Rashi regarding Gen. 12:2?

**And I will make you into a great nation** – what are the parameters of this blessing?

**and I will bless you** – With what will he be blessed?

**and [you shall] be a blessing** – How does this work?

**And I will make you into a great nation** – How is this expressed?

**and I will bless you** – How is this blessing expressed?

**and I will aggrandize your name** – How is this blessing expressed?

**from your land** - Now had he not already gone out of there with his father and come as far as Haran?

**that I will show you** – Why was his destination not revealed immediately?

1. What questions were asked of Rashi regarding Gen. 12:5?

**and the souls they had acquired in Haran** – Who were these souls?

1. What questions were asked of Rashi regarding Gen. 12:7?

**and there he built an altar** **[in thanksgiving]** – For what thing was Abram thankful?

1. What questions were asked of Rashi regarding Gen. 12:8?

**And he moved from there his tent. east of Beth-el** 0 What is the meaning of the Hebrew word: מִקֶדֶם?

**his tent** – What do we learn from the spelling of this word?

**and there he built an altar** – Why did he build this altar?

1. What questions were asked of Rashi regarding Gen. 12:10?

**a famine in the land** – What is the meaning of this phrase?

1. What questions were asked of Rashi regarding Gen. 13:5?

**who went with Abram** - What brought about that he had this [wealth]?

1. What questions were asked of Rashi regarding Gen. 13:14?

**AFTER LOT HAD PARTED –** What changed when Lot left?

1. According to the Ramban where was Abraham born? Please explain your answer.

Haran is ‎Abraham's country, and there is his birthplace (page 13).

1. How does the Ramban understand the command to Abraham “And you be a blessing”? Please explain your answer.

However, the reason [for G-d's promising Abraham this reward] is that the people of Ur of the Chaldees did him much evil on account of his ‎belief in the Holy One, blessed be He, and he fled from them to go to the land of Canaan, tarrying for a time at Haran, whereupon the Eternal ‎told him to leave these places as well and to fulfil his original intention that his worship be dedicated to Him alone and that he call upon people ‎‎[for the worhip of] the Name of the Eternal in the Chosen Land. There He would make his name great, and these nations would bless ‎themselves by him, not as they treated him in Ur of the Chaldees, where they abused and cursed him, put him in prison or in the fiery furnace. ‎He further told Abraham that He will bless those who bless him, and if some individual will curse him, he will be cursed in turn.

1. How does the Hakham, based upon the teachings of the Nazarean Codicil, understand the phrase “and in you will all the nations be blessed”?

*“I will bless those who bless you, and he who curses you, I will curse;****and in you, will all the families of the earth graft themselves in****."*

*Compare this statement with Romans Chapter 11.*

*But you may say, Hakham but the text says “ALL the families of the earth”? Is this not unreal as we see the world today? For example, did the Mumbai terrorists graft themselves in Avraham? And the answer is YES, but at some point they rejected the Jewish olive tree and separated themselves from it to revert back to the wild olive tree status.*

*What is interesting in this text, is that the verbal construction is reflexive – i.e. humanity has to put an effort to graft themselves in. Surely Yeshua has opened a small door of Grace, but still every human being has to make an effort to enter the very narrow gate!*

*Note that Yeshua has opened the very small door but the grafting in is to Avraham – the Jewish olive cultivated Tree which comes along with three important possessions:*

1. *land,[[1]](#footnote-1)*
2. *a special separated people,[[2]](#footnote-2) and*
3. *Torah (Written and Oral).[[3]](#footnote-3)*

*If one claims to be a follower or Rabbinic Disciple of Yeshua one needs to thoroughly graft oneself into these three essential components of Avraham!*

1. The Rabbis have stated the key principle: “**"Whatever has happened to the patriarchs is a sign to the children."** What does this principle really mean when interpreting Scripture, and most particularly the Nazarean Codicil?

It means that we should be able to see this reflected in the life of Yeshua and His disciples, such as: **And immediately his prominence spread throughout the region surrounding the Galil.[[4]](#footnote-4)**

When an event happens to anyone of the three patriarchs, it will also happen to their children. By this understanding we see that everything that happens is always repeated. We can see this particularly in the Nazarean Codicil. The importance of Messiah can be found in all of the events of the past.

1. Why is the word **“immediately”** so important to Hakham Tsefet (Peter), to the P’shat literature, and to any genuine disciple of the Master King Yeshua the Messiah?

Because we need to consider our time as precious and that we need to make straight the path of Messiah. This means that we need the oral Torah to help us decide which mitzva has priority so that we can do everything in order.

1. How does the Master’s dealings with the demoniac parallel linguistically with our Torah Seder?

**And Yeshua rebuked[[5]](#footnote-5) him saying “be muzzled[[6]](#footnote-6) and go out[[7]](#footnote-7) of him!”**

ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 **לֶךְ-לְךָ** To go (get) out.

The Master’s dealings with the demonic parallel Abraham’s command to get out. Abraham was ordered to leave an idolatrous and demonic community. The demon in this passage was ordered to leave a vessel who wanted to be clean. The man’s presence in the Synagogue was evidence that he wanted to be clean.

1. What important secret did the unclean demon, who confronted the Master, reveal?

The demon revealed that they would ultimately be destroyed and that Yeshua was the “Holy One of God”. From this we understand that even those who are wicked, even these may harbor great secret. This means that we should hear everyone and we should not discount a person just because he is not a talmid hakham.

1. What is being hinted in the words: “what Oral Torah (word) is this? For in ‎‎(Rabbinic) authority and expansive power he ‎commends unclean spirits, and they go out”‎?

This is not new oral Torah. This is the oral Torah that we have forgotten. Messiah came to “restore” all things. When He has completed His mission, then we will be back in Gan Eden walking with HaShem.

1. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

We need to be prepared to immediately get out, from wickedness, and do what ever HaShem commands us.

Giberet laurie: Once we have identified a threat we must move immediately to remove it, and keep our minds filled with Torah so that pollution doesn’t find its way in.

Tracy Osborne: We should go forth immediately in joy creating the proper torah environment and invite others to join that environment.

Dr. Elisheva Oakley: We should dedicate and give faithful obedience to the things of God being determined to do righteousness and generosity in all aspects of our lives. Setting the atmosphere of Godliness will be fulfilling the Great Commission.

Adon Ezra: Continue to infuse the Torah/Mesorah into our mind which pushes out that which would keep us from opening the gate for ourselves and leading others.

HH Adon Eliyahu: Take up spiritual grafting looking for those souls that needs tikun immediately. Which is εὐθύς (euthus) the quintessential quality of a faithful and genuine Talmid and servant of G-d, when instructed to do or perform any command by the Torah or his teacher.

Hakham Haggai: Help souls to connect with HaShem.

1. Recall that HaShem promised Avraham the land of Israel in our parasha [↑](#footnote-ref-1)
2. Our parasha is named *Lekh-Lekha* to indicate that Avraham was to separate himself from his family and his birthplace. [↑](#footnote-ref-2)
3. It is this Torah that Avraham used to make disciples, and it is this Torah that we are to use to make disciples. [↑](#footnote-ref-3)
4. Thematic connection with B’resheet 12:2. Note Rashi’s translation and comments to B’resheet 12:2 - And I will make you into a great nation, and I will bless you, and I will aggrandize your name, and [you shall] be a blessing. [↑](#footnote-ref-4)
5. The spirit is “rebuked” – **ἐπιτιμάω** (*epitimao*) adjudged, charged with silence and expulsion [↑](#footnote-ref-5)
6. The word “muzzled” here fits well since the *shad* – demon appeals to the Yetser HaRa or the lower (animal) self. Use of “muzzle” is synonymous with the Hebrew שדים “shedim” pl. שׁד shad. [↑](#footnote-ref-6)
7. ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 **לֶךְ-לְךָ** To go (get) out. [↑](#footnote-ref-7)