



Lekh Lekha

November 1, 2025

Torah: Genesis 12:1-17:27

Haftarah: Isaiah 40:27-41:16

Ketuvim Shlichim: Romans 4:1-25

Shabbat Shalom Mishpacha. The *Parasha Lekh Lekha* centers on *Avram*, whom ADONAI renames *Avraham*, and outlines his life journey from the age of 75 to 99. In the account, it is revealed that at some time between the ages of 75 and 85, ADONAI established a covenant with him, promising his descendants the Land of Canaan. When he was 99, ADONAI appeared to *Avram* and changed his name from *Avram*, meaning exalted father, to *Avraham*, meaning father of a multitude, a sign of what was to come. He also gave him the covenant of circumcision as the sign of the covenant He had made with him regarding the land He promised his descendants. It was that every male child was to be circumcised on the eighth day after birth. ADONAI also changed his wife *Sarai's* (sah-ra-ee) name, a name which has three syllables and means “my princess,” to *Sarah* (sah-rah), meaning “princess.” As “my princess,” she was the princess of her household, but as “princess,” she will become the princess over a multitude—a much grander position and one more in line with *Avraham's* new name. Last, but not least, ADONAI promised *Avraham* that 90-year-old *Sarah* would have a son, *Yitzchak* (Isaac), through whom ADONAI would establish His covenant.

In our *parasha* this week, ADONAI spoke to *Avram* and said: לֵךְ-לְךָ *Lekh lekha*. Examining the parts, *Lekh* means “go,” and *lekha* means “to you” or “for you.” The TLV translates it “get going out,” while the KJV translates it as “get thee out.” While both are technically correct, the words may have a deeper meaning. “Go to you,” may be described as an inner journey, in which *Avram* would discover the purpose of his life. “Go for you” may suggest that the journey was for his own good, leading him to discover ADONAI's destiny for him. I'm not sure if there's much difference between the two. “Get out” is also a good transliteration, but my personal favorite is “get up and go.”

ADONAI said: 1 “Get going out from your land, and from your relatives, and from your father's house, to the land that I will show you.” (Genesis 12:1b TLV). This call from ADONAI to *Avram* was the beginning of a faith that is today a family of faiths totaling more than 2 billion people. 4 So *Abram* went, just as *Adonai* had spoken to him. (Genesis 12:4a TLV). *Abram's* obedience to the voice of ADONAI gave birth to what we know today as the Judeo-Christian faith, a faith group which grew from this one man to over 15 million Jews and 2 ½ billion Gentile followers of *Yeshua*. Both groups address *Abraham* as “father,”

which is expressed in Hebrew as אַבְרָהָם אֲבִינוּ *Avraham Avinu*, meaning “our Father Abraham.” It all began with the faith of one man, *Avram*, an idol worshipper and follower of false gods. *Avram* obeyed ADONAI and left his country, but it was not until right before ADONAI cut His covenant with him that we learn this: 6 *Then he believed in Adonai and He reckoned it to him as righteousness.* (Genesis 15:6 TLV). When *Avram* heard ADONAI’s voice, he obeyed Him and left his land, but his statement of belief was made sometime within the ten-year period after he left Haran.

What does it mean that *Avram* believed ADONAI? The word translated as believed is וַהֲעֵמִין *vehe’emin* and is based upon the word אָמַן *aman*, from which we get אָמֵן *amein* and amen, which can be understood to mean, so be it, truly, or verily. Can we say that Abram’s belief in ADONAI was faith in ADONAI? Is belief faith? Not exactly, but it’s close. *Easton’s Bible Dictionary* says: “Faith is in general the persuasion of the mind that a certain statement is true. The primary idea behind faith is trust.” *Nelson’s Bible Dictionary* defines faith as a belief in or confident attitude toward G-d, involving commitment to his will for one’s life, and continuing that belief is to place one’s trust in God’s truth.” Putting these two definitions together, we can say that “trust” is faith and that “commitment to ADONAI’s will for one’s life” is also faith. So, even though the word faith was not mentioned in Genesis 15:6, we know that Abram had faith. However, a form of the Hebrew word *emunah*, meaning “faith,” is found in verse 6. The word translated as “believed,” *vehe’emin*, is related to *emunah*, which means faith. *Aman* and *emun* are words related to *emin*. The verse states that “Abram believed,” which also means that “Abram had faith in ADONAI.”

There are many rabbinic commentaries written about events that took place between creation and the entry into the promised land. Genesis Rabbah, chapter 38, written sometime between 300 and 500 CE, more than 2,500 years after *Avram* was living in Ur of the Chaldees, claims to describe what happened in Abram’s time. This *midrash*, a rabbinic commentary on Genesis, talks about Abram while he was working in his father’s idol shop. It claims that he destroyed all the idols except for the largest one and placed a club in its hand. When Terah returned and asked what had happened, Abram said that this idol broke all the others. Should we believe this story? No, because it is not canonized Scripture. But we do know that Abram’s father Terah worshipped idols: 2 *Then Joshua said to all the people: “Thus says Adonai, God of Israel: ‘From ancient times your fathers—Terah, the father of Abraham and the father of Nahor—lived beyond the River and worshipped other gods.’”* (Joshua 24:2 TLV). It is also in this *parasha* that we find the story of Abram giving a tithe to the King of Salem, the city that later became Jerusalem. Regarding *Malkitzedek*, the priest-king from the story, the *Midrash Aggadah*, written in France in the 12th or 13th centuries—more than 3,000 years after it happened—states: “This was Shem, the son of Noach, who was king in Jerusalem.” Although Scripture shows that *Shem* was alive during *Avram*’s time and may even have seen his son, Isaac, and grandson, Jacob, there is no reason to believe this man was *Malkitzedek*, since

the *Torah* does not say so. We cannot just add whatever we wish to believe. There is another *midrash* that says the red stew Jacob made, which Esau wanted, was a mourner's meal for his father, Isaac. *Bava Batra* 16b, written between 450 and 550 CE, states: "Jacob was preparing this meal for his father, Isaac, who was mourning the death of his own father, Abraham." We want to have our ears tickled, and the more outrageous the tale, the more we tend to receive it. If you believe that these authors, who lived thousands of years later, received a revelation from ADONAI, that is your prerogative. But I hope you will not pollute your biblical faith by adding things that cannot be verified and are not from the canonized Scripture. Not believing these things means that we recognize that the Book of Jashar, the Book of Enoch, and the Gospels of Thomas, Mary, Judas, Peter, Philip, Barnabas, Marcion, the Infancy Gospel of Thomas, and others are untrue. Each was written by an unknown author hundreds or even thousands of years after the event. The written Scriptures from Genesis to Revelation are our only authority.

When Abram heard ADONAI's voice tell him to "get up and go," he responded in the same way that we do today: he obeyed. The whole of Scripture is ADONAI's voice speaking to us. Abram followed the same principle that we follow today when we declare the *Shema*. *Shema* means "hear," but it also implies action. Many people "hear G-d's Word but take no action. We understand that ADONAI has told us to "hear" His *Torah* because He has some action for us to carry out. If Abram had just heard and not acted, he would have remained in Haran, and he would not be the spiritual father of 2.5 billion people. The same principle applies to us. If we only hear ADONAI's word and do not act on it, the positive life changes we could have do not happen. But because *Avram* obeyed ADONAI, we have been given the witness of Moses and the prophets, the witness of Yeshua, and the gift of His sacrifice as payment for our sins.

When we declare the *Shema* and take the action that it requires, we are following the example of our spiritual father, Abraham. We declare: "*Shema Yisra'el, ADONAI Eloheinu, ADONAI echad.*" meaning "Hear, O Israel, the L-rd our G-d, the L-rd is one." This command has united Abraham's descendants for thousands of years. And not only his descendants, but also that portion of Israel from among the nations whom ADONAI has called into Messianic Judaism. And then are told: 5 "*Love Adonai your God with all your heart and with all your soul and with all your strength.*" (Deuteronomy 6:5 TLV). To love ADONAI requires action. How do we love Him in these ways He commanded? We love Him by worshipping Him, honoring Him, and obeying His commands. This verse, Deuteronomy 6:5, defines the prayer known as the *V'ahavta*, which means "and you shall love." The following four verses describe how we are to love ADONAI. 6 "*These words, which I am commanding you today, are to be on your heart.* 7 *You are to teach them diligently to your children, and speak of them when you sit in your house, when you walk by the way, when you lie down and when you rise up.* 8 *Bind them as a sign on your hand, they are to be as frontlets between your eyes,* 9 *and write them on the doorposts of your house and on your*

gates. (Deuteronomy 6:6-9 TLV). What is the significance of ADONAI's words "to be on your heart?" These two verses by *Moshe Rabbeinu*, Moses, our teacher, convey His meaning: 12 "So now, O Israel, what does Adonai your God require of you, but **(1)** to fear Adonai your God, **(2)** to walk in all His ways and love Him, and **(3)** to serve Adonai your God with all your heart and with all your soul, 13 **(4)** to keep the mitzvot of Adonai and His statutes that I am commanding you today, for your own good?" (Deuteronomy 10:12-13 TLV). Every statement is a command aimed at us. We are to fear ADONAI, walk in His ways, love Him, serve Him, and obey His commands. For what reason? Moses explains why. It is for our own good. ADONAI's Word is clear: faith without action is dead. Abraham demonstrated it by leaving his homeland (Genesis 12) and by being willing to sacrifice his son, Isaac (Genesis 22). Yeshua's brother Ya'acov confirms this principle: 17 So also faith, if it does not have works, is dead by itself. 18 But someone will say, "You have faith and I have works." Show me your faith without works and I will show you faith by my works. (James 2:17-18 TLV). Many don't realize it, but both are required. Faith and works are related actions shown by the word אֱמוּנָה *emunah*, which has dual meanings. It means faith, but also faithfulness. This concept implies deep loyalty, expressed in a way of life that involves trusting God and acting in ways that support Him. Following these verses from Deuteronomy chapter 6 comes a verse from Leviticus: 18 You are not to take vengeance, nor bear any grudge against the children of your people, but love your neighbor as yourself. I am Adonai. (Leviticus 19:18 TLV). Only the second phrase is quoted in our confession, but the first is implied, and both are emphasized by ADONAI's statement: "I am ADONAI." He said, "I told you to do this." While this statement seems to apply only to the physical people of Israel, Yeshua expanded its meaning by explaining in the parable of "The Good Samaritan" (Luke 10:25-37) that everyone is our neighbor. His brother Ya'acov also spoke about this verse, which he calls "the royal law." 8 If, however, you fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well. (James 2:8 TLV). In saying this, he was using the principle of *remez* to point his readers back to Leviticus 19:16. The royal law is a command from the King of Kings. That's why it's called the royal law, and when we fulfill this law, we show that we don't follow a dead faith. It's not the "royal suggestion," but a command so vital that we declare it every *Shabbat*.

Avram was born only 352 years after the flood. People's lives in that era were very different from ours today because of the intertwining of multiple generations. *Avram's* birth was announced in *Parasha Noach*, which we read last week: 27 These are Terah's genealogies: Terah fathered Abram, Nahor, and Haran. (Genesis 11:27 TLV). Noah was Abram's eighth grandfather. It is interesting to note that Noah's 950-year lifespan, which began 600 years before the flood, ended just 2 years before Abram's birth. Abram "almost knew" his eighth grandfather, Noah. But he likely did know his seventh grandfather, *Shem*, who lived for 150 years during *Avram's* life. After leaving Ur, Abram probably never saw his grandfather *Shem* again, and definitely not in Salem as *Malkitzedek*. He didn't say to the King of Salem, "Hello, Grandfather, good to see

you again.” Abram probably also knew his fifth grandfather, *Eber*, a man whom ADONAI granted a long life and who outlived his grandson by four years. In our generation, it is rare even to know a great-grandparent, but it is becoming much more common as people live longer.

In our *parasha* today, we find the story of Abram pursuing the king, Chedorlaomer, who had taken his nephew Lot captive. After pursuing them all the way past Damascus, he defeated them and brought back Lot. On the way south, the group stopped in the valley outside *Salem*, the city that was later to become Jerusalem. The King of *Salem*, *Malkizedek*, came out to meet them. 18 *Then Melechizedek, king of Salem, brought out bread and wine—he was a priest of El Elyon.* 19 *He blessed him and said, “Blessed be Abram by El Elyon, Creator of heaven and earth,* 20 *and blessed be El Elyon, Who gave over your enemies into your hand.” Then Abram gave him a tenth of everything.* (Genesis 14:18-20 TLV). This much we know: *Malkizedek* was a *kohen* of G-d Most High, *El Elyon*, and that’s all we know about him from Genesis. However, the author of Hebrews reveals more: 3 *Without father, without mother, without genealogy, having neither beginning of days nor end of life but made like Ben-Elohim, he remains a kohen for all time.* (Hebrews 7:3 TLV). This doesn’t mean that he had no parents, but that ADONAI did not tell us who his parents were or when he was born or died. There is no doubt that this person was a *kohen* of ADONAI, a highly significant priest with an everlasting priesthood. ADONAI may have even anointed him for this purpose, so that his priesthood would symbolize an eternal one, like the priesthood given to *Ben Elohim*, Yeshua, the Son of G-d. Some believe that *Malkizedek* was Yeshua. Please don’t believe it. There is no scriptural evidence to support it. If *Malkizedek* was Yeshua, the writer of Hebrews would not have said that he had no father, because that would be a denial of Yeshua’s Sonship.

The rabbinic stories we have described underscore the need to separate the wheat from the chaff. Don’t seek to have your ears tickled unless the truth tickles them. Judge what you read, see, or hear *sola scriptura* only, that is, by Scripture alone. The book *The Non-Torah: Exposing the Mythology of Divine Oral Torah*, authored by several of our IAMCS rabbis, debunks the myth of divine oral *Torah*—words supposedly equal in authority to the written *Torah*. A portion of the book’s introduction says: “Is there such a thing as an “oral *Torah*” that was given by God to the Jews? Rabbinic Orthodox Judaism is founded on the mythological premise that Moses received not just a written *Torah*, but also an oral *Torah* from God at Sinai, which was supposedly passed on to future rabbinic leaders right up to today.” What we believe and teach is very important. We must depend neither on rabbinic stories nor on tradition; our sole reliance should be on the actual *Torah* we have—the written *Torah*. The word *Torah*, meaning teaching and instruction and including commands, has been expanded by ADONAI to encompass the entire Bible, from Genesis to Revelation. We can only trust what is written in these texts, not on the internet, the writings of the rabbis, other extra-biblical writings, or the *Talmuds*.

Abraham, “father of a multitude,” is our spiritual father. In Judaism, he is referred to as *Avraham avinu*, our father Abraham, not only because he was the physical father of the Jews, but also because he is the spiritual father of Yeshua’s Gentile followers. ADONAI said to him: 2 “*My heart’s desire is to make you into a great nation, to bless you, to make your name great so that you may be a blessing.* 3 *My desire is to bless those who bless you, but whoever curses you I will curse, and in you all the families of the earth will be blessed.*” (Genesis 12:2-3 TLV). These verses contain both physical and spiritual aspects. Right now, ADONAI is creating Abraham’s physical descendants into a great nation—the Nation of Israel—but through Abraham and his descendants, all the nations of the earth will be both physically and spiritually blessed. And the nations of the earth have already been blessed in many ways by the Jews themselves; in science, medicine, art, music, theater, and many other fields, not least of which is the writing down of ADONAI’s words, the Holy Scriptures. But the greatest blessing is the spiritual blessing given through Abraham’s seed, Yeshua, where ADONAI said: *..and in you all the families of the earth will be blessed.* This blessing for all the nations of the earth is the gift of eternal life through Yeshua, given to those who believe as Abram did.

Yeshua said: 44 “*No one can come to Me unless My Father who sent Me draws him—..*” (John 6:44a TLV). ADONAI most certainly drew Abram. Interpreting Yeshua’s statement, we could restate it this way: “No one can *lekh lekha* to me, that is, get up and go out of paganism, unless My Father who sent me draws him...” The *Ruach* ADONAI, the Spirit of G-d, says to the unbelieving Jew and the unbelieving Gentile: *lekh lekha*; “get yourself out from your present spiritual position and come to Me.” ADONAI has said it and continues to say it to every person that He created! *Shimon Kefa* said: 9 “*The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you—not wanting anyone to perish, but for all to come to repentance.*” (2 Peter 3:9 TLV). All means all! ADONAI doesn’t choose some people and not others. Every person that ADONAI created has been drawn or is being drawn by His Spirit. No one has an excuse. The still, small voice of His *Ruach* has spoken and continues to speak to each of our hearts. Before a person trusts in Yeshua, he is a pagan, exactly as *Avram* was. Before we knew Yeshua, we were idol worshippers, perhaps not in the way idols were worshipped in Abraham’s time, but idol worshippers, nonetheless. Rabbi Jonathan Cahn states in his book, *The Return Of The Gods*, that today’s idol worshippers include those involved in sexual perversion and homosexuality, and unknowingly, they are worshipping ancient gods—gods with a little “g”—the demonic entities promoted by *HaSatan*, especially Ba’al and Ashtoreth. He claims that those today who believe in and promote abortion are unknowingly worshippers of Molech, the demon god to whom children were sacrificed. And a person who does not know Yeshua also worships himself, his own sense of righteousness, and his own accomplishments, believing that he needs nothing else. But when such a person encounters and believes G-d in the person of Yeshua, it is credited to him as righteousness, just as it was for *Avram*. *Avram* obeyed, that is, trusted ADONAI,

and ADONAI credited it to him as righteousness. The same is true today. Yeshua said: 28 *“Come to Me, all who are weary and burdened, and I will give you rest.”* (Matthew 11:28 TLV). When a person believes in Yeshua, it is credited to them as righteousness, and their name is written in the Lamb’s Book of Life (Revelation 21:27). Yeshua takes our spiritual burdens, and we have rest, *shalom*, in this life, and the promise of eternal *shalom* in the *olam haba*, the world to come.

Each of us who has trusted Yeshua is like Abraham. Just as he did with ADONAI, we did with Yeshua, and we are walking out the promise of salvation we received by faith. Just as we are saved by faith in Yeshua, so was Abraham. His name was also written in Lamb’s Book of Life. *Sha’ul* said: 8 *“The Scriptures, foreseeing that God would justify the Gentiles by faith, proclaimed the Good News to Abraham in advance, saying, “All the nations shall be blessed through you.”* (Galatians 3:8 TLV). Abraham heard the *Besorah*, the Good News, and trusted in his descendant Yeshua from afar, thousands of years before He was born. Yeshua hinted at Abraham’s salvation when He said to the Judean leaders: 56 *“Your father Abraham rejoiced to see My day; he saw it and was thrilled.”* (John 8:56 TLV). Supernaturally, Abraham saw Yeshua and His “Good News” of salvation in the future. ADONAI showed it to him, and He shows it to us if we listen to the soft, small voice of His *Ruach*, who is drawing each one of us. If the voice of our true self, our mind, is more prominent, we are unable to hear ADONAI calling us towards Yeshua. Still your own mind and hear G-d.

ADONAI said to *Avram*: 3 *“My desire is to bless those who bless you, but whoever curses you I will curse, and in you all the families of the earth will be blessed.”* (Genesis 12:3 TLV). ADONAI blesses those who bless *Avram*’s descendants, the Jews, and He curses those who curse them. There are millions of people under ADONAI’s curse for that today. We read or hear in the news every day about someone cursing Abraham’s descendants and the land and nation that He gave them. But it’s not too late for them to turn their curses into blessings. And we pray that this will happen during the upcoming revival when many Muslims and people of other false beliefs turn to Yeshua. That time will also be a chance for those followers of Jesus who have also cursed Israel and the Jews to repent. It is unfortunate, but there are still those, even in the Church today, who have cursed Israel and the Jews.

ADONAI today continues to say *lekh lekha* to both Jew and Gentile. For the Gentile, there is usually no separation from family when they trust in Yeshua, but for the Jew, it may even cause physical separation from family and friends. It takes courage and belief to say yes to Yeshua for members of either group. Right now, the *Ruach Kodesh* is whispering to billions who don’t know Yeshua, and saying, לֵךְ-לְךָ *“Lekh lekha,”* “Come to me and I will give you rest!” Pray that many will respond. *Shabbat shalom!*