

EMC SHALOM INTERNACIONAL

PARASHAH 03 LEJ LEJA / BERESHIT_GENESIS 12:1 – 17:27



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Aliyot of the Torah:

- 1) 12:1-13
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Lej Lejah means “go to yourself or go for your own sake”

First Aliyah 12:1-13

12:1-3 Now the LORD had said unto Avram, “Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of

the earth be blessed”. The heavenly command was that he should leave for his own good. The phrase “**Lej lejah**” means “go to yourself”, that is, “go for your own sake”. His departure meant leaving behind his culture, his friends, and anything that might tie him to that place. Avram, our father (**Avraham avinu**) didn't know where he was heading. He put his trust only in whom had called him so he left in obedience.

As a result of his obedience, six levels of blessings results:

- 1) Making of him a great nation. Implicitly, this blessing equals to a large generation. Since Avram was of advance age and his wife a barren woman, this was a great blessing for them.
- 2) Being blessed. This blessing encompassed all areas of his life. The original Hebrew word that is used here is “**barak**¹” which means, among other things, “to bless abundantly”.
- 3) Making his name great. The Hebrew word is “**gadol**²” which means “to be high, to be extremely excellent, to be strong, great, to boast, greater, proudly”. Rephrasing, YHWH told Avram that his name would be so great that everyone will know it. He was going to make him famous and a role model for everyone to follow.
- 4) Being a blessing for others. Every time YHWH bless us in turn we must bless others. Avram would had that privilege.

1 בָּרַךְ baraj H-1288. To bless abundantly. New Strong's Exhaustive Concordance of the Bible.

2 גָּדוֹל (abbreviation) or גָּדוֹל gadol, H1419. Great (in any sense), exceeding. New Strong's Exhaustive Concordance of the Bible.

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- 5) The Hebrew word used here is “**berajah**”³ which means blessing.
- 6) Blessing for those who bless him and accursedness for those who curse him. The Hebrew word used here is “**arar**”⁴ which means “to curse severely”.
- 7) Blessing in him for all the families of the earth. This blessing suggests unity. That is, by means of him, all the families of the earth will come together or grafted in him. Prophetically, this blessing hints to the work of redemption of our Messiah Yahshua.

12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. The Hebrew word for “**soul**” used here is “**nephesh**”⁵ which means “breath, soul, slave, inner man”. Since all instances of the word “**nephesh**” refer to spiritual matters, we can conclude that those souls who followed him were followers of his faith.

The commentary to the **Jumash** says that “The **souls** refers to those who had accepted the faith in Hashem. Avram had won the men and Sarai had won the women. Nevertheless, this verse refers literally to the servants they had acquired who had unanimously expressed their agreement to accompanying Avram in his mission”⁶.

12:6-7 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there built he an altar unto the LORD, who appeared unto him. Since the sin of Canaan has come up to the presence of Elohim and due to the curse of Noah on Canaan, he had lost the right to the land he dwelled in. for this reason, YHWH gave it to Avram who was in fact a servant obedient to the Torah.

12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he built an altar unto the LORD, and called upon the name of the LORD.

Bet-el means “House of Elohim”, “House of the Mighty One”.

This invocation is totally different from that of the men in Bereshit/Genesis 4:26 since the latter has a sense of blasphemy. This prayer, however, has a sense of exaltation. This shows us that it is not a sin to call YHWH by His name as some rabbis have taught in order to hide His name to prevent the uncircumcised from pronouncing it. The commentary to the **Jumash** declares: “He invoked HaShem by name”, this means that he prayed in the place where his future generations would eventually face a catastrophe due to the sin of Achan (Yehoshuah 7). On the other hand, others argue that that upon his arrival to Eretz Yisrael, Avram called

3 בִּרְכָה berajah, H1293. Benediction; by implication prosperity. New Strong's Exhaustive Concordance of the Bible.

4 אָרַר arar, H779. To execrate: bitterly curse. New Strong's Exhaustive Concordance of the Bible.

5 נֶפֶשׁ nephesh, H5315. Breathing creature, that is, animal body, breath, person, soul. New Strong's Exhaustive Concordance of the Bible.

6 Commentary to Bereshit (Genesis) 12:5. Jumash, p. 58.



upon Hashem by preaching about the oneness of Elohim attempting to convert them and to attract the interest of the inhabitants of the land in the faith of Him⁷". The Scriptures show that even when Avram was not circumcised, he used to call upon YHWH by His name. A personal comment, if the hiding of the name is a devise of the rabbis intended to hiding or keeping the Name of YHWH safeguarded and the Scriptures commands us to call Him by His name, we must start calling Him by His name YAHWEH! Avoiding to further foster the rabbinic mandate to call Him: HaShem, Adonai, the Eternal One since this is not biblical. It is correct to refer to Him by His attributes, it is equivocal, therefore, to substitute His name. **Isaiah 26:13** "O YHWH our Elohim, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name".

Second Aliyah 12:14-13:4

13:3-4 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Let us take a look in the Hebrew language to enjoy the richness of the Scriptures.

"neguev" H-5045⁸ comes from a root word meaning "to be parched".

⁷ Commentary to Bereshit (Genesis)12:8. Jumash, p.59

⁸ נֶגֶב Negev, H5045. To be parched; the south; specifically, the Negev or southern district of Judah, occasionally, Egypt. New Strong's Exhaustive Concordance of the Bible.

"Beit-El" H-1008⁹ meaning "House of Elohim"

"Hai" H-5857¹⁰ from the root word H-5856 meaning **"a ruin (as if overturned), heap of ruins."**

From the meanings of these words, it may be inferred that he went from being parched in the House of Elohim.

We all must break with our idleness and start working for Elohim. We must start moving to where Elohim is guiding us to. Then, the Scriptures say that he positioned himself between the House of Elohim and the ruin. The moment you start worshipping Elohim, two paths always come along, the blessing and the accursedness. We must choose to build an altar whenever we go. And in making that decision, it is a must to assess whether we can build an altar to Elohim in the place where we are.

Third Aliyah 13:5-18

13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Lot's mind was focused on the material possessions and he was only thinking in himself. In departing from Avram, Lot only saw the fertile valley and other advantages of the land thus he ended up in Sedom (Sodom) without noticing; this eventually led him into his ruin.

13:13-15 But the men of Sodom were wicked and sinners before the LORD exceedingly. And

⁹ בֵּית־אֵל beyth-'el, H1008. House of God; Beth-El. New Strong's Exhaustive Concordance of the Bible.

¹⁰ עַי ay, H5857. Ai, Hai. A ruin (as if overturned), heap of ruins.



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: For all the land which thou seest, to thee will I give it, and to thy seed forever. Obedience is always the key to blessings and security.

13:16 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. It is a prophetic fact of the diasporas that Yisrael would suffer. Once more, the promise of a large innumerable descendants is affirmed. Rashi states: “The promises remarks that it not just about a Jewish population at a certain point in time but to all the generations of the eternal people that would thrive in the course of history. The same way the dust survives those who tread on it, Elohim promised Avram that his future generations would outlive all other peoples that would persecute them¹¹”.

13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. From the context, we see a combination of two facts. Firstly, the command to journey the land. Secondly, the promise to give him all that territory. Likewise happens with Joshua, YHWH told him: “Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses¹²”. Scholars of our people suggest that Elohim commanded Avram to walk barefooted as he declared the place Kadosh (holy) onto YHWH thus making this a parallel passage to that of Moses and the burning bush when YHWH said unto him: “Draw not nigh

hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground¹³”.

13:18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto Yahweh. Arbabanel comments: “Avram built an altar as he had done before to express his thanks for the prophesy of Elohim¹⁴”.

When we take a closer look at the names of these places, their pagan background stands out. Mamre H-4471¹⁵ means to rebel, to mistreat, to beat, and to gesticulate. This place is located in Hebron H-2275¹⁶ which means “a spell; to join by spells, an enchantment, charmer, enchanter”.

When you are surrounded by evil, our answer should be the same as this man’s: build an altar. What do you when the sin of lust, rebelliousness, and the wish to abuse and is all around you to bond you and take control of you? Build an altar, hurry to worship. Scarce worship produces spiritual weakness. 1 Timothy 6:9 and Mark 14:38.

Fourth Aliyah 14:1-20

14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the El-Elyon, the Supreme Almighty. Dr. S. K. Blad comments: “According to tradition, the **Malki-Tsedek** was Shem, son of Noah. **Malki-Tsedek** is a title not a given name. he represents the double ministry of king and priest conducted on the basis of an indestructible life. Psalm 110:4 says that this ministry would be

11 Commentary to Bereshit (Génesis) 13:18. Jumash, p. 65

12 Commentary to Yehoshua (Joshua) 1:3. VIN Bible.

13 Commentary to Shemot (Exodus) 3:5. VIN Bible

14 Commentary to Bereshit (Génesis) 13:18. Jumash, p. 65

15 New Strong’s Exhaustive Concordance of the Bible.

16 New Strong’s Exhaustive Concordance of the Bible.



later given to the Messiah. Hebrews 5-7. Shalem is a unique reference to the City of Yerushalayim found in the **Jumash** (Pentateuch).

14:20 And blessed be the most high Elohim, which hath delivered thine enemies into thy hand. And he gave him tithes of all. In this portion of Scriptures, we find the first biblical record with reference to the tithe. Although it was established from the beginning. The tree of knowledge of good and evil is often considered the **Edenic Tithe** because even when Adam was in charge of tending to it, he could not eat the fruit. The phrase “**of all**” was not only a reference to the war spoil but of all his possessions.

The word “**kol**” H-3605¹⁷ means altogether. This the basic principle of the in this times (Genesis 28:22). If you didn’t separate your tithe it would be as if you stole and there be no blessings in what you do (Malachi 3:6-12).

According to Hebrews 7:4, **Malki-Tsedek** is a typology of the priesthood of Yahshua.

Fifth Aliyah 14:21-15:6

15:4 And, behold, the word of the LORD came unto him, saying, “This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir”. In ancient times, when a master didn’t have any children, the firstborn of his servant, born in the house was the heir of his master’s possessions. In this wise, Avram talks with Yahweh about his concern. Elohim assures him that he that shall come forth out of his own bowels he shall be his heir.

However, the promise and reassurance thereof has a farther reach. As the commentary to the **Jumash** expresses it, “Elohim promised Avram that he would have his own son who would be an adult man when he would die. That he had no need of a mediator nor would he be vulnerable to the influence of no servant. This way, only his son would the certainty of being his sole heir¹⁸”. Consequently, Avram was certain that he would educate his son and that he would not die until his son was an adult man.

15:5 And he brought him forth abroad, and said, “Look now toward heaven, and tell the stars, if thou be able to number them”: and he said unto him, “So shall thy seed be”. The idea of this passage is marvelous defying not only logic but also reason and nature. The Hebrew term “**shamayim**” means heavens. According to New Strong’s Exhaustive Concordance of the Bible, it is “dual of an unused singular; from an unused root (שָׁמַיִם shame) meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve); - air, astrologer (observer of the stars), heavens, cloud¹⁹”. This tells us that Avram was taken out from the terrestrial dimension and Elohim showed him the stars.

This is a prophetic reference to the Avram’s descendants that “they would be like the stars in heaven”. Specifically, those who are saved for accepting Yahshua and are born again in Yahshua HaMashiaj.

The commentary to the **Jumash** says: “The **Midrash** interprets this as Elohim took Avram out of the realm of reason and nature. Avram knew he and Sarai couldn’t have children, but

¹⁷ New Strong’s Exhaustive Concordance of the Bible.

¹⁹ New Strong’s Exhaustive Concordance of the Bible.

¹⁸ Commentary to Bereshit (Genesis) 15:4. Jumash, p.69



tells him that the Hebrew people is transcends the laws of nature –symbolized by the stars and the constellations. Therefore, even when they could not have children by nature, they were above the stars. And if it was the Will of Elohim that they would have descendants, Avram understood the symbolic vision and knew as no one can conquer the stars, no people could ever be able to destroy is descendants²⁰. The afore commentary is a direct quote from the **Jumash**. It is worthwhile remarking that the use of the Jewish literary form that refers to the descendants of Abraham and to the people that receive the Torah as the “Jews” or “the Jewish people” is inaccurate. The historical contest leads us to the correct reference:

- 1) Abraham descendants are the Hebrews.
- 2) The people that received the Torah in Mount Sinai are the Israelites (All the twelve tribes of Yirael) not just Judah.

15:6 And he believed in the LORD; and he counted it to him for righteousness. The Hebrew word for “**righteousness**” is “**aman**” (the word **amen** derives from it) which means “**to trust, to believe, to be faithful, to care, to be steadfast, credit, endurance, continuance, assurance, verified, truth**”. This means that Avram trusted in, believed in, and continued to be faithful to the word YHWH had given him. The Hebrew word “**aman**” used in this passage to convey “**to put one’s trust in someone**” means to go to the right hand. It derives from two root words “**yam** (HH3225; **yamin** (H3221)” which mean “to trust or believe, to give, to be faithful, to be steadfast, of long continuance,

verified). The biblical faith can be verified. It is unchanging and of long continuance.

A deeper look at the word “**righteousness**” (**tsedaqah**) H-6666²¹ shows that it means “**rightness, rectitude, virtue, justice**”. It comes from the root “**tsadaq**” (H6663)²² which means “**to be or to make right, to cleanse, just, righteous**”. The numerology of “righteousness” is:

צ (Tsade) = 90 (rightness, justice).

ד (Dalet) = 4 (door).

ק (Quph) = 100 (what’s right, Heavenly Holiness).

ה (Hey) = 5 (window, exhalation of the blessing).

Rephrasing the meaning of the letters we read: “When we make justice, we do the right thing because we walk in holiness therefore opening the door of the blessing of YHWH”.

Our Faith must be verifiable. Walking in righteousness is made apparent by the fruits it yields. James 2:14-26. We are justified by a Faith accompanied by works. Acts 10:1-4.

The commentary to the **Jumash** explains: “This verse means that Avram submitted absolutely to Elohim putting his absolute confidence in Him and searching is guidance in order to shape his actions after the instructions of Elohim.

The word “**tzedaqah**” means “**rightness, fairness, rectitude, virtue, honesty, justice, with justice**”. This indicates that Avram’s confidence in Elohim was a righteous and just action before Elohim.

20 Commentary to Bereshit (Génesis) 15:5. Jumash.

22 New Strong’s Exhaustive Concordance of the Bible.

21 New Strong’s Exhaustive Concordance of the Bible.



Sixth Aliyah 15:7-17-6

15:7-8 And he said unto him, “I am the YHWH that brought thee out of Ur of the Chaldees (Kaśdiy כְּשָׁדִי H-3778)²³, to give thee this land to inherit it”. And he said, “Adonai Yahweh, whereby shall I know that I shall inherit it”? Here the Hebrew verb for “inherit” is “*yarash* or *yaresh*” יָרַשׁ (H-3423)²⁴ means “**to occupy by driving out previous tenants and possessing in their place**”. By implication this means to seize, giving the idea of a conquest. That is, it was an inheritance that had to be conquered. Life in the Messiah has the highest standards, these highest standards must be conquered though. Quite often, the Scriptures describe this through military metaphors.

- 1 Timothy 1:18
- 2 Timothy 2:3
- Romans 13:12
- 2 Corinthians 6:7; 10:4
- Ephesians 6:10-17
- Philippians 2:25
- Philemon 2

15:9-10 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. The commentary to the **Jumash** “Elohim commanded Avram to take the animals and perform this ceremonial to seal the

covenant and to elevate it as an irrevocable pledge²⁵.

Every covenant in the Old Testament anticipates the perfect sacrifice of the Messiah. At the end of verse 8 there’s this question: “how shall I know that I shall inherit it”? The answer is a pact (vv. 15-18).

The Hebrew word for covenant is “*berit*” (בְּרִית) H-1285) which means **cutting** because it is made by passing between pieces of flesh. The animals were divided in two halves, a clear symbolism of the death of the Messiah explained that explains the breaking of the bread in Pesaj. 1 Corinthians 11:24. The body of our Adon was broken for us.

Another element to be considered is that fact that **only** Elohim has the initiative to make the covenant. Man has never had such prerogative. Colossians 2:13, 1 Peter 2:24, 1 John 4:19.

15:12-14 And when the sun was going down, a deep sleep fell upon Abram; and a horror of great darkness fell upon him. And he said unto Abram, “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance”. Avram was having a prophetic experience. Our father was receiving the information that Yisrael was going to sin and that it would be taken into exile. We may consider that Avram was looking at all the exiles Yisrael was going to suffer in all the history of our people. However, according to the eternal covenant just made, the nations whom

23 New Strong’s Exhaustive Concordance of the Bible.

24 New Strong’s Exhaustive Concordance of the Bible.

25 Commentary to Bereshit (Genesis) 15:9. Jumash, p.71.



they would serve will be judged and Yisrael should come out with great substance.

15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the words of Rashí, “The furnace and the fire are a symbol of the Divine Presence there to seal the covenant; the smoking furnace is a symbol of Gehinnom (Hell) where the four kingdoms will descend²⁶”.

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 Mitsrayim (Egypt) unto the great river, the river Perath (River Euphrates)”. Yahweh confirms Avram the promise of giving him the land and sets the geographic limits of it. The inheritance of the righteous is always the earth. Psalm 37:9; 37:11; 37:22; 37:29; Isaiah 60:21.

The New Yerushalayim will come down out of heaven and we will live in a new heaven and a new earth. Scriptures never say we will live in heaven. 2 Peter 3:13; Revelations 21:1.

17:1-2 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the El-Sadday Almighty; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. The Hebrew word “El-Shadday (אֱלֹהֵי שָׁדַי H7703) means the Almighty and all sufficing. According to Rashí, “...He grants mercy abundantly and all the necessary power to grant all that is needed²⁷”.

The continuance of the covenant with the following generation rests on obedience. Man

must be perfect. Perfect (“**Tamim**” H8549²⁸ תָּמִים entire, complete (literally, figuratively or morally); also integrity).

The verb “walk” (הלך *halaj*” H1980²⁹) means “**to move forward, to lead, to dwell, to pass away, run along, dead, prosper, to walk to and fro, travel**”. This meaning suggests that that walking is to extend or grow while leading other in so doing. It is dying to our self in order to embrace a way of life. It is to walk in prosperity. It is to move forward with Elohim returning to the Commandments; it is a wonderful and never ending travel.

17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. Once more, our father Abraham is in covenant with YHWH receiving a new identity that was manifested primarily by the change of his name. Names mark the purpose of man. When we accept Elohim, He gives us a new name. (Yeshayahu/Isaiah 62:2; Hitgalut/Revelations 2:17).

17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. According to Rashí, “The promise of Elohim to make nations of Avraham hints at the many nations that will come out of him in the future, consequently this verse must not be attributed to Ishmael (already born at the time). It more likely refers to Jacob (Yaakov) and Esau (Esav), to the twelve tribes of Yisrael and the

26 Comentary to Bereshit (Genesis) 17:1. Jumash, p.76.

27 New Strong’s Exhaustive Concordance of the Bible.

28 New Strong’s Exhaustive Concordance of the Bible.

29 New Strong’s Exhaustive Concordance of the Bible.



descendants of Keturah, Abraham's future concubine³⁰.

Seventh Aliyah 17:7-27

17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Even if the people is not faithful to the covenant, Elohim promises to be faithful to His part of the covenant. As a matter of fact, He was the only one to walk between the severed animals. Avraham did not walk between the animals because if he did he and his descendants would have to die when transgressing the covenant. The covenant shall be fulfilled solely thanks to Elohim.

In the covenant, we are the recipient part only. We must just accept the terms and allowed the Ruaj of Elohim (Spirit of Elohim) to lead us to the new birth whereby we are instructed to walk in the Commandments of Our Father. (Luke 1:54-55). When Mashiaj (The Messaiah) came He fulfilled the promised forgiveness to his descendants. Those who have endured through the ages in the messianic expectation are considered Abraham's lineage and his descendants. 2 Timothy 1:1; Ephesians 2:12, 3:6; Galatians 3:22, 29.

17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Elohim stresses that Yisrael will have everlasting possession of the land. In addition, Elohim assures that He will be the Elohim of his

descendants also the same way He was the Elohim of Avraham.

17:9-10 And God said unto Abraham, "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised". Circumcision is recognized as the signal of the covenant. Circumcision is a covenant in itself because it marks a new commencement in the relationship of man with Elohim. But at the same time, it is a signal of something new that first occurred in the heart.

17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Today, we and the descendants of Yisrael before have suffered the penalty of the exile because the disobedience. YHWH furnished our need for circumcision in Yahshua HaMashiaj since He inserted us in Yisrael with His Sacrifice. This fact does not derogate the commandment, instead it still as valid as the rest of commandments we keep as the people of YAHWEH.

17:15 And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be". Here we see that we and our family are included in the covenant. That is why Sarai is given a new name also. Maaseh (Acts) 16:31. The covenant always involves the family. Exodus 12:3; Joshua 24:15; Acts 10:1-2; 16:34; 18:8.

17:21 But my covenant will I establish with Isaac; which Sarah shall bear unto thee at this set time in the next year. Avraham had several

³⁰ Commentary to Bereshit (Genesis) 17:6. Jumash, p.77.

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descendants but only Yitsjaq (Isaac) was expressly chosen to inherit the earth and to be the recipient of the fulfillment of all the promises Yahweh made Avraham.

17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. The Scriptures narrates the circumcision of Avraham at very old age thus implying that age is no impediment to obey the commandments of YHWH.

Conclusions

We are all called to serve Elohim. Our decision to answer that calling it is up to us. Let us answer to the calling to leave this world, its faults and wrong patterns.

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that

the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through

EMC SHALOM INTERNACIONAL
PARASHA 03 LEJ LEJA / BERESHIT _ GENESIS 12:1 – 17:27

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