

EIGHTH EDITION TORAH TO THE TRIBES PARASHAH

LECH L'CHA.

The Torah *parashah* or "portion" is a section of a biblical book in the Masoretic Text of the Tanakh - the Weekly Torah portion *called the Parashat HaShavua*.

The division of *parashot* found in the modern-day Torah scrolls of all Jewish communities is based upon the systematic list provided by Maimonides.

Parashot appear in manuscripts as early as the Dead Sea Scrolls, in which the division is generally similar to that found in the masoretic text; it's truly an age old tradition of reading the text and Yahusha partook in the Parashat HaShavua when he read the Haftarah - the corresponding reading of the prophets Is 61.

Lk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the Haftarah scroll of the prophet Isaiah. And when he had opened the scroll, he found the place where it was written, 18 The Spirit of Adonai is upon me, because he hath anointed me to preach the besorah good news to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of Adonai. 20 And he closed the scroll, and he gave it again to the rabbi, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

This is the Haftarah for Torah Parashat Nitzavim you are standing Deut 29:10. He did not read the rest of the Haftarah text, He finished it prematurely that is why everyone's eyes were fixed on Him.

The last section of Is. 61:12 it is written; ***and the day of vengeance of our Elohim; to comfort all that mourn.***

Yahusha only came to fulfill the spring feasts...v. 12 details the fulfillment of the fall feasts specifically Yom Kippur and Sukkoth.

LECH L'CHA go forth yourself

Gen 12:1 Now vuvh had said to Avram, Get out of your country, and from your mishpacha, and from your abba's bayit, to a land that I will show you:2 And I will make of you a great nation, and I will bless you, and make your name great; and you shall be abracha: 3 And I will bless them that bless you, and curse him that curses you: and in you shall all mishpachot of the earth be blessed - mixed.

Gen. 12 is unconditional in nature, YHWH swears by no one higher than Himself - Ps 110.5 (Avraham requests a signature guarantee - Gen. 15)

E.g I oath or swear by myself to give you my house out of my good pleasure, later you come back to me with a contract for a bit of security because you can't believe it and would like to get some kind of signature and security. You default and break the covenant that you brought to me, I'll hold you to whatever we signed.....but ultimately I always wanted to give you my house and everything that came later was always wrapped around my good pleasure oath to you!

Heb 6:13 For when Yah made promise to Abraham, because he could swear by no greater, he swore by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

The Gen.12 oath is a covenant. יהוה oathed, agreed/ covenanted to Himself to bless Abraham and his descendants before יהוה ever entered into covenant with Abraham and his descendants later at Gen.15.

Gen. 14:18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." He gave him a tenth of all.

What was going on with the meeting between Shem/Melchizedek and Abram? Abram had just defeated 4 kings (Amraphel, Arioch, Chedorlaomer, and Tidal) who had made war against Sodom and taken Lot captive.

King Chedorlaomer is mentioned in the meeting of Melchizedek and Abram: Genesis 14:17-20 Then after his [Abram's] return from the defeat of **Chedorlaomer** and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh - King's Valley)
Why aren't the other kings mentioned by name?
Why only Chedorlaomer (Ber 14:17)?

It's because Chedorlaomer was a descendant of Shem/Melchizedek.

Chedorlaomer was king of Elam (Genesis 14:1, 9) and Elam was a son of Shem (Genesis 10:22). Avram (one of Shem's descendants through Arphaxad) just killed Chedorlaomer (one of Shem's descendants through Elam) in battle.

Shem shows up and makes peace with Avram by bringing bread and wine. Avram makes peace with Shem by giving him a tenth of all. (It's a family feud - Avram a descendant of the Malki-Tzedik-Shem killed Chedorlaomer, a descendant of Malki-Tzedik Shem)

This reveals the truth about Messiah *Yeshua* - the Malki -Tzedik who comes to bring peace to a family feud after a great war between kingdoms and nations.

The Promise Covenant with death penalty comes in Gen 15

A conditional covenant that can be broken invoking the death penalty (This is the purpose of Yahusha. This is what he comes to discharge allowing us the remedy of unconditional life found in Gen. 12.

Gen 15:1 After these things the word of יהוה came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.2 And Abram said, יהוה ELOHIM, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of יהוה 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.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. 6 And he believed in יהוה ; and he counted it to him for righteousness 7 And he said unto him, I am יהוה that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, יהוה ELOHIM, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram 10 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. 11 And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a half conscious state fell upon Abram; and, lo, an horror of great darkness fell upon him. ('Tardemah' you must have two conscious parties to a covenant!) 13 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;) 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.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.18 In the same day yhwh 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:

The writer of Hebrews identifies Gen. 12 as the unconditional covenant NOT the Gen. 15 because the oath of swearing only appears in 12.

Heb.6:13 יהוה swears to Himself by Himself for there was “no greater.” Notice there was no death position - no death penalty, the going between slaughtered halved animals at Gen.12.

The only covenant that can not be broken is one that we (as fallible human beings) are not party to (**Heb.8:8 'for finding fault with them ...'**).

John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Jer 31:32 Not according to the covenant that I made with 'their fathers' in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant 'they brake', although I was an 'husband unto them', saith YHWH:

The only blood ratified covenant that these 'fathers' were physically party to was the 'Book of the Covenant' (Ex.19:5-24:8).

The 'Book of the Covenant' was the “inheritance” 'fulfillment/ sealing' (Gal.3:17-18) to the Gen.15 'promise'. They (the 'fathers') did 'brake' the “inheritance” covenant ('fulfillment') in less than 40 days (Ex.32).

Which explains why these same 'fathers' never again circumcised their children (the much hailed covenant 'entrance' sign) for the next 40 years without יהוה mention or wrath (Jos.5:5); (Heb.7:11-13).

Gal.3:17 frames the situation in that the 'Book of the Covenant' “inheritance” (v:18) 'fulfillment or sealing' was “430 years” (over 4 centuries) removed from the Gen.15 'promise'.

You cannot break a 430 year removed 'fulfillment or sealing' without breaking the 'promise' itself as well. Just because you get a better wedding ring (Sinai) many

years later, doesn't mean if you go a whoring you didn't break the covenant that came before the new ceremony ring!

The Sinai Book of the Covenant (Ex.19:5-24:8) was that Gen.15 covenant fulfillment and ring given to Abr'ah'am's Descendants. But these Descendants broke the 'seal to the covenant'; now the promise had no sealed fulfillment - it's been broken!.

Yahshua had the covenant legal right and standing to die in our place - the Gen.12 oath did not have a death position.

So, the Gen.15 covenant was employed because it could be broken - for a purpose – YHWH's plan of salvation purpose!

Ps.89:34 My covenant will I not break, nor alter the thing 'that is gone out of my lips' (Gen.12:1-3)

Evidence of the conditional nature of Gen.15: *"cross my heart and hope to die"*

The crossing of the heart evidences the dividing of flesh; the *'hope to die'* part directly evidences a *'death penalty'*!

Abraham cut the animals in half but the birds he left whole (Gen.15:10) speaks to Yahusha's remedy and discharge of the death penalty position, symbolized by the flaying open of the pieces.

Breaking the Exodus Book of the Covenant 'fulfillment seal' (Ex.19:5-24:8/ Ex.32:1-10/Jer.31:31-32/Gal.3:17-18) laterally broke the Gen.15 'Promise' Covenant BUT did NOT involve the Covenanted Oath of YHWH at Gen.12 did it?

2 Cor 3:11 For if that which is done away was glorious, much more that which remains is glorious (the Beresheeth 12 covenanted oath remained):12 Seeing then that we have such hope, we use great plainness of speech: :13 And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is 'a b o l i s h e d': (Heb.10:1-10)

Heb 9:10 "...and carnal ordinances, imposed on them until the time of reformation

2 Cor 3:13 " ... not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is

abolished: 14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament.”

יהוה compelled Yahusha's performance to honor and Yahusha performed bringing remedy and discharging the death penalty position of Gen.15

Matt 4 is about Satan compelling Yahusha's performance to dishonor which would of removed any remedy and given no discharge leaving the death penalty position on mankind shoulders - no remedy.

Rom 5:14 Nevertheless, death reigned from Ahdahm to Moshe, even over all those that had not sinned after the sin of Ahdahm's transgression, who is the type of Him that was to come.

Death did reign, has reigned and is still reigning since Adam; why stop with Moshe?

Moses was the last Melchizedek Priesthood priest/mediator until the death of Yahshua.

This 'death' released Yeshua from the Levitical Law (Heb.7:11-14); to be the Melchizedek High Priest.

His death releases us to be Melchizedek Priests in keeping with the original calling of Ex.19:5-6 YHWH's perfect will.

The Levitical Priesthood is YHWH's permissive will and Yahusha isn't a Levitical High Priest and didn't die for us to live under imperfect Priesthood laws and regulations.

Moshe was the last Melchizedek Priesthood priest/mediator until the death of Yahshua'. This isn't a Messianic pick a mix and if righteousness comes through the BoL then Yahshua died in vain.

This isn't a brand new church deal void of covenant and void of Torah.

Do you see that you have finally found the remedy to live out your faith the way it was intended?