



LECH LECHA/GO FOR YOURSELF  
Bereshith/Genesis 12:1-17:27

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The **name** of our Torah portion, “Go for Yourself”, is יהוה’s (Yahweh’s) **challenge to Abraham** that in turn becomes a **challenge for each one of us**. It is interesting that **Abraham** is the **father** of “**a multitude of nations**” and represents not only **Judaism**, but also **believers in Yeshua/Jesus**, and **Moslems (through Ishmael)**.

*Bereshith 17:5 "No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.*

*Romans 4:16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the Torah, but also to those who are of the faith of Abraham, who is the father of us all*

**Abraham** was **born** in the year **1948** following **creation**. That seems very appropriate as we recognize the **reestablishment of Israel as a nation** to be in the year **1948**. Other interesting tidbits about **ages** are that **Noah was still alive until Abraham was about 60**, and **Shem** (Noah’s son) **outlived Abraham** and also would have **known Isaac and Jacob**. **Shem**, in fact, would have been able to meet **11 generations of his descendents!** Wow! These facts are so interesting to ponder. **Shem** could have shared with **Jacob** first hand information about the **world before the flood!** A **longevity chart**, showing the **overlap of ages**, and covering the time period from **Adam to Joseph** can be found at:

[http://freehovind.com/info/longevity\\_chart\\_adam\\_to\\_joseph.pdf](http://freehovind.com/info/longevity_chart_adam_to_joseph.pdf).

**Abraham** is the **father of our faith**. That means that **he preceded us** all in making the **choices** that lead to a **faith based on the living Word**. As we **follow his steps** through the **Torah**, we see that it was not without its **ups and downs**. Some of the **choices** he made led to **painful consequences**. Yet he is the one **chosen by the Almighty** to model the concept of **righteousness by faith**.

In the Torah, **Abraham’s story begins** after the **Tower of Babel**. I would like to propose that these two stories are **diametrically opposed**. **Abraham (the good seed)** and **Nimrod (the bad seed)** are **two individuals walking in opposite directions**. Each will **attract followers**. **Abraham’s following** will grow into the **mighty nation of Israel**. **Sin and rebellion** will cause many **Israelites** to **switch sides**. יהוה himself will also **separate the righteous** from the **unrighteous**. In the end, what is left will be the **purified bride of Messiah**. In our Torah parasha, **Abraham** is the example of **how to maneuver through choices**. Even through **bad choices**, he shows us how to **get back on our feet**.

Before we begin to understand **Abraham**, we will have to take a look back at **his adversary**. His name is **Nimrod**. We can consider him to be a picture of the **first anti-Messiah**. We are introduced to him in **Bereshith 10:8** as a **great-grandson of Noah**, through **Ham**:

*Bereshith 10:8 Cush begot Nimrod; he began to be a mighty one on the earth.<sup>9</sup> He was a mighty hunter before יהוה; therefore it is said, "Like Nimrod the mighty hunter before יהוה."*

Now you may not see anything wrong with being a “**mighty hunter**”. But the word “**mighty**” (gibbor - גִּבּוֹר) has more to do with being a **warrior**, or a **soldier**. **Nimrod** did not just **hunt animals**. He was a **cruel hunter of men**. “**Before יהוה**” (verse 9 - לְפָנֵי יְהוָה) literally means “**in the face of יהוה**” and in this context, has the **connotation of raising oneself up in arrogance and standing in His face**. **Nimrod** did things in **defiance of the Almighty**, actively **working against His plan**.

Even his **name** is the **exact Hebrew verb form** for “**we will rebel**” – (נִמְרֹד - see Strong’s 04775 - נִמְרָד). In addition to being a **hunter** and a **warrior of men**, **Nimrod** was a **king**. Despite his **brutality**, he was held up like an **idol**. The saying of the day was “**like Nimrod**”. His **kingdom began with Babel**:

***Bereshith 10:10** And the **beginning** of his kingdom was **Babel**, Erech, Accad, and Calneh, in the land of Shinar. <sup>11</sup> From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, <sup>12</sup> and Resen between Nineveh and Calah (that is the principal city).*

**Nimrod** got his start in **Babylon (land of Shinar)** and he built his power base from there. From **Babylon**, he went to **Assyria** and built the city of **Nineveh**. Therefore he laid the **foundation** of both the **Assyrian empire** and the **Babylonian empire** – those empires that would **conquer Israel** many centuries later. Are you beginning to see a clear picture of **Nimrod**? He was the **first king of Babylon**. He was a **powerful leader** who **led people to rebel against יהוה Elohim**. We will also see how **every false worship system has its roots in the behavior and memory of Nimrod**...what will be later described in the Scriptures as “**Mystery Babylon**”.

Let’s continue on to chapter 11:

***Bereshith 11:1** Now the whole earth had one language and one speech. <sup>2</sup> And it came to pass, as they journeyed from the east (qedem - קֶדֶם), that they found a plain in the land of Shinar, and they dwelt there.*

Recall from **Bereshith 10:10** that the **establishment of Nimrod’s kingdom** was in the **land of Shinar, beginning at Babel**. Next see what the **people did** and what they had to **say**...those **people under the leadership of King Nimrod**:

***Bereshith 11:3** Then they said to one another, “Come, let us make bricks and bake them thoroughly.” They had brick for stone, and they had asphalt for mortar. <sup>4</sup>And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.”*

Can you find some **rebellion** in the above verses? Let us note a few things that they may have done wrong:

1. **Verse 2** tells us that they travelled “**from the east**”....remember “**east**” (qedem - קֶדֶם) is also a word for “**ancient**”. In other words, they had **left the ancient paths** to do **their own**

**thing.** By travelling “**from the east**” (מִקְרָאִם), they were in essence, **moving away from יהוה**.

2. **Verse 4** expresses their desire to “**NOT be scattered abroad over the face of the whole earth**”. This is the **opposite** of what **Noah’s family** was told to do after the **flood** (Bereshith 9:1).
3. The repeated use of **first person plural (let us, we)** indicates the **selfish attitude of this generation**. Instead of **living for the glory of the “name of Elohim”**, they were interested in “**making a name for themselves**” (verse 4).
4. Let me give you the very **literal translation** of a part of **verse 3**: “**...and it was for them, the brick for stone, and the pitch it was to them for mortar.**” This phrase reveals more of their **intention**. They were **replacing the Creator’s natural elements, the stones and mortar, with man-made technology**.
5. According to the historian **Josephus**, **Nimrod** proposed to **build this tower so high** that if the Almighty ever chose to **flood** the world again, **he and his followers would not drown**. **Nimrod**, being the **great grandson of Noah**, knew that the **Creator had destroyed** those who were in **opposition to him** by sending the great **flood**. **Nimrod** was determined, by his own efforts, to **avoid a similar fate**.

In his article on **Babel**, **Merrill Unger** says the **Tower of Babel** was very much like a Mesopotamian building called the **ziggurat**. **Ziggurats** were **very tall** and made of **sun-dried bricks**. The word “**zigguratu**” denotes a **sacred temple tower**, and it also means “**pinnacle**” or “**mountaintop**”. The **tower of Babel** was the **first structure** of this type ever built. Other **ziggurats** that were built were considered to be **copies** of the **tower of Babel**. They were **consecrated** to the **guardian deity of the city** and consequently a **temple** could be found on the very **top!**

So what we can deduce from all of this is that **Nimrod** and his people were **proposing to build** not only a **tower so high** that the **Creator Himself couldn’t bring a flood against it**, but it also included a **pagan temple, in open and defiant rebellion against the true Elohim**. That is what this **tower** was all about...a tower that **represented opposition to יהוה**. Thus we see the **beginning** of “**Mystery Babylon, the Great**”!!

*Revelation 17:5 And on her forehead a name was written: **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.***

Well we know that **יהוה** **destroyed the tower** and **scattered the people**. The **hearts** of the people, however, were **not changed** and many remained in **opposition to the Almighty**. The **foundation stones** of an **evil system** and a **false religion had been laid**. **Satan** was able to **successfully divert the attention of the people away from the divine plan**. A little **history** now might be helpful for us to see how we got in this **mess** we are in **today**.

After **Nimrod died**, his **wife (Semiramis)** **continued** on with this **heathen form of worship**. She declared her **husband** to be the **sun god**, who was to be **worshipped**. After a time, through an **adulterous relationship**, **Semiramis conceived** and gave birth to a **son** whom she named **Tammuz**. **Tammuz**, she declared, was actually **Nimrod reborn**. The **worship** of Nimrod’s wife, **Semiramis**,

as the **queen of heaven** (Jeremiah 7:18; 44:17-25) and her **god-son spread** throughout the **world**. It exists today in many forms, even within **Christianity** in the form of the **mother/child imagery** and the worship of **Mary** in **Roman Catholicism**.

There's more. A **tradition** exists that **when Nimrod died**, his **body was cut into pieces, cremated**, and the **ashes were spread over the earth**. His entire body was scattered with the **exception** of his **reproductive organs**. It was from this ancient Babylonian tradition that the **worship** of the "**phallus**" began. The **next great king** of Babylon **after Nimrod died** was **Hammurabi**, his name signifying that he was a **descendant of Nimrod through Ham**. The laws of the **Hammurabi** were **engraved on a large black stone in the shape of a phallus**.

The **Encyclopedia of Religions** (Vol. 3, p. 264) states that **Queen Semiramis** in Babylon erected an **obelisk** 130 feet high in **memory of Nimrod**. These **monuments** became **common** and could be found in **all nations**. The **Bible** refers to these **monuments** as part of **Baal** (one of the **names for Nimrod**) **worship**:

*2 Kings 10:26 And they brought the sacred pillars out of the temple of Baal and burned them.*

A **common practice** in **Egypt, Greece**, and other nations of the **Middle East** was to **erect an obelisk** in **front of a temple**. This **symbolism for the phallus** associated the **religion** with the **fertility cult of Nimrod**. According to the book, **Babylon Mystery Religion**, Caligula transported an **obelisk from Egypt** to the section of **Rome where the Vatican was later built**. The **obelisk** remained there **until 1586** when **Pope Sixtus V** had it moved in **front of St. Peter's church** where it is today.

Today we find the **obelisk** all over the world. In **China**, the entire land is punctuated with **Buddhist shrines** called **pagodas**. Throughout the **Moslem world** we see **mosques** surrounding by **minarets, slender spires** with an **enlarged section at the top**. **Churches** are not without their **spires and steeples**. The **largest obelisk in the world** is in front of our nation's capital building in Washington, D.C., the **Washington Monument**. People are simply **following tradition** without any **realization** of their **meaning** or **relationship to the mystery religion of Babylon**.

All **idol worship** is related to the **mystery religion of Babylon**, and all **religions** are **perverted** with it to some degree. **Mystery Babylon...the religion of the tribulation, is coming**. It will call upon **all worshippers on earth** to **worship one idol**, the **image** of the **anti-messiah**.

*Revelation 13:15 He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.*

The **tribulation ends** with **judgment** on all **idols** of **Mystery Babylon**:

*Jeremiah 51:47 Therefore behold, the days are coming that I will bring judgment on the carved images of Babylon; Her whole land shall be ashamed, And all her slain shall fall in her midst.<sup>48</sup> Then the heavens and the earth and all that is in them shall sing joyously over Babylon; For the plunderers shall come to her from the north," says **יהיה**.<sup>49</sup> As Babylon has caused the slain of Israel to fall, So at Babylon the slain of all the earth shall fall.*

Okay. Let's get back to the parasha. **Elohim** did not allow the **Tower of Babel** to be brought to **completion**. So, into this situation, walks **Abram**, **הַיְהוָה's** choice to **direct mankind back in the proper direction**. Let's take a look at the **ending verses of our parasha from last week** and the **very next verse** which **begins our reading this week**:

*Bereshith 11:31 And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there.<sup>32</sup> So the days of Terah were two hundred and five years, and Terah died in Haran. 12:1 Now הַיְהוָה had said to Abram: "Go for yourself (לְךָ לְךָ) from your country, from your family and from your father's house, to a land that I will show you.*

It seems that **Abram** was **not the first member of the family** who thought of going to **Canaan**. **Terah**, his father, had begun a **similar journey** (to go to Canaan), and even took some of his **family members with him**. But he **never completed his intended journey**; he **remained in Haran**.

Let me interject something interesting into this scenario. **Bereshith 11:32** informs us that **Terah** was **205 years old** when he **died**. The very next verse proceeds with **Abram** being told by **הַיְהוָה** to **leave for a land he will be shown**. It appears that this is told to him **AFTER** the **death of his father**. Let's analyze the information we are given in the Torah:

- **Terah** was **70 years old** when **Abram** was born (Bereshith 11:26)
- **Terah** dies at **205 years old** (Bereshith 11:32)
- **Abram** was **75 years old** when he **departed from Haran** (Bereshith 12:4)

So, you can see that **Terah** was **70 + 75, or 145 years old** when **Abram** departed from **Haran**. It is obvious that **when Abram left Haran**, his father was **still alive and living in Haran**. But why is the **Torah** written in such a way that it **appears** that **Abram's father, Terah, died before Abram left Haran**? And why are we also told in the **book of Acts** that **Abram's father died** before his departure from **Haran**?

*Acts 7:4 "Then he (Abram) came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.*

Without an **explanation**, it appears that the **writer of Acts** has made an **error**. The ancient sage, **Rashi** provides us with a **rational answer** to our dilemma, as he refers back to how the information is presented in **Bereshith**:

“... the text refers to **Terah as dead**, for **wicked people are called dead even during their lifetime**...”

Hmmm...kind of interesting that **Rashi** refers to the thought that an **evil Terah** was **spiritually dead**. **Tradition** tells us that **Abram's father, Terah** was a **maker of idols** and that he **worshipped the moon god**. Note that in **Bereshith 12:1**, **Abram** is specifically told to **leave his Father's house**. What a **test for Abram**. To **leave his father's house** while he was **still alive**, would give the **appearance of disrespect** in those days. **Yeshua** made a comment which seems to **apply**. Did He have **Abram** in mind when He said this?

*Matthew 10:37 "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.*

Now let's get back to the **journey** that **Abram and his family** were told to make. Again let's take a look at that verse in chapter 11 that tells us that it is **Terah** who **begins the journey**:

*Bereshith 11:31 And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there.*

The journey begins from **Ur of the Chaldeans** or from the country of **Babylon**. Let me give you some interesting information from a **dictionary** (**Easton's 1897 Bible Dictionary**) on **Ur**:

**Ur** – light, or the **moon city**, the **birthplace of Haran**...the **principal commercial center** of the country as well as the **center of political power**. It stood near the mouth of the Euphrates, and is represented by the mounds (of bricks cemented by bitumen)...**Ur** was the **port of Babylon**, whence **trade was carried on with distant countries**...It was home to the **famous temple of the moon-god Sin**...It shared this honor, however, with another city, and this city was **Haran**....Indeed, the **temple of the moon-god at Haran** was perhaps even more **famous** in the **Assyrian and Babylonian world** than the **temple of the moon-god at Ur**....at any rate, the **two cities were bound together by the worship of the same deity**, the closest and most enduring bond of union that existed in the ancient world. That **Terah** should have **migrated from Ur to Haran**, therefore, **ceases to be extraordinary**. If he left Ur at all, it was the **most natural place to go**. It was like passing from one court of a temple into another.

So now we can understand **why Abram's father, Terah, left Ur and ended his journey in Haran**. And **why Abram**, who **rejected these gods**, left his father and **continued on to Canaan**. **Extra-Biblical references** provide us with **additional information** about Abram. From his earliest childhood and throughout his life, **Abram** was said to be a **revolutionary** and a rebel **against** the sophisticated yet often barbaric culture of the **ancient Assyrians, Babylonians, Egyptians, and Canaanites** (these are all from the line of Ham). He travelled extensively and had an **unquenchable passion** to discover the **mystery of the Almighty**.

**Abram** was **unable to keep Elohim for himself**. His **passion** was to **introduce Him to the whole world**. It is written that when **Abram** would **come to a town**, he would stand in the town square and start calling for **everyone to come and listen to him**. He would ask, "What is the **point of squandering your life** on the **pursuit of this world**? Think about **your purpose** in life. The **purpose is to find the one true Elohim**." **Abram** set the **young people on fire** with his ideas, and **they would come running after him**. According to **Midrashic literature**, **Abram** called people together in **public meetings in Haran** to **proclaim the truth** about the one **Creator** and to **encourage the people to serve Him**. After these public meetings he was willing to **debate his claims** with anyone that questioned him. In this way he **won thousands of followers** who **confessed the existence of the Creator Elohim**.

Can you see now why Abram's father, **Terah**, who came from the **mindset of Nimrod**, did **not continue on the journey with Abram** and why he was considered **spiritually dead**? **Abram** was the man **יְהוָה** chose to **lead mankind back** in the proper direction **after the fall of the tower of**

**Babel.** It is interesting that **Abram's journey** even took him through the area of **Babel**. He, like each one of us, would have to **walk away from every aspect of false religion**. If you are interested in seeing the route Abram took, maps can be seen at this web site.....  
<http://www.studylight.org:80/se/pbm/browse.cgi?st=8>.

Although his father remained in Haran, **Abram** was **not alone** in his **journey** to the land of **Canaan**:

*Bereshith 12:5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.*

Was it **Abram's idea** that **Lot** should accompany him? As the name of our Torah portion implies, “**go for yourself**” (לך לך), it seems that **Abram** was **commanded to leave his father's household**. Was it the **Almighty's intention** that **Lot should have been left behind**? As the story continues, we shall see how **Lot becomes separated** from **Abram's camp**.

Now I would like to show you something very interesting about Lot as pointed out by **Nechama Leibowitz**. To begin with, we just read in **Bereshith 12:5** that **Abram takes his wife, his nephew, and his property to Canaan**.

Next, the **Torah** tells us how **Abram and Lot “returned” from Egypt**:

*Bereshith 13:1 Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the Negev.*

Did you notice that the **order of the words changed**? When **leaving Haran (12:5)**, **Lot was connected with the family**, and the **property was common to all of them**. But later, **upon their return from Egypt**, the **words are rearranged** and there appears to be a **separation between Abram and Lot (13:1)**. **Lot is seen more as someone who joins the group and journeys with them**. We see more proof of this a few verses later when we see **Lot's property referred to separately**:

*Bereshith 13:5 Lot also, who went with Abram, had flocks and herds and tents.*

The **separation continues** to the point of **dispute**:

*Bereshith 13:6 Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together.*

**What caused Lot to separate from his uncle**? From the above verse we learn that they had **too many possessions to continue to live in community**. **Lot became possessed by his possessions**. He was **in the company of the great man, Abram**, and **he chose his possessions over his uncle**. The **early believers in Yeshua** seem to have kept this in mind and **dealt with the problem by selling their possessions and having everything in common** instead:

*Acts 2:44 Now all who believed were together, and had all things in common,<sup>45</sup> and sold their possessions and goods, and divided them among all, as anyone had need.<sup>46</sup> So continuing daily with one accord in the temple, and breaking bread from house to house,*

*they ate their food with gladness and simplicity of heart,<sup>47</sup> praising Yah and having favor with all the people. And Adonai added to the congregation daily those who were being saved.*

There are other **clues** in the **Torah** to lead us to **why Lot separated from Abram**.

*Bereshith 13:10 And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before יהוה destroyed Sodom and Gomorrah) like the garden of יהוה, like the land of Egypt as you go toward Zoar.*

This is fascinating because it is the **opposite** of the description we find in **Devarim/Deuteronomy**:

*Devarim 11:10 "For the land which you go to possess is not like the land of Egypt from which you have come, where you sowed your seed and watered it by foot, as a vegetable garden;<sup>11</sup> "but the land which you cross over to possess is a land of hills and valleys, which drinks water from the rain of heaven,*

Truthfully, the **location** where **Sodom and Gomorrah** were situated (before they were destroyed) was indeed **"watered everywhere"** by the **Jordan River**. The **Jordan plain** was very **similar to the land of Egypt** which also **enjoyed the abundance of water from a river**. The **contradiction** lies at the **spiritual level**. In the book of **Devarim**, it is implied that the **land of Israel**, which **"drinks water from the rain of heaven"**, is **superior to Egypt**, which is watered **"as a vegetable garden"**. The verse in **Bereshith**, however, **praises the land that is watered in the latter manner** (that is by a **river, not heaven**). It even **compares the "garden of יהוה"** with the **"land of Egypt"**! This is **Lot's assessment!**

Let's review a bit where we've come with **Lot and Abram**. **Abram and Lot journeyed together** to the **land of Canaan**. Since we know that **Sarai** was **barren** (11:9), and **Lot** was **Abram's nephew**, it would have been natural for **Lot** to have been **considered as Abram's son and heir**. Therefore, when **יהוה** gave the following **promise**, **Abram** probably associated it with **his descendent, Lot**:

*Bereshith 12:7 Then יהוה appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to יהוה, who had appeared to him.*

Then came the **famine**, and **Abram and Lot ended up in Egypt**. In the **wealthy and prospering Egypt**, **Lot** became **aware of the disappointing dream of Canaan**. In **Egypt**, a **shepherd** would **not** have to be **constantly wandering with his flocks, helpless** in the face of an **unstable climate**. **Lot** probably would have **preferred to stay in Egypt**. The problem was that **Egyptians** were **not fond of shepherds**, especially those who came during times of **famine**.

So **Lot returns to Canaan**, but **not with a heart in unity with Abram's**. A **conflict** arises between the **herdsmen of Lot and the herdsmen of Abram**, and **Abram** suggests the obvious **solution**:

*Bereshith 13:9 "Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left."*



“**Lot lifts his eyes**” and looks for land that is **similar to Egypt**. He determines that the well-irrigated **plain of the Jordan** is as close as he can come to **Egypt**:

*Bereshith 13:10 And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before יהוה destroyed Sodom and Gomorrah) like the garden of יהוה, like the land of Egypt as you go toward Zoar.*

So **Lot chooses** what looks like **Egypt** to him. By doing this, he **chooses a life independent of יהוה**. The next verse gives us **another clue** in **Lot’s choices**:

*Bereshith 13:11 Then Lot chose for himself all the plain of Jordan, and Lot journeyed from the east (מִן־הַמִּזְמֹרֶת). And they separated from each other.*

Well again we have a **repetition** of the phrase “**from the east**” (מִן־הַמִּזְמֹרֶת). Remember we had that in **Bereshith 11:2** when we read that the **builders of the Tower of Babel** came “**from the east**”. Again we interpret this as a **move away from יהוה** and **His ancient paths**.

**Lot’s preference** for what the **world could offer** him did **not pay off** for him. Last week we discussed how **Lot** could have been described as a **righteous man**, despite his **choices**. Even with **faith** in יהוה, this man was **not** able to **pull himself away** from the **world**, symbolized by **Egypt**. And of course the **connection** is made that in **journeying “from the east”**, he has **distanced** himself from the **pure ways of יהוה**. We often call this **mixing**.

Now that **Lot** has **left Abram’s camp**, the **Almighty** is ready to **bless Abram**:

*Bereshith 13:14 And יהוה said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are -- northward, southward, eastward, and westward; <sup>15</sup> "for all the land which you see I give to you and your descendants forever. <sup>16</sup> "And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.*

**Abram** was the one יהוה **chose to receive the covenant**. As the **father of our faith**, he is the **opposite of Nimrod**, the **adversary of faith** and the **picture of rebellion**. We have learned from the story of **Lot**, that there can be a **mix of faith and rebellion**. This is referred to as being “**lukewarm**” in Revelation:

*Revelation 3:15 "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. <sup>16</sup> "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.*

For the next few weeks we will continue to study the life of **Abraham**. May we **learn** from his **example** how to appropriately **pursue the ancient paths**.

Shabbat Shalom!

**Ardelle**