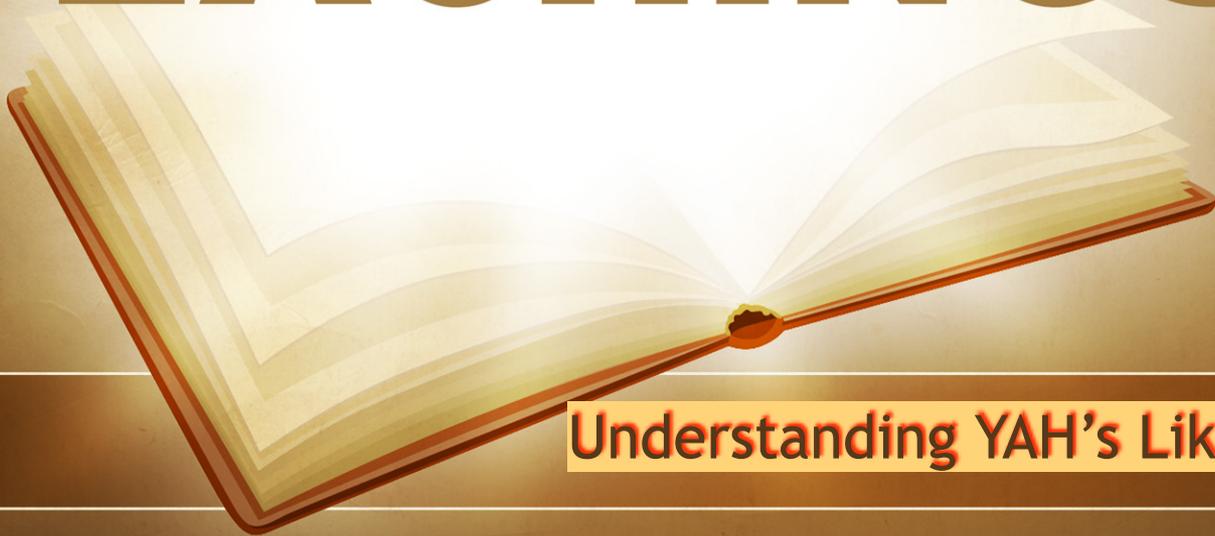


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#3 Lech-L'cha (לך-לך) lek-**  
***ləḵā*** – Hebrew for “go!” or  
“leave!”, literally “go for you”

—

Torah: Genesis 12:1-17:27  
Haftarah: Isaiah 40:27-41:16

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim speaks to Abram, commanding him, “Go from your land, from your birthplace and from your father’s house, to the land which I will show you.” There, Elohim says, he will be made into a great nation. Elohim shows his great love and devotion to his bride Israel still in Abram’s loins saying, **“I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”**

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Abram and his wife, Sarai, accompanied by his nephew Lot, journey to the land of Canaan, where Abram builds an altar and continues to spread the message of the only Elohim. A famine forces the first Hebrew to depart for Egypt, where beautiful Sarai is taken to Pharaoh's palace; Abram escapes death because they present themselves as brother and sister. A plague prevents the Egyptian king from touching her, and convinces him to return her to Abram and to compensate the brother-revealed-as-husband with gold, silver and cattle.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Back in the land of Canaan, Lot separates from Abram and settles in the evil city of Sodom, where he falls captive when the mighty armies of Chedorlaomer (pronounced Kedar-laomer) and his three allies conquer the five cities of the Sodom Valley. Abram sets out with a small band to rescue his nephew, defeats the four kings, and is blessed by Malki-Zedek (Shem) the king of Salem (Jerusalem).

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

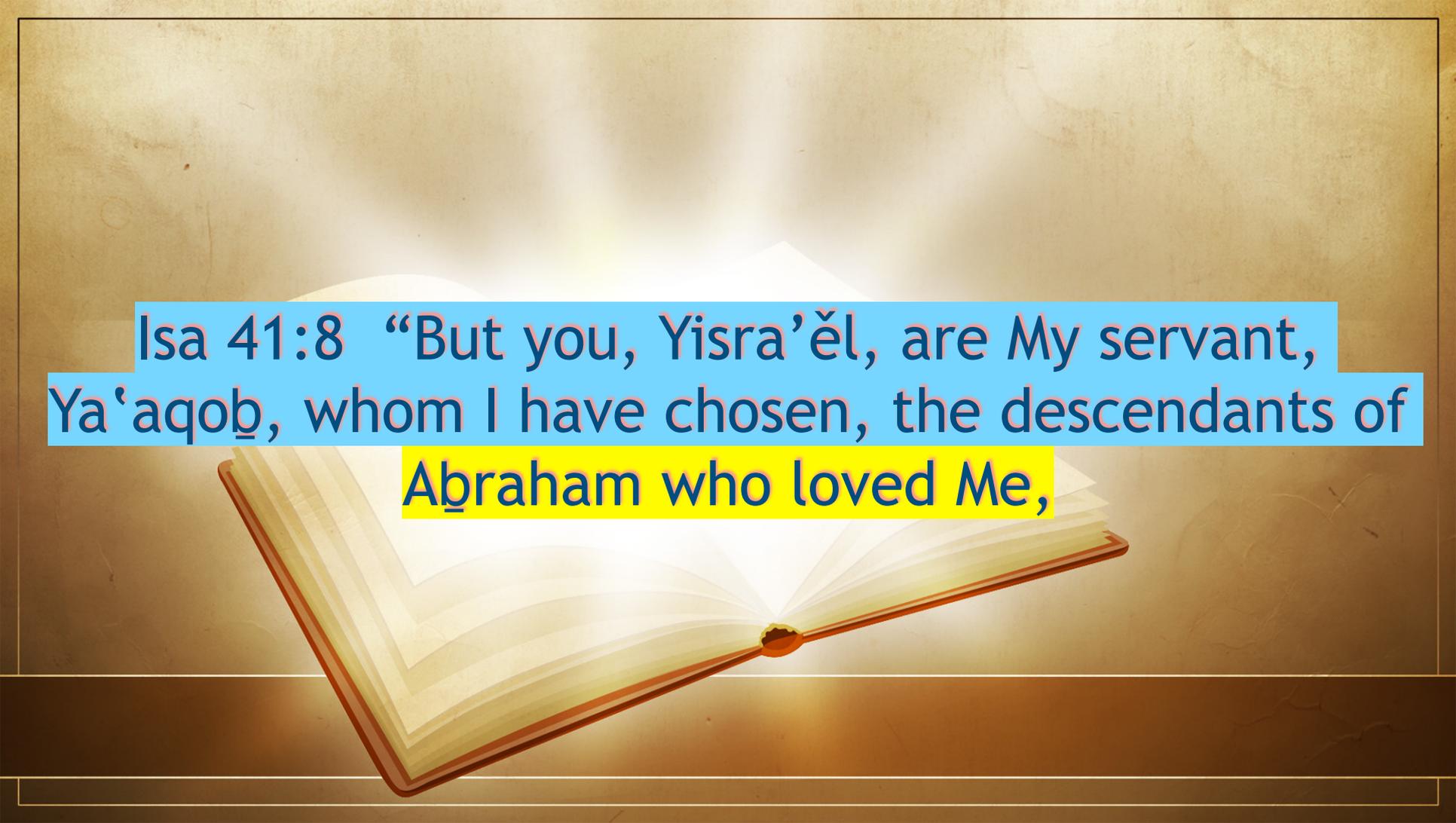
Elohim seals the **Covenant Between the Parts** with Abram, in which the exile and persecution (galut) of the people of Israel is foretold, and the Holy Land is bequeathed to them as their eternal heritage.

Still childless ten years after their arrival in the Land, Sarai tells Abram to marry her maidservant Hagar. Hagar conceives, becomes insolent toward her mistress, and then flees when Sarai treats her harshly; an angel convinces her to return, and tells her that her son will father a populous nation. Ishmael is born in Abram's eighty-sixth year.

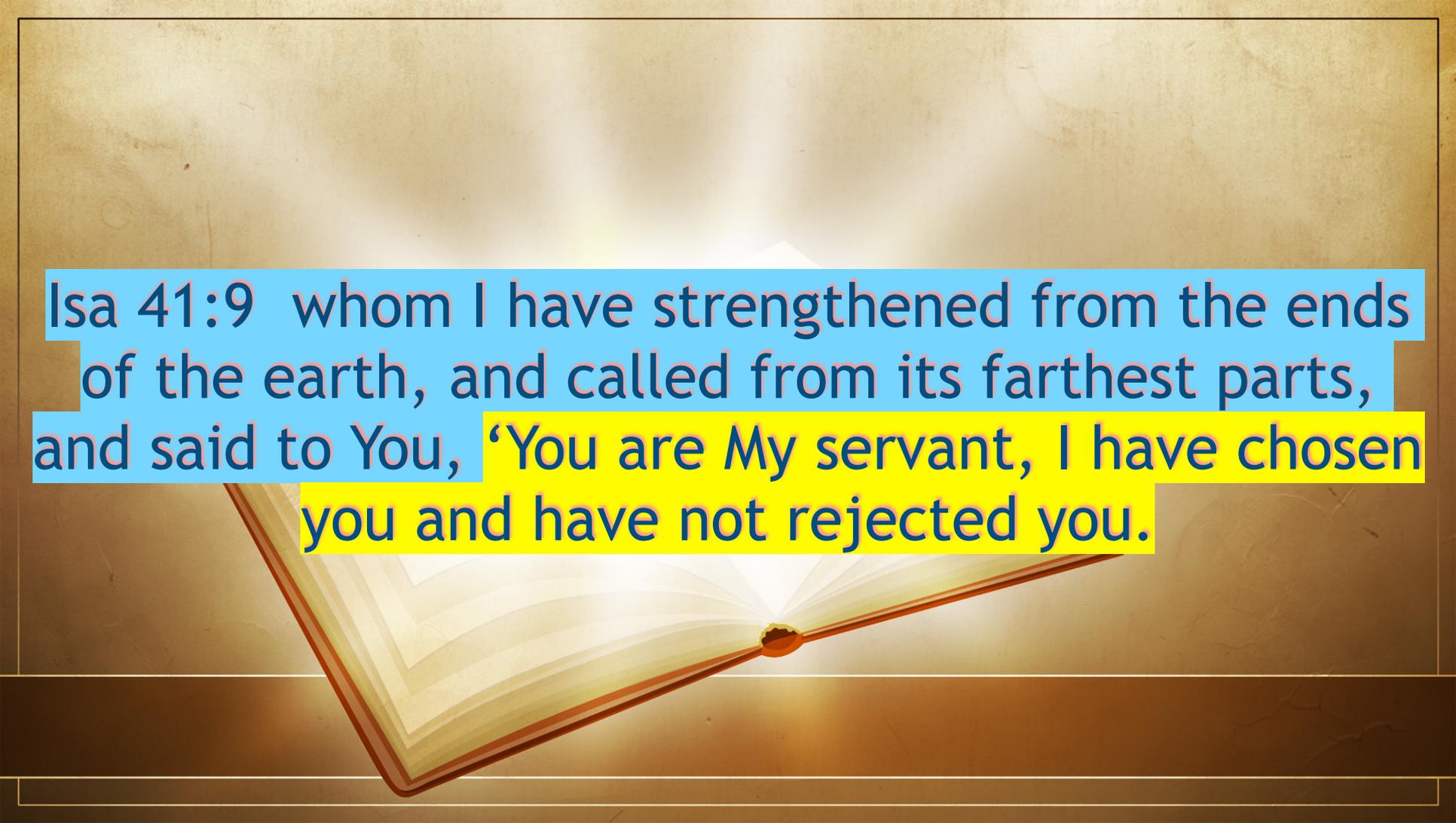
# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

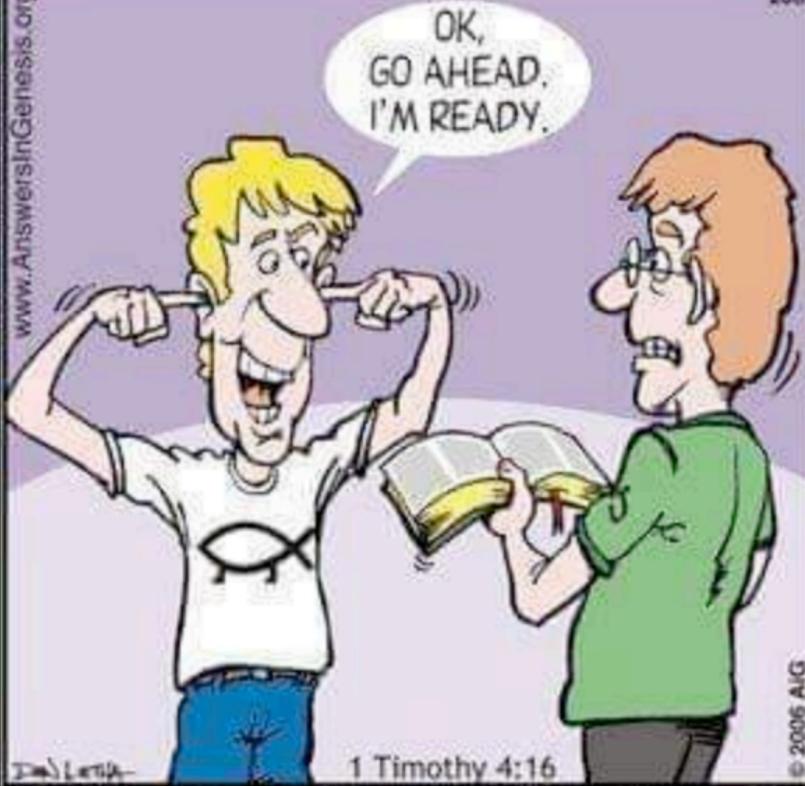
Thirteen years later, Elohim changes Abram's name to Abraham ("father of multitudes"), and Sarai's to Sarah ("princess"), and promises that a son will be born to them; from this child, whom they should call Isaac ("will laugh"), will stem the great nation with which Elohim will establish His special bond. Abraham is commanded to circumcise himself and his descendants as a "sign of the covenant between Me and you." Abraham immediately complies, circumcising himself and all the males of his household.



Isa 41:8 “But you, Yisra’ěl, are My servant,  
Ya‘aqob, whom I have chosen, the descendants of  
Abraham who loved Me,

An open book is shown from a low angle, with its pages fanning out and glowing with a bright, golden light. The book is positioned at the bottom center of the frame. The background is a textured, warm-toned surface, possibly parchment or aged paper, with a subtle gradient of light and shadow. The overall atmosphere is one of divine illumination and wisdom.

Isa 41:9 whom I have strengthened from the ends  
of the earth, and called from its farthest parts,  
and said to You, 'You are My servant, I have chosen  
you and have not rejected you.'



Jim Lewis

1 Timothy 4:16

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For the time will come when they will not endure sound doctrine ... And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Timothy 4:3a-4b

Gen 12:1 And יהוה said to Abram, “Go yourself out of your land, from your relatives and from your father’s house, to a land which I show you.



## Verse 1

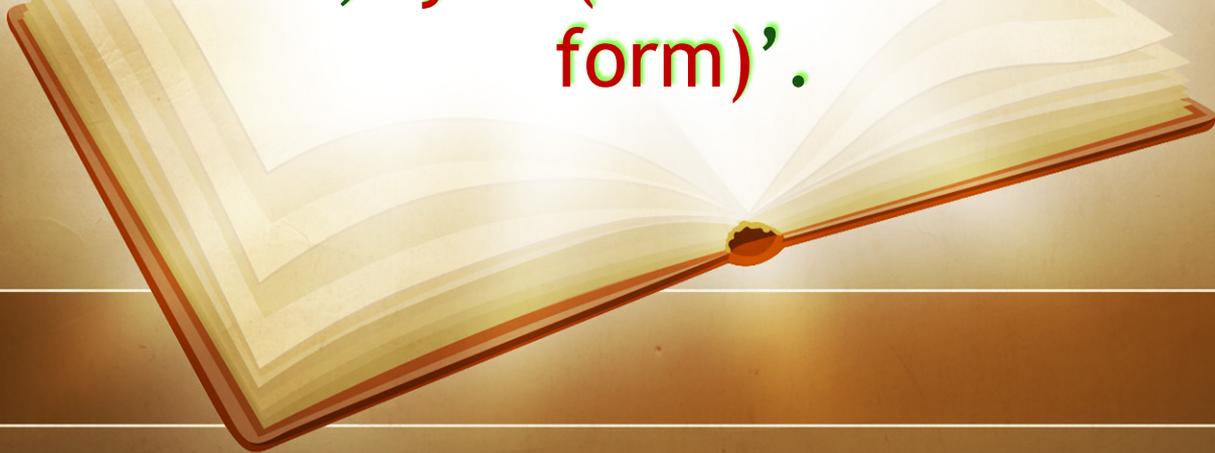
The name of this week's torah portion is based on the clear instruction that was given to Abraham by יהוה (YeHoVah)!

The literal command that was given to him was, "Go yourself out", which, in the Hebrew, is written as לְךָ לְךָ - lek lek

This phrase renders the command "you go", or better put, "you walk", and comes from two root words:

1 - The first word לָךְ - leḵ comes from the root הָלַךְ halak (haw-lak') - Strong's H1980 which carries the meaning, *'to walk, to live, manner of life, cause to live'* and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life. This verb is written in the 'qal active' tense and therefore renders the meaning, *'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'*.

2 - The second word לָךְ - leḵa comes from the root word אַתָּה attah('at-taw' ) - Strong's H859 which means, 'you (in the masculine singular form)'.



The command that Abraham was given by יהוה was a very clear one - and that was simply, to get up and leave his land, relatives and father's house! From this clear command we are able to learn a great deal and see the vital lessons contained in these words that need to be heard clearly today, as the call and command of Elohim to His Remnant Bride, to:

**“Come out of her, My people!”, is being made abundantly clear!**

We need to make it very clear that Abraham was already at this stage a man who knew יהוה (YeHoVah).

He did not just one day suddenly hear a random voice telling him to get up and leave, but rather, he knew the voice of יהוה (YeHoVah), and this is important for us to see; as so many today, claim to hear the voice of the Creator telling them what they must do, while they have no relationship with the Creator and do not walk in His ways!

What this phrasing could also render, is: 'walking you shall walk', as it expresses the urgency of walking in line with the instructions of Elohim and how it is through obedience to His Word that will cause and enable us to walk out from lies and traditions of man-made systems of worship.

When we look at the Hebrew word for 'walk' in the ancient pictographic script we can gain a better understanding of that which is required from us, as set-apart ones of the Most-High who walk, even as He did!

The Hebrew root word for walk - הָלַךְ halak -  
Strong's H1980 in the ancient pictographic script,  
looks like this:

The first pictographic character is a stylized blue letter 'ש' (Shin). It consists of three vertical bars of varying heights, with the middle bar being the tallest and the two side bars being shorter and of equal height. The bottom of the bars curves inward to form a U-shape.

The second pictographic character is a stylized blue letter 'ל' (Lamed). It is a single, continuous, curved stroke that starts at the top, curves to the right, then down, and finally curves back to the left, resembling a hook or a checkmark.

The third pictographic character is a stylized blue letter 'מ' (Mem). It is a pictograph of a person walking, with a vertical line for the body, two short lines for arms, and two short lines for legs. The head is represented by a horizontal bar at the top.



Hey - הָ:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

## Lamed - ל:

The ancient script has this letter as , and is pictured as a '**shepherd's staff**', can give the meaning of '**to or toward**' and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

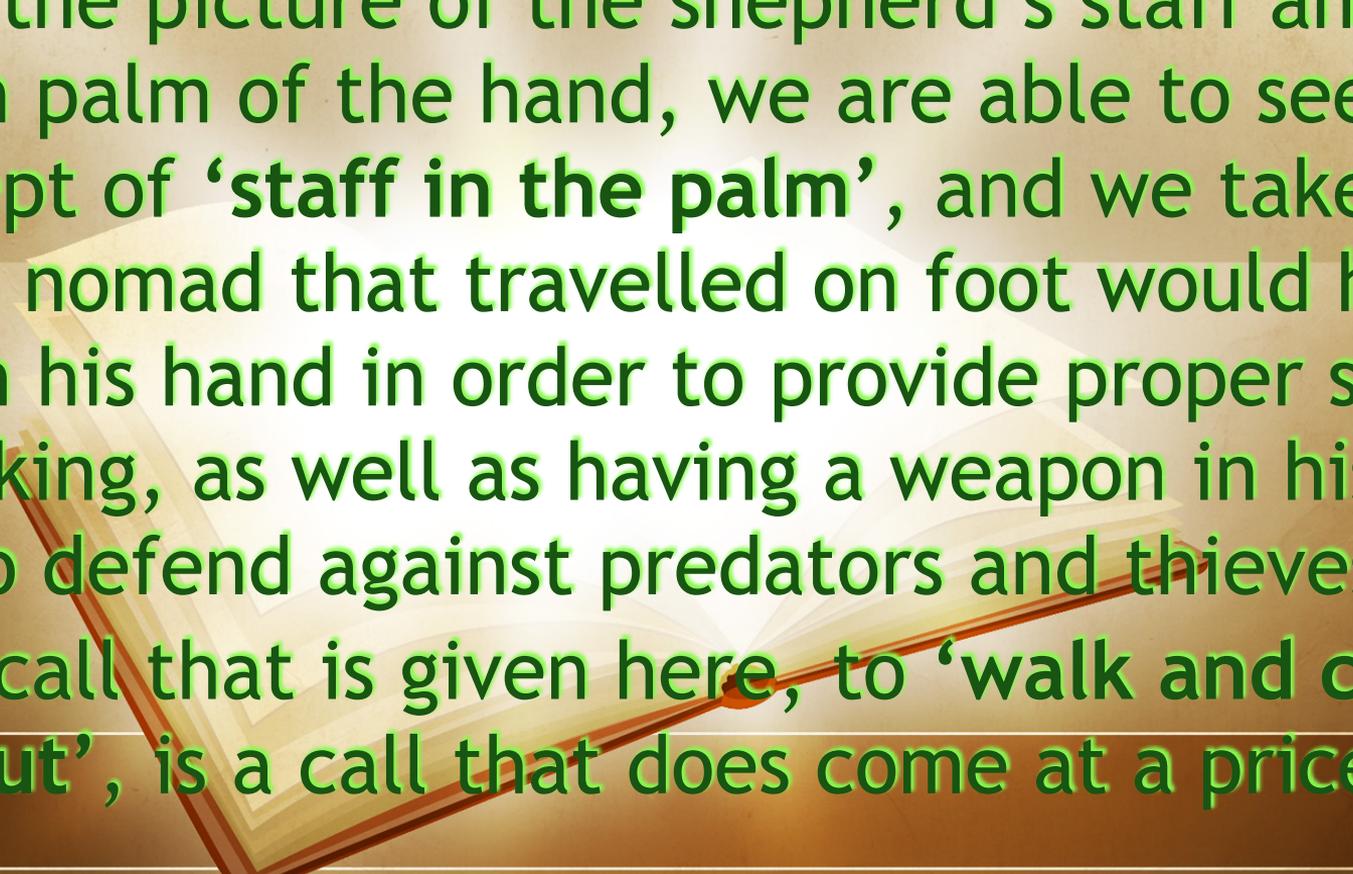
## Kaph - קָ:

The ancient form of this letter is  - meaning **‘the open palm of a hand’**. The meaning behind this letter is **‘to bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand), as an open hand symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

When we look at the letters that spell out the root word that for 'walk' we are able to see a great declaration:

**BEHOLD THE STAFF IN THE PALM!**





With the picture of the shepherd's staff and the open palm of the hand, we are able to see the concept of **'staff in the palm'**, and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

The call that is given here, to **'walk and come out'**, is a call that does come at a price!

It is a call that calls for you to come out and leave what you know and who you know, even close family, if need be!

‘Leaving the land’ can picture for us the ability of hearing the call to come out of the ‘things of the world/flesh’, or out of the ‘man-made systems’ of worship.

By that I mean, man made systems of worship practices that have been rooted in pagan traditions.