

# Awakening in the Word

By Glenn McWilliams of TK TORAH KEEPERS  
[www.MichaelRoodMinistries.com](http://www.MichaelRoodMinistries.com) and [www.tktorahkeepers.com](http://www.tktorahkeepers.com)

## THE OVERVIEW

From the creation of the nations last week to the creation of a particular nation this week, our portion moves us from the general to the specific. In last week's portion we witnessed the confusion of languages and the creation of diverse people groups, languages, cultures, religions, and nations. This week our portion focuses on one man – Abram – through whom the hope of restoration and unity will one day come. Without revealing His reasons or motives, the Holy One selects one man from among all men to become the father of a nation through which all families of the earth shall be blessed. Beginning with Abram's calling, the portion follows his journey to the promised land, to Egypt, and back into the promised land. It becomes quite evident that this election, while a great honor, is not without its trials. Abram has to leave his past behind, live as a lone soul in a strange land, escape a famine, fend off sexual advances towards his wife, and contend with strife among his own family members.

## THE OUTLINE

- Genesis 12:1-3 The calling and the promise
- Genesis 12:4-7a The journey begins and the land is revealed
- Genesis 12:7b-9 The first altars in the land
- Genesis 12:10-14 The journey to and fear of Egypt
- Genesis 12:15-20 The taking and returning of Sarai
- Genesis 13:1-4 Abram exits with the spoils of Egypt
- Genesis 13:5-13 The separation of Lot from Abram
- Genesis 13:14-18 The promise of "seed" and land

## SUGGESTED STUDY QUESTIONS

1. What pattern or cycle do we see repeated in this story?
2. What reason is given for the selection of Abram?
3. What is Abram's first trial?
4. What is the significance of the order in which Abram is asked to leave?
5. What is the sevenfold promise of YHWH to Abram? Where do we see it again?
6. What patterns are broken in the promise of blessing and cursing?
7. What was Abram's first failure?
8. What significant event happened in the land of Canaan?
9. What is the purpose of the land of Canaan?
10. What is at the heart of the promise and this story?
11. What is Abram's second test?
12. What are Abram's third and fourth tests?
13. What shadow picture is revealed in this portion?
14. Where is the Messiah in all of this?

## THE TEXT

**Genesis 12:1-13:8** Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup>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: <sup>3</sup>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. <sup>4</sup>So Abram departed, as YHWH had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. <sup>5</sup>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. <sup>6</sup>And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. <sup>7</sup>And YHWH appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto YHWH, who appeared unto him. <sup>8</sup>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 builded an altar unto YHWH, and called upon the name of YHWH. <sup>9</sup>And Abram journeyed, going on still toward the south. <sup>10</sup>And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. <sup>11</sup>And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: <sup>12</sup>therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. <sup>13</sup>Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. <sup>14</sup>And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. <sup>15</sup>The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. <sup>16</sup>And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. <sup>17</sup>And YHWH plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. <sup>18</sup>And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? <sup>19</sup>Why saidst thou, She is my sister? So I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. <sup>20</sup>And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

<sup>13:1</sup> And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. <sup>2</sup> And Abram was very rich in cattle, in silver, and in gold. <sup>3</sup> 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; <sup>4</sup> unto the place of the altar, which he had made there at the first: and there Abram called on the name of YHWH. <sup>5</sup> And Lot also, which went with Abram, had flocks, and herds, and tents. <sup>6</sup> And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. <sup>7</sup> And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. <sup>8</sup> And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. <sup>9</sup> Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. <sup>10</sup> And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before YHWH destroyed Sodom and Gomorrah, even as the garden of YHWH, like the land of Egypt, as thou comest unto Zoar. <sup>11</sup> Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. <sup>12</sup> Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. <sup>13</sup> But the men of Sodom were wicked and sinners before YHWH exceedingly. <sup>14</sup> And YHWH 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: <sup>15</sup> for all the land which thou seest, to thee will I give it, and to thy seed for ever. <sup>16</sup> 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. <sup>17</sup> Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. <sup>18</sup> Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto YHWH.

# Awakening in the Word

By Glenn McWilliams of TK TORAH KEEPERS  
[www.MichaelRoodMinistries.com](http://www.MichaelRoodMinistries.com) and [www.tktorahkeepers.com](http://www.tktorahkeepers.com)

Before we delve into the details and depths of our portion this week, it is important that we see a larger view of the developments of history thus far recorded in this first book of the Torah. We may break down this history of the early chapters of the Torah into some very significant events or epochs, such as the creation of the universe, the creation of mankind, the populating of the earth, the flood, the repopulating of the earth, the Tower of Babel, the creation of language and people groups, and finally, the calling of Abram. In many ways this rundown of the opening chapters of the Torah sounds like the syllabus of every typical Sunday School curriculum, but contained within these opening stories is a very significant pattern that we must understand to comprehend the calling of Abram and the subsequent calling upon his descendants.

We have already witnessed the cyclical nature of Hebrew time and history. This week's portion is no exception to this pattern. At the heart of this portion is the calling of one man, Abram, from among the nations of the world. Let us now look at how this calling fits the cyclical pattern already revealed in the opening epochs of the Torah.

Let us begin with the creation narrative. The narrative of creation begins with the creation of the substance of the universe existing in a quagmire of indistinctness and formlessness.

***Genesis 1:1-2** In the beginning Elohim created the heaven and the earth. <sup>2</sup>And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters.*

The Spirit of Elohim acts; judgments, divisions, and distinctions are made; and the universe begins to take shape.

***Genesis 1:4** And Elohim saw the light, that it was good: and Elohim **divided** the light from the darkness.*

***Genesis 1:6-7** And Elohim said, Let there be a firmament in the midst of the waters, and let it **divide** the waters from the waters. <sup>7</sup>And Elohim made the firmament, and **divided** the waters which were under the firmament from the waters which were above the firmament: and it was so.*

***Genesis 1:10** And Elohim called the dry land Earth; and the **gathering** together of the waters called He Seas: and Elohim saw that it was good.*

***Genesis 1:14** And Elohim said, Let there be lights in the firmament of the heaven to **divide** the day from the night; and let them be for signs, and for seasons, and for days, and years.*

***Genesis 1:18** And to rule over the day and over the night, and to **divide** the light from the darkness: and Elohim saw that it was good.*

We also witness that in the reproduction of that which the Creator called forth, the creation would bring forth after its kind, thus preserving the Creator's distinctions.

**Genesis 1:11** *And Elohim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his **kind**, whose seed is in itself, upon the earth: and it was so.*

**Genesis 1:12** *And the earth brought forth grass, and herb yielding seed after his **kind**, and the tree yielding fruit, whose seed was in itself, after his **kind**: and Elohim saw that it was good.*

**Genesis 1:21** *And Elohim created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their **kind**, and every winged fowl after his **kind**: and Elohim saw that it was good.*

**Genesis 1:24-25** *And Elohim said, Let the earth bring forth the living creature after his **kind**, cattle, and creeping thing, and beast of the earth after his **kind**: and it was so. <sup>25</sup>And Elohim made the beast of the earth after his **kind**, and cattle after their **kind**, and every thing that creepeth upon the earth after his **kind**: and Elohim saw that it was good.*

We should take note that the Creator declares that all of these divisions and distinctions are good. We should also take note that a man, Adam, was called out of this quagmire of shapeless and formless substance. While all creation revealed some distinct aspect of the Creator's character and will, it was man that was, by his created nature and calling, distinct from the rest of creation. Adam was to be the unique bearer of the image of the Creator.

**Genesis 2:7** *And YHWH Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

**Genesis 2:21-23** *And YHWH Elohim caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; <sup>22</sup>and the rib, which YHWH Elohim had taken from man, made He a woman, and brought her unto the man. <sup>23</sup>And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

**Genesis 1:26-28** *And Elohim said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. <sup>27</sup>So Elohim created man in His own image, in the image of Elohim created He him; male and female created He them. <sup>28</sup>And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

This man was to fulfill his calling and purpose by exercising dominion over the animal realm, including his own animal nature, and by bringing forth after his kind. This would require that man would live submitted to the exclusive Word of the Creator. Given the choice between eating of the Tree of Life (a pure seed) and the Tree of Knowledge of Good and Evil (mixed seed), the man would have to exercise dominion over his own nature to fulfill his calling. Listening to the animal realm (whether the serpent or his own animal inclination), the man chose the mixed seed. Now man brings forth mixed fruit.

**Genesis 5:3** *And Adam lived an hundred and thirty years, and begat a son in his **own likeness, after his image**; and called his name Seth.*

The next epoch we witness is the story of the flood. Adam and Chava brought forth children of mixed seed to populate the earth. One of their offspring was wicked; the other, righteous. They too brought forth after their kind, and thus, we see two lines appear. The "sons of Elohim" is a reference to the righteous line of Seth, while the "daughters of men" refers to the line of Cain. Once again, we see a

mixture of these two lines. This return to the polluted quagmire of indistinct humanity is the provocation for the flood.

**Genesis 6:1-2** *And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,<sup>2</sup> that the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose.*

**Genesis 6:5-7** *And YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. <sup>6</sup>And it repented YHWH that He had made man on the earth, and it grieved Him at His heart. <sup>7</sup>And YHWH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them.*

Once again, we witness that from this quagmire and chaos a man is called forth to be the bearer of the image of Elohim.

**Genesis 6:8** *But Noah found grace in the eyes of YHWH.*

Through Noah and his sons the Creator begins to reestablish the proper order of His creation. Thus, we see the similarities between the stories and callings of both Adam and Noah.

- The earth is under water
- The earth dries out
- Man is placed upon the earth
- Man is to be fruitful and multiply
- The world becomes populated

The next epoch we encounter concerns the generations of Noah. Right from the start of this epoch we recognize the clear evidence of two lines, one of pure seed and the other of mixed seed. Shem is presented as the righteous line. Ham, the second son of Noah, sleeps with his father's wife.<sup>1</sup> The fruit of this unholy union is the mixed seed of Canaan, who is cursed. Again, as in the previous narrative, we note that the descendants of the three sons of Noah all remain together. Like the "sons of Elohim" and the "daughters of men," the descendants of the sons of Noah begin mixing and intermarrying. They want to remain together, not to be divided and scattered. United, they seek to make a name for themselves by building a tower to the heavens.

**Genesis 11:4** *And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*

Once again, as with the flood, the Creator intervenes by confounding their languages and dividing them into people groups and nations.

**Genesis 11:7-8** *Go to, let Us go down, and there confound their language, that they may not understand one another's speech. <sup>8</sup>So YHWH scattered them abroad from thence upon the face of all the earth: and they left off to build the city.*

Just as in the stories of Adam and Noah, we see a man being called out of the confusion to fulfill the calling of YHWH.

**Genesis 12:1** *Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.*

---

<sup>1</sup> See my commentary on Genesis 9:22 in Y1 P8 Repopulating the Earth.

Three times in the first twelve chapters of the Torah we witness a specific pattern repeated. This pattern may be defined as follows:

- Quagmire, confusion, and mixture
- The Creator intervenes with judgments, divisions, and distinctions
- A righteous man is called out to restore the proper order and the image of YHWH

There are several important lessons to be gleaned from the recognition of this pattern. One of the first lessons we must learn is the difference between “mixture” and “unity.” We have already stated in the previous portion that unity is a desired and hoped-for characteristic of the Messianic Kingdom. We have witnessed the consistent theme of unity in the teachings of the prophets, Yeshua, and Yeshua's followers.

**Matthew 19:4-6** *And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female,<sup>5</sup> and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall **be one** flesh? <sup>6</sup>Wherefore they are no more twain, but **one** flesh. What therefore Elohim hath joined together, let not man put asunder.*

**John 10:30** *I and my Father are **one**.*

**John 17:11** *And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be **one**, as we are.*

**John 17:21-23** *That they all may be **one**; as Thou, Father, art in me, and I in Thee, that they also may be **one** in us: that the world may believe that Thou hast sent me. <sup>22</sup>And the glory which Thou gavest me I have given them; that they may be **one**, even as we are **one**: <sup>23</sup>I in them, and Thou in me, that they may be made perfect in **one**; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.*

**Acts 1:14** *These all continued with **one accord** in prayer and supplication, with the women, and Mary the mother of Yeshua, and with his brethren.*

**Acts 2:1** *And when the day of Pentecost was fully come, they were all with **one accord in one place**.*

**Acts 4:24** *And when they heard that, they lifted up their voice to Elohim with **one accord**, and said, Lord, Thou art Elohim, which hast made heaven, and earth, and the sea, and all that in them is.*

**Acts 4:32** *And the multitude of them that believed were of **one heart** and of **one soul**: neither said any of them that ought of the things which he possessed was his own; but they had **all things common**.*

**Romans 12:5** *So we, being many, are **one body** in Messiah, and every one **members one of another**.*

**Romans 15:6** *That ye may with **one mind** and **one mouth** glorify Elohim, even the Father of our Lord Yeshua Messiah.*

**1 Corinthians 10:17** *For we being many are **one bread**, and **one body**: for we are all partakers of that one bread.*

**Colossians 3:15** *And let the peace of Elohim rule in your hearts, to the which also ye are called in **one body**; and be ye thankful.*

**Zephaniah 3:9** *For then will I turn to the people a pure language, that they may all call upon the name of YHWH, to serve Him with one consent.*

We must take note that unity is not the same as mixture. Mixture is simply the indiscriminate combining of dissimilar elements into one corrupt concoction. In such a mixture each individual element loses its unique character and is assumed into a nameless, shapeless, unrecognizable soup. This type of mixture tends to reduce everything to a level lower than its original state.

Let us consider water as an example. When cleaning my aquarium, I drain out a third of the polluted fish water. The two-thirds of the fish water that remains in the aquarium is likewise polluted. I then replace the polluted water that I removed with an equal amount of pure water. When I pour in the pure water, the water in the aquarium is diluted but still tolerably polluted. The pure water that mixes with the polluted water likewise becomes polluted on contact. Having mixed, the two waters are now indistinguishable from one another.

Let us take careful note of the result of such a mixture. By mixing the pure with the polluted, the polluted does not become pure; the pure becomes polluted. In order to purify the water, there must be some sort of intervention to separate it from the pollution. The same may be said about the righteous line or seed of the woman that will restore creation and the image of YHWH in the world. Many of the struggles recorded in the Torah are based upon the desire of YHWH to keep a pure line and pure seed safe and undefiled from mixture with the fallen, polluted, and corrupt seed. Repeatedly throughout the Torah we see attempt after attempt by the adversary to defile the chosen line and the vessel for the pure seed.

- The sons of Elohim mix with the daughters of men (Genesis 6:1-2)
- Ham sleeps with his father's wife (Genesis 9:22)
- The descendants of Noah refuse to separate (Genesis 11:4)
- Pharaoh abducts Sarai (Genesis 12:15-20)
- Hagar the Egyptian [a descendant of Ham] conceives through Abram (Genesis 16:1-4)
- Abimelech abducts Sarah (Genesis 20:1-18)
- Shechem defiles Dinah (Genesis 34:1-31)
- Judah takes a Canaanite wife (Genesis 38:1-8)
- The Israelites defile themselves with the Moabite women (Numbers 25:1-3)

This assault upon the pure line and seed is a primary and constant theme throughout the whole of the Torah. What we witness in the above-mentioned stories is the repeated intervention of the Creator to separate the pure seed or chosen line from the polluted mixture of humanity. This theme is clearly evident in the separating of Adam from the *adamah*,<sup>2</sup> of Noah from the mixture between the sons of Elohim and the daughters of men, and of Abram from among the nations. Mixture is clearly unacceptable to YHWH; therefore, the rejection of mixture is a dominant theme in the Torah as well as in the teachings of Yeshua and his followers.

**Deuteronomy 22:5** *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto YHWH thy Elohim.*

**Deuteronomy 22:9** *Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.*

**Deuteronomy 22:10** *Thou shalt not plow with an ox and an ass together.*

**Deuteronomy 22:11** *Thou shalt not wear a garment of divers sorts, as of woollen and linen together.*

---

<sup>2</sup> *Adamah* is the Hebrew word for "ground" or "earth."

**Leviticus 18:23** *Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.*

**Matthew 16:6** *Then Yeshua said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.*

**1 Corinthians 5:6-8** *Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? <sup>7</sup>Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Messiah our passover is sacrificed for us: <sup>8</sup>therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

**1 Corinthians 6:14-16** *And Elohim hath both raised up the Lord, and will also raise up us by His own power. <sup>15</sup>Know ye not that your bodies are the members of Messiah? Shall I then take the members of Messiah, and make them the members of an harlot? Elohim forbid. <sup>16</sup>What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh.*

Unity, on the other hand, is a hoped-for and desirable feature of the Messianic reign. Unity may be defined as each individual element maintaining its unique characteristics while at the same time working together in harmony with all other elements for a common purpose. I believe the apostle Shaul gives us the best example of unity in his analogy of the body of believers functioning as a human body.

**1 Corinthians 12:12-20** *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Messiah. <sup>13</sup>For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. <sup>14</sup>For the body is not one member, but many. <sup>15</sup>If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup>And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup>If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup>But now hath Elohim set the members every one of them in the body, as it hath pleased Him. <sup>19</sup>And if they were all one member, where were the body? <sup>20</sup>But now are they many members, yet but one body.*

While mixture reduces each element to its lowest common denominator, true unity seeks to elevate each unique element to its highest potential. Unity is diversity serving a common purpose. If, as the body of Messiah, we are to encourage unity, we must then learn the difference between mixture and unity. As the body of Messiah, each individual member is united in his willingness to submit himself to living by the exclusive of Word of YHWH. Each individual member utilizes his unique gifts and talents to serve the will of the Creator. While unity is clearly a more desirable state of being than is mixture, we must be clear that unity itself is not a virtue. As we have seen in the story of the Tower of Babel, the people were of one mind and united in a common purpose; but this was clearly contrary to the will of the Creator who judged them. Therefore, we must be careful not to think that unity in itself is the desired goal; rather, we must understand that our unity must be in Messiah and not in human invention or tradition.

With this foundation laid, let us now turn our attention to the calling and separation of Abram.

Our portion opens with the immediate words of YHWH to Abram:

**Genesis 12:1-3** *Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup>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: <sup>3</sup>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.*

While these opening verses contain a great deal of information, what is conspicuously lacking is any reason or motivation for the election of Abram. We conservatively estimated last week that the population of the whole earth was approximately 30,000 people. We may assume that at the time of Abram's calling, the population had grown significantly but was still less than a million people. The question we must now ask is, "Why Abram? What was so unique about Abram that the Holy One would choose him?" We may remember in the previous pattern with the election of Noah that the Torah quite specifically tells us that Noah found favor in the eyes of YHWH because he was seen as being righteous.

**Genesis 6:8** *But Noah found grace in the eyes of YHWH.*

**Genesis 7:1** *And YHWH said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.*

Besides his genealogy, there is little that we know about Abram at this point in the story. While there is a tremendous amount of "Torah lore" about Abram, there is little revealed about him in the Scriptures thus far. It is only later, as the story of Abram unfolds, that we learn of his character and of his past as the son of an idol worshipper. We may thus conclude that the Creator had His own concealed reasons for singling Abram out. What we are shown throughout the course of Abraham's life is that he proved himself worthy of his calling. The Mishnah tractate Aboth (or Avos) declares that Abraham was tested ten times in his life.

*With ten temptations was Abraham our father tempted, and he stood steadfast in them all, to show how great was the love of Abraham our father.*<sup>3</sup>

There are several possible lists of these ten trials. Relying on Torah lore, the oft-cited Rabbi Shlomo Yitzhaki, better known as Rashi, lists the ten temptations of Abraham as follows:

1. Abraham hid underground for thirteen years from King Nimrod, who wanted to kill him.
2. Nimrod flung Abraham into a burning furnace.
3. Abraham was commanded to leave his family and homeland.
4. Almost as soon as Abraham arrived in Canaan, he was forced to leave to escape a famine.
5. Sarah was kidnapped by Pharaoh's officials.
6. The kings captured Lot, and Abraham was forced to go to war to rescue him.
7. Elohim told Abraham that his offspring would suffer under four monarchies.
8. At an advanced age, he was commanded to circumcise himself and his son.
9. He was commanded to drive away Ishmael and Hagar.
10. He was commanded to sacrifice Isaac.

The twelfth century Torah scholar Moses Maimonides (Rambam), sticking to Scripture, lists the ten trials of Abraham as follows:

1. Abraham's exile from his family and homeland
2. The hunger in Canaan after Elohim had assured him that he would become a great nation there
3. The corruption in Egypt that resulted in the abduction of Sarah
4. The war with the four kings
5. His marriage with Hagar after having despaired that Sarah would ever give birth
6. The commandment of circumcision
7. Abimelech's abduction of Sarah
8. Driving away Hagar after she had given birth
9. The very distasteful command to drive away Ishmael
10. The binding of Isaac on the altar<sup>4</sup>

---

<sup>3</sup> Mishnah, Aboth, 5:3, Herbert Danby, Oxford University Press, Pg. 455

My own list might run something like this:

1. Abram is asked to leave his country, his kinfolk, and his father's house.
2. Abram faces famine in Canaan.
3. Abram is bereft of Sarai in Egypt.
4. Abram must separate from Lot.
5. Abram must go to war with his neighbors to rescue Lot.
6. Sarai is barren.
7. Sarah is abducted by Abimelech.
8. Abraham is given the command to circumcise.
9. Abraham must expel Hagar and Ishmael.
10. Abraham is commanded to bind Isaac upon the altar.

Since there is no specific reference in the Scriptures giving the number of times Abraham was tested, we need not worry about the exact number. What is clear is that while no reason is revealed for the choosing of Abraham, his life proves that he was righteous and worthy of his calling.

*Abraham did not win his new status by default; he had to prove his greatness by passing ten tests of faith (Avos 5:4 [Aboth 5:3 above]). The first trial mentioned in Scripture is in the first passage of this Sidrah, the command that Abraham give up his entire past and follow Elohim's lead to a new land. By definition, a Heavenly test is one that forces a person to choose between Elohim's will and his own nature or understanding of what is right. Clearly it would be no challenge to Abraham, who was the epitome of kindness, to be asked to help the needy, but it would be a supreme test of faith for him to desert his aged father and homeland or to give his cherished, beloved son as an offering. Thus, Abraham was tested by being forced to subordinate his wishes and wisdom to those of Elohim. By doing so, he demonstrated his conviction that man's highest goal is to accept the Divine wisdom as the sole truth.<sup>5</sup>*

Some may question why YHWH would need to test someone, since He already knows the future.

*Since Elohim knows all future events and how every person will respond to any given situation, why was it necessary to test Abraham? According to Rambam (Moreh Nevuchim 3:24) the trials were meant to display to the world how a great man obeys Elohim. Thus, when Abraham set precedents in faithful obedience, his performance under extreme pressure became a lesson for the rest of humanity.*

*Ramban<sup>6</sup> explains the concept of trial differently. Of course the outcome is never in doubt to Elohim, for He knows that the person being tested will persevere. To the contrary, a just Elohim does not impose trials that are beyond the capacity of the individual – Elohim tests only righteous people who will do His will, not the wicked who will disobey. Thus, all the Torah's trials are for the benefit of those being tested. But that is known only to Elohim. The person being tested has free choice, and must find the strength and wisdom to choose correctly. If he does, then he has translated his potential into action and made himself a greater person, for actual deed far outweighs mere*

---

<sup>4</sup> The Schottenstein Edition Interlinear Chumash Volume 1: Bereishis / Genesis, ArtScroll / Mesorah Publications, Pg. 110

<sup>5</sup> Ibid., Pg. 60

<sup>6</sup> Rabbi Moshe ben Nachman (1194-1270), also known as Nachmanides, was a contemporary of the Rambam.

*potential in the Heavenly scales of judgment, and he can therefore be rewarded for what he did, rather than for what he was merely capable of doing.<sup>7</sup>*

While on this subject of trials and testings, let me state that I see three reasons why the Holy One allows us to be tested. The first reason is to **reveal** what we are made of. Under the stress of life and its demands we often find ourselves saying and doing things that may not be flattering to us; thus, the trials and testings of life reveal who and what we are. When we pass the test, we may rejoice to know that we are stronger and wiser than we may have thought. When we fail these tests and trials we must humbly concede that there is yet much more of us to be dealt with. The second reason for these testings and trials is to **refine** us. Once the fire of the test has brought the dross to the surface, we are now able to confess it, repent of it, and work to refine it from our lives that we may be pure and holy before YHWH. The third reason for trials and testings is to **strengthen** us in our faith, our convictions, and our walk. When metal is put through the refiner's fire and the dross is removed, the steel becomes stronger. When we are tested to new limits, we learn that YHWH is faithful even in extreme circumstances. Thus, as we survive each test, we learn that we may call upon our heavenly Father and count on Him to respond in love in every circumstance. Knowing that these tests and trials are indeed for our own good should help us call upon and trust the Father more readily in the next time of testing.

The fact that the Torah does not tell us why YHWH chose Abram to become the "father of the faith" leaves us with the possibility that any one of us could be chosen for such a calling. In other words, it is not our pedigree or past that matters but how we respond to the calling and opportunities that are given us at any given time in our lives. Here we may ponder Yeshua's parable of the servants entrusted with their master's money. Each servant was judged and rewarded according to his faithful stewardship and fulfillment of the calling given to him.

**Matthew 25:14-30** *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. <sup>15</sup>And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. <sup>16</sup>Then he that had received the five talents went and traded with the same, and made them other five talents. <sup>17</sup>And likewise he that had received two, he also gained other two. <sup>18</sup>But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. <sup>20</sup>And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. <sup>21</sup>His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>22</sup>He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. <sup>23</sup>His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>24</sup>Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup>and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. <sup>26</sup>His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: <sup>27</sup>thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. <sup>28</sup>Take therefore the talent from him, and give it unto him which hath ten talents. <sup>29</sup>For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. <sup>30</sup>And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

---

<sup>7</sup> The Schottenstein Edition Interlinear Chumash Volume 1: Bereishis / Genesis, ArtScroll / Mesorah Publications, Pg. 60

So it was with Abram that his calling was merely an act of grace. But with each faithful step along the way, Abram distinguished himself in the eyes of the Master and was given even greater blessings and responsibilities. We may note that Abram did not always pass his tests perfectly on the first try, but his heart was clearly to do the will of his Master. Let us now look at Abram's first test.

Without explanation or reason given, YHWH suddenly calls Abram to leave his country, his kinfolk, and his father's house and to travel to a land that He would reveal to him.

**Genesis 12:1** *Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.*

The first thing that we should note about this command is the peculiar order in which it is given. From a logical perspective it would make more sense if YHWH had asked Abram to leave his father's house, then his kindred, and finally his country. This logical order would lead from the center outwards. If Abram leaves his country first, he must then also leave his kindred and his father's house. Placing "*thy country*" first seems to make the rest redundant. But YHWH is asking more from Abram than just a simple geographical move. The manner in which YHWH asks Abram to fulfill this commandment reflects Abram's difficulty in letting go of that to which he is emotionally attached. First, Abram is to emotionally let go of his country, then his extended family, and finally, he is to separate himself from his identity with his father's household. This last act of separation is clearly the most difficult. Again, we may recall the words of Yeshua to his would-be *talmidim*:<sup>8</sup>

**Matthew 10:37-38** *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. <sup>38</sup>And he that taketh not his cross, and followeth after me, is not worthy of me.*

**Luke 14:26-27** *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. <sup>27</sup>And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

**Matthew 4:18-22** *And Yeshua, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. <sup>19</sup>And he saith unto them, Follow me, and I will make you fishers of men. <sup>20</sup>And they straightway left their nets, and followed him. <sup>21</sup>And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. <sup>22</sup>And they immediately left the ship and their father, and followed him.*

Abram is being asked to separate himself from his country, his kindred, and his family not only geographically but also emotionally. We may recall here that Terah, Abram's father, was an idol worshipper.

**Joshua 24:2** *And Joshua said unto all the people, Thus saith YHWH Elohim of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other elohim.*

Had Abram remained with his family, the pressure and temptation to return to and identify with these idols and their worshippers would have been great. Recognizing the great pressure and influence of families on an individual's faith life was the very reason why Abraham did not allow his son Isaac to marry a woman from Canaan, where they lived, nor to return to his homeland to find a wife. Instead, Abraham sent his servant to find a wife for his son and separate her from her family so that she would be free of

---

<sup>8</sup> *Talmidim* is the Hebrew word for "disciples."

their continual influence.<sup>9</sup> Anyone who has crossed over from Christianity to embrace a Torah-observant lifestyle or has crossed over from Judaism to embrace Yeshua as Messiah knows the pressure and loneliness that can come with such obedience.

We should also note here Abram's partial obedience and its consequences. Clearly YHWH commands Abram to separate from his country, his kindred, and his father's house. This separation was extremely significant. Not only was Abram moving away from their influence, he was also walking away from their protection and his inheritance. Living alone made one vulnerable to those who would tyrannically subjugate and oppress others. We may recall the likes of Nimrod, who elevated himself to kingship over his own kindred. The people sought to remain together after the flood possibly to protect themselves from Nimrod. Now Abram was being asked to give up this security and trust in YHWH. The Holy One gave Abram great assurances.

**Genesis 12:2-3** *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:<sup>3</sup>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.*

While Abram does indeed leave his country to follow YHWH to a new land, his obedience is incomplete. Instead of leaving his kinfolk and his father's house, Abram takes his nephew Lot with him.

**Genesis 12:4-5** *So Abram departed, as YHWH had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. <sup>5</sup>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.*

Note that it clearly states that "*Abram took Sarai his wife, and Lot his brother's son.*" We should contrast this statement with the statement made when Abram was sent out of Egypt and returned to the land of Canaan.

**Genesis 13:1** *And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.*

**Genesis 13:5** *And Lot also, which went with Abram, had flocks, and herds, and tents.*

Here we see that Abram and Sarai were as one family; and Lot, also very wealthy in his own right, made up another. When Abram left Egypt, he did not "take" Lot with him; nonetheless, it is clear that Lot tagged along. Here we must note that Abram's failure to separate from his kindred and his father's house eventually led to strife and delayed blessings.

**Genesis 13:6-7** *And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. <sup>7</sup>And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.*

Abram realized that he not only faced the danger of running out of food, but also that as a lone family among a greater people, any sign of strife would be seen as weakness. This weakness might have provoked an attack that could have led to the loss of property, life, and promises. Abram, upon recognizing his failure, took responsible action to correct the situation.

**Genesis 13:8-9** *And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. <sup>9</sup>Is not the*

---

<sup>9</sup> Genesis 24

*whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*

Let us take careful note of the difference in character between Abram and Lot (again an example of the mixed seed). Abram, being the senior and the stepfather of orphaned Lot, had every right to claim the land for his own and send Lot on his way. But recognizing that the strife was due to his own failure to separate himself earlier, Abram willingly and humbly gave Lot the choice to stay or leave and to settle on the portion of land he desired – either to the left or to the right. We should likewise note that Lot did not defer to the wisdom of his senior, nor did he show respect to his elder; instead, he lifted up his eyes and chose the best-looking part of the land for himself.

**Genesis 13:10-13** *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before YHWH destroyed Sodom and Gomorrah, even as the garden of YHWH, like the land of Egypt, as thou comest unto Zoar. <sup>11</sup>Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. <sup>12</sup>Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. <sup>13</sup>But the men of Sodom were wicked and sinners before YHWH exceedingly.*

We must take note that like Chava in the Garden of Eden, Lot followed his sensual instincts and gave no consideration to the will of YHWH. Lot also gave no consideration to the manner of men that he was pitching his tent with. Several passages of Scripture come to mind concerning this situation.

**Psalms 1:1-3** *Blessed is the man that walketh not in the counsel of the unrighteous, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. <sup>2</sup>But his delight is in the law of YHWH; and in his law doth he meditate day and night. <sup>3</sup>And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

**Proverbs 3:31** *Envy thou not the oppressor, and choose none of his ways.*

**Proverbs 15:16** *Better is little with the fear of YHWH than great treasure and trouble therewith.*

**Proverbs 15:17** *Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.*

**Proverbs 16:8** *Better is a little with righteousness than great revenues without right.*

**Proverbs 17:1** *Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.*

**Proverbs 19:1** *Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.*

**Proverbs 23:17** *Let not thine heart envy sinners: but be thou in the fear of YHWH all the day long.*

**Proverbs 28:6** *Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.*

**Ecclesiastes 4:6** *Better is an handful with quietness, than both the hands full with travail and vexation of spirit.*

Once Abram was completely separated from Lot, YHWH again returned to speak with him and granted him all the land that he could see. We should also note that YHWH promised Abram not only the land but also seed that should inherit it as well.

**Genesis 13:14-18** *And YHWH 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: <sup>15</sup>for all the land which thou seest, to thee will I give it, and to thy seed for ever. <sup>16</sup>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. <sup>17</sup>Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. <sup>18</sup>Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto YHWH.*

We should note carefully that Abram's partial obedience brought about strife and delayed his blessing. We too would do well to learn this lesson. King Saul, having been given clear instructions concerning the absolute destruction of the Amalekites and the Agagites, chose to keep some spoil alive for the purpose of making a self-directed sacrifice to YHWH. For this incomplete obedience, YHWH removed him from being king. It is also interesting to note that Haman, who later sought to slaughter all the Jews, was a descendant of the Agagites. Also interesting is the fact that Esther was of the same tribe (Benjamin) as King Saul. Samuel's response to Saul's partial obedience and self-directed worship is worth taking note of.

**1 Samuel 15:22-23** *And Samuel said, Hath YHWH as great delight in burnt offerings and sacrifices, as in obeying the voice of YHWH? **Behold, to obey is better than sacrifice, and to hearken than the fat of rams.** <sup>23</sup>For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of YHWH, He hath also rejected thee from being king.*

We see yet another failure on Abram's part in the abduction of Sarai his wife. Abram was called to be a blessing.

**Genesis 12:2-3** *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:** <sup>3</sup>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.***

Let us note the sevenfold blessing that YHWH promised Abram.

1. Abram would become a great nation.
2. Abram would be blessed.
3. Abram's name would be made great.
4. Abram would become a blessing.
5. The Holy One would bless those who bless Abram.
6. The Holy One would curse those who curse Abram.
7. All the families of the earth would be blessed in Abram.

This is quite a wonderful set of promises. Here we may remember the sevenfold promise made to the children of Israel while in Egypt when YHWH was asking them to follow Him to the promised land.

**Exodus 6:6-8** *Wherefore say unto the children of Israel, I am YHWH, and **I will** bring you out from under the burdens of the Egyptians, and **I will** rid you out of their bondage, and **I will** redeem you with a stretched out arm, and with great judgments: <sup>7</sup>and **I will** take you to Me for a people, and **I will** be to you an Elohim: and ye shall know that I am YHWH your Elohim, which bringeth you out from under the burdens of the Egyptians. <sup>8</sup>And **I will** bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and **I will** give it you for an heritage: I am YHWH.*

There are many other parallels to the exodus that we will look at in a moment, but for now let us simply see that YHWH promised to bless Abram so that he might become a blessing and so that in him the nations would be blessed. When Abram went down to Egypt he failed to trust in YHWH'S promises; instead, he devised his own scheme to protect himself. We should take careful note of the direction Abram was going. The Torah says, "*Abram went DOWN into Egypt.*" This is to say that Abram was acting out of his lower, animal, carnal nature, not out of his spiritual nature. This phrase also reveals the moral deprivation and carnal nature of the Egyptians. One has to "go down" to be among the Egyptians. Because he devised a lie with Sarai to protect himself from the possible threat to his life from the immoral Egyptians, Abram caused a plague to fall upon Pharaoh and his household. Instead of being a blessing to the nations, Abram caused a curse to fall upon Egypt and caused his name to be distasteful among the Egyptians. This is clearly contrary to what YHWH had promised; thus, once again, we see that Abram's failure brought suffering, confusion, and possibly the desecration of YHWH'S name among the nations.

With this said, however, we also see another axiom at work. As we have already mentioned above, the Hebrew reckoning of time is cyclical. This cyclical nature of time has led to the axiom "What happens to the fathers happens to the children." Here in the story of Abram we clearly see the foreshadowing of what will happen to Abram's descendants. Let us compare the events in this portion of the story of Abram with those in the lives of his later descendants.

### The Story of Abram

There is a famine in the land of Canaan.  
Abram and Sarai go down to Egypt.  
Sarai is taken captive.  
YHWH plagues Pharaoh and his household.  
Pharaoh drives Abram and Sarai away.  
Abram and Sarai leave with great wealth.  
Abram and Sarai go up to the promised land.

### The Story of Abraham's Descendants

There is a famine in the land of Canaan.  
The Hebrews go down into Egypt.  
The Hebrews are in captivity.  
YHWH plagues Pharaoh and his household.  
Pharaoh drives the Hebrews away.  
The Hebrews leave with great wealth.  
The Hebrews go up to the promised land.

Without question there is a great similarity between these two stories. We should recognize in this that what happened to Abram was an example for the children of Israel later. From YHWH'S deliverance of Abram and Sarai, the children of Israel should have known that YHWH could and would deliver them from the harsh captivity of Egypt. The apostle Shaul likewise reminds us that what happened to the Hebrews was for our sake so that we might learn from their experiences.

*1 Corinthians 10:1-6* Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup>and were all baptized unto Moses in the cloud and in the sea; <sup>3</sup>and did all eat the same spiritual meat; <sup>4</sup>and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah. <sup>5</sup>But with many of them Elohim was not well pleased: for they were overthrown in the wilderness. <sup>6</sup>Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Thus, we should recognize that the character of the Creator is to prepare the following generation by using the examples and experiences in the lives of the previous generation. We see a similar character in the person of Yeshua the Messiah, who prepares his *talmidim* in advance for what is yet to come.

*John 13:19* Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

*John 14:29* And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

It saddens me greatly when I hear pastors and preachers discouraging their people from studying the Torah by teaching them that the Torah has been done away with. Within the Torah are cycles and cycles

of experiences, revelation, examples, and teachings to help us succeed in our calling to be the manifest presence of YHWH, the body of Messiah, in the world.

Like Abram, we too have been called out of the chaos and quagmire of the world to be a light and a blessing to the nations.

**Matthew 5:14-16** *Ye are the light of the world. A city that is set on an hill cannot be hid. <sup>15</sup>Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. <sup>16</sup>Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

**2 Corinthians 6:17** *Wherefore come out from among them, and be ye separate, saith YHWH, and touch not the unclean thing; and I will receive you.*

Like Abram, we too must separate ourselves from the “mixture” of the world. We are to remove ourselves thoroughly from the unclean thing. This may mean that we will have to leave our sense of “national” identity as a citizen of the world to become a citizen of the commonwealth of Israel and an ambassador of the reign of YHWH.

**Ephesians 2:11-19** *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup>that at that time ye were without Messiah, being **aliens from the commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and without Elohim in the world: <sup>13</sup>but now in Messiah Yeshua ye who sometimes were far off are made nigh by the blood of Messiah. <sup>14</sup>For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; <sup>15</sup>having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; <sup>16</sup>and that he might reconcile both unto Elohim in one body by the cross, having slain the enmity thereby: <sup>17</sup>and came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup>For through him we both have access by one Spirit unto the Father. <sup>19</sup>Now therefore ye are no more strangers and foreigners, but **fellowcitizens** with the holy ones, and of the household of Elohim.*

**2 Corinthians 5:20** *Now then we are ambassadors for Messiah, as though Elohim did beseech you by us: we pray you in Messiah's stead, be ye reconciled to Elohim.*

We may have to leave our kinfolk, the annual family Easter egg hunt, and decking the halls with pagan fertility symbols at Christmas. We may also find ourselves leaving our family’s church or synagogue to follow the pure Word and protect the pure seed. Finally, we may find ourselves divided even from our own immediate families in order to fulfill the calling that YHWH has placed upon our hearts. Like Abram, the conviction of the Spirit will lead us step by step by step all along the way.

We may note here that YHWH did not tell Abram where He was leading him. How then, we may ask, did Abram know where he was to go? When Abram arrived at the right spot, the Torah tells us that YHWH appeared to him.

**Genesis 12:7** *And YHWH appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto YHWH, who appeared unto him.*

This is the first time the Torah reports that YHWH actually appeared to someone. In the past men talked with and heard from YHWH, but here YHWH appeared to Abram, confirming that Abram was in the right place. I believe that as we begin to LISTEN to the voice of the Spirit of the Holy One calling us out and leading us along the way – that when we, like Abram, respond with faithful obedience – YHWH will likewise appear to us, confirming our path and calling. In the meantime we must learn to discern the Shepherd’s voice and follow his pure Word.

## A Rood Awakening!

Presents

# Awakening in the Word

By Glenn McWilliams of TK TORAH KEEPERS  
[www.michaelroodministries.com](http://www.michaelroodministries.com) and [www.tktorahkeepers.com](http://www.tktorahkeepers.com)

Our heart at A Rood Awakening is to spread the message of the pure Torah to the four corners of the earth. We know that there are many brothers and sisters around the world that are hungering and thirsting for the pure water of the word. We have been working diligently to make these weekly Torah teachings available around the world via the internet and television. It is our hope to keep these teachings available to the whole world at no charge. But to do this we need your help and support. If you have been feasting or even gleaning strength, wisdom, knowledge, understanding and encouragement, from these weekly teachings then please help us to continue this ministry to the world with your support.

*“Freely ye have received, freely give”*

*(Matthew 10:8)*

Your tax deductible contribution to the A Rood Awakening will help to assure that these and other such teachings will continue to reach and edify the body of Messiah even to the ends of the earth.

---

*“Freely ye have received, freely give”*

*(Matthew 10:8)*

YES! I have been blessed by the Awakening in the Word Torah teaching series and want to support the continuance of this vital ministry. Please accept my donation which is given in a spirit of love and gratitude.

Name \_\_\_\_\_ Amount \_\_\_\_\_

Address \_\_\_\_\_ E-mail \_\_\_\_\_

City \_\_\_\_\_ Stat \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

*Please make check's payable to A Rood Awakening Ministries International.*

Send contributions to:

AWAKENING IN THE WORD  
c/o A Rood Awakening Ministries International  
P.O. Box 309  
Byron Center Michigan 49315