

Study of Genesis 13

by

Marc Gravelle

marc@bondservantsofyeshua.ca

Genesis 13:1-18

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

(וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל-אֲשֶׁר-לוֹ וְלוֹט בְּעִמּוֹ הַנֶּגֶב) VeyaAl Abram MiMitzrayim Hu VeIshto VeKal Esher Lo VeLot HaNegebah, where the **word** VeyeAl, is from the **word** Alah, עלה, which means, to go up, ascend, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity he put on, laid on, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word** Abram, is a composite word made up of the **word** Av, אב which mans father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme, the word, MiMitzrayim, means, from Egypt, the **word**, Hu, means, he, the **word** VeIshto, means, and his wife, the **word** VeKal, means, and the whole of, all of them, the **word**, Asher means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, that, that which, and as a conjunction, it means, in order that, the **word**, Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the **word** VeLot, is from the **word** or name Lot, and it is the name of Abraham's Nephew, the son of Abraham's brother Charan, and his name means, to cover, wrap up, envelop, it cleaved, stuck, he made to stick, curtain, covering, the **word** Imo, is from the **word** Am, עם, means people, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and with the Vav suffix, it means, his people, the **word**, HaNegebah, is from the **word** Negev, נגב, means, to be dry, be parched, dried up, became dry, he dried, wiped, he dried himself, became dry, it also means south, southern region, the Negev, the dry land, it means, south, southern region

Here we are told that Abram, his wife Saray, together with Lot, his nephew, and all the people and possessions that Abram had, made Alah, he ascended out of Egypt, which I believe is a shadow picture of the Great Exodus of the people of Israel out of their slavery in Egypt that will occur in the future after Joseph's death. Although this story, tells us that Abram and Saray went of their own volition into Egypt, we have to understand, that it was not only Abram and Saray that went into Egypt, but, Abram's nephew, Lot, and all the people that were with them also that went down into Egypt, because of the famine that was in the land of Canaan.

Therefore Abram was not just concerned about himself and his wife Saray's safety, and their need for food, but, he had many people with him, that he was responsible for. Therefore his decision to go to Egypt to find food, was because of the many mouths that he was responsible to feed. Once Abram and his entourage were in Egypt, Saray was taken captive by Pharaoh's

men, **BUT**, as we found out, YHVH intervened and saved Saray, from being defiled by her captor, Pharaoh, and returned her to Abram. And therefore, Abram was not only able to leave Egypt with his wife Saray, but he was ushered out of Egypt by Pharaoh, because of the plagues that YHVH had brought upon Pharaoh and his house. We were also told that when Pharaoh first took Sarah from Abram, that he entreated Abram, which means that Pharaoh, gave Abram many gifts of gold, silver, and animals, and as we read on we are told in *verse 2*:

2 And Abram was very rich in cattle, in silver, and in gold.

(וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֵה בַכֶּסֶף וּבַזָּהָב), VeAbram Kaved Meod BaMiqneh BaKeseph UbaZahav, where the **word** VeAbram, and Abram, is a composite word made up of the **word** Av, אב which means father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme, the **word**, Kaved, means, to be heavy, weighty, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished, he offered refreshments, it was heavy, became heavier, heavy, burdensome, great, hard, difficult, numerous, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, **riches**, **wealth**, the **word** Meod, means, to increase, strength, might, power, and as an adverb it means, very, much, abundant, greatly, exceedingly, to be many, it grew, to add, the **word**, BaMiqneh, is from the **word** Miqneh, מִקְנֵה, means, cattle, herd, purchase, purchase price, wiped, cleaned, the **word**, BeKeseph, is from the **word**, Keseph, כֶּסֶף, means, silver, money, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, UbaZahav, is from the **word** Zahav, which means, gold, to guild, plate with gold, gold coloured, golden, glittered like gold),

Here we see that YHVH blessed Abram, through Pharaoh, for in a sense, Abram, like his children in the future, plundered Egypt and left with many gifts; so much so that Scripture tells us in *verse 2*, that Abram was כָּבֵד מְאֹד בַּמִּקְנֵה בַכֶּסֶף וּבַזָּהָב, Kaved, weighty in riches, had Meod, exceedingly great wealth, BaMiqneh, בַּמִּקְנֵה, in much cattle, BeKeseph, בַּכֶּסֶף, in much silver, UbaZahav, and in much gold. In *Deuteronomy 8:18* it says: *But you shall remember YHVH your Elohim: for IT IS He that gives you power to get wealth,*

WHY?

So that He may establish His Covenant which He swore unto your fathers, as it is this day.

Here we can see that YHVH's Word is eternal, for even before those words were spoken, they were true, and YHVH did make Abram very wealthy, **BECAUSE** of the promises that He made to Abram of blessing him and his children, and Scripture makes it abundantly clear, that YHVH always fulfills His promises.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ay;

(וַיֵּלֶךְ לְמִסְעָיו מִן־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אֶת־הָאֵל בְּתַחֲלֵהּ בֵּין)
 (וַיֵּלֶךְ לְמִסְעָיו מִן־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אֶת־הָאֵל בְּתַחֲלֵהּ בֵּין)
 VaYelek LeMasaayv MiNegev VeAd Beyt El Ad HaMaqom Asher Hayah Sham Ahelah Batchilah Beyn Beyt El Ubeyn HaAy, where the **word** VaYelek is

from the **word** Yelek יֵלֵךְ, means to walk, cause to carry, it is used 628 times as, go, 122 times, as, walk, 77 times, as, come, 66 times as, depart, 20 times as, away, 20 times as, follow, 14 times as, get, 17 times as, lead, 8 times as, brought, 5 times as, carry, 4 times as, bring, and 62 times, it is used miscellaneously as, again, bear, flow, grow, let down, march, prosper, pursue, cause to run, spread, take away, journey, vanish, wax, be weak, the **word**, LeMasaayv, is from the **word** Masa, מָסַע, which means, pulling up camp, journey, travel, station, stage, move, to pull out, to march, removed, transported, the **word**, MiNegev, is from the **word** Negev, נֶגֶב, which means, to be dry, be parched, dried up, became dry, he dried, wiped, he dried himself, became dry, it also means south, southern region, the Negev, the dry land, it means, south, southern region, the **word**, VeAd, is from the **word** Ad, אֶד, and as a preposition and conjunction, the **word** Ad, means, to, unto, up to, even to, until, while, it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word** Beyt, means, house, home, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, El, this word denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Ad is defined above, the **word**, HaMaqom is from the **word** Maqom, מָקוֹם, which means, place, locality, spot, place where to stand, to localize, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, that, that which, and as a conjunction, it means, in order that, the **word** Hayah, means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Sham, means, there, the **word**, Ahelah, is from the **word** Ohel, אֹהֶל, means tent, shelter, tabernacle, dwelling, habitation, it means pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Batchilah, is from the **word** Techilah, תְּחִלָּה, which means, beginning, inception, start, the first place, first degree of uncleanness, and as an adverb it means at first, formerly, the **word**, Beyn, means to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding, comprehension, intelligence, the **word** Beyt, means house and it is defined above, the **word** El, is defined above, the word Ubeyn, is from the **word** Beyn, defined above, the word HaAy, is from the **word** Ay, which means, ruin, heap of ruins, to bend to twist, it is also the name of a town in central Israel, lying east of Bethel)

Here we are told that Abram pulled up camp and journeyed from Egypt in the south, north to Beyit El, to the Maqom, the place, where he could once again walk the straight and upright path that YHVH had laid out for him and his descendants. So Abram set up his camp between Bethel, Beyit El which means house of Elohim, and Ay, which means, ruin, heap of ruins. Therefore Abram was once again faced with a choice of how he would choose to live, would he make his abode in the house of Elohim, or walk by his own understanding, and face the perils that come along with that decision. The decision that Abram made was to return to where he had made an altar to YHVH, as we are told in *verse 4*:

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of YHVH.

(אֶל-מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר-עָשָׂה שָׁם בְּרֵאשִׁיטָה וַיִּקְרָא שָׁם אֲבְרָם בְּשֵׁם יְהוָה, El Meqom HaMizbeach Asher Sham BaRishonah Vayiqra Sham Abram BeShem YHVH, where the **word**, El means, is defined above, the **word**, Meqom, means, place, locality, spot, place where to stand, to localize, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, that, that which, and as a conjunction, it means, in order that, the **word**, Asah, means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, Sham, means there, the **word** BaRishonah, is from the word Rishon, and it means, from the first, from the beginning, the **word** Vayiqra, means, and he called, the **word**, Sham, means, there, the **word**, Abram, is a composite word made up of the **word** Av, אב which mans father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme, the **word**, BeShem, means, in the name of, the **word** YHVH, is the name Yahweh)

Here, we are told that Abram chose to return to where he had built a Mizbeach, an altar to YHVH, and he did that, because he knew, that it was YHVH that had intervened and saved Saray, his wife from being defiled by Pharaoh, and there, at the place where he had first built an altar to YHVH, we are told that Abram, Vayiqra, called on the Name, the Shem, character and essence of YHVH, to praise and worship Him for all that He has done, and for all the blessings that YHVH has poured upon him. The word Vayiqra, is from the word Qara, קרא, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse. This word Qara, tells us that YHVH was a very big part of Abram's every day routine, and because YHVH was a very big part of Abram's everyday life, it ensured that Abram would continue to walk on the path that YHVH had set for him, and for **ALL** of Abram's children, and Abram's children **ARE**, all the people that have and or will chose to surrender their hearts to YHVH in total loving surrendered obedience to the Words of our heavenly Fathers Torah of Life, as we are told that Abraham did in *Genesis 26:5 Because that Abraham obeyed my voice, and kept My Charge, My Commandments, My Statutes, and Toratay, תּוֹרָתִי, My Torah.*

5 And Lot also, who went with Abram, had flocks, and herds, and tents.

(וְגַם לְלוֹט הַהֶלֶךְ אֶת־אֲבָרָם הָיָה צֹאן־וּבָקָר וְאֵהָלִים), VeGam LeLot HaHolek Et Abram Hayah Tzon UBaqar VeOhaliym, where the **word** VeGam, means, and also, the **word** LeLot, means, to Lot, the **word**, HaHolek, is from the **word** Holek, הוֹלֵךְ, or הִלְךָ, which means, to go, walk, travel, go away, disappear, continue, he went, walked, went away, departed, walked about, he proceeded, continued, he went reluctantly, was gone, moed to and fro, he led, he led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, feudal duty, obligation, it is related to the **word** Halakah, which means law, rule, traditional law, tradition, something to go by, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Abram, is defined above, the **word**, Hayah, means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Tzon, means, small cattle, sheep, goats, the **word**, UBaqar, is from the **word** Baqar, בָּקָר, means, cattle, herd, oxen, the plowing animal, it means cowherd, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the **word** Boqer which means, morning, the breaking through of daylight, the **word**, VeOhaliym, is from the **word** Ohel, which means tent, shelter, tabernacle, dwelling, habitation, it means pitch a tent, to dwell in a tent, he shaded, overshadowed)

Here we are told that Lot also had flocks and herds and tents. The question that has to be asked is, **WHERE** did Lot get the flocks and herds that he now has? There is only one place that Lot could have gotten the flocks and herds that he now owns, and that is from his uncle Abram. I am convinced that Abram, gave him quite a few sheep and cattle and that Lot grew his flocks and herds to a certain level that it became evident that the land, where they lived, could no longer support that many animals. We are also told that Lot had tents, which means that Lot had aslo accumulated a lot of people to work for him; so we have to again ask ourselves, how did Lot acquire those people? It was probably from, by or though his uncle, Abram, who wanted him to prosper, for we know that Abram has a hospitable giving heart.

6 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.

(וְלֹא־נָשָׂא אֹתָם הָאָרֶץ לְשֵׁבֶת יַחְדָּו כִּי־הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לְשֵׁבֶת יַחְדָּו), VeLo Nasa Otam HaAretz LaShevet Yachdav Kiy Hayah Rekusham Rav VeLo Yaklu LaShevet Yachdav, where the **word**, VeLo, means, and no, or and not, the **word** Nasa, means, to lift, carry, take, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Otam, means them, the **word** HaAretz, means the land, the earth, the ground, the country, the **word**, LaShevet, is from the **word**, Yashav, יָשַׁב, means, to sit, remain, dwell, he sat, he **dwelled**, he remained, he stayed, he resided, was populated, was settled, was colonized, he caused to dwell, he appointed, the **word** Yachdav, is from the **word** Yachad, יָחַד, which means, to be one, to

make one, unite, he made into one, united, he set apart, singled out, he devoted, he cause to be alone, left alone, he professed or proclaimed the oneness or unity of, he segregated himself, was alone, communed with, was set apart, gathering, together, unitedness, as an adverb, it means together, altogether, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Hayah, means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word** Rekusham, is from the **word** Rachosh, רכש, means, to gather, collect, acquire, he imparted, acquisition, acquisition of arms, it means a team of horses, to bind, meaning horses bound or harnessed to the same vehicle, horses forming a team, the **word**, רכוש, means, property, goods, substance, capital, the **word** Rav, is an adjective that means, much, many, large, great, mighty, abounding, abundant, honoured, important, as an adverb, it means, enough, as a noun it means, lord, chief, master, teacher, a short form of the **word** Rabbi, it also means bowman, archer, it means multitude, great quantity, abundance, majority, the **word** VeLo, means, and no, or and not, the **word**, Yaklu, is from the **word** Kal, which means, all, the whole of, everything, the **word**, LaShevet, is defined above, the **word**, Yachdav, means united, and is also defined above)

Here we are told that both Abram's and Lot's flocks of sheep and herds of cattle grew so large that they could no longer use the same pastures, nor the same watering holes, and that fact created problems between Lot's herdsmen, and Abram's herdsmen, so much so that they could no longer get along, and something had to give.

7 And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־אַבְרָם וּבֵין רֹעֵי מִקְנֵה־לוֹט וְהַפְּרִזִּי אֵז יוֹשֵׁב בְּאֶרֶץ) Vayehi Riyv Beyn Roey Miqnih Abram Ubeyn Roey Miqneh Lot VahaKenaaniy VahaPriziy Az Yoshev BaAretz, where the **word** Vayehiy is from the **word** Hayah, הִיָּה, means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Riv, רִיב, means, strive, contend, he shouted, clamoured, was in an uproar, confused, noise, agitated the mind, disquieted, he strove, he quarrelled, he contended, it means, strife, contention, dispute, controversy, the **word**, Beyn, means, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence, the **word**, Roey, רֹעֵה or רֹעֵי, means, pasture, tend, graze, ruler, he led a flock, directed, guided, ruled, it also means, to associate with, keep company with, it means, friend, companion, it also means to think, have intention, strive, and with different vowel points, it means, evil, misery, wickedness, distress, injury, harm, wrong, it is related to the **word** Ra'a, רָעַע, which means to be evil, be bad, he misled, he did evil, did harm, he behaved wickedly, it seemed bad, it worsened, deteriorated, to break into pieces, crush, shatter, the **word**,

Miqneh, means, cattle, herd, purchase, purchase price, wiped, cleaned, the **word** Abram, is a composite word made up of the **word** Av, אב, which means father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme, the **word**, Ubeyn, is from the **word** Beyn בין, which means to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding, comprehension, intelligence, the **word**, Roey, is defined above, the **word**, Miqneh, is defined above, the **word**, Lot is also defined above, the **word**, VehaKenaaniy, is from the **word** Kanaan, כנעני, which means, Phoenician, merchant, trader, the **word**, VehaPriziy, is from the **word** Prizy, פְּרִזִּי, which means, dwellers of the open country, it is from the **word** Paraz, which means, to decentralize, to be open, to spread, extend the border, exceeded the limit, open region, unwall town, the **word** Az, means, then, at that time, as a noun, it means, time, the **word**, Yoshev, יָשַׁב, means, to sit, remain, dwell, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word** BaAretz, means, in the land, in the country, in the earth, in the ground)

Here we are told that there is rift, a Riv, רִיב, which means, that there was strife, contention, shoutings between them, clamouring, everything was in an uproar, confusion prevailed, agitated, disquieted minds were the norm, they quarrelled and contended with each other, and every little thing became the reason for yet another controversy, dispute or falling out, and it became, a breach of the family connection, and that Lot's herdsmen, his people, could not and would not get along with Abram's herdsmen anymore, and therefore a decision had to be made, as to what was to be done, before an all out war broke out between these sets of herdsmen, and we are told what Abram did in *verse 8*.

8 And Abram said unto Lot, Let there be no strife, I pray you, between me and you, and between my herdsmen and your herdsmen; for we be brethren.

וַיֹּאמֶר אַבְרָם אֶל-לוֹט אֶל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינְיָךְ וּבֵין רֹעֵי וּבֵין רֹעֵיךָ (וַיֹּאמֶר אַבְרָם אֶל-לוֹט אֶל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינְיָךְ וּבֵין רֹעֵי וּבֵין רֹעֵיךָ)
 VaYomer Abram El Lot Al Na Tehiy Meriyvah Beyniy UBeyneyka Ubeyn Roay Ubeyn Roeyka Kiy Anashiym Achiym Anachnu, where the **word** Vayomer is from the **word** Amar, אָמַר, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word** Abram, is a composite word made up of the **word** Av, אב, which means father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Lot, is the name of Abraham's Nephew, the son of Abraham's brother Charan, and his name means, to cover, wrap up, envelop, it cleaved, stuck, he made to stick,

curtain, covering, the **word**, Al, is defined above, the **word**, Na, means, please, I pray, I pray you, welcome, and as an adjective it means, raw, half done, the **word**, Tehiy, is from the **word** Hayah, הָיָה, means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Meribah, means, quarrel, strife, contention, it is from the root **word** Rib, רִיב, which means, to strive, contend, he shouted, clamoured, was in an uproar, confused noise, agitated the mind, disquieted, to tremble, earthquake, he strove, quarrelled, contended, rebelled, the **word** Beyniy, is from the **word** Beyn, בֵּין, means to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence, the **word**, Ubeyneyka, is from the same **word**, Beyn, defined above, the **word**, Ubeyn, is the same word used a third time, the **word**, Roay, is from the **word**, Reah, רָעָה, which means, to pasture, tend, graze, he pastured, he led a flock, directed, guided, ruled, it also means to associate with, keep company with, he made friendships with, it means to think, have intention, strive, friend, companion, and it also has a negative meaning, it means, evil, wickedness, distress, misery, injury, harm, wrong, the **word**, Ubeyn is from the **word** Beyn defined above, the **word**, Roeyka, is from the **word** Reah, רָעָה, defined above, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Anashiyim, means men, it is the plural of the word, Ish, אִישׁ, which means man, and is related to the **word** Enosh, אֲנוּשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, the **word**, Achiym, is from the **word** Ach, which means, brother, kinsman, friend, it also means fire port, brazier, fireplace, as an interjection, it means woe, alas, the **word**, Anachnu, is the personal pronoun, we)

Here Abram pleads with Lot to not allow any Meribah, any quarrel, strife, contention, it is from the root **word** Rib, רִיב, which means, to strive, contend, he shouted, clamoured, was in an uproar, confused noise, agitated the mind, disquieted, to tremble, earthquake, he strove, quarrelled, contended, rebelled, because that could end up with some people getting hurt. Abram did not want any of these conditions developing between Lot's herdsmen and his herdsmen. This verse also tells me a little about Lot's character. It should have been Lot that approached Abram, since Abram was his benefactor, his uncle and his elder, and yet we see that it is Abram that initiates the talk about having peace between them.

9 Is not the whole land before you? Separate yourself, I pray you, from me: if you will take the left hand, then I will go to the right; or if you depart to the right hand, then I will go to the left.

לֹא כָל-הָאָרֶץ לְפָנֶיךָ הַפָּרָד נָא מֵעָלַי אִם-הַשְּׂמָאל וְאִימְנָה וְאִם-הַיְמִין וְאִשְׂמְאֵלָהּ,

Lo Kal HaAretz LePaneyka HiPared Na MeAlayv Im HaSemol Veyminah VeIm HaYamiyn VaSemiylah, where the **word** Lo means no or not, the **word** Kal, means, all the whole of everything, the **word**, HaAretz, means, the Land, the earth, the country, the

ground, the **word**, LePaneychka, is from the **word** Panim, פָּנִים, means, face, forefront, front part, front, surface, level, appearance, countenance, manner, way, wrath, anger, inside, interior, it is also the plural of the word Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, HiPared, is from the **word** Parad, פָּרַד, which means, to divide, separate, he separated, scattered, drove off, he ran, fled, he went apart, he separated, he decomposed, resolved into constituent parts, was dispersed, he made a division, it also means mule, the running or fleeing animal, it also means dried pomegranat seed, it means odd number, separation, atom, parting, departure, the **word**, Na, means, please, I pray, I pray you, welcome, and as an adjective it means, raw, half done, the **word**, MeAlayv, is from the **word** Al, עַל, which means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, Im, as a conjunction, it means, if, whether, when, on condition, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word** HaSemol, is from the **word**, Samol, שְׂמֹאל, means, the left, the left side, the left hand, the north, to go or turn to the left, to use the left hand, he turned to the left, the **word**, VeYamina, is from the **word** Yamin, יָמִין, which means, to go or turn to the right, to use the right hand, he was happy, he blessed, it also means to prepare, appoint, right, right handed, the **word** VeIm, means, and if, the **word**, VaSemiylah, is from the **word** Semol, defined above)

Here Abram asks Lot a question, he says: *is not the whole land before us?* In other words, why are your men fighting with my men when there is plenty of land all around us, therefore we should **NOT** be fighting amongst each other. The next statement does not mean much to many people, but to me it is some of the most devastating news that I could hear, **IF** I were Lot, for Abram, who provided the livestock that Lot needed to grow his herds and flocks in the first place and then, Abram also provided the atmosphere, and the protection whereby Lot could grow his flocks and herds, without having to worry about thieves coming to steal what he had, because he was under the protective covering of Abram, nevertheless, when Abram offered Lot the opportunity to, Parad, פָּרַד, which means, to separate himself, scatter yourself from me, Abram gave Lot the chance to drive his flocks and herds off, to some other place, away from Abram and his herdsmen, which means that there would now be a division between them, where there was none before, and that means that now that Lot finds himself set apart from Abram, it means, that he is also set apart from YHVH, and all of the blessings that YHVH had poured upon Lot because he was with Abram, because he was Abram's kinsmen that walked with Abram, **BUT**, unfortunately for Lot, it does **NOT** appear that he is aware of what he is giving up. We, on the other hand, have to be aware that **IF** we give up the Ways and the Words of Abraham, our father, our benefactor, then we too, like Lot, will be set adrift in the world with no protection from YHVH, because, like Lot, we will have made the wrong decision to separate ourselves from our Father Abraham and all His Torah obedient Ways. *Genesis 26:5 Because that Abraham obeyed My voice, and kept My charge, My Commandments, My statutes, and My Torah.*

Next we see that Abram give Lot a choice, and says, if you will go to the Left hand, then I will go to the right, and **IF** you go to the Right hand, then I will go to the left. In other words, Abram is leaving the choice of where Lot chooses to go, to Lot, and therefore Lot cannot at a

later date blame Abram if anything goes wrong, or if any evil befalls him. Next we are told what Lot depended upon to to make his decision, it says in *verse 10!*

10 And Lot lifted up his EYES, and beheld all the plain of Jordan, that it was well watered every where,

(וַיִּשָׂא לוֹט אֶת-עֵינָיו וַיַּרְא אֶת-כָּל-כַּבֵּר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָהּ) VaYisa Lot Et Eynayv VaYare Et Kal Kikar HaYarden Kiy Kulah Mashqeh, where the **word** VaYisa, is from the **word**, Nasa, נָשָׂא, means to lift, carry, take, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Lot, is defined above, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah who is the First and the Last, the **word**, Eynayv is from the **word** Ayin, עַיִן, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, and it is also the sixteenth letter of the Hebrew Alphabet, the **word**, VeYire, is from the **word** Reah, רָאָה, means, to see, he saw, he looked, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown, it also means lung, lungs, the **word**, Et is defined above, the **word**, Kal, means, all, the whole of, everything, the **word**, Kikar, means, district, square, talent weight, loaf of bread, the **word**, HaYarden, is from the **word** Yarden, which is from the **word** Yared, יָרַד, which means, to come or go down, descend, he went down, descended, he came to arrived at, descended, he caused to go down, led down, lowered, he was brought down, removed, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word** Kulah, is from the **word**, Kal, which means, all, the whole of, everything, the **word**, Mashqeh, means, watering, watered region, to give to drink, cup bearer)

Here we are told by what criteria, Lot chose the land that he wanted. It says that Lot, lifted up his eyes, and saw that the plain of Jordan, **was well watered everywhere**. Nowhere in this story about Lot, does it say that Lot, consulted Elohim or Abram, he simply went by what he saw, he went by his own understanding, and chose the Plains of Jordan, because, as far as he was concerned, it was well watered. What Lot failed to understand is that YHVH is in charge of all things, and that no matter what a person chooses, **IF** his ways do not line up with the Ways and the Words of YHVH's Torah of Life, then, all that person has to look forward to is failure. It says that plains of Jordan were well watered. Well if you have been where they believe Sodom and Gomorrah were located, then you know that nothing grows there today, it is all sand and brimstone. YHVH is not mocked, when He tells us that we should walk in obedience to the Words of His Torah of Life, then that is exactly what He means, and if we don't heed His Words, then we more than likely will experience our own Sodom and Gomorrah event in our lives.

Before YHVH destroyed Sodom and Gomorrah, even as the garden of YHVH, like the land of Egypt, as you come unto Zoar.

לְפָנַי שָׁחַת יְהוָה אֶת־סְדֹם וְאֶת־עַמֹּרָה כְּגַן־יְהוָה כְּאֶרֶץ מִצְרַיִם בְּאֶכָּה צֹעַר (Liphney Shachet YHVH Et Sedom VeEt Amorah KeGan YHVH KeAretz Mitzrayim Boaka Tzoar, where the **word**, Liphney, as a preposition, means, in the presence of, before, at the face of, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, Shachat, means, to be laid waste, be ruined, he spoiled, mutilated, destroyed, he harmed, marred, abused, he corrupted, perverted, he dealt corruptly, it also means pit, grave, destruction, ruin, corruption, the **word**, YHVH, is the Name Yahweh, the **word**, Et, is defined above, the **word**, Sedom, is the name of a city, whose inhabitants were wicked and sinner, the **word** VeEt is from the **word** Et defined above, the **word**, Amorah (Gomorrah), is the name of a city that YHVH destroyed because of the evil within it, the **word**, KeGan, as the Gan, as the Garden of YHVH is, the **word**, YHVH, is the name Yahweh, the **word**, KeAretz, means, like the land, like the earth, like the country, like the ground, the **word**, Mitzrayim, means Egypt, the **word**, BoAkah, is from the **word** Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, the **word**, Tzoar, means, to be small, insignificant, was despised, bore disgrace, was belittled, he treated shamefully, abused, grew insignificant, lessened, reduced, he made young, rejuvenated, became small, it also means to cause pain, ache, suffering, grieve, annoy, trouble)

Here we are told that before YHVH destroyed Sodom and Gomorrah, the land that Lot chose of his own free will, to settle in, that the land was lush like the Garden of Eden, and as I said above, you would never know it today, for that land is even beyond desolate, nothing grows there.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

וַיִּבְחַר־לוֹ לוֹט אֶת כָּל־כַּפְּר הַיַּרְדֵּן וַיֵּסַע לוֹט מִקְדָּם וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו (VayiVechar Lo Lot Et Kal Kikar HaYarden VaYisa Lot MiQedem VayiPardu Ish MeAl Achiyv, where the **word**, VayiVechar is from the word, is from the **word** Bachar, בָּחַר, which means, to choose, select, he chose, selected, elected, was chosen, was selected, the word, Lo, means, to, toward, onto, the **word** Lot, is Abram nephew, the **word** Et is defined above, the **word**, Kal, means, all, the whole of, everything, the **word**, Kikar, means, district, square, talent weight, loaf of bread, the **word**, HaYarden, is from the **word**, Yared, יָרַד, which means, to come or go down, descend, he went down, descended, he came to arrived at, descended, he caused to go down, led down, lowered, he was brought down, removed, the **word**, VaYisa, is from the **word**, Nasa, נָסַע, which means, to pull out, to set out, depart, to journey, he pulled out, he set out, departed, he journeyed, he removed, he caused to set out, led out, he transported, marching, march, the **word**, Lot, is defined above, the **word**, Miqdem, is from the **word** Qadem, קָדָם or Qademah, קָדְמָה, which means, to be before, be in front, he was before, he preceded, went before, anticipated, front, east, he had priority over, he was in front, advanced, he met, came to meet, received, welcomed, was hastened, was hurried up, he succeeded,

prospered, it means before, previously, what is in front, forward, east, beginning, origin, the **word** VayiPardu, is from the **word** Parad, פָּרַד, which means, to divide, separate, he separated, scattered, drove off, he ran, fled, he went apart, he separated, he decomposed, resolved into constituent parts, was dispersed, he made a division, it also means mule, the running or fleeing animal, it also means dried pomegranat seed, it means odd number, separation, atom, parting, departure, the **word** Ish, means, man, the **word** MeAl, means, from each other, but the very same spelling of this **word**, also means, to act unfaithfully, behave treacherously, was perfidious, some scholars say, that it originally meant, to cover, upper garment, robe, coat, that which covers, he was guilty of sacrilege, he induced someone to act unfaithfully, an unfaithful treacherous act, a high place, height, raising, lifting, ascent, the **word** Achiyv, means, his brother, but if we change the suffix letter Vav to a Nun, then we have the word Achiyān, אָחִיאַן, means nephew)

Here we see that the separation is complete, Lot has disassociated himself from Abram and his herdsmen, and now, he is on his own, the covering that he once had when he was in Abram's camp, is **NOW** gone. The words וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו, VayiPardu Ish MeAl Achiyv, means that Lot chose to separate himself from Abram's house, and this word **Parad**, which does mean to separate, also means, scattered, like the northern kingdom of Israel was scattered to the four corners of the world, because they too chose to separate themselves from the family of YHVH, and from YHVH, and because they did that, they were driven away, they fled, they were dispersed, and therefore by the use of this **word**, Parad, I believe that YHVH is telling us that He made a division between Lot and Abram, he separated, the Ish, the man Lot, from Abram, His chosen one, and MeAl, from each other, but this **word** MeAl, also means, to act unfaithfully, behave treacherously, was perfidious, he was guilty of sacrilege, he induced someone to act unfaithfully, an unfaithful treacherous act. Are these the thoughts that were going through Lot's heart and mind. It is obvious that Lot wanted the **BEST** land for himself, for had he been a **righteous** man, he would have said to Abram, when he saw in his heart and mind that the plains of Jordan were well watered, uncle Abram, you have done so much for me, you take the best of the land, you take the plains of the Jordan since they are well watered, **BUT** Lot did **NOT** do that; he was selfish, and therefore he relied on his selfish greed in making his decision, and I believe that is why YHVH sovereignly chose to use the word MeAl, to describe the heart condition that Lot had at the time that he chose the land for himself.

*12 Abram dwelled in the land of Canaan, and Lot dwelled in the **cities** of the plain, and pitched his tent toward Sodom.*

(אֲבְרָם יָשָׁב בְּאֶרֶץ-כְּנָעַן וְלוֹט יָשָׁב בְּעָרֵי הַפְּלִי מֵעַל אָחִיו עַד-סְדוֹם), Abram Yashav BeEretz Kenaan VeLot Yashav BeArey HaKikar VayeEhal Ad Sedom, where the **word**, Abram, is a composite **word** made up of the **word** Av, אָב which mans father, and the **word** Ram, רָם, which means, high, elevated, exalted, supreme, the **word**, Yashav, means, to sit, remain, dwell, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, BaEretz, means in the land, in the country, in or on the ground, the **word**, Kenaan, means the land of Kenaan, the **word**, VeLot, means and Lot, and the **word** Lot, is defined above, the **word**, Yashav is repeated, the word, BeArey, is from the **word** Iyr, עִיר, which means, city, town, to urbanize, it also means angel, watcher, awake,

wakeful, and the prefix letter Bet, means in the city, the **word**, HaKikar, is from the **word** Kikar, כִּכָּר, means, district, square, talent weight, loaf of bread, the **word**, VayeEhal, is from the **word** Ohel, אֹהֶל, means tent, shelter, tabernacle, dwelling, habitation, it means pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word** Ad, as a preposition and conjunction, means, to, unto, up to, even to, until, while, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Sedom, is the city of Sodom)

Here we are told that Lot dwelled in the same land as Abram, in Canaan, but that he chose to live in the city, and as you know, dwelling in the city in Scripture, seems to create problems for those who make that choice. We are told that Lot chose the plains of Jordan, but he chose to live close to the city and the city that he chose to live close to, is Sodom, and like most cities, Sodom tries to hide a lot of its sin, sinful ways, and or sinful people, and that is confirmed in *verse 13*.

13 But the men of Sodom were wicked and sinners before YHVH exceedingly.

(וְאֲנָשֵׁי סְדֹם רָעִים וְחַטָּאִים לַיהוָה מְאֹד, VeAnshey Sedom Raiym VeChataiyim

LaYHVH Meod, where the **word** VeAnshey, is from the **word**, Anashiym, אֲנָשִׁים, which means men, it is the plural of Ish, אִישׁ, which means man, and is related to the word Enosh, אֱנוֹשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, the **word**, Sedom, is the city of Sodom, the **word** Raiym, is the plural of the **word** Ra, רָע, means, bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout, the **word**, VeChatiym, is from the **word** Chatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the Words of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, the **word**, LaYHVH, means to Yahweh, the **word**, Meod, means, to increase, strength, might, power, and as an adverb it means, very, much, abundant, greatly, exceedingly, to be many, it grew, to add)

Here we are told that the men of the city of Sodom were Raiym, which means that they wicked, evil, bad, worthless, harmful, and because of it, the city was filled with misfortune, calamity, distress, misery, injury, wrong, and those conditions prevailed **BECAUSE** the city was filled with sinners, with Chatiym, and this word Chatiym, is from the word Chatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the Words of the Torah, he missed the goal, he incurred guilt, he transgressed the Words of the Father's Torah of Life, and YHVH emphasizes, that they sinned Meod, exceedingly, which means that it was not just errors in judgment, it was caused by evil hearts that enjoyed and looked forward to sinning on a daily

basis, which means that they wilfully transgressed the Words of the Torah of YHVH on a regular daily basis, their sins, their transgressions of the Words of the Father's Torah of Life, **WERE** premeditated and constant.

14 And YHVH said unto Abram, after that Lot was separated from him, Lift your eyes up now, (וַיִּהְיֶה אָמַר אֶל-אַבְרָם אַחֲרֵי הַפָּרֶד-לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךָ) VaYHVH Amar El Abram Acharey HiPared Lot Meimo Sham Na Eyneyka, where the **word** VaYHVH means and Yahweh, the **word**, Amar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, El, this word denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Abram, is defined above, the **word**, Acharey, means, behind, after, the hinder part, the **word**, HiPared, is from the **word** Parad, פָּרַד, means, to divide, separate, he separated, scattered, drove off, he ran, fled, he went apart, he separated, he decomposed, resolved into constituent parts, was dispersed, he made a division, it also means mule, the running or fleeing animal, it also means dried pomegranat seed, it means odd number, separation, atom, parting, departure, the word, Lot, is defined above, the **word**, Meimo, is from the **word** Am, עִמּוֹ, means people, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the **word** Sa, is from the **word** Nasa, נָשָׂא, which means to lift, carry, take, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Na, means, means, please, I pray, I pray you, welcome, and as an adjective it means, raw, half done, the **word** Eyneyka, is from the **word** Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, and it is also the sixteenth letter of the Hebrew Alphabet)

And look from the place where you are, northward, and southward, and eastward, and westward:

(וַיִּרְאֶה מִן-הַמָּקוֹם אֲשֶׁר-אַתָּה שָׂם צְפֹנָה וְנֶגְבָּה וְקֶדְמָה וַיָּמָה) Ureh Min HaMaqom Asher Atah Sham Tzaphonah VeNegebah VaQedmah Veyamah, where the **word** Ureh is from the **word** Reah, רָאָה, means, to see, he saw, he looked, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown, it also means lung, lungs, the **word**, Min, means from, the **word**, HaMaqom, is from the **word** Maqom, מָקוֹם, means, place, locality, spot, place where to stand, to localize, the **word** Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it

means who, which, that, that which, and as a conjunction, it means, in order that, the word, Atah, is the personal pronoun, you, the **word**, Sham, means there, the **word**, Tzaphonah, is from the **word** Tzaphon, צפון, which means, north, north wind, hidden, concealed, the hidden dark region, it is related to the **word** Tzaphuy, which means looking forward, hope, expectation, covering, overlaying, coating, plating, the **word**, VeNegbah, is from the **word** Negev, נגב, means, to be dry, be parched, dried up, became dry, he dried, wiped, he dried himself, became dry, it also means south, southern region, the Negev, the dry land, it means, south, southern region, the **word**, VaQidmah, is from the **word** Qedem, קדם, which means to be before, be in front, he was before, preceded, went before, anticipate, he had priority over, advanced, he met, came to meet, received, welcomed, he hastened, was hurried up, he succeeded, prospered, he made progress, advanced, he confronted, as an adverb it means before, previously, before, what is in front, forward, east, the **word**, VaYamah, is from the **word** Yam, ים, means sea, lake, large basin, reservoir, it also means west)

In *verse 14* YHVH says to Abram, after Lot had made his choice of what land he wanted and had left Abram's camp, YHVH says: Lift up your eyes, and from the place where you are now standing, and look, northward, southward, eastward, and westward. Please remember that Abram was on a mount between Ay and Bethel, which means that he had a very high vantage point, and he could see a great distance away, and from where he was, please understand that he could also see all the land that Lot had chosen for himself, and then, YHVH says to Abram in *verse 15*:

15 For all the land which you see, to you will I give it, and to your seed for ever.

(כִּי אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה רֹאֶה לְךָ אֶתְנַנָּה וְלִזְרַעְךָ עַד-עוֹלָם) Kiy Et Kal HaAretz Asher Atah Roeh Lech Etnenah Ulzaraka Ad Olam, where the **word**, Kiy means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Et, is the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the **word**, Kal, means, all, the whole of, everything, the **word**, HaAretz, means the land, the earth, the ground, the country, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, that, that which, and as a conjunction, it means, in order that, the **word** Atah, is the personal pronoun, you, the **word** Roeh, ראה, means, to see, he saw, he looked, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown, it also means lung, lungs, the **word**, Lech, means to you, the **word**, Etnenah, is from the **word** Natan, נתן, means, to give, he gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word** Ulzaraka, is from the **word** Zera, זרע, which means, sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word**, Ad, as a preposition and conjunction, means, to, unto, up to, even to, until, while, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity,

perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word** Olam, means, long duration, antiquity, continuous existence, eternity, uninterrupted future, mankind, humanity, pleasures of life, community, the hidden unknown time, it is from the **word** Olam, עָלַם, to hide, conceal, was hidden was concealed, he hid himself, disappeared, he hid, concealed)

Just after Lot had claimed the land of the plains of Jordan for himself and his family, YHVH says to Abram, from your high vantage point here on the mountain, look as far as you can see for three hundred and sixty degrees, because that is the land that I will give you. This is telling us that no matter who claims ownership of the land, whether it is Lot, or any other entity, person, nation or government, it does **NOT** matter, for that land according to the Creator of the universe, **BELONGS** to Abram, and his descendants forever, and that is an irrevocable promise for all of eternity, from the fulfiller of promises, YHVH Himself for He, in his omnipotence has promised and decreed it.

16 And I will make your seed as the dust of the earth: so that if a man can number the dust of the earth, then shall your seed also be numbered.

שָׁמַתִּי אֶת־זֶרְעֶךָ כַּעֲפָר הָאָרֶץ אֲשֶׁר | אִם־יִוָּכַל אִישׁ לִמְנוֹת אֶת־עַפְר הָאָרֶץ גַּם־זֶרְעֶךָ
 שָׁמַתִּי, Shamtiy Et Zareaka Kaaphar HaAretz Asher Im Yokal Ish Limnot Et Apher
 HaAretz Gam Zareaka Yimaneh, where the **word**, Shamtiy is from the **word**, Sim, שִׁים
 or Sum, שָׁם, which means, to place, put, set, he inserted, sheathed, he computed, to fix,
 determine, he established, appointed, he settled, fixed, ordained, he made, he turned into,
 transformed, he made fashioned, it also means to name, the word, Et, is defined above,
 the **word**, Zarakah is from the **word** Zera, זָרַע, which means, sowing, sowing season,
 seed, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he
 produced seed, he inseminated, the **word**, KaApher, is from the **word** Apher, אֶפֶר, means
 dust, earth, soil, debris, ashes, it means to cover with dust, he threw dust at, he soiled
 himself with dust, became dusty, dust coloured, gray, young hart, roe, the word, HaAretz,
 means the land, the ground, the earth, the country, the **word**, Asher, means, to walk
 straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered,
 called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a
 pronoun it means who, which, that, that which, and as a conjunction, it means, in order
 that, the **word**, Im, as a conjunction, means, if, whether, when, on condition, as a noun it
 means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Yokal,
 is from the **word** Kal, which means, all, the whole of everything, the **word**, Ish, means
 man, the **word** Limnot, is from the **word**, Manah, מָנָה, which means, to count, number,
 he counted, numbered, enumeration, he assigned, appointed, he reckoned, he assigned,
 appointed, ordained, allotted, it is also a unit of weight and money, a Mina, it means,
 part, portion, ration, share, the **word**, Et, is defined above, the **word**, Apher, means, dust,
 earth, soil, debris, ashes, it means to cover with dust, he threw dust at, he soiled himself
 with dust, became dusty, dust coloured, gray, young hart, roe, the **word**, HaAretz, means

the land, the country, the earth, the ground, the **word**, Gam, is a conjunction, that means, also, to, even as well, heap, abundance, much, the **word**, Zaraka is from the **word** Zera, זָרָע, means, sowing, sowing season, seed, sperm, semen, offspring, the posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word** Yimaneh, is from the **word** Manah מָנָה, defined above)

This is good news, for the seed of Abram and or Abraham are all the people who willingly choose to believe follow and obey the Words of our heavenly Father's Torah of Life as Abraham did and taught his children and his whole household to do. These are the people that YHVH says, will be as the dust of the earth. That means that there will be millions of people on judgement day, that will be ushered into the kingdom of Elohim, and it will be because they willingly chose to follow in the Torah obedient footsteps of our father Abraham.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto you.

(קוּם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרֵחְבָּהּ כִּי לְךָ אֶתְנַנָּה) Qum Hithalech BaAretz LeArkah Ulrachbah Kiy Leka Etnenah, where the **word**, Qum, means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself. For your information this Hebrew **word** Qum, or one of its derivatives is translated as anastasis in the Greek Septuagint, and then as the word Resurrection in the English Scriptures; this **word**, resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, but it does appear in the Apostolic Scriptures as a translation for the Greek word *αναστασις*, Anastasis, Strong's number G386). This noun is derived from the word Anastemi, *ανιστημι*, Strong's number G450), which means, to stand up or to rise up. This Greek word appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish* (in the sense of something standing firm) *My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, resurrection, in the verse above is the **word** Qayamta, קַיְמַתָּא. This Aramaic word translates into Hebrew as Tequmah, תְּקוּמָה Strong's number H8617). In Modern Hebrew, the word for resurrection is the **word** Tequmah, תְּקוּמָה, the same word from the Peshitta. This word is derived from the verbal root Qum, קוּם, Strong's number H6965, which means, to stand up, or to rise up. The **word** Tequmah, תְּקוּמָה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies. From all of this, we can gather that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word** HitHalek, is from the **word**, Halak, הָלַךְ, which means, to go, walk, travel, go away, disappear, continue, he went away, departed, he walked about, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, it is related to the **word** Halakah, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, BaAretz, means in the land, the **word**, Larkah, is from the

word Erek, עָרַךְ, which means, to be long, was long, lasted, lasted long, was protracted, he lengthened, prolonged, it became long, length, longitude, the **word**, Ullachbah, is from the **word** Rachav, רָחַב, means to be wide, to be broad, was extended, he made wide, widened, he made large, enlarged, became roomy, spacious, breadth, width, extent, vastness, wide open space, broad expanse, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Lech, means to you, the **word**, Etnenah, is from the **word** Natan, נָתַן, which means, to give, he gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established)



The land that is depicted in green on this map **IS** the Land that YHVH promised to Abraham and his descendants in *Genesis 15:18-21* *In the same day YHVH made a covenant with Abram, saying, Unto your seed have I given this land, from the river of Egypt (the Nile) unto the great river, the river Euphrates: The **Kenites**, and the **Kenizzites**, and the **Kadmonites**, and the **Hittites**, and the **Perizzites**, and the **Rephaims**, and the **Amorites**, and the **Canaanites**, and the **Girgashites**, and the **Jebusites**. Ten different territories*

This is a very curious choice of words that YHVH used here, for He says to Abram, Qum which is translated as arise, but it has a much more profound meaning that just arise, it means be resurrected, and the only way that anyone can be resurrected, **IS, IF** they willingly choose to obey **ALL** the Words of the Father's Torah of Life, as best as they can, while they are here on earth, for without the Words of the Torah, the Light of the World, a person is lost, for only darkness remains, and no one can find their way in the darkness, and therefore, all that

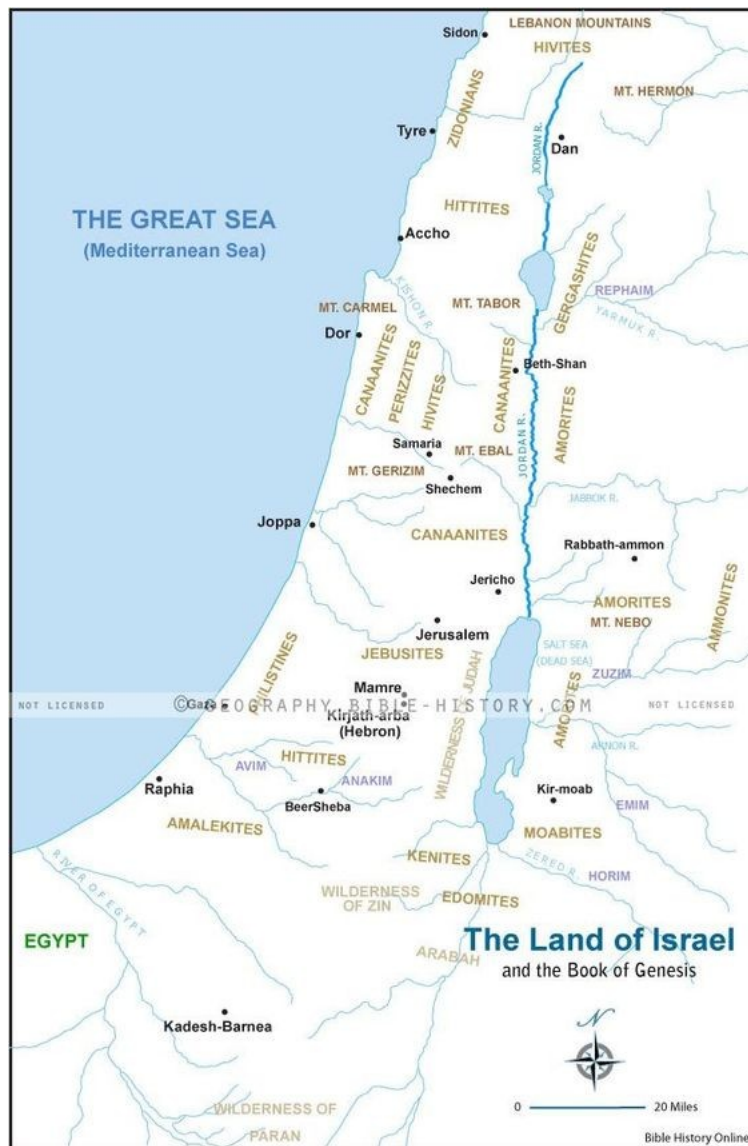
remains, for people that are in the darkness, **IS** eternal damnation. So in essence YHVH is telling Abraham **BE RESURRECTED**, and walk through the Land that I have given you.

That Land my friends, is a shadow picture of the kingdom of Elohim, where Abraham's seed will dwell for eternity. YHVH said to Abram, Qum, Arise be resurrected and Halak, which is related to the word Halakah, which means, law, rule, traditional law, something to go by, your personal day to day walk, which means that YHVH told Abram to walk in obedience to the Words of His Torah of Life. This means that YHVH told Abram that He would give him the land, **IF** Abram chose to walk in obedience to the Words of the Father's Torah of Life, which Scripture makes quite clear in *Genesis 26:5* that Abraham did exactly that. Therefore YHVH gave Abraham the land as an everlasting possession. Scripture makes it abundantly clear that YHVH does **NOT** make any false promises, He does **NOT LIE**, which means, that if Abram, who later became Abraham, and any of the people that claim to be his descendants, because they walk in total loving surrendered obedience to the Words of the Torah of YHVH, then the land, that eventually becomes the kingdom of Elohim, will be theirs also.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto YHVH

וַיֵּאָהֵל אַבְרָם וַיָּבֵא וַיֵּשֶׁב בְּאֵלֵי נִי מַמְרֵי אֲשֶׁר בְּחֶבְרוֹן וַיִּבֶן-שָׁם מִזְבֵּחַ לַיהוָה
Vaye'Ehel Abram Vayabo VaYeshev Beloniy Mamre Asher BeChebron VayiBen Sham Mizbeach LaYHVH, where the **word**, VayeEhal, is from the **word** Ohel, אֹהֶל, which means tent, shelter, tabernacle, dwelling, habitation, it means pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Abram, is a composite word made up of the **word** Av, אב, which mans father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme, the word, Vayabo, is from the word Bo, בוא, which means, to come, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, the **word**, VaYeshev, is from the **word** Yashav, ישב, which means, to sit, remain, dwell, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, Beloney, is from the **word** Elon, אֵלֹן, which means, oak, large strong tree, the **word**, Mamre, means, rebellious, disobedience, he rebelled, related to the **word** Marah, which means, to rebel, be rebellious, he contended with, he stimulated, he showed, disobedience, rebelled, argued, competed, it also means, gall, bile, poison, bitterness, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, that, that which, and as a conjunction, it means, in order that, the word, BeHebron, means, in Hebron, and the **word** Hebron, means, seat of association, the **word** VayiBen, is from the **word** Banah, בנה, which means, to build, to create, to bring forth, he built, he constructed, established, he reconstructed, it also means to become the mother of a child, the **word**, Sham, means there, the **word**, Mizbeach, means, altar, it is formed from the **word** Zebach, זבח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, LaYHVH, means, to Yahweh

Here we are told that Abram moved his tent from the mount that was between Ay and Bethel and that he came to dwell in the plains of Mamre, which is in Hebron. The **word** Mamre, means, rebellious, disobedience, he rebelled, it is related to the **word** Marah, which means, to rebel, be rebellious, he contended with, he stimulated, he showed, disobedience, rebelled, argued, competed, it also means, gall, bile, poison, bitterness. This means that Abram pitched his tent in the midst of the enemies of Israel, **BECAUSE** that is where YHVH wanted him to be, so that he could be a **LIGHT** onto the nations of the world, nations that were and still are, mired in darkness. This is yet another opportunity, for the peoples of the world to repent of their transgressions of the Words of the Father's Torah of Life, their sinful ways, and surrender their hearts to YHVH, and as we read on we will see how successful that was.



Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*