

**Torah:** B'resheet (Genesis) 12:1-17:27  
**Haftarah:** Yesha'yahu (Isaiah) 40:27-41:16  
**B'rit Hadashah:** Acts 7:1-8

	year 1 12:1-13:18	year 2 14:1-15:21	year 3 16:1-17:27
1	12:1 - 3	14:1 - 9	16:1 - 6
2	12:4 - 9	14:10 - 16	16:7 - 9
3	12:10 - 13	14:17 - 20	16:10 - 16
4	12:14 - 20	14:21 - 24	17:1 - 6
5	13:1 - 4	15:1 - 6	17:7 - 17
6	13:5 - 11	15:7 - 16	17:18 - 23
7	13:12 - 18	15:17 - 21	17:24 - 27

And Sarai, the wife of Avram did not bear children for him / and she had a female servant, an Egyptian, her name Hagar	<i>ve'Saray éshet Av'ram lo yal'dah lo ve'láh shif'khah Mitz'riyt ush'mah Hagár</i>	וְשָׂרַי אִשְׁתּוֹ אַבְרָם לֹא יָלְדָה לוֹ וְלָהּ שִׁפְחָה מִצְרִית וְשִׁמָּה הָגָר:
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*Lekh L'kha* tells the story of Avraham from his call to leave his father's house to the birth of his first son, Ishmael.. The *haftarah* reassures the people of Israel in exile, that the call and the promise to Abraham made to him in this Torah portion are still valid.

### Aliyah Summary

- Gen. 16:1-6** 10 years have passed since Avram separated from his father. Barrenness was attributed to the woman, not the man, yet HaShem is the ultimate cause. Sarai, in desperation, takes the initiative to use Hagar (*Ha'gar* – הַגָּר) as a concubine, whose name suggest a word play on the Hebrew word for “stranger” (*ger* – גֵּר). Verse 2 literally says, “perhaps I shall be built from her” emphasizing that family and posterity are depicted in terms of a house. Sarai’s mistreatment of Hagar is described in a negative light.
- Gen. 16:7-9** Hagar heads toward Egypt. The angel knows who she is – the encounter is deliberate. Yishma’el means, “God hears” (Ge. 29:32, Ex. 3:7, 4:31, De. 26:7). HaShem is the guardian of the oppressed and sufferers.
- Gen. 16:10-16** The descendants of Yishma’el will exist in tension and hostility with those around them. The name, El Ro’i – the God of seeing includes: all seeing, of my seeing, whom I have seen, who sees me. The well, Be’er-Lachai-Ro’i is only mentioned in connection with Yitz’khaq (Ge. 24:62, 25:11). The fact that Avram names the child, not Hagar, assumes she obeyed and returned to Sarai and he legitimized the birth. Yishma’el’s image in T’anakh is positive.
- Gen. 17:1-6** 13 more years pass, with the promises of HaShem still unfulfilled. HaShem self identifies a El Shaddai (אֱלֹהֵי שַׁדַּי). “Walk in My ways” is understood as loyalty to a king. Avram will be the father of many nations (*goyim* – גּוֹיִם), as the expansion of his name symbolizes the expansion of his character and destiny (Ge. 12:2). Kingship is the mark of a fully developed nation.
- Gen. 17:7-17** This covenant is based on exclusive allegiance. The inclusion of descendants (vv. 7, 8,9,10,19) assures real estate passes on from generation to generation without restriction. National ownership is eternal, though possession may not be. “As for you...” (v.9) is the counterpart to “As

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for Me...” (v.4). Circumcision is a “sign” (ot – אות), like the rainbow (Ge. 9:12-17) – an outward physical reminder of the promise made in the covenant, performed on the 8<sup>th</sup> day representing newness and the beginning of a fresh divine purpose. What it means to be “cut off” (ka-rat – קָרַת) from your people is not defined in the 36 uses of the phrase in Torah, though the assumption is that it is not enforced in the courts but left to divine execution. Sarai is not left without a name change. Laughter foretells the name of the son that Sarah herself will bear.

6. **Gen. 17:18-23** Avraham fears for Yishma'el, and suggests he be the heir. But HaShem has other plans for blessing Yishma'el.
7. **Gen. 17:24-27** Avraham immediately fulfills the command, circumcising all the males in his household. It remains clear that heirship to the covenant promises is based on the matrilineal line (v. 21).

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### Daily Devotional questions for reflection and application

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1. (12:1) Sometimes we have to leave something (or someone) behind in order to move on. Is God speaking to you about this? If so, what are you waiting for?
2. (12:14) Sarai was a treasure to Avram, yet he hid their relationship from Pharaoh. What do you treasure? Do you “hide” it? How do others view what you treasure?
3. (13:5) We become like those with whom we associate. Who do you want to be like? Do you spend enough time with Yeshua for it to show?
4. (14:13) The word “hebrew” means “to cross over.” Have you “crossed over” from death to life? (John 5:24, Gal 3:7)
5. (14:21) Have you ever been tempted to use tainted or forbidden means to justify what seems like positive results? What are you doing to prevent this?
6. (15:8) Do you ever ask God, “how will I know?” Has he answered with a promise? Are you participating with Him, or just waiting? (Eph 2:8-10)
7. (17:7) It is God who establishes His covenant. Do you trust Him to uphold His covenant? Are you sure?