

Notes 11/13/08

Britot = Covenants

Christianity usually divides into 8 Covenants-which misses a lot of portions of the covenants

We at Torah Focus are PRO-TORAH, PRO-JEWISH in our approach

We are trying to bring back the Jewish aspects of faith so we can see and understand what is being discussed and taught in the Torah and the Brit Chadashah

Brit bein ha Baterim = The covenant between the halves (or pieces) Gen 15. Story is very cryptic as the covenant is obscured to us until we break down the reasons for this ritual

Gen 15:1 After these things the word of 'ADONAI came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

What does this come after? Why does HaShem want to comfort Avram? He has been thru war with the kings, which is a bloody thing to see. HaShem promises to be his SHIELD (Magen or Mogen [smaller shield]) Shield in hebrew could also be the word Zeana [a very large shield about the size of a door to hide behind]

Gen 15:2 And Abram said, 'ADONAI Elohim, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Dammeseq?

Should be translated Adonai HaShem... (Yod and Hey and Vav and Hey)

Cannot be Jehovah (there is no J), and cannot be Yah-wey (or Yah-way) as there is no W in Hebrew

If we use HaShem you never blaspheme The Name

Gen 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Gen 15:4 And, behold, the word of 'ADONAI came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Gen 15:1-5 as SO IMPORTANT to the concept of the Covenant that we MUST understand this is the Promise, Pledge, Oath, Token of HaShem

Gen 15:6 And he believed in 'ADONAI; and he counted it to him for righteousness.

In Hebrew it says Ha Aman (vs 6) , which is where we get the word Amein/Amen...rooted in word Emunah

H529 אָמֵן 'êmûn BDB Definition: 1) faithfulness, trusting 1a) faithful, trusty (as adjective)

Ha Aman b'HaShem...He saw that HaShem was Faithful

Emunah can also be translated as CONFIDENCE. This idea is SO IMPORTANT to the concept of

covenant.

Step 1 of Covenant: PREAMBLE

Basic Covenantal Models 1. Preamble 2. Historical Prologue 3. Stipulations 4. Blessings and Cursing 5. Succession 6. Depository arrangements

Gen 15:6 And he believed in 'ADONAI; and he counted it to him for righteousness.

H6666 תְּדַקֵּחַ tsedâqâh BDB Definition: 1) justice, righteousness 1a) righteousness (in government) 1a1) of judge, ruler, king 1a2) of law 1a3) of Davidic king Messiah 1b) righteousness (of God's attribute) 1c) righteousness (in a case or cause) 1d) righteousness, truthfulness 1e) righteousness (as ethically right) 1f) righteousness (as vindicated), justification, salvation 1f1) of God 1f2) prosperity (of people) 1g) righteous acts

Heb 6:13 For when Elohim made promise to Avraham, because he could swear by no greater, he swore by himself,

This is the structure of what faith (emunah) really is...that when HaShem says it, there is NO QUESTIONING IT

Gen 15:6 And he believed in 'ADONAI; and he counted it to him for righteousness.

This is the appropriate response when HaShem says something...to trust, have confidence in, believe completely

Avram's whole life is counted as righteousness because of his response to what HaShem has said in vs. 1-5

Gen 15:7 And he said unto him, I am 'ADONAI that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

vs 7 gives Preamble

HaShem brought him out from Ur for a reason...to give HIM the land. This is not past tense (as in an Historical Prologue) but is prophecy of a time to come

This is the OATH, the PLEDGE...which is so important in a covenant

HaShem is sharing the intimate details of the land and its characteristics in His covenant with Avram

Passover starts at 3pm on Passover (Nissan 14), which is Bein HaErevim = Between The Evenings

Gen 18 & 19 occur during Pesach. Gen 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake matzah, and they did eat.

Gen 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

Gen 18:1 And 'ADONAI appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

H436 אֵילֹן 'êlôn BDB Definition: 1) tree, great tree, terebinth 2) plain

Gen 18:2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he

saw them, he ran to meet them from the tent door, and bowed himself toward the ground,
Avram LIFTED his eyes...3 men stood above him

Gen 18:3 And said, My 'ADONAI, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

In Hebrew, this is plural (My Lords)

We can verify that the covenant of the halves took place on pesach because later the scripture says that the children of israel came out on the very SAME day...which is on pesach

Gen 15:7 And he said unto him, I am 'ADONAI that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Gen 15:8 And he said, 'ADONAI Elohim, whereby shall I know that I shall inherit it?

vs 8 is a problematic verse

Gen 15:2 And Abram said, 'ADONAI Elohim, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Dammesek?

The marks/vowelization is not the same in verses 2 and 8 of Gen 15

The borrowed the vowelization in vs 8 and added them to the tetragrammaton

Gen 1:1 In the beginning Elohim created the heaven and the earth.

vs 1 uses Elokim

Gen 2:4 These are the generations of the heavens and of the earth when they were created, in the day that 'ADONAI Elohim made the earth and the heavens,

Though Gen 1 the word Elohim is used, until Gen 2:4 where it begins using Elohim / HaShem

Elohim = Judge and HaShem = Mercy

Mishpat (Judgment) and Chesed (mercy)

Din (or Dan) means judge

Gen 15:8 And he said, 'ADONAI Elohim, whereby shall I know that I shall inherit it? Adon (singular = Master) Adonai = MY Master Adonanu = OUR Master

HaShem = The NAME, stands for the tetragrammaton or 4 letter name of G-d.... Y- H- V- H

Question: Can the Tetragrammaton be deleted in an email ???

Why does the verse adopt the vowelization of Elokim? So it brings the aspects together = Hashem is Adonai (My Master) balanced with Elokim (My Merciful Judge). Judgment balanced in Mercy.

I also love your questions too ! Question : Is the Tetragrammaton the only name of Hashem we can take in vain, He has many names !

Examples where reference to HaShem is revered: G-d, Elokim, Elokenu, AdoShem, etc

Shabbat - tomorrow night: Internet broadcast of Parsha study about 6:30 central

Homework for next week...read all of Gen 17-19 for next week's class