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P

NAZIS SMASH, LOOT AND BURN JEWISH SHOPS AND TEMPLES UNTIL GOEBBELS CALLS HALT

PEND
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All Vienna's Synagogues Attacked;
Fires and Bombs Wreck 18 of 21
Jews Are Beaten, Furniture and Goods Flung
From Homes and Shops — 15,000 Are
Jailed During Day—20 Are Suicides

BANDS ROVE CITIES
Thousands Arrested for
'Protection' as Gangs
Avenge Paris Death



לך לך *Lech L'cha*
Go! Leave!
Go forth!
Go Unto You!
[Genesis 12.1](#)—17.27
[Isaiah 40.27](#)—41.16
[Matthew 5](#)—7

לך לך and Kristallnacht In this תורה [Torah](#) Law/Instruction portion לך לך, God tells אברם [Avram](#) Abram/Exalted Father to go to a Land He will show him. Next week in וינא [Vayera](#) And He Appeared, אברם nearly sacrifices Isaac. These two portions surround Kristallnacht on November 9th, 1938, marking a dramatic downturn for Jews in Hitler's Europe:

« November 1938 »						
change view: [event list calendar grid] [month entire year]						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 7th of Cheshvan, 5699	2 8th of Cheshvan, 5699	3 9th of Cheshvan, 5699	4 10th of Cheshvan, 5699	5 11th of Cheshvan, 5699 Parashat Lech-Lecha
6 12th of Cheshvan, 5699	7 13th of Cheshvan, 5699	8 14th of Cheshvan, 5699	9 15th of Cheshvan, 5699	10 16th of Cheshvan, 5699	11 17th of Cheshvan, 5699	12 18th of Cheshvan, 5699 Parashat Vayera

לך לך is a time of great promise and fear for אברם as he leaves his home to journey into the unknown. For those Jews who made it out of Europe after Kristallnacht, it was also a time of great promise and fear. For those who stayed, a time of false promises, fear, and death.

It may not have been a coincidence that Kristallnacht happened between these two תורה portions. The Nazis used Jewish dates to provoke the Jews. *Der Stürmer*, a Nazi propaganda paper, wrote about Purim in 1935. And Jews were often harassed by the Nazis on Biblical/Jewish holy days.

Leave Idolatry There's a tradition that Terah, father of אַבְרָם, was an idol maker in their home country. One day, while Terah was away, אַבְרָם smashed all the idols but one, then put the hammer in the remaining idol's hand. When Terah returned, he demanded to know who had broken his creations. אַבְרָם explained that the idol with the hammer had done all the damage. Terah told אַבְרָם that was impossible—an idol can do nothing. אַבְרָם then asked his father why he prayed to idols if they were powerless. And so the family left idolatry.

Make A Great Nation [Genesis 12.1](#) opens with יהוה *YHVH* the LORD telling אַבְרָם that He will be his guide into a new Land when he leaves his country, family, and father's house. In [verse 2](#), יהוה promises to עֲשֶׂה *asah* fashion/accomplish/make אַבְרָם into a great nation.

ישוע *Yeshua* Jesus/salvation makes a similar promise to those who put their trust in Him. In [Matthew 19.29](#), ישוע promises that all who leave houses, brothers, sisters, father, mother, children, or fields for His Name will receive 100 times as much, plus eternal life. And the Great Commission is, "Go and *make* disciples of all nations," [Matthew 28.19](#), *make* those who will in turn receive the same blessings.



Many people are satisfied with just relating the Gospel to another person. And many of those hearers are satisfied with just hearing. This is the first and lowest level of learning. The second is to be able to explain what you've learned. The third is to go and teach it. And the highest level of learning is to teach so effectively that your students go and teach as well, [2 Timothy 2.2](#). Certification is not necessary; success is.

[Genesis 12.4-5](#) says that אַבְרָם leaves Haran at 75 with Sara, Lot, and the souls they אֲשַׁע in Haran. אַבְרָם and Sara אֲשַׁע disciples while on their way to the Promised Land. [Isaiah 51.1-2](#) says we should take אַבְרָם and Sarah as our examples.

8 Blessings [Genesis 12.2, 3, and 7](#) record 8 blessings God promises to אברם. Paul clarifies in [Galatians 3.16](#) that the use in [Genesis 12.7](#) of the singular for זרע *zerah* Seed refers specifically to Messiah, and Paul adds in [2 Corinthians 1.20](#) that all of God's promises are "Yes" in Messiah. So although these promises are specifically to the promised line of אברם which is ישראל *Yisra'el* Israel, the promises extend as well to those who join ישראל through ישוע:

1. I will אשע you a great nation

[Revelation 7.9](#) ... a great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne and in front of the Lamb.

2. I will bless you

[Galatians 3.14](#) ... that the blessing given to Abraham might come to the Gentiles through Messiah ישוע, so that by faith we might receive the promise of the Spirit.

3. And make your name great

[Philippians 2.10-11](#) ... that at the name of ישוע every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Messiah ישוע is Lord... (Compare with [Isaiah 45.23](#))

4. And you shall be a blessing

[Matthew 5.16](#) "... let your light shine before men, that they may see your good deeds and praise your Father in heaven."

5. I will bless those that bless you

[Matthew 25.40](#) "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for Me.'"

6. And curse the one that curses you

[Matthew 25.45-46](#) "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for Me.' "Then they will go away to eternal punishment, but the righteous to eternal life."

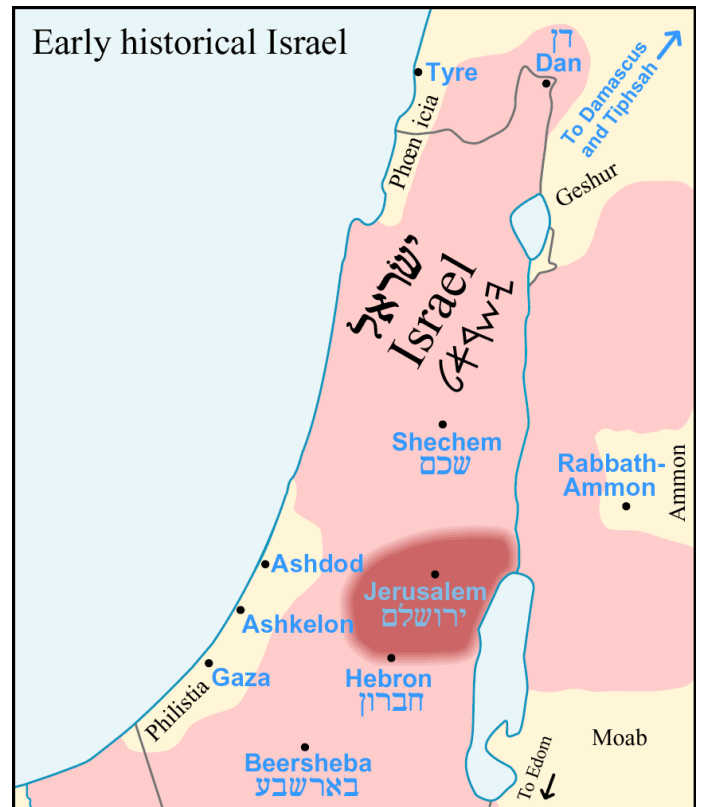
7. And in you shall all the families of the earth be blessed

אברם: faith in the one true God יהוה; ישראל: 12 tribes; Joseph: saving Egypt and the surrounding countries from famine; Moses and other authors: Tenach; Rahab and Ruth: foreigners who join the blessings of ישראל; King David: how to worship God; ישוע: salvation and bringing us into the inheritance of ישראל; apostles and disciples: New Covenant; 178 Nobel Prize winners; inventions possibly including the cell phone, microprocessor, nuclear energy and nuclear weapons, psychoanalysis, Theory of Relativity, the weekend (Shabbat), Polio vaccine, chemotherapy, dialysis, defibrillator, pacemaker, Hepatitis B vaccination, Google, optic fiber, laser, drip irrigation, stainless steel, and many top scientists, doctors, attorneys. My theory is that the Russian stove was invented by a Jewish man living in Siberia who wanted to stay warm on Shabbat!

8. I will give this Land to your זרע

[Leviticus 25.23](#): ישראל belongs to יהוה; [Ezekiel 36.5](#): God is angry at the nations who divide up ישראל; [Ezekiel 38](#): God terrorizes the nations that fight against ישראל.

אברהם Travels with Tents and Altars In [Genesis 12.6](#), אברהם lives in Shechem at the Oak/Plain of מורה *Mowreh* Moreh/Teacher. יהוה appears and promises the Land to his זרע and אברהם builds an altar. Then אברהם moves between Bethel and Ai (between Shechem and Jerusalem on the map), builds an altar, and calls on the Name of יהוה. Because of a famine, he moves to Egypt. In [Genesis 13](#), אברהם moves back to his altar near Bethel and calls on the Name of יהוה again. He and Lot separate and אברהם receives the Land of Canaan. יהוה promises אברהם the Land again. אברהם moves his tent to Hebron and builds an altar there. [Hebrews 11.8-10](#) says that אברהם, Isaac, and Jacob all lived in tents like strangers in a foreign country, waiting for the city built by God, and so should we.



God of Mercy In [Exodus 6.3](#), God tells Moses that He appeared to אברהם *Avraham* Abraham/Father of a Many Nations, Isaac, and Jacob as God Almighty, but they did not know Him as יהוה. God is known by the Name יהוה since [Genesis 2.4](#), but that Name emphasizes His mercy and compassion, and it isn't until the redemption from Egypt that His people really experience that mercy and compassion.

It's like a man who stands before a judge and receives a bankrupting fine. But then the judge comes down from behind the bench, takes off his robe, and writes a check for the full amount. Why would the judge do this? Because the judge is the man's father. In justice he imposes the fine. In mercy he pays it. In the same way, when ישראל is experiencing grievous suffering, God rescues them because He is their Father, who is known as יהוה.



Rescuing Lot In [Genesis 14](#), אברהם learns that Lot has been taken prisoner, so he takes 318 men from his household, all trained to fight, and pursues the army from the area of Sodom, near the southern end of the Dead Sea, all the way to Dan in the north—the length of ישראל, to the border of Syria—defeats the five kings, and rescues Lot. אברהם, father of faith, is tough!

Two Responses to Two Kings אַבְרָם is met by two kings after rescuing Lot, the king of Sodom and the king of Salem.

The king of Sodom in [Genesis 14.21](#) promises אַבְרָם riches but wants the נֶפֶשׁ *nehfesh* soul/self/life/person. This is usually translated persons, plural, but I don't know why because it's singular in the text. For example in [Genesis 36.6](#), Esav goes out to meet Jacob with his wives, sons, daughters, וְאֵת-כָּל-נַפְשֹׁתָיו *v'et-kal-nahf'shoht* and all the persons of his house, where the plural of נֶפֶשׁ is used, נַפְשֹׁתָיו. The sense is that the king of Sodom wants the soul—a creepy desire considering the person making the request. אַבְרָם refuses to accept anything from him, saying he has promised יְהוָה not to let the king of Sodom say that he made אַבְרָם rich.

Melchizedek, he king of Salem, on the other hand, priest of God Most High, brings אַבְרָם bread and wine, and blesses him. In turn, אַבְרָם gives Melchizedek a tenth of the spoils.

יֵשׁוּעַ, a Priest Forever in the Order of Melchizedek [Hebrews 7](#) expands on this transaction between אַבְרָם and Melchizedek. Melchizedek means king of righteousness and king of Salem means king of peace. Melchizedek is a priest forever, a symbol of, if not an actual pre-incarnation appearance of, יֵשׁוּעַ. And since the priesthood of Levi is in the body of אַבְרָם at this point, the tithe אַבְרָם pays is paid by Levi, who gets it from all יִשְׂרָאֵל. The writer of Hebrews connects a psalm about Messiah to this passage, [Psalm 110](#), especially verse 4. The author concludes by saying that יֵשׁוּעַ is the High Priest who sacrificed for our sins once for all.



Faith of אברם [Genesis 15](#) is critical to both Jews and believers in ישוע.



זרע God promises אברם a great reward. But אברם wonders how that is possible, since God has given him no זרע. God repeats His promise, telling אברם that his descendants will be as numerous as the stars. In verse 6, אברם believes יהוה, and this faith is credited to him as righteousness.

The usual criticism of Hebrew Roots is that we believe we are saved by obeying the Law. That's not true. אברם is saved by faith 500 years before תורה is given through Moses. In [Galatians 3](#), Paul argues that salvation is always by faith. *Salvation is by faith alone, but faith is never alone!* אברם believes God and receives righteousness, but he *acts* to bring the promise to fulfillment. ישראל is saved from Egypt and then given the Law to *express* love for God.

When I wear my wedding ring, I don't think the wedding ring is what makes me married. If I lose my ring, take it off, or even hurt my marriage relationship, I'm still married. My marriage began with a promise and the ring is a symbol of that promise. The ring is one way to demonstrate my honoring the promise. The promise is preeminent, as is faith.



אברם believes יהוה, not just the existence of יהוה, but that יהוה will give him a זרע. This זרע ultimately is ישוע, the Redeemer of ישראל, the Promised זרע of woman of [Genesis 3.15](#) who will crush the Serpent's head. This is the age-old promise to man and אברם learns that the זרע will finally come through his line. The Serpent continually tries to destroy the זרע, and this is the story of the Bible from Genesis to Revelation.

This story includes our own lives. Much of the New Covenant is about this struggle in the world, the flesh, and the devil to destroy the work of the זרע in crushing the Serpent's head. But we have the privilege of being able to read the last chapters, so we know who wins!

OK to be a Stranger In [Genesis 15.13](#), יהוה tells אברם that his זרע will be stranger in a land not their own. Being a stranger in the land is normal for ישראל from אברם through Isaac, Jacob, Joseph, all of ישראל in Egypt, and then for most of the last 2,000 years. Even with ישראל in the Land, many consider them strangers and call ישראל the occupied west bank, meaning that all Land west of the Jordan rightfully belongs to Palestinians but is under the occupation of ישראל! Even in biblical Hebron, right, ישראל soldiers are called occupiers.



When Moses flees Egypt for Midian, he marries Zipporah. In [Exodus 2.22](#), Moses names their son גרשם [Gehrshowm](#) Gershom/foreigner, saying that he, Moses, has been a stranger in a strange land. Does he mean Egypt or Midian? Either way, it's not ישראל.

When Moses has redeemed ישראל from Egypt, he gives ישראל God's command in [Deuteronomy 10.19](#) to love the stranger, since they had been strangers in Egypt.

[Hebrews 11.13](#) says that Abel, Enoch, Noah, Abraham, Sarah, Isaac, and Jacob all lived like strangers on earth, looking for the heavenly country, confirming their places in the Hall of Faith.

And in [Ephesians 2.12](#), Paul says that before being joined to ישראל, Gentiles were at home in the world, without God or faith, but strangers to the covenant of promise.

Gentiles have a choice: Strangers with ישראל, but friends with God, or strangers to God.



The Land In [Genesis 15.7-21](#), יהוה promises אברם the Land from the River of Egypt to the Euphrates in a solemn vow. In fact, God puts אברם to sleep to emphasize that He will keep this covenant no matter what. Palestinians today want ישראל to change its national flag, complaining that the two blue stripes represent the two rivers, far more Land than ישראל currently controls. And the settlers of ישראל of the biblical lands of Judea and Samaria feel compelled by this vow to do everything they can to take all the Land. No political process will settle the dispute.

Prophecy of Ishmael [Genesis 16](#) gives the account of אַבְרָם trying to conceive an heir by his servant Hagar. That doesn't go well, though she does have a son. In verse 11, the Angel of ה' tells Hagar that her son will be named יִשְׁמָעֵאל *Yishma'el* Ishmael/God Will Hear, and in verse 12, he will be "a wild ass of a man: his hand shall be against every man, and every man's hand against him; and he shall dwell in the face of all his brethren."

יִשְׁמָעֵאל is the father of the Arab people today. And this prophecy is summed up as a canon of Arab life in Leon Uris' book *The Haj*, "It was me against my brother; me and my brother against our father; my family against my cousins and the clan; the clan against the tribe; and the tribe against the world and all of us against the infidel." I don't know if this "canon" is true, but it is playing out all over the world today.

In [Daniel 2](#), God gives the prophet both King Nebuchadnezzar's dream and its interpretation, a statue of a man made of different materials. The head of gold is Babylon, Daniel tells the king. We have been left to figure out the rest through the centuries. The normal interpretation is that the chest and arms of silver are Medo-Persia, the trunk and thighs of bronze are Greece, and the legs of iron are Rome. The toes of mixed iron and clay are the revival of the Roman Empire.

The problem with this theory is that, unlike Medo-Persia and Greece, Rome did not take all the lands of the former kingdoms, and it wasn't cruel as Daniel describes in verse 40. In fact, Rome let the lands it conquered keep their gods, language, and culture, and mainly imposed military rule that led to Pax Romana, Roman Peace. There is a world-wide kingdom, however, that fits Daniel's description, including verses 41-43, the division of iron and clay that won't mix.



The word for mix/mingle used four times in [Daniel 2.41](#) and [2.43](#) is עָרַב *arav* Arab. Islam conquered and grew until it had all the lands of the previous kingdoms, and more from Spain to Indonesia, until its defeat at the hands of the British in 1922/1923. It replaced their gods, language, and customs with Allah, Arabic, and Sharia, at the edge of the sword. And as iron does not cleave to clay, neither do Sunni mix with Shia. When they tire of fighting the "infidel," they kill each other. It's even possible that the mortal head wound the antichrist receives is the death of the Empire inflicted by the British. Today this kingdom is coming back to life.

In the king's dream, the entire statue is destroyed by the Kingdom of Heaven, and that will be the end of the Islamic empire as well.

From **אברם** Exalted Father to **אברהם** Father of Many Nations In [Genesis 17.4-11](#), God changes **אברם** to **אברהם** and promises him nations, kings, the Land of Canaan. In return, **אברהם** circumcises all the males in his household from that point.

Circumcision of the Heart This sign of the covenant in the flesh has a deeper meaning in the Spirit. [Colossians 2.10-12](#) says that more than just putting off skin, circumcision by **ישוע** is putting off the sinful nature. And in [Romans 2.17-29](#), Paul explains that true circumcision is of the heart. Outward circumcision or tearing of garments may impress men, but is not as meaningful to God as inward circumcision and tearing of the heart, [Joel 2.12-13](#). **ישוע** repeats this message in [Luke 18.9-14](#). This message is repeated frequently and is another example of how the “Old” and “New” Covenants are really the same message.

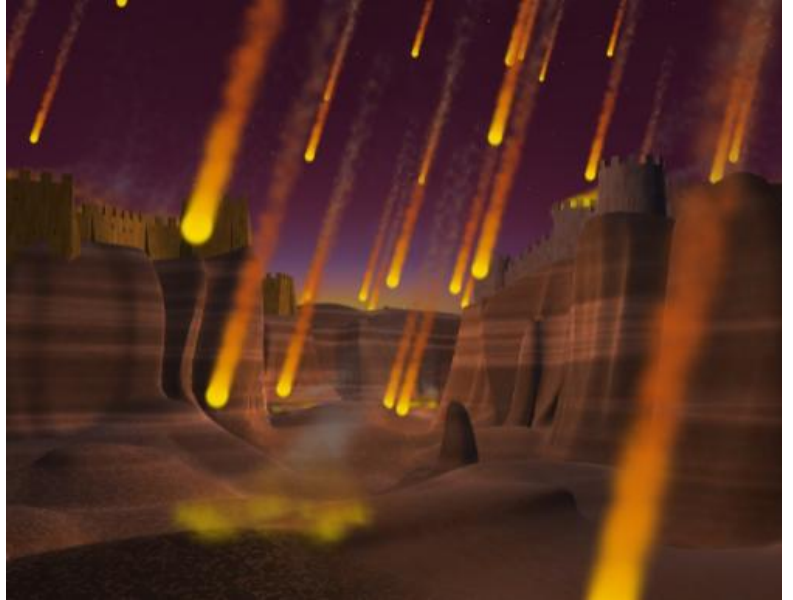


יצחק *Yitschak* Isaac/He Laughs This portion closes in [Genesis 17.19-27](#) with God promising to bless **ישמעאל**, but the covenant will be to **אברהם** through his promised son, **יצחק**.

In [verse 21](#), God tells **אברהם** that Sarah will bear **יצחק** at *this* **מועד** *moed* appointed place/appointed time/meeting/sacred season/set feast. **מועד** is the word used to describe the biblical feasts, such as in [Leviticus 23.2, 4, 37, and 44](#). So God is talking with **אברהם** on a certain **מועד**, **אברהם**, his household, and **ישמעאל** are all circumcised on this **מועד**, and **יצחק** will be born on this same **מועד** one year later. In [Genesis 18](#), God repeats this promise of a son born to Sarah at the **מועד**, verse 14. Which **מועד** is it?

Some more clues are given. Jewish tradition is that Genesis 18 begins three days after God's first visit to **אברהם**. **אברהם** runs to meet God (remember his surgery), just as Peter and John will run to witness the reappearance of **ישוע** three days after Passover. In the last verse of the chapter, **יהוה** leaves **אברהם** and in the first verse of [Genesis 19](#), two angels arrive in Sodom at the evening, apparently just a few hours after **יהוה** left **אברהם**. Lot entreats them to stay in his house. They agree, and in verse 3 he prepares unleavened bread. If the **מועד** of Genesis 17 is Passover, then God returns to **אברהם** on the third day, the **מועד** of First Fruits, and that evening begins the first day of the **מועד** of Unleavened Bread, so Lot prepares unleavened bread for his guests. And that also becomes the day of the destruction of Sodom and Gomorrah.

Symbolic Salvation [Genesis 16.1](#) says that the mother of **ישמעאל**, Hagar, is Egyptian. **ישמעאל** is circumcised on the date that will be Passover. Sodom and Gomorrah are destroyed a few days later. Just as about 500 years later a mixed multitude with leave Egypt with **ישראל** and be saved, and in [Exodus 14](#) all of Pharaoh's army will be destroyed a few days later in the Red Sea, so the half-Egyptian **ישמעאל**, covered to some degree by the faith of **אברהם**, is not destroyed at the same time as Sodom and Gomorrah.



Redeemed Worm Being called a worm is not flattering, but it is how I describe myself before salvation. The haptarah portion this week includes [Isaiah 41.14](#), “Fear not, thou **תולע** *tolah* worm/scarlet stuff/crimson/maggot/grub Jacob, and ye men of **ישראל**; I will help thee, saith **יהוה**, and thy Redeemer, the Holy One of **ישראל**.”

The word is used again in the psalm which foreshadows the crucifixion of **ישוע**, [Psalm 22.6](#), “But I am a **תולע**, and no man; a reproach of men, and despised of the people.”

And in [Isaiah 1.18](#), “Come now, and let us reason together, saith **יהוה**: though your sins be as scarlet, they shall be as white as snow; though they be red like **תולע**, they shall be as wool.”

This meaning is reflected in the hymn, *At the Cross*, by Isaac Watts. The words are usually softened now to “For sinners such as I,” but originally it said,

Alas! and did my Savior bleed
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

In our sin we are like a **תולע**. **ישוע** took this ugly nature on Himself when He died on the cross. Because of our Redeemer, our red stain is cleansed.

Glossary, in order of appearance:

לך לך	<i>lech l'cha</i>	Go! Leave!/Go forth!/Go Unto You!
תורה	<i>Torah</i>	Law/Instruction
אברם	<i>Avram</i>	Abram/Exalted Father
ויוא	<i>vayera</i>	and he appeared
יהוה	<i>YHVH</i>	the LORD/God's holy Name
עשה	<i>asah</i>	fashion/accomplish/make
ישוע	<i>Yeshua</i>	Jesus/salvation
זרע	<i>zehrah</i>	seed/Messiah
ישראל	<i>Yisra'el</i>	Israel
מורה	<i>Mowreh</i>	Moreh/teacher
אברהם	<i>Avraham</i>	Abraham/Father of a Many Nations
נפש	<i>nehfesh</i>	soul/self/life/person
ואת-כל-נפשות	<i>v'et-kal-nahf'shoht</i>	and all the persons
גרשם	<i>Gehrshowm</i>	Gershom/foreigner
ישמעאל	<i>Yishma'el</i>	Ishmael/God Will Hear
ערב	<i>arav</i>	mix/mingle/Arab
יצחק	<i>Yitschak</i>	Isaac/He Laughs
מועד	<i>moed</i>	appointed place/appointed time/meeting/ sacred season/set feast
תולע	<i>tolah</i>	worm/scarlet stuff/crimson/maggot/grub