

What Does Genesis 18:19 Mean to Us?

Let's be as if we were a school of prophets today, and you are all prophets and prophetesses. This is so we can better understand the Scriptures. He has to give us light, revelation and understanding, in order to understand how the Scriptures apply to us, or whether it is just past history, or something of the future. Is it insight from the Word that we can live by? Does it give us hope for the future? How can we apply it? You are going to have to be the judges today.

1 Cor 14:1 — Pursue love, and desire spiritual *gifts*, but especially that you may prophesy. Prophecy is for three essential things: to build up the Body, to encourage, and to exhort. Prophecy is to fulfill it, carry it out, and be encouraged as we go.

Let's try to understand Gen 18:19 and how it applies to us, and what it actually means to us. Now you are all prophets and prophetesses. I will read it in the King James Version (you can read it in your own; I just happened to have this one). I will read from verse 18:

¹⁸Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.

¹⁹For I know him... [or have chosen him, however your version reads]

Our Father foreknew us, and He chooses us on the basis of what He sees in us, what He knows about us. Our Master brought it to light in Jn 7:17 — He chooses us on the basis of whether we are willing to carry out His will or not, that is, to do it without giving up. Our Father knows who is willing and who is not willing. Those who are willing will naturally respond to His Holy Spirit when they hear and are persuaded by His Holy Spirit through a person who is without deceit or falsehood (Jn 7:18). They actually know our Master and are sent by Him. They are His spokesmen on Earth. Now, all of us are His spokesmen, not just the apostles and prophets. It is according to whether we are righteous or not, as our Master said:

He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. (Mt 10:41)

If you receive a righteous man you receive his reward. It is not just someone who is an emissary or who establishes communities. Everyone in the community can pass on faith from the Holy Spirit, from our Master, from our Father, to another person. That is what *chosen* here means. We were all chosen on this basis.

What does Gen 18:19 actually mean, and how does it apply to us?

"For I have chosen him, that he will command his children..."

He chose him in order to command his children. He knows he has the capacity, and he will command his children and his household after him. They shall keep the way of YHWH. They will maintain it. They will guard over it. They will make sure we are not going off course, off the path, off the way. We are all watchmen on the wall. We will make sure we do not go off the way. If we go off the way, we go into death.

There is a narrow way that must be kept. It is the responsibility of each and every person to keep the way, and if they see us going off they know who they can go to. They need to go to the person who is going off the way and try to get them back on the way. If they can't do it they will go to their leaders, their elders, or brothers and sisters who can help in the situation.

We are to keep the way of YHWH as the first century church was called "The Way." It was the Way of YHWH.

...that they keep the way of YHWH, to do righteousness and justice, that YHWH may bring to Abraham what He has spoken to him.

Now, how do we understand that? It is obvious that if we don't keep the way, and we don't do justice and righteousness, then our Father can't bring upon Abraham what He has spoken of him, that is, all the promises made to Abraham of the enemy-free land that Israel could live on. All the descendents of Abraham, who are from the seed of Abraham, from the faith of Abraham, would be descendents as numerous as the dust of

the earth, the sands of the sea, and the stars of the galaxies and the planets. That means they will have that many offspring.

Have you ever tried to count particles of dust or sand or stars? That is what our Father wants to do through Abraham's seed. They have to keep the way that He has ordained. If each person does his job our Father will keep us on the way. We will see when people are going off the way. They know who to go to for help, or they can go to the person themselves if that is appropriate — if they are not doing justice and righteousness. That is very, very important.

You will have to give us understanding today about what that means — to do justice and righteousness. There are other places in the Scriptures where it talks about justice and righteousness. Our Father says, "I will establish my Torah [instruction] to keep Israel on the way," so they wouldn't be like all the rest of the nations.

The nations had the law in their heart, in a certain way, but Israel had the law right before them, in order that they could be the light to the nations, in order to bring them into the faith of Abraham.

So, what does Gen 18:19 actually mean to us? We know what our Master said in Jn 8:39. The Jews and Pharisees were saying they were the seed of Abraham. John the Baptist said that God could make the seed of Abraham out of these stones. In Jn 8:39 it says the seed of Abraham are those who do what Abraham did.

We know what our Master is applying there. He is going back to the time when He, being the Word of God, the One who dwelt in our Master Yahshua, said that about Abraham: "I have chosen him, for I know him, that he will command his children and his household to keep the way of YHWH, to do justice and judgment, that YHWH may bring upon Abraham what He has spoken of him."

Our Master knew the Word. He looked at the Pharisees and the Jews there and knew what their judgment would be if they had right judgment, if they wanted to do justice and righteousness. He knew that someday soon they would hang Him up. The

Jews and the religious leaders had to make a righteous judgment, based on justice and righteousness. He knew they weren't going to make the right judgment. He knew they weren't going to keep the way of righteousness and justice.

All who keep the way of righteousness and justice are Abraham's seed. Don't think that we are Abraham's seed if we are not doing what Abraham did. We know he commanded his son, Isaac, right? He commanded his children and household and had them under his control. He did listen to his wife, but he was the logical head. He kept the way of YHWH himself, but "after him" it would be left to another people. Notice the phrase "after him" there. What happened?

What does Gen 18:19 mean to us? *Us*, meaning those who are indwelt with the Holy Spirit, who are sealed with the Holy Spirit. What does it mean about justice and righteousness? Who does it apply to? How do we individually carry it out and perform it? How does it apply to situations in the communities, or tribes, and intertribal relationships? We need to be enlightened about what He meant by justice and righteousness and how it applies to us, each and every person, especially the leaders — in order to maintain that pure unity between the tribes, like the unity between Father and the Son. How do you think it applies? Give us a little bit of insight and light to it, so that we can understand it in more detail.

David Bekor — Yahshua taught us that if you see a brother committing an offense, then you who are spiritual (not out of personal offense) go to that brother, teaching him what offense he has committed, that he may repent. If he doesn't receive you, get another brother, and still, if he doesn't repent, bring him before the qahal. If he still doesn't repent, treat him as an unbeliever. I heard this when you were speaking that we are all watchmen, and we watch one another in love to keep us on the way.

Kariy — In Mt 5:38-48 our Master spoke about the justice of the nations. "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth' [which is the justice of the nations]. But I tell you, do not resist an evil person. When someone strikes you on the right cheek, turn to him the other also..."

Hilkiyah — We've said that someone is innocent until proven guilty. In courts of law, under the United States Constitution, they have a right to a fair and speedy trial. In order to walk in the way of justice we have to judge ourselves. We don't receive an accusation against our brothers and sisters unless it is *proven*. Especially in the realm of leaders, don't receive an accusation except on the basis of two or three witnesses (1 Tim 5:19).

Jeremiah — In light of what he was saying, I was thinking of Gal 6:1:

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness, each one looking to yourself so that you will not be tempted.

It is so we won't go off ourselves. It is everything we heard about keeping the way. In a spirit of gentleness we might be able to help someone to keep the way, but at the same time, we have to look to ourselves and make sure we are keeping the way, too.

How would it apply between clans or tribes to do this? How could we go off here?

Yowceph Rodriguez — One of the things that really spoke to me is when you said the word *righteousness* there is *judgment*. In Mt 5:20, it says:

Unless your righteousness exceeds the righteousness of the Scribes or the Pharisees, you shall by no means enter the Kingdom of Heaven.

There is going to be a need to make judgments in the way to keep the way straight. You have to judge yourself and situations. You have to make the right judgment and make sure it is bringing about justice. Sometimes you have situations between tribes, and you have to make judgments. You have to say, "Was this done correctly here? What can we learn? Maybe they should have done this, and that would have been justice for both."

I was thinking about Tribal Trading. One tribe might think, "We could sell this and give this to that tribe." If you are thinking of equity and justice, and judging yourself of greed, and thinking about the whole nation, you will be thinking, "What can I do that is best for my brothers?" That will be the right judgment, and the result will be justice. It will bring increase for everybody and not just yourself.

Mevaser — I thought of a situation, just in light of what you said, where it was assumed that a brother was a certain way. It got out that he was that way, and it affected people to hear this. Then the question came, "Was there a judgment that this brother really was this way?"

And it turns out that there had been no judgment. Maybe this brother was misjudged, and that could have affected the unity among the clans in the tribe. It could have affected us intertribally if people went on the assumption that this was true, but it had never been brought into judgment where every fact could be considered.

We had another situation where it seemed pretty clear that things were a certain way. Then we considered every side of it, and when the facts came, it was totally different from what you thought. Once you heard all the facts you said, “Oh, now I understand. I had never thought of it that way. That’s clear.”

We have to be thorough in this way, considering people innocent until proven guilty, which is also thinking the best. We have to seek to clear up anything that could come in and divide. Searching out the matter is the glory of kings, coming to the end and finding out what is true. Then, if there is something that needs help we can address it until it is clear and go on. Then there is no division.

Seeking First His Kingdom and His Righteousness

Deshe — Paltiel and I were preparing for *Bar Mitzvah* and studying Gen 18:19. I was looking at what was said there, that Abraham was commanded “to command his children to keep the way of YHWH by keeping righteousness and justice.”

You can see the deeds Abraham did. Abraham showed hospitality. You can go through many aspects of it. The key is that our Father can’t bring upon Abraham what He has promised unless we command our children to keep that way. We can’t keep it unless we do righteousness and justice.

I was talking to Yônêq and ha-êmeq about the ways I wasn’t doing justice and righteousness to others, and I thought they weren’t to me. The end result of it was that I was going off the way. The enemy comes in to divide you from your brothers. It is difficult to raise up the Twelve Tribes, but to maintain our unity is going to require absolute death and to be willing to allow ourselves to be crushed just as our Master allowed Himself to be crushed (Isa 49:5-6).

He said, “Seek first the Kingdom of Heaven and His righteousness” in Mt 6:33. It is not enough that I would seek my justice. What seems to be my justice many times is someone else’s injustice — mercy for me and justice for others. In Galatians 3 it talks about how you are all one in Messiah Yahshua (Gal 3:28-29). Then, if you belong to Messiah Yahshua,

you are Abraham's offspring. I thought about how important it is to maintain that unity and oneness. There is no way to produce that nation that is going to crush that statue of Daniel 2 otherwise. That is the nation that will rule the earth and the universe.

It is the very reason why it says in Ecc'cus 10:8:

Dominion passes from nation to nation. No nation has ever been able to endure because of three things: arrogance, injustice, and greed.

If our Father can find a people who won't be greedy, unjust, arrogant, but humble, then it is worth something.

We were talking about an intertribal kind of event, and both tribes contributed to it as far as people and the gas money to get there. It happened to be in one tribal area. Then the other tribe got all the proceeds. It left the tribe whose area the event was in without any. Then there was a lot of backfire there, and they thought injustice was done to them. It was all because in the beginning there was no communication as to what the money was going to go to. It was not intertribal communication, but within the tribe. The money was going to go to pay the debt of the Washington event two years ago. It seemed that injustice was done. But when you understand the whole thing, someone was at fault for not communicating.

Our tribes could have been divided right there, if it was not worked out. We all have faults. People have to repent. Inadvertence sometimes causes great havoc.

The Effect of Genesis 18:19

There are so many places in the Scriptures that talk about justice and righteousness. You can see the effect of Gen 18:19. It produces an effect. If we actually are the seed of Abraham and do what Abraham did, that means we possess the power of the Holy Spirit and the capacity to do it. We might not be living up to our fullest potential, but we certainly have the potential, the power, and the capacity to do it. It is only because we don't get that oil that we become foolish virgins. It is available. It is there, at the throne. It is only because of our own lack — our own foolishness — that we don't receive the full power to carry out our Father's purpose in choosing us.

In Mt 6:33 we learn the very first thing (not the second) we are supposed to seek for: His kingdom and His righteousness. They go together. That means the proper judgment we have towards one another. We must have the proper judgment towards the incidents and circumstances that happen in our midst continually. It is impossible to maintain our unity without that. I am glad that it is that way, for how many people on the earth would be doing it if it were possible in their own strength? It takes the power of the Holy Spirit to do it. Our love for Him can't be diminished. We can't lose that first love — being thankful that we are saved, and that we belong to our Master Yahshua. Whoever belongs to Him is thankful. I am sure Abraham was thankful.

Those who come He shall cause to take root in Jacob; Israel shall blossom and bud, and fill the face of the world with fruit. (Isa 27:6)

This is a prophecy. How do we apply it? Has it happened? Is it history? No, it is not history. Is it talking about the millennial age? No. So let's look at it a different way. Will Israel, the natural Jews who are living in the land of Israel, fill the world with fruit?

The whole world will be filled with fruit by the spiritual Israel that is developing now, not only in this age, but also in the next age. Right now, if they don't take root they won't blossom to bring it about. They have to take root now in order to bring that about in this age, in order for that prophecy to be fulfilled by Abraham's physical seed in the next age. This will happen by us being *true* descendents of Abraham by belonging to Messiah. These are the *true* descendents of Abraham, not just physical descendents, for He could make physical descendents out of these stones. Big deal! Even though His promise is to the physical descendents of Abraham, He wants everyone, every race of man.

David Bekor — Isa 66:18, and further on, "I will gather all nations and tongues, and they shall come and see My glory." You read further on, and it says, "I shall also take some of them for priests and Levites." (Isa 66:21)

That is true. Then we go to:

Listen to Me, My people; and give ear to Me, O My nation: for law will proceed from Me, and I will make My justice rest as a light of the peoples. (Isa 51:4)

Who can understand that?

Harken unto me, My people; and give ear unto Me, O My nation, for My instruction [law or Torah] shall proceed from Me, and I will make My judgment rest...

What does that mean, to *rest*? Be upon, settle.

Give ear to Me, O My nation...

Who is His nation? Who is that talking about, old Israel? Are we His nation? Yes, according to 1 Pet 2:9 we are His holy nation. Right now it applies to us. We have His instruction — His Law. Does that mean we have no more instruction from the Law? No. It just means we understand it now more than ever. Has the Law been nullified?

Yedidiah ben Soreph Gamaliel — Not until everything is fulfilled.

That's right, it hasn't been. As far as salvation is concerned, the law of commandments in Eph 2:15 is what we are delivered from, meaning no longer do we have to keep the Law to be saved. Therefore, the Law is not in force anymore as far as becoming a member of Messiah's Body. That is through faith. Then He puts His Holy Spirit in our heart, and then He writes His law in our hearts — and then we keep His law.

Therefore, understand that when it says it is *nullified*, that doesn't mean we don't learn by His instruction anymore, but we are not saved by keeping the Law. We are delivered from the law of commandments (Rom 7:6). A lot of people think that means they don't have to keep the Sabbath anymore. They can eat buzzards and things of that nature. All foods are clean, but buzzards just happen not to be food. They eat certain things we don't like to eat. We are delivered from the Law in that sense, as far as being justified by the Law.

Those who think they can be justified by the Law are delivered from Messiah. If you think you can be justified by the Law then Messiah can't justify you. We are delivered from the Law in that we don't have to keep the Law in order to be saved.

Mevaser — We are not those who are seeking to be justified by the Law, but now, living by faith, we are going to be those who justify the Law.

Rom 8:4 says that we, by the Spirit, keep the righteous requirement of the Law.

Gidon — Are you saying, “If we could be justified by the Law, we wouldn’t need our Master?”

Yes. There wouldn’t be any need to be justified by our Master if the Law could justify us in that sense. That is why He came, to deliver us from having to be justified by the Law. Those who strove to keep the Law and saw when they disobeyed the Law, could make a sacrifice and be forgiven for their sins. It is the same with us. We now have an Advocate with the Father. When we sin or don’t keep the Law (when we don’t do the things that His instruction tells us to do), we can make the sacrifice by confessing our sins. We are thankful for His instruction. *Torah* means instruction. We have been brainwashed so much by Christianity, but it is *instruction*. We live by the instruction of our Father. Children live by the instruction of their parents, or you could say, they live by the law of their parents.

Elliot — It looks like we were delivered from the way we looked at the Law. It is a totally different way of looking at it. We are trying to justify our Father, not ourselves.

Mevaser — Instead of saying, “Why do you have to keep the Sabbath?” They should say, “We want to keep the Law, too.” Those who keep it in the right spirit will make even the Jews jealous.

I, the Sovereign, have called you in righteousness, and will hold your hand; I will keep you and give you as a covenant to the people, as a light to the Gentiles... (Isa 42:6)

He has called “you” (whoever “you” is). “I, YHWH, have called you...” (which has to be applied corporately) “... in righteousness, and will hold your hand and keep you, and give you as a covenant for the people, as a light to the Gentiles, and open blind eyes to bring out the prisoners from the prison, and those that sit in darkness, from the prison house. I am YHWH and that is My name, and My glory I will not give to another, neither

My praise for graven images. Behold, the former things have come to pass and new things I declare. Before they spring forth, I tell you of them.” (Isa 42:6-9)

Of course, that is related to Isa 49:6. I think we all know that Isa 49:6 is where our Master got the so-called “Great Commission” from in Mt 28:18-20, that salvation would reach the ends of the earth. Isa 49:6 is prophecy that must be raised up in the last days in order to bring about the end of this age. When the gospel of the Kingdom is preached as witness to all nations, then the end will come (Mt 24:14).

Julie — It makes me think about that one verse which says that all creation is waiting for the sons of God to be revealed. If we see ourselves as sons then we will embrace the Law. If we are sons we will see His heart towards us. He wants to give His sons everything in His heart. We want to be worthy sons. If we are sons we will see His heart towards us.

David loved the Law. We love the Law. We don’t hate the Law. It is only those people who don’t have faith who don’t love the Law. With faith we fulfill the Law. We are thankful for His instructions. It makes a lot of things clear in the New Testament. And the New Testament makes a lot of things clear in the Old. We bring out of the Old and into the New what the Holy Spirit allows us to. Some is left in the Old, and some is brought out. We have to know what is applicable.

Mevaser — There is a reason our Father chose Abraham, and there is a reason He rejected Israel. They weren’t doing the deeds of Abraham. Abraham did those deeds by faith before the Law was given, because it was really in his heart to honor his Creator by the way he lived his life.

I thought of this verse in Zec 7:3, “Shall I weep in the fifth month and abstain as I have these many years?” Our Father said, “When you fasted and mourned, was it for Me?” Then in verse 9, “Dispense true justice and practice kindness and compassion each with his brother.” This is what Abraham did. And that’s what old Israel wasn’t doing. And He said, “Do not oppress the widow and the orphan. And do not devise evil in your hearts against one another.” That is the same thing we hear today. Our Father is still waiting for a people who will hear it and do it.

But they refused to heed, shrugged their shoulders, and stopped their ears so that they could not hear. Yes, they made their hearts like flint, refusing to hear the law and the words which the Sovereign of hosts had sent by His

Spirit through the former prophets. Thus great wrath came from the Sovereign of hosts. (Zec 7:11-12)

Here we are, hearing these things from YHWH, and they can't stay in our notebooks. It has to reach our hearts. We have to remember, "Oh yes, I can't so quickly hold this in my heart against my brother. I can't hold this against the other household or tribe. We have to get this resolved."

Yedidiah ben Soreph Gamaliel — It is so liberating to take things out of the realm of the Law and things we "have to do." Pr 13:1 — How many times does it talk in the Proverbs about heeding your father's commands? If we are His sons then we want to receive and please Him. That is all we want to do. There is so much liberation in that. It is not something that we do begrudgingly. We do it because we love Him and love to please Him.

Jeremiah — It is not just about having the right teachings and commands for your children. He has chosen him to command his children to keep the way of YHWH by doing justice and righteousness. Then YHWH can bring about what He has spoken about him. There is really a connection, for it is by *doing* righteousness and justice that we teach our children. It is not just *talking* about them. You can't say, "I can't work with my children, because I need to spend time with my children teaching them the way of YHWH."

When you are not doing the works prepared for you, how can you teach your children to walk in the works prepared for them? Everything goes together. If our Father gives me children, and everyone who has children, it is not in sitting around and passing on commands, but it is only in doing righteousness and justice that we can pass them on.

Otah — What does Gen 18:19 mean for us? I was thinking about when our Master said, "Don't judge others, and in the measure that you judge others, you will be judged yourself."

How many times do I tell my children, "I don't want you to be angry," but I don't see that many times, I am angry. Right after, it says don't judge others, it speaks of the big log. How can we help our son with the sliver if we can't judge the big log in our eye?

This is for me, I am getting angry, and I am passing it on. This is the revelation I have about my iniquities — they separate me from my Father. If I see these things in me and pass them on to my children, all these things that keep me from having communion with my Father... If I am judging myself to keep the way of YHWH then I will have mercy and compassion. When I see someone that needs help, I am going to love. I know what it

means to be under the law. Everything that comes from Him is love. We are in communion with Him and keeping the way of YHWH.

Kepha — It was amazing to hear that the right judgment will keep our unity. “You shall do no wrong in judgment, in measures of length, weight, or quantity. You shall have just balances, just weight, a just hin. I am YHWH your Elohim.” We need to remember the love that was shown to us when we go to our brothers, and also the stranger that dwells among us.

We can’t show partiality in judgment. If you make a judgment, make sure you judge right. If not, you had better have a judgment meeting where we can hear from our Father. Premature judgment is prejudice.

Othniel — It is pre-judgment. It says that the Law proceeded from Him to find rest somewhere, and not just anywhere. We heard that we were chosen, because our Master sees the potential that His law could find a place to rest, and His peace and love could find a place to flow. His lack of pre-judgment could find a place to live.

So, speak and act as those who will be judged by the law of liberty (Jms 2:13-14).

Shimshone — I am so amazed that our Father’s heart has been the same for thousands of years. Today I have heard it more clearly than ever before, “I have chosen him,” and I thought it was because Abraham had a heart for our Father.

Our Father had something in His heart, and He needs someone to say, “Yes, I am going to do it.” Abraham’s descendents obviously didn’t do it. The Pharisees were hypocrites, and they didn’t do it. Thousands of years later, He has new descendents. Isa 51:4 — The law is going out from our Father, but we are the next sentence, “My justice will come as a light to the nations.”

I am thankful that we are taking on Abraham’s heart. I know we have left everything behind to follow our Father, but we need to keep doing it, day after day.

Natan — I have always thought of Gen 18:19 as just referring to families, to fathers commanding their sons. But it says it right there, *to the household*. And it totally applies to us — all the things that come in. To do righteousness can sound kind of vague. How do you “do righteousness”?

But I hear the word *love* in righteousness. In the atmosphere of our life and the circumstances we come into, we are faced with the challenge of doing what love calls for (and making the proper judgment — Yônêq).

1 Jn 3:23 — It doesn't say to fill the honey jar up, but doing such things is righteousness, keeping the way, and holding our life together. I always imagined these communities falling apart with piles of dishes everywhere and empty honey jars and overflowing trash. Love wasn't in their hearts, to do righteousness. It has been poured into our hearts, His love, but maybe it is not being expressed to its fullest potential. Am I getting all that love out on my brothers? That makes a wonderful household.

Zakar — I was thankful to learn how the law is the expression of our Father's character. It was too high for them to attain to in their own strength, and that was why our Master Yahshua came. I was talking to ha-êmeq about the law, and she was talking about it being a strict, hard thing, but it has its soft, tangible edges, as David found when he, being led by the Spirit, ate the showbread. If we are abiding we will fulfill the spirit of the law. If we are giving ourselves to Him then we will be just like Him, representing His character.

We don't have to be justified by the Law, for Paul said whoever does is under a curse. Our Master became a curse for us, and He is the One who saved us. That is what Paul said in Gal 3:13. That is what we have been delivered from, trying to keep the Law to be good enough to be saved. It is not by works of righteousness, but by His mercy that we have been saved (Tit 3:5). I am thankful for His mercy. Now we can love Him and keep His requirements because we love Him and want to do it. I am thankful He showed us how to get out of that trap. People say we are under the Law because we keep the Sabbath, but it was before Moses, and so was circumcision.

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. (Rev 22:14)

It is not just by doing His commandments, but because we are His, we keep His commandments. We keep them because we belong to Him. It is not by keeping them, for then you will be in turmoil all your life, if that is what you are trying to do, but we come to rest, knowing who we are.