

Sheepfold Gleanings

VAYEIRA / AND HE APPEARED

Genesis 18:1 to 22:24

2 Kings 4:1-23

Luke 17:26-37

Romans 4:13-25; 9:6-9

Hebrews 11:13-19

Continued from: Lech Lecha- Genesis 12:1 to 17:27(see www.sheepfoldgleanings.com)

Genesis 18:1-3 YHVH Appears to Abraham

“YHVH appeared to Abraham while he was sitting and resting near the great trees of Mamre (Hebron) at the entrance to his tent in the heat of the day. Abraham looked up and saw three men standing nearby. When he saw them, he ran from the entrance of his tent to meet them and bowed low to the ground saying, ‘If I have found favor in your eyes, YHVH, do not pass your servant by.’”

The stage was set for YHVH’s visit with Abraham, who was found not working but sitting resting on this day, revealing that it may have been the Sabbath. He ran to greet the men when he recognized it was YHVH who was approaching. Abraham was not afraid to stand before YHVH, as he had been in His Presence before. (Genesis 12:7; 15:4; 17:1)

Abraham at the entrance to his tent is mentioned twice here in scripture. Tent is symbolic of learning and walking in the teaching and instruction of YHVH, which in Hebrew is called “Torah.” A tent is a dwelling place and is symbolic of the Tabernacle in the Wilderness when YHVH came to dwell in the midst of His people. Because Abraham was in or near His Tent, which, again, represented YHVH tabernacling with His people, YHVH came and dwelt in his midst, indicating that *the Day of the Lord* had come upon Abraham. The Hebrew word *ahal* (Strong’s # 168/TWOT 32a) is the root word for tent and also the symbolic names for Samaria and Jerusalem, (*Oholah*/her tent and *Oholibah*/my tent is in her) (Ezekiel 23:4; Exodus 31:6; Genesis 36:2, 41), which gives a hint of the future restoration of the House of Israel and the House of Judah becoming one in YHVH’s hand.

Abraham offered hospitality to his traveling guests saying, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."(Genesis 18:3-5). With

the offer of hospitality accepted, Abraham quickly arranged for his wife and servants to attend to a meal to bless his guests.

Genesis 18:6-8 “So Abraham ran into the tent to Sarah and said, ‘Quickly, make ready three measures of fine meal; knead it and make cakes.’ And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it.”

More symbolism comes to light with this passage when Abraham asked his wife Sarah, not a servant, to prepare a type of unleavened cake for their guests. Abraham instructed Sarah exactly how it was to be made, using three tenths of an ephah of fine flour. After kneading the dough, it was shaped into a cake called *challah*, pierced and baked over fire. (Strong's #2471; Leviticus 2:4 and Numbers 28:20)

It was thought that the season of the visitation was at Passover, the Feast of Unleavened Bread, where we see Abraham responding to the “Lamb of God” dwelling in the midst of these visitors. He humbly prepared a feast, bringing unleavened bread and a lamb called *the son* in Hebrew (Strong's #1241/1121) Abraham knew whom he was serving and he gave a Fellowship offering (shelamim/shalom) to the Prince of Peace (shalom).

Genesis 18:8 “Abraham took *butter[curd] and milk [sour milk or cheese] and the calf* which he had prepared, and set it before them. While they ate, he stood near them under a tree.”

After very careful preparations for the meal Abraham also laid butter, milk and meat together on the table before his heavenly visitors. Abraham knew how important this meal was and that everything was to be perfect for his guests. Dairy products mixed with meat were correct according to Torah, as his guest, the author of Torah, YHVH, accepted his offering and ate the dairy and meat at the same time.

YHVH's Authoritative Word

Abraham, and Moses who followed him, are our examples of how YHVH's laws are to be handled, walked and taught. The separation of dairy products from meat products was introduced thousands of years after Torah was given at Mount Sinai. Added laws called *oral traditions* were instituted by man, originating from the Bar Kokbah period just before the destruction of the Temple in 70 CE. Man added more laws onto YHVH's laws and called them *fences*, saying they were needed to protect man from violating YHVH's laws. Man does not need protection in trying to keep God's laws. We are called to walk in them, not add more laws that would encumber our walk. YHVH is so pleased with a heart that desires to walk after Him that He gave His Spirit to guide and protect.

Books were written about these new added laws and later put into volumes, which today are referred to as the Babylonian Talmud. While the volumes of Talmud were introduced to help man, they were also hindrances added, heaping more laws on top of the ones that were originally given by YHVH. These added laws became very burdensome to the people and clouded the way to life. Because of this, it became harder and harder for the people to see Torah. Torah ‘paled’ next to all those man-made added **traditions** for food and other laws. YHVH's Word warns man His written word is not to be added to, nor is it

to be subtracted from. (Deuteronomy 4:2; Revelation 22:18-19) There was only one authoritative word given to man, the word handed to the people at Mount Sinai. YHVH's teaching and instruction is seen in the Five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, and is uplifted in the whole Tanakh and Brit Chadasha/New Testament (Genesis to Revelation) as the authoritative word of YHVH. His Word leaves no room for a separate "*authoritative*" oral torah. (For further information see study Shemini Atzeret at: www.sheepfoldgleanings.com)

2 Timothy 16-17 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

Genesis 18:9-15 The Promise of a Son

During the meal that Abraham served his guests YHVH asked Abraham where Sarah was. YHVH, of course, knew where she was, but asked the question to test Sarah's faith, as a prophecy was about to come forth and she needed to be on side with the Word imparted to her. Abraham mentioned that his wife was in the tent, a Hebraic idiom implying that Sarah was in Torah and kept YHVH's ways. YHVH then shared that at the same time next year Sarah would have a son.

Sarah overheard the prophecy and laughed. This was different from Abraham's laugh in Genesis 17:17. Sarah's laugh was of unbelief. How much does unbelief stop the flow of blessings in our lives? It was not in Sarah's biological time clock, nor in or from their own interpretation, which resulted in Ishmael; it was only in YHVH's time and His faithfulness that she would have the fulfillment of the promise of a son. When YHVH questioned Sarah, she lied because of the guilt she had incurred. We too will act out of guilt and in our sinful nature when we step outside YHVH truth and blessings for our lives. (Genesis 18: 9-15)

Genesis 18:16-33 YHVH - The Judge/Deliverer

The time had come for Abraham's esteemed guests to leave. YHVH disclosed information to Abraham about the mission that lay ahead of them by first confirming the Covenant God had made with Abraham. (Genesis 12:1-2; 15:17; 18:16-17)

"Shall I hide from Abraham what I am about to do, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, in order that he may command his children and his household after him, that they keep the way of YHVH, to do righteousness and justice, that YHVH may bring to Abraham what He has spoken to him." (Genesis 18:18-19)

After this, the mission was shared with Abraham that the cities of Sodom and Gomorrah were to be destroyed because their inhospitable sins were exceedingly grievous. The two messengers with YHVH went on ahead and Abraham was left standing before YHVH alone. After hearing of the destruction about to come upon a sinful people, Abraham was gripped with compassion and pleaded for the righteous in these cities.

Abraham chose his numbers very carefully, knowing the full meaning of what he was asking for. Abraham pleaded for YHVH to preserve the city for the sake of **fifty**, a number representing jubilee and deliverance. He prayed a second time for **forty-five** which represented two numbers. **Forty** is associated with trial and deliverance, and **five**, in scripture, represents grace leading to and ending in revival and renewal. The third number Abraham prayed for was **thirty**, which denotes a higher degree of perfection. Yeshua started His ministry at the age of thirty, as did Joseph and David. (Luke 3:23, Genesis 41:46; 2 Samuel 4:4) Abraham reached out again, asking for twenty righteous people. **Twenty** represents expectancy. Finally Abraham submitted his last plea before YHVH asking for **ten**, the perfecting of Divine order. Again YHVH promised Abraham that He would not destroy Sodom and Gomorrah, even if He found only ten righteous living there. (Genesis 18:24-33)

What would our response be upon hearing imminent destruction upon a city noted for its detestable living? Would we have the heart like Abraham to beseech YHVH not to bring His judgment upon them but redeem and deliver them?

Genesis 19:1-29 Sodom and Gomorrah Destroyed

The messengers arrived at Sodom in the evening. Lot was found sitting at the gateway to the city. We do not know where his flocks have gone but we see here that he is not a man caring for his animals. Lot bowed down offering them lodging before they continued on their journey. With some pleading the messengers agree to join him. We get a glimpse of life with Lot when we see *he* prepared the meal (along with bread without yeast) for his guests, not his wife. We do not see any mention of his wife or servants helping with the preparations like we did with Abraham. What a sad contrast this is from the running, cheerful *spirit of hospitality* found in Abraham that prevailed through his entire household.

When they prepared to bed down for the evening, men of all ages from every part of Sodom surrounded the house demanding the ability to seek intimate pleasures with Lot's male guests. This seemed a normal practice in town. Lot did not address this outrageous behavior, but instead protected the visitors by offering the perverse hospitality of his two virgin daughters to this lawless invasion upon his home. The city men found this unsatisfactory and almost rioted to get what they wanted. The heavenly messengers had to intervene by pulling Lot back into the house and striking the mob with blindness. Lot had taken on the mentality of this region. Offering his daughters to these men seemed a viable solution to him, exposing them to the perverse element for which the city was about to be destroyed.

The heavenly guests urged Lot to gather those with him and leave as soon as possible. His sons-in-law showed no respect for his cry that they join him and flee for their lives, thinking it merely a joke. With the coming of dawn, Lot had procrastinated to the point that the heavenly messengers grabbed he and his wife along with their two daughters and led them away from the city. They were told to flee further on their own out of the area, toward the mountains, as the whole region was destined for destruction. Lot chose this critical moment to bargain with the messengers. His desire was to remain in "civilization"

rather than escape to the wilderness. He feared the wilderness more than the destruction of the soul. Lot put his trust in man and material wealth and not in the faithfulness of YHVH for his safety. The heavenly messengers allowed Lot and his family to flee to Zoar. Again Lot's choice was unwise.

Upon Lot's arrival at Zoar, at the rising of the sun, YHVH rained down burning sulfur on Sodom and Gomorrah. While the whole region burned, Lot's wife looked back and became a pillar of salt. Her heart longed for Sodom and the ways of life there, and for that YHVH made her a memorial for all to see the depth of destruction that occurred in a heart of those who cleave to idolatry. How many of us have become salt over issues YHVH is dealing with in our lives by not being able to leave the past and move forward to a better place in Him? How many of us are hanging on to the old ways and even bargaining with YHVH over past issues? How many of us have become a pillar of salt?

Early the next morning following the destruction Abraham returned to where he last stood with YHVH and saw the dense smoke rising from the land of Sodom. Those who have traveled to the Land of Israel today and seen where Sodom once stood will never forget the color of the mountains and the surrounding land that still reveals the scarring of intense heat that once came upon that place. It remains a stark witness of YHVH's judgment.

Genesis 19:30-38 Lot and His Daughters

In 2 Peter 2:7 we see scripture referring to Lot as a righteous man. On one hand, he kept the ways of YHVH by observing feast days, but on the other hand, we see him offering his daughters up to the men of the land. He stepped outside the guidelines for life and touched the realm of death, which led his family into poverty. (Deuteronomy 28)

There may be consequences to decisions we make when we take matters into our own hands by deciding for ourselves what is best. Controlling situations in our lives may prevent what is YHVH's best for us, as we may have to live with lack and decrease in our lives as a result.

Fearing for their lives after they realized there would be no help from man after the destruction of Sodom, Lot and his two daughters left Zoar. They traveled to the mountains as YHVH originally instructed and found shelter in a cave. Growing up, Lot's daughters may not have had many role models for family life other than what they saw in Sodom. They lacked Torah teaching, which would have given them hope in a Redeemer and Savior, plus a proper order for life. Now, in this mountainous wilderness, they saw no hope or covering for their futures and decide to take matters into their own hands. The older daughter led the younger one by convincing her that their father was their only hope to preserve future generations. Together they got their father drunk on two separate occasions and without his knowledge lay with him to acquire children. Acts of incest may have been common in the region of Sodom. Unfortunately, acts of incest carry a curse.

In time, the older daughter had a son she named Moab, Hebrew for “from father.” His people became the Moabites. The younger sister also had a son she called Ben-Ammi, “son of my people.” He is the father of the Ammonites.

Through this tragedy of Lot’s daughters, history records that from Ruth, a Moabitess, came the lineage of King David and through Na’amah, the Ammonitess wife of King Solomon, came a son called Rehoboam. (1 Kings 14:21-31) Yeshua, the Messiah descended from both these two women.

Genesis 20 Abraham Dwells in the Negev

Abraham moved south to the region of the Negev, staying in Gerar. Fearing man, Abraham again had Sarah pose as his “sister.” Unfortunately this left Sarah without a covering and exposed her to Abimelech the King of Gerar. The King sent for Sarah and took her as his own. She was beautiful when she was sixty-five in Pharaoh’s courts, but now, at ninety, she far outshone the other women of the land, which proves, that the older a woman gets, the more beautiful she becomes! Beauty also relates to wisdom.

YHVH was not pleased with Abraham’s insecurity and decision that left Sarah exposed for the sake of his own protection. The timing of the promised son to Abraham and Sarah within a year’s period would be fulfilled and not delayed, thus Sarah could not be in the arms of another man. During this time, YHVH was Sarah’s covering.

Through a dream, YHVH directed Abimelech to release Sarah. "Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours." (Genesis 20:7) Abraham was quickly cleared and restored as he relayed the motives behind his intentions to the king. The king responded by allowing Abraham to stay in the land and blessed them with many gifts. (Genesis 20:1-18)

Genesis 21 The Birth of Isaac

Thirteen years after receiving the Covenant, Abram, at the age of ninety-nine, received the *sign* of the Covenant, circumcision. With this Abram and Sarai also received new names: Abraham and Sarah. The Hebrew letter **hei** was inserted into Abra**H**am and Sara**H**’s names. The letter hei refers to the breath of YHVH or the Spirit of YHVH, which brings life into dead or dry bones. This is called “*nefesh chaya*” in Hebrew. Before walking in YHVH’s ways (Torah), their bodies were dry and lifeless. Abraham and Sarah were not able to produce seed and were barren. Once they walked in the ways of YHVH their bodies produced life. As YHVH had promised, on Passover a year earlier, the Breath of Life in Sarah’s *dead* body produced *life*, a child they named Isaac, “*he laughs*”, who was born to parents that were well past child bearing years, “their bodies as good as dead.” (Hebrews 11:11-12) The breath and voice of YHVH is Yeshua. He is the Tree of Life through which the way the truth and the life are found. (Genesis 12:1-3; 17:5; 21:2; John 14:6)

Today, those who are in Messiah are of the seed of Abraham as we have been grafted into the tree/Yeshua. (Galatians 3:29) Believers are given the ability, by faith in Yeshua, to

walk in the ways of Abraham through the Covenant for those who choose to “cross over,” to cross over from death to life, from eating from the Tree of the Knowledge of Good and Evil/sinful nature to eating from the Tree of Life/Fruit of the Spirit. This is the prophecy of the valley of dry bones in Ezekiel 37:1-14. They are those from the whole House of Israel who choose to come back to God’s ways (Torah) and to honor the Covenant given Abraham through Messiah’s sacrifice.

Romans 4:13-25 “For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith [in Yeshua]. For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath; for where there is no law there is no transgression.”

“Therefore it is of faith [in Messiah’s faithfulness] that it might be according to grace, so that the promise might be sure to *all the seed, not only to those who are of the law [Jew/Judah], but also to those who are of the faith of Abraham [Ephraim/Israel/the Gentiles/people from the Nations], who is the father of us all*. As it is written, ‘I have made you a father of many nations.’ (Genesis 17:5) He is our father in the presence of Him whom he believed – the God who gives life to the dead (those outside His teaching and instruction) and calls those things which do not exist as though they did; who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.”

“And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), nor the deadness of Sarah's womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform. And therefore ‘it was accounted to him for righteousness.’ Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up Yeshua our Savior from the dead, who was delivered up because of our offenses, and was raised because of our justification.” (Genesis 15: 5)

Genesis 21:4 Isaac - A Son of the Covenant

After Isaac’s birth, he was circumcised on the eighth day, the last day of the Feast of Unleavened Bread, in accordance with the teaching and instruction and the Covenant given to Abraham thirteen years earlier. Joy and laughter surrounded Isaac as he grew and was weaned. They held a great feast for this occasion as well, as now he was able to begin learning Torah! On the chronological chart we see that Noah’s son Shem and his great grandson Eber were still alive at this time. Could they have been at these great feasts of celebration, as well as having a part to play in Isaac’s education and learning of Torah?

During the celebration of Isaac being old enough to study Torah, Sarah noticed Ishmael mocking. Sarah knew that Abraham’s two sons could not live in the same camp together and demanded that Ishmael and Hagar leave. There was only one son of *the Covenant of Promise* and that son was Isaac.

Romans 9:6-9 “For not everyone from Israel is Israel; indeed, not all the descendants are seed of Abraham, rather, ‘What is to be called your seed will be in Isaac.’ In other words, it is not the physical children who are children of YHVH, but the children of *the promise* who are considered seed. For this is what *the promise* said, ‘At the set time, I will come; and Sarah will have a son.’” (2 Chronicles 20:7, Psalm 105:6; Genesis 21:12; 18:14; Galatians 4:21-31)

YHVH was with Ishmael and cared for him. Ishmael lived in the desert as an archer and married an Egyptian woman.

Genesis 21:22-34 Treaty at Beersheba

Abimelech King of Gerar and the commander of his forces approached Abraham, saying, “YHVH is with you in everything you do”. The king then asked Abraham to set up a treaty with him and his descendants after him. Abraham agreed. Later Abraham discovered Abimelech’s servants had seized his well. Abraham set up a treaty between them and had seven ewe lambs set aside from his flock to offer Abimelech for the well. In accepting the sheep, Abimelech agreed that the well was Abraham’s. With this, Abraham planted a tamarisk tree, calling the well Beersheba, the “Well of Seven”, with extended meaning of the “Well of the Oath.”

Abraham’s Faith: Part two

Genesis 22 Abraham and Isaac

“YHVH tested Abraham, and said to him, ‘Abraham!’ And he said, ‘Here I am.’ Then He said, ‘Take now your son, your only son Isaac, whom you love, and go to the *land of Moriah*, and offer him there as a burnt offering on *one of the mountains* of which I shall tell you.’

“Now faith is the *substance* (physical) of things hoped for, the *evidence* of things not seen.” (Hebrews 11:1). To look at faith as already taken hold of our future means we must walk in a *heavenly nature/kingdom*. To understand on a heavenly realm through the spirit made the difference for Abraham. If he were told to give up his only son while still operating in the earthly/sinful realm it would have been too hard emotionally. This is the time in Abraham’s life that we see him choose not to enter the trappings of the earthly/sin nature and walk freely after the spirit. At this time in his life we see he has developed a relationship and intimacy in the Tree of Life which brought life. No longer was he tempted to walk after the Tree of Knowledge of Good and Evil as he saw the futility and death that brought. This final big test was to prove Abraham not for YHVH sake but for Abraham’s sake.

In order to walk in faith Abraham took dominion over his earthly nature. He overcame his own sinful desires, resisted and rose above this “nakedness” (earthly/sinful nature Tree of Knowledge of Good and Evil). He chose to walk after the heavenly nature that was freely offered him as a gift from the Tree of Life. Thus far, Abraham had ten testings in his walk with YHVH but this test would be the one that would bring Abraham into agreement and unity with the Creator of the Universe; *echad/one* with Him. With this test Abraham entered into a change of status from an earthly realm to a heavenly and stepped

into what was originally offered him at the beginning of his walk. After many trials and testings Abraham was able to apprehend his inheritance and walk in it, but it was only attainable through trust and belief in *faith* (YHVH's faithfulness) and by no other means. Faith alone delivered Abraham. He pierced the veil and stepped through.

Sanctification is choosing to leave the earthly sinful nature and walk after the heavenly nature that has been appropriated for us through the covenant. Righteousness is the same; leaving the earthly to embrace the heavenly kingdom. Holiness is also there. Holiness, righteousness, sanctification and faith - they are all one and the same. Without holiness (righteousness, sanctification and faith) we will not *see* YHVH (Revelation 3:17-18). If we do not have holiness, righteousness and sanctification, *we do not have faith*. Faith is far more than what we have been taught; it is the essence of who we are in Yeshua as faith is only attainable if we choose to walk after Yeshua and leave all bitterness, corruption and immorality behind. If we are still active in these issues we do not operate in faith...it is impossible.

Hebrews 11:6 “But without *faith* it is impossible to please Him.”

Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which YHVH had told him. Then on the third day Abraham lifted his eyes and saw the place afar off. And Abraham said to his young men, ‘Stay here with the donkey; the lad and I will go yonder and worship, and *we* will come back to you.’

“So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, ‘My father!’ And he said, ‘Here I am, my son.’ Then he said, ‘Look, the fire and the wood, but where is the lamb for a burnt offering?’ And Abraham said, ‘My son, God will provide for Himself the lamb for a burnt offering.’ So the two of them went together. Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son.” (Genesis 22:6-9)

At one hundred and thirty-seven years old, Abraham was guided by YHVH to take the long awaited, promised son, Isaac, now thirty-seven years old, to offer him as an *olah* (praise offering) to YHVH as a living sacrifice. Abraham had many trials before, but this trial would test his faith in YHVH thoroughly.

How many of us would be able to walk in Abraham's shoes today, especially if we had an only son as Abraham did? Yet, this is what YHVH was asking of Abraham. The test for us is whether or not we truly believe in the *faithfulness* of YHVH? Do we believe in His Covenant over us? And do we believe He will fulfill His destiny in us? Trusting the most precious blessing in our lives to YHVH would test us to the very core. If we believe in His promises, faith will have us look at those promises seeing ourselves in those

promises before they are a reality or when there is no earthly reality before us. The truth is in what YHVH says. Our job is to keep our eyes on the promises above and not on things below. “Now faith is the *substance* (physical) of things hoped for, the *evidence* of things not seen.” (Hebrews 11:1).

To give a child up totally was what Abraham was facing. It is in total submission to YHVH that we have LIFE. In our death is our life. Both Abraham and Isaac had to totally submit to YHVH. Abraham, after walking with YHVH these many years through many trials of faith, was now able to offer up his only son. Isaac, at his age, was old enough to resist his father. He too submitted to the wisdom and respect he had for his father and allowed him, in total submission and obedience, to bind him and place him on the altar in agreement to YHVH’s word. They were of one heart and mind. By *faith* they both approached the altar and, in a way, they both put themselves on the altar. To have a walk as close as Abraham and Isaac did with the Living God meant that they knew there was life even in death.

“Then the Angel of YHVH called to Abraham a second time out of heaven, and said: ‘By Myself I have sworn, says YHVH, because you have done this thing, and have not withheld your son, your only *son* --blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.’” (Genesis 22:15-17)

This story is foreshadowing the Lamb of God, The Messiah, Yeshua, the only Son of the Father, who submitted Himself as a living sacrifice completely and willingly on “the altar” in obedience to His Father. Yeshua, also being in His thirties, rode a donkey to the same area as Abraham and Isaac, and carried his own wood up the mountain, the same one that Abraham sacrificed his son on. That mountain was *one of the mountains in the land of Moriah* called the Mount of Olives.

The substitute ram that took the place of Isaac, whose head was caught in a thicket, was a prophetic picture of Yeshua having His head crowned with thorns before his sacrifice. It was Yeshua who took away the sins of the people once and for all. He is the eternal ram/lamb sacrifice that has taken our place and died our death. Considered dead, He rose to life on the third day and will not return again until He comes for His Bride.

After this, Isaac did not return with his father after the sacrifice. We do not see Isaac in scripture again until his bride approaches. Had Isaac gone to prepare a place for her as the Messiah has gone to prepare a place for His Bride?

Romans 4:9 to 5:2 “For we say that *faith* was accounted to Abraham for righteousness. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. And he received the sign of circumcision, *a seal of the righteousness of the faith* which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, and the father of circumcision to those who not only are

of the circumcision, but who also walk in the steps of the *faith* which our father Abraham had while still uncircumcised.

“For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the *righteousness of faith*. For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath; for where there is no law there is no transgression.

“Therefore it is of *faith* that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the *faith of Abraham*, who is the father of us all (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed -- God, who gives life to the dead and calls those things which do not exist as though they did; who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform. And therefore "it was accounted to him for righteousness."

“Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up Yeshua Ha Mashiach from the dead, who was delivered up because of our offenses, and was raised because of our justification.

“Therefore, having been justified by *faith*, we have peace with God through our Yeshua Ha Mashiach, through whom also we have access by *faith* into this grace in which we stand, and rejoice in hope of the glory of God.”

Hebrews 11:8-19 By Faith, Abraham

“By *faith* Abraham *obeyed* when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By *faith* he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is YHVH. By *faith* Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him *faithful* who had promised. Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude -- innumerable as the sand which is by the seashore.

“These all died in *faith*, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a

heavenly country. Therefore YHVH is not ashamed to be called their Elohim, for He has prepared a city for them.

“By *faith* Abraham, when YHVH tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, even though YHVH had said to him, "It is through Isaac that your offspring will be reckoned." Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.”

James 2:20 - 3:1 “But do you want to know, O foolish man, that *faith* without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that *faith* was working together with his works, and by works *faith* was made perfect? And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God. You see then that a man is justified by works, and not by *faith* only. Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? For as the body without the spirit is dead, so *faith* without works is dead also.”

...To be continued

Shabbat Shalom
Carl and Julie Parker

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