



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

Abraham's Life: Part Two The Dinner Guest

📖 **Genesis 18:1-3** “Then the LORD/*Yahweh* appeared to him by the terebinth [*oak*] trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw *them*, he ran from the tent door to meet them, and bowed himself to the ground, and said, ‘My Lord/Adonai/Yeshua, if I have now found favor in Your sight, do not pass on by Your servant.’”

NOTE: When God/*Elohim* *appears* to man, it is by way of His manifested presence – Yeshua (Lord). Yeshua is the revealed Word of the Father in the flesh. Thus, you see Scripture uses Lord versus LORD (John 1:1,14; 1 John 5:6-8).

On this day, the stage was set for God's/*Elohim* visit with Abraham, who was found sitting by the entrance to his tent when the visitors approached. It may have been a Sabbath Day. It would also indicate that *the Day of the Lord* had come to Abraham. Notice, Abraham did not hesitate to run toward Him, as he had been in God's/*Elohim* presence before (Genesis 12:7; 15:4; 17:1; 33:7).

The Hebrew word *tent* is Strong's H168 אֹהֶל 'ohel from the root word H166 אָהַל 'ahal meaning: *shine, star or distant. The idea of looking up and moving toward something, like a shepherd who uses his staff to help the sheep go in a particular direction or how men use the stars to help guide them safely to their destination.* This Hebrew word is also symbolic for the names of Samaria and Jerusalem (*Oholah*/her tent and *Oholibah*/my tent is in her), which gives a foreshadowing of the future restoration of the twelve tribes of Israel becoming one in the Father's hand (Ezekiel 23:4, 37:15-28; Exodus 31:6; Genesis 36:2, 41; Acts 1:6).

When Abraham greeted the visitors, he offered hospitality saying,

“My Lord/*Adonai*, 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 ran to the tent to inform his wife, Sarah.

 **Genesis 18:6-8** “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.”

We noticed more insight into the character of Abraham when he offered support to his wife, Sarah (not a servant). He even qualified the proper ingredients required for her in making the food to serve their guests. That measurement included three-tenths of an ephah of fine flour for the unleavened cake. After kneading the dough, Sarah would have shaped the cake (called *challah*), pierced it, and then baked it over a fire (Leviticus 2:4 and Numbers 28:20).

It is thought that the season of this visitation was at Passover, during the Feast of Unleavened Bread, as we see Abraham respond to the *Lamb of God/Elohim* dwelling amid these visitors. He humbly prepared a feast, bringing *unleavened* bread and a lamb (called *the son* in Hebrew Strong’s H1121). Abraham knew whom he was serving and offered 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 careful consideration had gone into Abraham’s meal preparation, he then placed butter and milk alongside the meat at the table. Having dairy and meat products served at the same time was received and enjoyed *as a righteous offering* without question or correction by the Author of Torah Himself.

Abraham, and later Moses who followed after him, are our examples of how *God’s/Elohim* principles are to be handled, taught, and lived. The separation of dairy products from meat products was introduced many centuries after the Torah formally became established at Mount Sinai. Rabbinic leaders, not Levitical priests, instituted other additional laws and labeled them as *oral Torah*. These *laws* were to act as *fences*, because, in their minds, the Word of *God/Elohim* needed protection from possible careless infringements against its holiness.

However, man does not need to keep his distance from *God’s/Elohim* instructions, nor does the Torah need a protective legal fence around it. Furthermore, *God/Elohim* does not require additional laws to help Him govern His Word, as they could hinder the walk of His people.

God/*Elohim* is so pleased with a heart that desires to walk after Him that He gave His people His Spirit to guide and protect them. Nothing can take the place of this. Such is the Kingdom of Heaven.

✠ **Matthew 19:13-14** “Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them. But Jesus/*Yeshua* said, ‘Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.’”

Numerous rabbinic laws began to accumulate until combined into book form. While these volumes, such as the Babylonian Talmud, were intended to help man, they were still *laws*. Many of these laws proved to be a hindrance rather than an assistant to the people. God’s/*Elohim* instructions never become *law* unless people transgress against them. Therefore, when these *manmade or rabbinic laws* were introduced as *law*, they became burdensome to the people, as they veiled God’s *life*. Thus, it grew harder for people to focus on their Messiah, as the rabbinic laws became the priority and primary focus – not the Messiah. Over time, the Tree of Life paled next to the rabbinic laws, *i.e.*, for food, the Sabbath, and other Biblical instructions. That is why we see Paul being challenged all through the New Testament/*Brit Chadasha*. Rabbinic leaders continually confronted him with *their* laws versus *Yeshua’s* Torah (instruction for Life).

The laws for separating dairy and meat were introduced in 1500 by a Talmudic Kabbalah teacher named Joseph Karo (also spelled Caro). Karo studied in Safed, Israel, under Joseph Taitazak, the father of Kabbalah. Kabbalah is the practice of occult mystic worship through demonic spirits. A spirit guide called *Elijah* would commune with Taitazak for hours at a time. Taitazak then shared those insights with his followers. After Taitazak’s death, Joseph Karo became the leader of the yeshiva, carrying on Taitazak’s work. Like his predecessor before him, Karo also communed many hours with demonic spirits and shared what he received with his yeshiva. These visitations were chronicled over fifty-years and are considered classic Kabbalah literature. It was Karo who sought these demonic guides in regards to food. That led to his codifying the separation of dairy and meat at mealtimes, which then became law, still practiced to this day (*For more information on Rabbinic food laws versus Biblical food laws, please see the studies Shemini in Leviticus and Reeh in Deuteronomy at www.sheepfoldgleanings.com*).

God/*Elohim* instructs His people not to add to His Word or subtract from it. There is only one authoritative Word given to man – God’s/*Elohim* teaching and instruction, as seen in the Five Books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and uplifted throughout the entire Old Testament/*Tanakh* and New Testament/*Brit Chadashah* - Genesis to Revelation. That is His *only* authoritative Word (Deuteronomy 4:2; Revelation 22:18-19). (For further information see study *Shemini Atzeret* at www.sheepfoldgleanings.com)

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

The Promise Of A Son Genesis 18:9-15

During the meal, God/*Elohim* asked Abraham where Sarah was. God/*Elohim* knew, of course, but asked the question to test Sarah's faith, as she also needed to be on side with the prophetic Word about to be imparted to them. Abraham mentioned that his wife was in the tent. God/*Elohim* then shared that next year, at this same time, Sarah would have a son. Sarah overheard the prophecy and laughed. Her laugh was different than Abraham's earlier laughter in Genesis 17:17. Sarah's was one of unbelief. When God/*Elohim* heard her, He questioned her about it. She lied and denied she had laughed. This lie was the result of guilt. Thirteen years earlier, Sarah had acted out of an impulse to produce her own child through her maid Hagar. Now God/*Elohim* was exposing this. We, too, will act out of guilt, revealing an unredeemed nature if we step outside God/*Elohim* truth and blessings for our lives. Without repentance, how much does unbelief stop the flow of blessings in our lives? It was neither in Sarah's biological time clock, nor from her interpretation (that resulted in Ishmael), but only in God's/*Elohim* timing and through His faithfulness that she *personally* would have the fulfillment of the promise of a son (Genesis 18: 9-15).

The Judge And Deliverer Genesis 18:16-33

The time came for Abraham's esteemed guests to leave. Before they went, God/*Elohim* confirmed the Covenant made earlier with Abraham and then disclosed the mission that lay ahead. The cities of Sodom and Gomorrah would be destroyed, as their inhospitable sins had grown exceedingly grievous (Genesis 12:1-2; 15:17; 18:18-19).

The two messengers went on ahead, leaving Abraham standing alone with the Creator of the universe. Grippled with compassion, Abraham felt compelled to plead for the righteous in those cities. He chose his numbers carefully, knowing the magnitude of what he was asking.

- Abraham beseeched God/*Elohim* to preserve the city for the sake of **fifty**, a number representing liberty and deliverance.
- He prayed a second time for **forty-five**, which described two numbers. Forty relates to trial and deliverance, and five, in Scripture, represents grace leading to and ending in renewal or revival.
- The third number Abraham implored was for **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 God/*Elohim*, asking for **ten**, the perfecting of Divine order.

Again God/*Elohim* promised Abraham that He would not destroy Sodom and Gomorrah, even if only ten righteous were found living there (Genesis 18:24-33).

What would our response be upon hearing of the imminent destruction of a city noted for its detestable living? Would we have the heart of Abraham to beseech God/*Elohim* not to bring His judgment upon them but rather plead for their redemption and delivery? (Genesis 18:23).

Sodom And Gomorrah Destroyed Genesis 19:1-29

The men God/*Elohim* sent ahead arrived at Sodom in the evening. They found Lot sitting at the gateway of the city. When Lot noticed the visitors, he bowed, offering hospitality and a place to lodge for the night. After Lot's insistence, the men agreed to join him. We get a glimpse of Lot's life when there is no mention of his wife or servants helping with the meal preparations. Scripture only indicates Lot prepared the meal for his guests (which also consisted of unleavened bread). His lifestyle seemed in sharp contrast to the cheerful spirit of hospitality mentioned throughout Abraham's household. As bedtime approached, they were suddenly surrounded by men of all ages demanding Lot's guests perform immoral and indecent acts with them. This perverse behavior seemed standard practice in the city. Lot did not address this diabolical behavior. Instead, he tried to reason and appease them with the offer of his two virgin daughters. Disappointed, their demands became more violent. When God's/*Elohim* messengers saw that Lot was not able to take charge of the situation and protect his family, they seized control by pulling him inside and striking the unruly mob outside with blindness.

Lot had taken on the mentality of the region, as offering his daughters to these men seemed a viable solution to him. Exposing his daughters to this wickedness, instead of covering and protecting them, showed how Lot had become complacent with the immoral lifestyle of the city he had chosen for his family to reside.

The guests urged Lot to gather those with him and leave Sodom as soon as possible. His sons-in-law, who were betrothed (called married in Hebrew) to his daughters, seemed not to have much respect for their father-in-law. Thinking Lot was merely joking; they ignored his pleas to join him in fleeing for their lives. With the coming of dawn, Lot had procrastinated to the point that his guests grabbed him and his wife along with their two virgin daughters and led them away from the city. The family was to flee on their own to the safety of the mountains, as the destruction of the whole region was imminent. However, Lot chose this critical moment to bargain with God's/*Elohim* representatives. He feared the wilderness more than the destruction of his soul, preferring to remain in the chaos of this corrupt civilization (*olam hazeh*) rather than escape to the wilderness, which could ultimately bring freedom to his family. He had put his trust in man and material things (earthly nature) more than trust in God/*Elohim* for his safety and salvation. The heavenly messengers allowed Lot and his family to flee to Zoar. Again, Lot's choice was unwise.

At sunrise, when Lot arrived at Zoar, God/*Elohim* rained down burning sulfur on Sodom and Gomorrah. While the whole region burned, Lot's wife looked back. Her heart longed for Sodom and the ways of life there. For that, she became a pillar of salt, a memorial for all to see the degeneration of those who cleave to idolatry. How many have become brackish over issues God/*Elohim* is dealing within their lives. Some even try to bargain, as they are unwilling to leave

the past behind and unable to move forward to a better place in Him. Therefore, many have become immovable, like a pillar of salt.

Early the next morning, following the destruction, Abraham witnessed the dense smoke of destruction rising over the land of Sodom. Those who have traveled to that region in Israel, where Sodom once was, will never forget the color of the mountains or the surrounding scarred landscape. The effects of that intense heat remains a stark witness of God's/*Elohim* judgment to this day.

Lot And His Daughters

In 2 Peter 2:7, Scripture refers to Lot as a righteous man. On the one hand, he kept the ways of the Covenant by observing God's/*Elohim* Feast Days. On the other, we see him offering his daughters 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 if God's/*Elohim* people make decisions in opposition to His Word. Controlling our situations may not be His best. What seems like the right choice at the time may prevent His future blessings. If not repented for, His people may have to deal with lack and decrease as a result of unredeemed decisions.

Lot and his two daughters realized there was no help available for them by staying in Zoar, so they left. As initially instructed, they traveled up into the mountains where they found shelter in a cave (Genesis 19:30-38).

Growing up, Lot's daughters may not have had many honorable family role models other than what they saw in Sodom. They seemed to lack the moral instruction of the Gospel, which would have given them hope in a Redeemer and Savior. Now, in this mountainous wilderness, they saw little or no hope for their futures. Taking matters into their own hands led to their making rash decisions. The older sister coerced the younger to agree with her that their father was their only hope for future generations. Together they initiated their father's drunkenness 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. However, acts of incest carry a curse.

In time, the older sister had a son she named Moab, Hebrew for *from father*. His descendants would become the *Moabites*. The younger sister also had a son. His name was Ben-Ammi, *son of my people*. He was the father of the *Ammonites*.

📖 **Nehemiah 13:1-3** “On that day they read from the Book of Moses in the hearing of the people, and in it was found written that no *Ammonite* or *Moabite* should ever come into the assembly of God/*Elohim*, because they had not met the children of Israel with bread and water, but hired Balaam against them to curse them. However, our God/*Elohim* turned the curse into a blessing. So it was, when they had heard the Law, that they separated all the mixed multitude from Israel.”

History records that from Ruth, the Moabite, came the lineage of King David, and through Na'amah, the Ammonite wife of King Solomon, came a son called Rehoboam. Through this initial calamity of Lot's daughters came the Redeemer-Messiah *Yeshua* whose lineage is from both families (1 Kings 14:21-31).

Abraham Dwells In The Negev Genesis 20

Abraham moved his camp south to Gerar in the Negev region. Out of fear for his own safety, he instructed Sarah to pose as his sister once again. Sarah, being unprotected, was soon noticed by Abimelech, the King of Gerar, and acquired into his household. During that time, God/*Elohim* became Sarah's protective covering from any inappropriate advances the king might have towards her. She was beautiful at 65 years old in Pharaoh's courts, but now at almost 90 years of age, she far outshone the other women of the land.

God/*Elohim* was not pleased with Abraham's insecurity issues that left his wife exposed to the King's lustful eye. The timing of the promised son to Abraham and Sarah would unfold within this year. Thus Sarah could not be in the arms of another. Through a dream, God/*Elohim* directed Abimelech to release Sarah.

🌿 **Genesis 20:7** "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."

As Abraham relayed his motives to the King, he was quickly cleared of any judgment. The King responded in kind by allowing Abraham to stay in the land and blessed them with many gifts (Genesis 20:1-18).

The Birth Of Isaac

As God/*Elohim* promised, a year later on Passover, *the Breath of Life* in Sarah's dry body produced *life*, and Isaac (*meaning: he laughs*) came into the world. Isaac was born to parents well past childbearing years - "*their bodies as good as dead*" (Genesis 12:1-3, 17:5, 21:2; John 14:6; Hebrews 11:11-12).

The Breath and Voice of God/*Elohim* is Yeshua. He is the *Tree of Life* through which *the way, the truth, and the life* are established. Today, those who are in Messiah are of Abraham's seed (DNA) as they have been grafted into Israel, the olive tree, whose root is *Yeshua* (Galatians 3:29). By faith in Yeshua, believers walking in the Covenantal/Gospel, like Abraham, are considered to have *crossed over*, from death to life. Their lives are a prophetic picture of those who once ate from the *tree of the knowledge of good and evil* (sinful nature held in the *olam hazeh*), now coming to the saving grace of life in *The Tree of Life* (fruit of the Spirit – *olam haba*). This picture is also symbolic of the prophecy of the valley of dry bones in Ezekiel 37:1-14. It speaks of a people (from the *whole* House of Israel) who choose to edify the Torah lifestyle and Covenant given to Abraham through the Messiah/*Yeshua*.

✠ **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 [*Mosaic Covenant*], but through the righteousness of faith [*Abrahamic Covenant – the Gospel of salvation in Yeshua*]. For if those who are of the law [*Torah without Yeshua*] are heirs, faith [*in the Gospel of the Abrahamic Covenant*] is made void and the promise [*inheritance spoken of in the Abrahamic Covenant*] made of no effect, because the law [*Torah without the Spirit of Yeshua*] brings about wrath; for where there is no law there is no transgression.”

“Therefore it is of faith [*Abrahamic Covenant*] 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.’ He is our father in the presence of Him whom he believed – the God/*Elohim* 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 [*returned to honor God’s/Elohim Gospel – olam haba*], so that he became the father of many nations, according to what was spoken, “So shall your descendants be” (Genesis 17:5).

“And not being weak in faith, he [*Abraham*] 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/*Elohim* [*that was spoken to him in the Gospel*] through unbelief, but was strengthened in faith, giving glory to God/*Elohim*, and being fully convinced that what He had promised [*in the Gospel*] 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; Galatians 3:8).

Isaac – The Rightful Son Of The Promise Genesis 21:4

After his birth, Isaac was circumcised on the eighth day according to the teaching and instruction (the Gospel) and in agreement with the Covenant given to Abraham thirteen years earlier. It was believed the circumcision took place on the last day of the Feast of Unleavened Bread. Joy and laughter surrounded Isaac as he grew and was weaned. In the chronological birth order, 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 taken part in Isaac’s education and learning of the Torah/Gospel?

During the celebration for Isaac, Sarah noticed Ishmael mocking and challenging him. She knew that Ishmael’s dishonor toward Isaac must not be tolerated. Therefore, she demanded that Ishmael and his mother leave. Sarah let it be known that there was only one son of *the Covenant of Promise*, her son, *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 Yahweh, 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).

God/*Elohim* did not abandon Ishmael and Hagar but cared for them. Ishmael lived in the desert, became an archer, and married an Egyptian woman.

Treaty At Beersheba Genesis 21:22-34

Abimelech, King of Gerar, and the commander of his forces approached Abraham, saying, “*God/Elohim is with you in everything you do.*” The king then asked Abraham to join in a treaty with him and his descendants after him. Abraham agreed.

Later, Abraham discovered Abimelech’s servants had seized his well. Abraham again 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 and called the well *Beersheba*, the *Well of Seven*, with an extended meaning *Well of the Oath*.

Abraham’s Faith: Part Two Abraham and Isaac Genesis 22

📖 **Genesis 22:1-2** “*God/Elohim* 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’”.

📖 **Hebrews 11:1** “Now faith is the substance [*physical*] of things hoped for, the *evidence* of things not seen.”

Is faith blind, or is faith indeed tangible and full of substance? How do we describe faith? Paul instructs us in Colossians 1:21-23:

“And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight - *if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the Gospel which you heard, which was [past tense] preached to every creature under heaven, of which I, Paul, became a minister*” (Colossians 1: 21-23).

Paul teaches that the Gospel was preached to every creature under heaven long before there were four gospels written in the New Testament/*Brit Chadashah*. A believer can walk tangibly in faith *if* they trust in and keep the Gospel - the same Gospel that was given to Abraham. There are not

two Gospels or two covenants - one for the Jew and one for the Gentile. The Gospel that was given in the Old Testament/Covenant/*Tanakh* is the same Gospel of the New Testament/Covenant/*Brit Chadashah*. His Gospel has sustained His people since the beginning of time.

📖 **John 1:1-2,14** “In the beginning [*Genesis*] was the Word [*the Gospel*], and the Word [*the Gospel*] was with God/*Elohim*, and the Word [*the Gospel*] was God/*Elohim*. He [*the physical manifestation of the Gospel*] was in the beginning [*Genesis*] with God/*Elohim*. And the Word [*the Gospel*], became flesh [H1320 בָּשָׂר *basar/flesh/Yeshua*] and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

Trusting faith is something we have already taken hold of *before* it physically happens or appears. Thus we walk in His *heavenly nature/kingdom (olam haba)* on earth. To understand the Gospel made all the difference in Abraham’s life. Had he been told to give up his only son while still emotionally tied to an unredeemed earthly nature would have been extremely difficult for him. However, this is the time in Abraham’s life when we see him choose to trust in the Gospel he had received in his heart. This Gospel held his future, the key to his inheritance and critical for future generations to come (*olam haba*). That is when he chose to walk freely after the Spirit of the Holy One. This final test was for Abraham’s sake. It revealed the faith, purpose, and vision God/*Elohim* had prophesied over him so long ago (Galatians 3:8).

📖 **Ecclesiastes 1:9-10** “That which has been *is* what will be, that which *is* done is what will be done, and *there is* nothing new under the sun. Is there anything of which it may be said, ‘See, this *is* new’? It has already been in ancient times before us.”

For Abraham to respond, he would have to be in full agreement with the plan. Abraham came to the place in his life where he was now without a doubt and believed that Yeshua was “*the same yesterday, today, and forever.*” He also believed that the *Father’s heavenly voice/word manifested physically on the earth as Yeshua*. That was what Abraham believed and whom he put his trust and faith in that day (John 1:1,14).

When man is in agreement with a heavenly directive on earth, truth can be established on the earth. That is true for anyone who believes. With this understanding, Abraham was then able to overcome all earlier doubts. So profoundly did He believe in the manifestation of the Father’s Word on earth, that he was willing to stake his life and the life of his *only* son Isaac on *the Word*. Yeshua is *the way, the life* and, therefore, is *the truth*. There is no other Truth. Abraham chose to be Yeshua’s witness on earth. Thus he freely offered the life of his son Isaac knowing that God/*Elohim* could raise life out of a *righteous offering*. Tradition says that Abraham had ten tests in his life. This last test would be the one that would bring Abraham into agreement and unity with the Creator of the Universe – *echad/one* with Him (John 14:6; Hebrews 13:8; 1 John 5:6-8 KJV/NKJ only)

📖 **John 14:6** “Jesus/*Yeshua* said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me.’”

🌿 **John 1:1,14** “In the beginning was the Word [*Scripture/Yeshua*], and the Word [*Scripture/Yeshua*] was with God/*Elohim*, and the Word [*Scripture/Yeshua*] was God/*Elohim*.¹⁴ And the Word [*Scripture/Yeshua*] became flesh [*Yeshua – The Word in bodily form*] and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

🌿 **Galatians 3:8-9** “And the Scripture [*Yeshua, the Living Word*], foreseeing that God/*Elohim* would justify the Gentiles [*Nations*] by faith, preached the gospel to Abraham beforehand, *saying*, “In you all the nations shall be blessed. So then those who *are* of faith are blessed with believing Abraham” (Genesis 12:3, 18:18, 22:18; Acts 3:25).

After these many trials, Abraham was now able to take hold of his inheritance, which was only attainable through trust. *Trust is to honor the principles contained within the Gospel through application to the instruction, and by no other means*. Faith, obedience, and honoring God’s/*Elohim* Word, the Gospel, delivered Abraham. Through observance, he pierced the veil and stepped through into the *olam haba* – Heavenly realm – the future yet unseen.

🌿 **Hebrews 11:17-19** “By faith [*believing in the Gospel and acting on its instructions*] Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, ‘In Isaac your seed shall be called, concluding that God/*Elohim* was able to raise him up, even from the dead, from which he also received him in a figurative sense.’”

Sanctification is choosing to leave an earthly unredeemed nature (*olam hazeh*) to walk in the heavenly life that has been appropriated for all God’s/*Elohim* people through His Covenant. Righteousness is the same - leaving the earthly to embrace the heavenly kingdom (*olam haba*). Holiness is also there. Holiness, righteousness, sanctification, and trust - they are all one and the same. Without acts of holiness (righteousness, sanctification, and trust), *believers* will not be able to *see* the Truth/*Yeshua* (Revelation 3:17-18).

🌿 **Hebrew 12:14** “Pursue peace with all people, and holiness, without which no one will see the Lord/*Yeshua*.”

One In Covenant

- A believer enters the life of salvation in Yeshua through the Gospel held in the *Abrahamic* Covenant.
- The *Mosaic* Covenant follows the *Abrahamic* Covenant and is the instruction booklet of ‘how to’ guard over the principles contained in the Gospel. The *Mosaic* Covenant teaches believers how to respond in holiness to a Holy God/*Elohim*. In this Covenant, the bride learns what it means to walk in righteousness, sanctification, and holiness, and to prepare him/her for the lifestyle of the priesthood. The bride carries the seed of righteousness yet to become the physical manifestation. This wisdom gives the believer/bride the foundation to enter the next Covenant – the *Davidic* Covenant (1 Peter 2:9; Exodus 19:5-6; Ephesians 6).

- In the *Davidic Covenant*, the bride/believer walks in total agreement with the principles and guards over the Gospel. This Covenant is the *door* by which believers enter into Yeshua's Tabernacle and His Holy of Holies, in lifestyle as a priest serving in Yeshua's Kingdom (Deuteronomy 32:20; Hebrews 11:6, 12:14; Matthew 17:19-21; James 2:20, 26; Amos 9:11; Matthew 25:1-12; 1 Peter 2:9; Revelation 1:6).

Each of these Covenants (Abrahamic, Mosaic, and Davidic) is dependent on the one before it. They do not operate separately or apart from the other. These Covenants are the stones that build a believer's foundation of trust and faith.

📖 **Revelation 3:17-22** “Because you [*believers*] say, ‘I am rich, have become wealthy, and have need of nothing’ - and do not know that you are wretched, miserable, poor, blind, and naked - I counsel you [*believers*] to buy from Me gold refined in the fire, that you may be rich; and white garments [*bridal priestly linen garments*], that you may be clothed, that the shame of your nakedness [*caused by walking outside Yahweh's principles*] may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten. Therefore [*believers*] be zealous and repent. Behold, I stand at the door [*Davidic Covenant*] and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. To him [*believer*] who overcomes [*temptations from an unredeemed lifestyle and nature*] I will grant to sit with Me on My throne, as I also overcame [*the realm of sin and death on your behalf*] and sat down with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches.”

📖 **Hebrews 12:12-17** “Therefore [*believers*] strengthen the hands which hang down, and the feeble knees, and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed. *Pursue peace with all people, and holiness, without which no one will see the Lord*: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many [*believers*] become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.”

If Yeshua's people are not walking after holiness, righteousness, and sanctification, they show there is a lack of trust and faith in the Gospel. 1 John 5:6-8 teaches what Yeshua's people believe and trust.

📖 **1 John 5:6-8** “This is He who came by water and blood - Jesus Christ/*Yeshua HaMashiach*; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.⁷ For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.” (KJV/NKJ only)

If a believer only believes in the witness of *earth* but not of *heaven*, their faith is in vain, as you need *two* witnesses for truth to be established on *the earth*. One witness cannot declare truth. You need “two.” “*By the mouth of two or three witnesses every word shall be established*” (2

Corinthians 13:1). A believer is one who believes that the three witness of heaven and the three witness of earth *are one and the same*. Belief in these two witnesses sets the foundation that every believer is to build their faith. Then the believer will be filled with the Spirit of Truth, and thereby can be declared *a believer* in Yeshua. If any of these elements are missing in one's belief, then it will be difficult if not impossible to build a foundation of trust, or have faith. Their walk of faith may weaken and even fall short of the fullness of the Glory of Yeshua.

Faith and trust in the witness of heaven, manifesting in the fullness of the flesh/*Yeshua* on earth, is the very essence of a believer. Faith is only attainable if a believer chooses to pursue and walk after Yeshua's Word, and by leaving all uncleanness and immorality behind. If believers are still active in such issues as *accusing the brethren, bitterness, unforgiveness, corrupt talk, or immorality*, they will not walk by faith. It will be impossible.

📖 **2 Corinthians 6:14** “Do not be unequally yoked together with un-believers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?”

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

The Promised Seed - Isaac The Principle Of Firstfruits

📖 **John 12:24-25** “Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for *eternal* life.”

Abraham rose early in the morning and saddled his donkey. He took Isaac with him along with two of his young men and the wood for the burnt offering. He traveled toward *the place* of which God/*Elohim* had told him. “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” (Genesis 22:2).

On the *third* day, Abraham lifted his eyes and saw *the place* in the distance – the Mount of Olives. According to tradition, Abraham had been there before. *This place* is where Abraham offered the animals when God/*Elohim* cut the blood Covenant with him in Genesis 15. That is why Abraham was able to recognize *the place* from a distance, as he was very familiar with the area. It was also the place where he met with the King of Salem, Melchizedek, who offered Abraham bread and wine and confirmed God's/*Elohim* Covenant upon him in Genesis 14:18-20 (For more information, see Abraham Part One www.sheepfoldgleanings.com lesson Lech Lecha Genesis 12-17).

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/*Elohim* 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/*Elohim* 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 137 years old, Abraham was guided by the Holy Spirit/*Ruach HaKodesh* to take his long-awaited promised son Isaac, now 37 years old, and offer him as a *korban olah* (elevation offering) to God/*Elohim*. Abraham had many trials before, but this trial would test his faith thoroughly. How many would be able to keep faith with their Heavenly Father, especially if they had an only son as Abraham? He had no other sons. This test touched the very core of everything Abraham held dear. The question is the same for us. Do we truly believe in the Gospel, His Word, and Covenant over us, and do we believe He will fulfill His destiny in us? Trusting the most precious blessing of our lives would test us deeply. We see Abraham's affirmative reply to the youth who came with him, saying that *they* would return. If we believe in the Truth, faith will have us look at the heavenly directives as seeing ourselves in His prophesied Word *before* they become a reality to us - while there is no earthly certainty. Our job is to keep our eyes on the promises above and not on things below.

*"Now faith is the substance of things hoped for,
The evidence of things not seen."
Hebrews 11:1*

✠ **James 2:20-26** "But do you want to know, O foolish man, that faith [*belief*] without works [*without walking in the Kingdom principles*] is dead? Was not Abraham our father justified by works [*walking out the principles of the Gospel*] when he offered Isaac his son on the altar? Do you see that faith was working together with his works [*because Abraham trusted so much in the Gospel principles of heaven on earth that he walked in them*], and by works [*walking in the instructions found in the Gospel*] faith [*belief*] was made perfect? And the Scripture was fulfilled which says, 'Abraham believed [*obeyed*] God/*Elohim*, and it was accounted to him for righteousness.' And he was called the friend of God/*Elohim*. You see then that a man is justified by works [*application of the Gospel*], and not by faith [*believing in the Gospel*] only. Likewise, was not Rahab the harlot also justified by works [*application*] when she received the messengers and sent *them* out another way? For as the body without the spirit is dead, so faith [*believing in the Gospel*] without works [*without acting out the instructions found in the Gospel*] is dead also."

To give up his only son *totally* was the test Abraham faced. In essence, God/*Elohim* was saying, "Do you love Me, Abraham?" It is in complete submission that we have LIFE. In our death to self, is our life.

More importantly, Isaac, being Abraham's firstborn, was *the first fruits offering* on behalf of *all future* believers. Pastor Robert Morris taught that the firstborn is the redemption portion. The first portion has the power to redeem the rest. It is the principle of putting God/*Elohim* first with the principle of obedient action (trusting faith) that initiates the blessing. That combination triggers the blessing. There was much more at stake when Abraham offered his firstborn son Isaac. You will notice that Abraham did not wait to see if he had ten sons before he gave his first

son. Nor did God/*Elohim* go to Abraham when he only had Isaac and say, “*After you have had four or five more sons, I’m going to come to you and ask you for one of them.*” No, God/*Elohim* asked for the first when one was all he had! Abraham had only the *promise* of having more sons. That took walking out, trusting faith in the Gospel (the Word), for Abraham to offer Isaac. If Abraham held back offering Isaac, that would have been his *only* offering. When Abraham obeyed the principle of the *firstborn*, *multiplication of the firstborn* after (us) took place. Thus we are accorded as Abraham’s seed.

✚ **Romans 8:29** “For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.”

✚ **Galatians 3:29** “And if you are Christ’s/*Messiah*’s, then you are Abraham’s seed, and heirs according to the promise.”

Both Abraham and Isaac totally believed in God’s/*Elohim* principles. After walking with Yeshua these many years through many trials of faith, Abraham was now able to offer up his *only* son. On the other hand, Isaac, at his age (37), was old enough to resist his father. He, too, would have to believe and surrender totally *to the principles of the firstborn*. Out of wisdom and respect for his father, Isaac allowed himself to be bound and placed on the altar. He, too, became an earthly witness in agreement with the heavenly Truth. Thus, Abraham and Isaac were both of one heart and mind in agreement with the Spirit of Truth. *By faith in the Gospel*, they both approached the altar, and in a way, both placed their lives on it. The strength of their testimonies reveals they had close relationships with the Living God/*Elohim*, and both understood *there was life even beyond death*.

This story is a foreshadowing of the Lamb of God/*Elohim*, Yeshua, the Messiah, the only Son of the Father. He submitted Himself as a firstfruits living sacrifice completely and willingly on the altar/stake in obedience to His Father. Why? Scripture says that the Firstborn (Yeshua) belongs to God/*Elohim* and is to be *sacrificed*, but if the firstborn is unclean (us), it had to be *redeemed*. How? *The unclean is redeemed by a clean, spotless lamb* (Exodus 13:2, 13:12-13).

✚ **John 1:29** “The next day John saw Jesus/*Yeshua* coming toward him, and said, ‘Behold! The Lamb of God/*Elohim* who takes away the sin of the world!’”

Yeshua, also being in His thirties, rode a donkey to the *same place* where Abraham and Isaac had come. He, too, carried his own wood up the mountain, as did Isaac - to the same mountain where Abraham sacrificed his son. That place was in the hills of Moriah on the one called the Mount of Olives. Yeshua, the clean firstfruits *korban olah*, offering lay His life down altogether, as a sacrifice for *our redemption* (Genesis 22:2).

✚ **Genesis 22:15-17** “Then the Angel of the LORD/*Yahweh* called to Abraham a second time out of heaven, and said: ‘By Myself I have sworn, says the LORD/*Yahweh*, 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.’”

A substitute ram, whose head became caught in a thicket, took the place of Isaac. This ram is prophetic of Yeshua having His head crowned with thorns before His sacrifice. He took *our* sin and *our* place for all time. He is the *eternal* lamb sacrifice who conquered sin and death. He rose to life on the third day and will not return again until *the day* He returns for His Bride (Hebrews 2:14).

After the offering, Isaac did not return with his father. We do not see Isaac in Scripture again until his bride approaches. Had Isaac gone to prepare a place for his bride, 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 [Gospel]* 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 [*Torah without Yeshua*], but through the *righteousness of faith [in the principles of the Gospel of Yeshua]*. For if those who are of the law [*Torah without Yeshua*] are heirs, faith is made void and the promise [*held in the Gospel*] made of no effect, because the law [*Torah without Yeshua*] brings about wrath; for where there is no law there is no transgression.”

“Therefore it is of *faith [believing in the Gospel and in its instructions]* that it might be according to grace, so that the promise [*spoken through the Gospel*] 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/*Elohim*, 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/*Elohim* through unbelief, but was strengthened in faith, giving glory to God/*Elohim*, 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 [*the Gospel*] was not written for his [*Abraham’s*] sake alone that it was imputed to him, but also for us. It [*the Gospel*] shall be imputed to us who believe in Him who raised up Jesus our Lord/*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* [*believing and walking in the instructions of the Gospel*], we have peace with God/*Elohim* through our Lord Jesus Christ/*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/*Elohim*.”

Hebrews 11:8-19 By Faith, Abraham...

“By *faith* [*believing in the Gospel*] Abraham *obeyed* [*walked in the instructions held in the Gospel*] 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* [*believing and walking in the instructions of the Gospel*] 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 God/*Elohim*. By *faith* [*believing and walking in the instructions of the Gospel*] 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* [*to the Gospel*], not having received the promises [*held in the Gospel*], 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 God/*Elohim* is not ashamed to be called their God/*Elohim*, for He has prepared a city for them.”

“By *faith* [*believing and walking in the instructions of the Gospel*] Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, ‘in Isaac your seed shall be called,’ concluding that God/*Elohim* was able to raise him up, even from the dead, from which he also received him in a figurative sense [*he did receive Isaac back from death*].”

To be continued...

Shabbat Shalom
Julie Parker

Reference

Ancient Hebrew Research Center: Jeff Benner <http://ancient-hebrew.org>

Bereishis by ArtScroll Tanach Series

Abraham: Faith Part One: Lech Lecha/Genesis 12 Julie Parker www.sheepfoldgleanings.com

The Blessed Life by Robert Morris

<http://store.gatewaypeople.com/product.php?productid=2711&cat=&page=1>

Sheep Banner by Phil Haswell

Sheepfold Gleanings is run by volunteers.

If Sheepfold Gleanings is your main spiritual meal, thank you for your support.

© Copyright 2003 – 2019 *Genesis* -Sheepfold Gleanings Inc. All Rights Reserved

For those who wish to bless the Sheepfold Gleanings project, donations may be sent to Sheepfold Gleanings; 6655 Royal Avenue; P.O. Box 94014; West Vancouver, BC; V7W 2B0 CANADA

Sheepfold Gleanings written by Julie Parker
Mail: 6655 Royal Avenue; P.O. Box 94014; West Vancouver, BC; V7W 2B0 CANADA
Website: www.sheepfoldgleanings.com **Email:** sheephear@yahoo.ca

© Copyright 2003-2019 Sheepfold Gleanings Inc. All Rights Reserved.

All materials are protected by copyright and are owned or licensed by **Sheepfold Gleanings**. Except as expressly permitted under these terms, any use of such materials is prohibited without our written consent. You are granted a limited, non-transferable and non-exclusive license to use, copy, and distribute any complete page or, where a document consists of more than one page, any complete document contained in this book, including related graphics, subject to the following conditions: 1. Copying or distributing less than a complete page or (where a document consists of more than one page) the complete document is prohibited; 2. The copyright notice set forth above and this permission notice must appear on all copies; 3. Use, copying and distribution shall be solely for informational, non-commercial purposes; and 4. No graphics elements on this book may be used without express written consent.

