

Parasha 4: Vayera (And He Appeared)

B'reshheet/Genesis 18:1 – 22:24

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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As we open this new parasha, there are so many things that are worthy of our attention. There is nothing in YHWH's wonderful Torah that is less important than another. Even the *'smallest parts'* of the Torah scroll, the *'jot and the tittle'* hold supreme importance in their function and placement. So, what we have to do is *'wait upon YHWH by His HaRuach HaKodesh/The Spirit of Holiness'* to lead us to the place of His choosing for our approach.

In this instance, our focus is going to be placed upon what is known in *'Jewish understanding'* as, the *'Akedah (Ah-KEH-dah) or The Binding'*. In order to *'set the stage'* for what we are about to see, let us make a quick review.

First, YHWH in our previous parasha, *'Lech L'cha'*, has called Abram out of his familiar surroundings. To leave his country, his abba's household and commanded him to follow Him to *'a land'* that he would be shown. Abram **IMMEDIATELY** obeyed *'The Voice'* that spoke with him. Along the way at different intervals YHWH *'appears to Abram'*. He gives him many prophecies concerning himself and his future descendants. Within these *'prophetic encounters'*, Abram was given numerous promises that were to be connected to *'multiplicity'*. All these promises had the same seeming flaw. **THEY WERE, IN AND OF THEMSELVES, PREDICATED UPON CERTAIN FAILURE IF THEY WERE TO BE FULFILLED WITHIN THE CONTEXT OF ABRAM AND SARAI'S OWN ABILITIES.** Why? Because... **SARAI WAS BARREN!** To compound the problem, both Abram and Sarai were both well beyond the natural age where conception and child birthing would be possible. All was hopeless without the divine, super-natural intervention of YHWH. Yet, this is exactly what YHWH's very intention was! **ALL THAT YHWH DOES IS ABOUT HIS GLORY.** He hadn't made an oversight in His choice of Abram and his wife. **HE KNEW EXACTLY WHAT HE WAS DOING.** Yet, YHWH's choice required that the vessel He chose *'be tested'* in order to *'be prepared'* to **SHOW FORTH HIS GLORY.** This fact should be held in consideration by all of us whose prayer is, *'I want YHWH to use me'*. As we have seen, Abram's choices along the way were both gloriously in line with YHWH's *'perfect will'*, but also fell terribly short of that same mark. Yet, *'all were worked'* into Abram's life in such a way that it proved YHWH's ability to *'champion over those failures'* and **STILL BRING HIS CHOSEN VESSEL TO HIS DESIRED END.** In this, we too should find a great deal of comfort.

In this *'process'* into which Abram and Sarai have been brought, we also become acquainted with the *'supreme power and ability'* of YHWH's Word. It is Abram's very *'belief in this Word'* that *'sets the stage'* for all who would be his descendants. This *'belief'* became the means by which he *'obtained his standing'* before YHWH in *'tzedakah/righteousness'*. It is the same for all who follow after our *'avinu l'emunah/father of faith'*. Abram was overcome by the joy of YHWH's promise to him of a son... his response? **HE FELL ON HIS FACE AND LAUGHED.** However, when Sarai was told, she hid herself and *'laughed'*. One was a *'response of trusting faithfulness'*. The other a *'response of unbelief'*. Regardless: **GREATER IS HE THAT SWEARS BY HIS**

WORD, THAN IN OUR OWN ABILITY TO BELIEVE. Therefore, YHWH says, the *'son of promise'* would be named *'Yitz'chak/Isaac meaning laughter'*. Both Abram and Sarai would have different views of YHWH's power manifest in His Word when they looked upon their son.

The one consistency in revelation along this journey of faith is, Abram comes to realize this *'Mighty One'* who has called him is... **ONE WHO KEEPS HIS PROMISES!** The varying Names by which YHWH revealed Himself to Abram causes his heart to *'learn to trust'* in Him. *'El Elyon... YHWH Most High'*. *'El Shaddai'...* *'YHWH Almighty'...* or literally *'The Many Breasted One'*. YHWH went to *'great lengths'* to show Himself to Abram as *'The Mighty One who keeps His Word'*. YHWH is the *'Covenant Keeping Mighty One'*. All of this was necessary in order to bring Abram through to the end of YHWH's *'appointed choice'*. To bring him and his generations into His *'eternal purpose'*. The ultimate stroke was to *'cut covenant'* with him. When YHWH brought *'Abram'* into His *'covenant Family'*, He placed the Hebrew letter ה *'heh'* of His own Name into Abram's name. **IT CHANGED ABRAM FOREVER!** Before his name meant *'exalted father'*. Now, his name meant *'father of a multitude'*. In fact, the *'r'* or Hebrew letter ר *'resh'*, should have been dropped from Abram's name when the change was made. The ר *'resh'* is where the *'exalted part of his former name'* came from. Instead, YHWH left the ר *'resh'*, which still shows an *'exaltedness'*, but in this instance, *'not of the flesh'*. *'AbraHam'* is still *'exalted'*, but *'by the HaRuach HaKodesh/The Spirit of Holiness... breath of YHWH Himself'*. This is because the letter ה *'heh'* in Hebrew, is spoken with an *'intonation of breath'*. YHWH *'breathed'* Himself into Abram and this man began to *'live by the power of a new life'*. Sarai too received YHWH's *'covenant blessing'*. The Hebrew letter ה *'heh'* is also added to her name. Her name was changed from Sarai to *'SaraH'* meaning *'princess'*.

The Centrality Of The Principle Of The Execution Stake In YHWH's Purposes

"And it came to pass after these things, that G-d did test Avraham, and said unto him, Avraham: and he said, Hineini (Behold, here I am)." (B'resheet/Genesis 22:1 OJB)

In the previous chapter, YHWH does indeed fulfill His promise of providing Abraham a son. Against all odds, Sarah does become pregnant and a *'true heir'* is given to YHWH's chosen man. The birth of *'Yitz'chak/Isaac'* propels Abraham and Sarah into great rejoicing and worship of YHWH. Now, he *'knows for sure'* what he had only *'held in trusting faithfulness'* up to that time. YHWH is indeed **EL SHADDAI... THE ALMIGHTY. HE WILL FULFILL HIS PROMISED WORD!**

However, it is a serious thing to be the recipient of such great blessing. Why? Because, we tend to *'cling'* to these blessings. If we are not careful, our hearts will turn that very blessing into an idol! As much a blessing as *'Yitz'chak/Isaac'* was to Abraham and Sarah, for all the joy he represented to them, personally, he also held a *'pivotal place in the eternal purpose'* of the One who had provided him. Therefore, the *'principle of the execution stake'* (**Luke 9:23-24**) is **ALWAYS AT THE CENTER OF OUR RELATIONSHIP** with YHWH and His will for our lives.

Some have asked, *'how can you know if something is truly of YHWH?'* All one must do is look for the *'process'*. Most of the people in the world only care about *'results'*. It doesn't matter really *'how the end is achieved'*, only that what is done is successful. Unfortunately, within what goes on as work in the *'realm of religion'*, it's the *'results'* that are still the criterion by which success

is measured. However, in the 'economy of YHWH's Kingdom', He not only asks **WHAT** was accomplished, but **HOW WAS IT DONE!** The 'principle of the execution stake' determines the 'eternal value' of all activities done in His Name.

So, we find this 'peculiar verse' that opens our chapter. YHWH sets out to 'test' His covenant friend. The word in Hebrew is 'nasaw'. (**naw-saw**) It means, to 'assay, prove, tempt or try'. Indeed, some translations do use the word 'tempt'. While it is true, that YHWH does not 'tempt' us in the sense of 'evil' (**Ya'akob/James 1:13**), He does 'try and test' us when it comes to 'how we will respond to His Word'.

I think what we fail to realize here is, the time span that has elapsed between the 'birth of Yitz'chak/Isaac' and our present situation. Yitz'chak/Isaac is not a baby, or even a small child at this point. **MOST BIBLICAL SCHOLARS PUT HIS AGE AT ABOUT 37!** That's right! Yitz'chak/Isaac was in every way a grown man now. YHWH had allowed Abraham and Sarah to enjoy this blessing for over three decades! Now was the time for YHWH's purpose in providing this 'unique gift' to begin his implementation in that purpose. ***(B'resheet/Genesis 17:17- Sarah's age when Yitz'chak/Isaac was promised was 90. He was born approximately a year later. Sarah died according to B'resheet/Genesis 23:1-2 @ 127. So, if you subtract how old she was when YHWH promised Yitz'chak/Isaac was to be born, from when she died... (127-90)... Then it means Yitz'chak/Isaac most likely was a grown man of between 36-37 years!- *citing also Jewish Traditional writings)**

"And He said, Take now thy son, THINE BEN YACHID *(only son)- Yitzchak [Isaac], whom thou lovest, and get thee into eretz [the land] Moriah; and offer him there for a burnt offering [olah-fire offering; to ascend] upon one of the mountains which I will tell thee of."
(B'resheet/Genesis 22:2 OJB- emphasis/explanation/definitions mine) **[Let me add a clarification to the *highlighted note above added by the editor of the OJB saying Yitz'chak/Isaac was Abraham's 'only' son... Yitz'chak/Isaac WAS NOT Abraham's ONLY son. He had another son, Yishma'el/Ishmael through Hagar. While the definition of the Hebrew word YACHID may mean ONLY, it may also mean UNIQUE. So, Yitz'chak/Isaac is Abraham's ONLY, UNIQUE son, NOT HIS ONLY son. His mother Sarah had been barren. It was YHWH who caused her to give birth by the promise of His Word. (A prophetic picture of YHWH's ONLY, UNIQUE Son, Yeshua HaMashiach/ The Messiah)]

Now, read the above wording and see if you can feel the 'intonation' of what Abraham heard. YHWH is making it 'very clear'. He indeed understands 'what' Yitz'chak/Isaac represents to Abraham. Yitz'chak/Isaac represents something so completely precious to him. All that YHWH has promised Abraham in blessing 'rests upon this son'... this **ONLY, UNIQUE SON!** Surely YHWH would not require that he give him up. Would He? **YES!** Because if something, whatever that is... a thing, a work, a ministry, whatever it is, if it will reach YHWH's desired end, **THEN IT MUST KNOW THE TOUCH OF THE EXECUTION STAKE.** What does that mean?

YHWH's Required Process: Life Out Of Death

YHWH is revealing to us here in our Torah parasha a most 'central characteristic' of all His dealings. It is the 'process' that is most important. At the same time, the 'governing characteristic' of this 'process' is: **LIFE OUT OF DEATH.** As we go throughout the Scriptural record this 'characteristic' is seen over and over again. YHWH 'provides', then He 'requires' what He has provided be 'given up' or it becomes 'seemingly lost' in the process. Then, when all seems 'hopeless', He alone provides for the 'supernatural fulfillment' of what was promised. Why?

Again, because **EVERYTHING IS ABOUT HIS GLORY**. The *'principle of the execution stake'* provides the ground upon which YHWH's glory will be revealed. To *'live'* unto YHWH according to His *'glory'* is no easy way. It is **NOT** within the nature of us as human beings, **UNTIL** we have ourselves *'been touched by the execution stake'* to live at that level. Everyone wants the *'blessing'*. Everyone wants to *'sense the exhilaration'* that being underneath the *'anointing'* can bring. Indeed, Abba YHWH *'allows us'* to have these wonderful experiences. But, while this may be termed to some degree as *'worship'*, there is a **MUCH GREATER AND FAR MORE REACHING MEANING** to that word than what most of us have ever experienced. **ALL OF YHWH'S APPEARANCES TO ABRAHAM HAVE BEEN TO BRING HIM TO THIS PLACE**. Abraham's *'response'* becomes the *'testimony'* of a man, a vessel, in whom YHWH's *'Torah ways'* have begun to be realized.

*“And Avraham rose up **EARLY** in the morning, and saddled his donkey, and took two of his servants with him, and Yitzchak [Isaac] his son, and cut the wood for the burnt offering [olah/ascending], and rose up, and went unto the place of which G-d had told him.”*
(B'reshet/Genesis 22:3 OJB- *emphasis/definitions mine*)

Please notice Abraham's response. **HE ROSE EARLY**. There was *'no sense of procrastination'* here. There was *'no sense of doubt'* about the course of action that was necessary. Abraham did not sleep in hoping to put off the inevitable. This was a man who had built his altars to the Mighty One who had found him and called him so many years previous. He **KNEW** *'The Voice'*. He had **SEEN** all that YHWH had promised fulfilled. Every time he looked at Yitz'chak/Isaac that fact resounded with deafening clarity. Now, the Giver asked for the *'ultimate offering'*. Abraham's response shows so vividly that he had *'learned the way of the execution stake'* in his heart. He did not *'question'* YHWH or *'beg for an alternative'*. No, he **ROSE UP EARLY**, gathered what was needed and got on with it! What exactly was Abraham doing? YHWH would call his **IMMEDIATE** *'response'* to His word... **WORSHIP!**

Trusting Faithfulness In The Face Of Contradiction

“Then on Yom HaShlishi [The Third Day] Avraham lifted up his eyes, and saw the place afar off.

And Avraham said unto his servants, Abide ye here with the donkey; and I and the young man will go over there and nishtachaveh (we will worship) and we will come back again to you.” (B'reshet/Genesis 22:4-5 OJB- *definition mine*)

Abraham is called the *'avinu/our father of faith'*. It is very encouraging to study this man. To have the *'faith of YHWH'* does not require us to be perfect. Certainly *'avinu/our father Abraham'* was not. He had his highs. He had his very human lows. However, in responding to *'The Voice'* of YHWH he showed exemplary determination. The *'Kethuvim HaNotzrim/Writings of the Nazarenes'* (**Messianic Scriptures**) gives us this witness through the pen of Rav Sha'ul/Paul,

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

*And being **NOT** weak in faith, he considered **NOT** his own body now dead, when he was about an hundred years old, **NEITHER** yet the deadness of Sara's womb:*

*He staggered **NOT** at the promise of God through unbelief; but was **STRONG** in faith, giving glory to God;
And being **FULLY** persuaded that, what he had promised, he was able also to perform.
And therefore, it was imputed [**counted**] to him for righteousness. (Romans 4:17-22 KJV-
King James Version- emphasis mine)*

I have quoted from the 'King James Version' because it makes the 'emphasis' clear. Read the above passage slowly and carefully. Pay attention to the 'emphasized wording'. Please remember YHWH had chosen Abraham **KNOWING** 'all of the obstacles' making that choice meant. Abraham was old. The natural abilities needed to produce seed for conception were long past their hope of realization in this man. Coupled with this and compounding the issue, even if he by some miracle could fulfill his part... **HIS WIFE WAS BARREN!** Maybe YHWH might take a moment to reconsider His criterion in making choices?

The fact is, **ALL IS AS IT SHOULD BE!** There was **NO MISTAKE** in YHWH's choice. Abraham, and Sarah were the **PERFECT VESSELS** through which He might show forth His glory. As El Shaddai, if only they 'would believe', then He would give them all that **HE IS FOR ALL THAT THEY WERE NOT.** (Yeshayahu/Isaiah 61:3) Baruch HaShem! What an exchange!

Rav Sha'ul/Paul reminds us of these things in this passage. This man, our 'avinu/father of faith', shows us 'how to walk out' our belief. **HE HEARD YHWH'S WORD.** From that point, he added 'corresponding actions' to what 'The Voice' had promised. There were some things that faith **DID NOT DO.** Abraham's faith **DID NOT** 'contemplate' the fact of his own body's weakness due to his age. He also **DID NOT** take into 'consideration' the deadness of Sarah's womb. The 'weakness and inability of the flesh' **ARE NOT** factors that govern the 'ability' of true, genuine YHWH given faith. **NEITHER DOES DEATH RULE OUT THE ABILITY OF YHWH'S WORD TO PREVAIL.** In the face of these most glaring contradictions **ABRAHAM CONTINUED TO PURSUE THE PROMISE!** In respect to the promise he **DID NOT** waiver. Instead he **GREW STRONG** and **GAVE THE GLORY** to YHWH! This 'intentioned persuasion' is expressed by the Hebrew word 'kavanah' meaning, 'heart felt intention... passion'. It caused Abraham to become **FULLY ASSURED.** Assured in what? In his ability to believe? No! In YHWH and 'The Voice', and in **WHAT** 'The Voice' had promised. **IT WAS YHWH AND YHWH ALONE THAT WOULD PERFORM IT!** This is what earned 'Abraham' the great title of **OUR FATHER OF FAITH.** It caused him to attain to a place of 'right standing' through that response of 'trusting faithfulness' before YHWH. Beloved, what 'avinu/our father' has done... **WE TOO MUST LEARN TO DO!**

However, in this next test of faith the 'seeming contradictions' were not in Abraham himself. Instead, they 'seemed' to be in the One who had called and made the promise! Beloved, hear this... **THE HARDEST PLACE TO SERVE YHWH IS IN THE FACE OF SEEMING CONTRADICTION.** Yet, when it **SEEMS** that YHWH Himself is the contradiction, then what? It is then we must learn to 'utterly rely' upon the 'intrinsic righteousness and faithfulness' of the One in whom we believe. He will **NEVER** ask us to go where His grace cannot keep us! There is no evil in Him. Even though to our 'perception' that **SEEMS** to be exactly what we are facing. Listen to Abraham's words to his servants,

“...Abide ye here with the donkey; and I and the young man will go over there and nishtachaveh (we will worship) and WE WILL COME BACK AGAIN TO YOU”.
(B'reshheet/Genesis 22:5b OJB- emphasis mine)

See the emphasized portion? Abraham states for the servants to stay there with the donkeys. He and Yitz'chak/Isaac will **GO** to the Mountain to **WORSHIP...** and **RETURN!** Again, there was no 'intonation' of doubt in his voice. Abraham **KNEW**, maybe not exactly **HOW**, but nonetheless he **KNEW** and **TRUSTED** in his heart YHWH's faithfulness. He **KNEW** what Yitz'chak/Isaac represented to the promises YHWH had made to him. He **KNEW** that if he had to go through with the offering, then it must mean that **YHWH WOULD RAISE UP HIS SON OUT OF THE ASHES! (Ivrim/Hebrews 11:19) HE WOULD NOT GO BACK DOWN TO HIS SERVANTS OR TO HIS HOME ALONE!** We again have the record of the 'Kethuvim HaNotzrim/Writings of the Nazarenes' (**Messianic Scriptures**) to thank for its added words of this account. They 'help us to see' more clearly the 'utter trusting faithfulness' that motivated our blessed 'avinu/our father'.

“By Emunah [Trusting Faithfulness] Avraham Avinu [Our Father], when he underwent nisayon [temptation/trial], offered up the Akedas HaYitzchak [Binding of Yitzchak]; and he who had received the Havtachot (Promises) was offering as a korban [offering] Ben Yechid [His Only Unique Son].

This was Avraham Avinu [Our Father], about whom it was said KI VEYITZCHAK YIKARE LECHA ZERA (“In Yitzchak will be called your seed”).

Avraham Avinu [Our Father] considered that Hashem [YHWH] WAS ABLE to bring about the Techiyas HaMesim [Resurrection of The Dead], from which he also received back Yitzchak [Isaac] as a tipus (type, pattern).” (Ivrim/Hebrews 11:17-19 OJB-emphasis/definitions mine)

It is no accident, that the verse we opened our study with begins with the words... **ON THE THIRD DAY.** The number 'three' points toward 'resurrection' in the Scriptures. It was 'in Yitz'chak/Isaac' that the promise was to be fulfilled. It was 'in Yitz'chak/Isaac' that all the descendants YHWH had 'promised' Abraham would find their realization. Then, in Abraham's mind, there could be **NO CONTRADICTION.** YHWH could not only **SPEAK HIS WORD** and make a 'dead womb bring forth a child'. He could **SPEAK** to the ashes and **THEY WOULD BRING BACK HIS SON... HIS ONLY, UNIQUE SON!** How glorious is the Mighty One of 'avinu/our father' Abraham and ours' too!

The Torah Points To The Mashiach As Its Goal

“For Christ is the end of the law for righteousness to everyone who believes.” (Romans 10:4 KJV- King James Version- emphasis/definitions mine)

As we consider the above verse, we must first bring correction to a widely held 'misconception' embraced by the church of Christendom. The translators, partly due to their 'ignorance of the Hebraic mindset' and also due to their 'bias' against the Torah, chose to define the Greek word 'telos' in this verse to mean... 'the end of the law'. It was an unfortunate choice of words. Why? Because it skews the 'true meaning and intent' which Rav Sha'ul/Paul is trying to make. The full definition of 'telos' actually means,

- 1.) 'To set out for a definite point or goal... properly, the point aimed at as a limit that is (by implication) the conclusion of an act or state (of termination) whether literally, figuratively or indefinitely'. ****However, the full implication of the definition was omitted by the scribes of the church!** It goes on to state...

- 2.) While *'the act of pointing to or aiming at the work of redemption may itself be achieved,* **THE INTENT OF THE GOAL GOES FURTHER!** The Torah **CONTINUES** to *'exist'*. It **CONTINUES** *'to point toward the Mashiach as* **THE ONE WHO ACCOMPLISHED THE GOAL!** ****[Full implication of the Hebraic mindset]**

Do you see it? The work of the Torah is **NOT THE WORK OF REDEMPTION ALONE** as we have been led to believe. **NO!** Despite what the theology of the church of Christendom has said! That's not what is *'being inferred'* by Rav Sha'ul/Paul at all. *****(Rebbe Yeshua's own words in Mattityahu/Matthew 5:17-18 express this same thing: 'I DID NOT come to destroy the Law (Torah) or the prophets'*** Once the Mashiach completes YHWH's *'promise of redemption'*, **THE TORAH THEN CONTINUES TO EXIST.** Why? **TO GIVE GLORY TO THE ONE WHO ACHIEVED THAT REDEMPTIVE PURPOSE: YHWH'S MANIFESTATION OF HIMSELF AS THE SON- OUR ADON/LORD YESHUA!** Now, through the *'Kethuvim HaNotzrim/Writings of the Nazarenes'* (**Messianic Scriptures**) we are instructed to *'believe upon'* Yeshua HaMashiach as the **ONE AND ONLY UNIQUE, FINAL SACRIFICE FOR OUR SINS.** (**Ivrim/Hebrews 9:12-14; 10:12**) The **GOAL** is not the *'work of redemption'* itself. **THE GOAL IS TO CONTINUE TO BRING GLORY TO YHWH, THE FATHER, WHO BROUGHT REDEMPTION TO US THROUGH HIS SON!** Now, look at how the *'Orthodox Jewish Bible'* translates the verse we opened with above.

"For Moshiach [Messiah] IS THE GOAL OF THE TORAH as a means to being YITZDAK IM HASHEM [RIGHTEOUS IN YHWH], for all who have emunah [trusting faithfulness]."
(Romans 10:4 OJB- emphasis/definitions mine)

The true goal of the Torah is **YESHUA HAMASHIACH/THE MESSIAH, NOT** the work of redemption itself! Now, more than ever, we understand **WHO** the Torah is *'pointing'* to, and **WHO IT CONTINUES POINTING TO** for all of us who follow after YHWH's ways. The *'Kethuvim HaNotzrim/The Writings of the Nazarenes'* (**Messianic Scriptures**) clearly teach us, that the *'righteousness'* to which *'Torah points'* is **NOT** a *'thing'*. It is **NOT** merely a *'commandment'* to be observed or practiced. **IT IS A PERSON!** Holiness is not *'a thing'* merely to be expressed. **IT IS UNION WITH THE ONE WHO IS OUR HOLINESS.** It is He, our Adon/Lord Yeshua, **THE MASHIACH** who will live that holiness *'in and through our heart'* by the indwelling of YHWH's HaRuach HaKodesh/The Spirit of His Holiness. As Rav Sha'ul said in his letter to the Colossians, this is **THE SACRED SECRET** of the Besorah/Gospel... **MASHIACH IN YOU!** This is the *'hope of glory'*. (**Colossians 1:26-27**) We have been given a *'new place of right-standing'* (**righteousness**) before YHWH when we *'believe upon'* His Son, our Yeshua HaMashiach/The Messiah. YHWH places us **IN HIM.** This means *'joined together'*... **IN UNION/IN MASHIACH** with YHWH through His Son (**Spirit to spirit**). This *'union'* is made possible through the *'anointing'* which is upon our Adon/Lord Yeshua as *'Mashiach/Messiah the Anointed One'*.

"But you are of Hashem [YHWH] IN Rebbe, Melech HaMoshiach Yehoshua [King, The Mashiach/Yeshua- shortened Aramaic version of His Name] who became to us chochmah (wisdom) from Hashem [YHWH], our Tzidkanut (Righteousness) and our Kedushah (Holiness) and our Geulah LaOlam (Redemption to the world)." (**1 Corinthians 1:30 OJB- emphasis/definitions mine**)

Do you see what Rav Sha'ul/Paul is saying? Torah is not *'pointing to a principle alone'*. The *'principle'* is a **PERSONAL MANIFESTATION** of YHWH in *'human form'*... **YESHUA HAMASHIACH/THE MESSIAH!** He learned this on the Damascus Road the day he met the risen Mashiach. All of the Torah keeping in the world means **NOTHING** apart from **FIRST**

'believing upon' the Mashiach! **HE IS THE GOAL OF THE TORAH**. Then, our blessed Abba YHWH takes us and places us **IN COVENANT UNION** with Himself. We are **IN MASHIACH YESHUA**. This is 'covenant language'. We have been given a 'new standing' before YHWH. Our blessed Mashiach **IS** 'our wisdom'. He **IS** 'our righteousness'. He **IS** 'our sanctification'. He **IS** 'our redemption'. It's not **IN US**, that is 'in our fleshly abilities or knowledge or keeping of commandments'. It's in our **EVER-PRESENT COVENANT UNION** with our living Mashiach Yeshua. This reality is **MANIFEST WITHIN OUR REBORN HUMAN SPIRIT THROUGH THE INDWELLING PRESENCE OF YHWH'S HARUACH HAKODESH/THE SPIRIT OF HIS HOLINESS!**

The Akedah: The Binding Of Yitz'chak/Isaac

“And Avraham took atzei haolah (the wood of the burnt offering), and laid it upon Yitzchak [Isaac] his son; and he took the eish (fire) in his hand, and a knife; and they went both of them together.

And Yitzchak [Isaac] spoke unto Avraham his father, and said, Avi (My father): and he said, Hineini, beni (Here am I, my son). And he said, Hinei [behold], the eish (fire) and the wood: but where is the seh (lamb) for a burnt offering?

*And Avraham said, My son, G-d/Elohim [The Mighty One] will provide [YHWH YIRAH] Himself a seh (lamb) for a burnt offering: so they went both of them together”
(B'resheet/Genesis 22:6-8 OJB- definitions mine)*

Everything about 'Yitz'chak/Isaac' points to our blessed Mashiach Yeshua. The wood for the altar was placed on his back. So, the wood of the 'execution beam' was placed on the back of our blessed Mashiach. He carried it to the 'place of His offering'. Abraham and Yitz'chak/Isaac walked together to that altar. **SO, OUR ABBA YHWH WALKED TO THAT PLACE OF EXECUTION IN/WITH HIS SON. (II Corinthians 5:19)** In all of this, you see something of 'Yitz'chak/Isaac'. As we have said, he was no child. He was a full-grown man! Yet, you see how 'complete his submission' was to his abba. There is no sense of struggle or resistance to what is happening. Even in the 'akedah/binding of Yitz'chak/Isaac', he could have well fought his way loose from his elderly father. **YET, HE DID NOT**. He humbly and obediently lay still while Abraham tightened the ropes to hold him in place. Even so, our blessed Mashiach Yeshua 'did not struggle or resist' that night in the garden when He prayed so intently to His Abba before His death. Even then, He **REFUSED** to move until the 'cup and the stake became one in that moment'. When YHWH answered His cries by His HaRuach HaKodesh/The Spirit of His Holiness, our Master knew the time had come. He surrendered Himself **COMPLETELY** to His Father's will. **NO ONE TOOK HIS LIFE. HE GAVE IT WILLINGLY!** Just as Abraham answered his son's question concerning the whereabouts of the lamb for the offering. Even so, YHWH provided the lamb in both instances!

How beautifully the Torah paints this 'prophetic/redemptive picture' for us. As we read the rest of the portion, we see YHWH's intervention. Would Abraham have lowered the knife? I believe he would have. I believe YHWH knew he would have too! So, the angel interrupted that stroke. YHWH 'knew' Abraham would have obeyed Him, and so, He 'counted it as though he had'. So, that in the above verse we quoted from Ivrim/Hebrews earlier, he did, in fact, receive Yitz'chak/Isaac back 'in a type/picture from the dead'. YHWH stopped him, because there could only be one 'Seh Elohim/Lamb of The Mighty One'. What He could not receive from the hand of man, He Himself would provide... **HIS OWN SON... HIS ONLY, UNIQUE SON...** to pay the **FULL PRICE** for our redemption as our 'Kinsman Redeemer'! YHWH revealed Himself to

Abraham through another Name that day, and to us who follow in the footsteps of our blessed 'avinu/our father'. He is YHWH YIREH... YHWH OUR PROVIDER!

Abraham Returns: His Faith Has Been Justified

*“And the Malach Hashem [Angel of YHWH] called unto Avraham out of Shomayim [Heavens] the second time,
And said, By Myself have I sworn, saith Hashem [YHWH], for because thou hast done this thing, and hast not withheld thy son, THINE BEN YACHID [ONLY, UNIQUE SON]:
That in blessing I will bless thee, and in multiplying I will multiply thy zera [physical seed] as the stars of the skies, and as the sand which is upon the sea shore; and thy zera [physical seed] shall possess the gate of his enemies; And in thy zera [physical seed] shall kol goyei ha'aretz [all the nations of the earth] be blessed; because thou hast obeyed My voice.”
(B'reshheet/Genesis 22:15-18 OJB- definitions mine)*

Abraham's obedience caused YHWH to affirm the promises of His covenant again. **THE MIGHTY ONE OF HEAVEN AND EARTH HAD FOUND HIS MAN!** A man He could trust. A man in whom the 'principle of the execution stake' had done its work. The **WAY** for the Mashiach was made. First, the 'Son of Promise', the 'Head' and then, the 'provision' of a 'corporate Body' through which He would **CONTINUE TO LIVE AND MOVE. (1 Corinthians 12) NOW... THE NATION OF YISRAEL IS POISED TO BE BROUGHT FORTH.**

In closing, let me point out that the purpose of the 'principle of the execution stake' is to 'divide the flesh from the spirit'. Abraham looked on 'Yitz'chak/Isaac' differently from that day on. In fact, after this, Yitz'chak/Isaac 'seemingly' passes off the scene for a period of at least three years! He is not mentioned again, until the time when Rivkah/Rebecca is chosen for his wife. **ABRAHAM'S HOLD ON YITZ'CHAK/ISAAC MUST BE RELEASED.** He was no longer 'just his son'... his only **UNIQUE** son. But Yitz'chak/Isaac became YHWH's **POSSESSION!** Abraham never stopped loving him, but he **KNEW** he could no longer keep him under his control. His last act was to 'provide a bride' for his son. This set the stage for the next phase in YHWH's 'eternal purpose' to come into place.

In the end, Abraham's 'trusting faithfulness' had been justified. What he told his servants whom he left behind with the donkeys and the equipment came to pass. **HE AND YITZ'CHAK/ISAAC DID RETURN!** Things had indeed changed, but now the 'way for the promises' made by YHWH to Abraham to be realized was secured. May we take to heart the 'principles' which Torah has revealed to us in this parasha, for they are the 'key' to the fulfillment of **ALL** that YHWH has promised to each of us, and for the coming 'restoration of the Whole House of Yisrael!'

*“Are you willing to have da'as [intimate revelation knowledge], O hollow man, that Emunah [Trusting Faithfulness] unharnessed to Ma'asim [Works], stands idle?
Avraham Avinu [Our Father], was he not YITZDAK IM HASHEM (justified with G-d/made righteous by YHWH) by his ma'asim [works] when he performed the akedah (binding) and offered up Yitzchak Bno (Isaac his son) upon the mizbe'ach [altar]?
Hinei [Behold]! While Avraham Avinu's Emunah [Our Father's Trusting Faithfulness] was working, working right alongside was Avraham Avinu's Ma'asim [Our Father's Works], and by Ma'asim [Works] the emunah [trusting faithfulness] was made shleimah [perfect]!
And the Kitvei Hakodesh [Holy Writings/Scriptures] were fulfilled, Avraham Avinu [Our Father] V'HE'EMIN BA'HASHEM VAYACHSHEVE'HA LO TZEDAKAH (he 'believed*

*Hashem [YHWH] and it was accounted to him for righteousness,' He was even called 'Ohev Hashem' ('The Friend of G-d/YHWH').” (Ya’akob/James 2:20-23 OJB- **definitions mine**)*

We say the following blessing as we continue each week’s study of Torah...

*Chazak u’Baruch...
Strength and Blessing!*

This week’s Torah Parasha reading

Parasha 4: Vayera/And He Appeared