



## According to the time of life

### Parashat Vayera (4) – He appeared

**Torah:** *Berēshith* 18:1 to 22:24

**Haftarah:** *M'lakhim Bet* 4:1 to 37

**Apostolic Writings:** *Luka* 2:1-38

The title for this study of this week could probably be considered as “The life of *Abraham* – part two”, as he plays an important role in this part of Scripture. However, a surprise awaits at the end and in similar vein as a good thriller, we will not divulge the secret! We may give you a teaser, like they do in the soaps:

- 🏆 *Ya'aqob* 2 <sup>14</sup> My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him.
- 🏆 *Ya'aqob* 2 <sup>21</sup> Was not *Abraham* our father declared right by works when he offered *Yitsḥaq* his son on the slaughter-place? <sup>22</sup> Do you see that the belief was working with his works, and by the works the belief was perfected?

*Abraham's* circumcision is something of the past, but not yet healed – it seems to be the third day after the event. He and *Sarah* reside close to a highway of sorts, one of the main commercial routes, and typical of life in the eastern lifestyle, *Abraham* sits at the door of his tent, relaxing. Being next to a highway, they are used to visitors and he doesn't find it strange to see three men approaching. With typical eastern hospitality he runs to welcome them, but immediately realises that these are not common visitors. He has been in the Presence of *Elohim* before and instantly realises this isn't a courtesy call, therefore he respectfully bows down in worship and submission.

In short, we see three types of heavenly visitors identified in Scripture (the plural of the words are given):

1. Messengers, also known as angels, who manifest as normal people; this will be discussed below;
2. *kerubim*, also known as *cherubim*; each being has two wings (cf. *Yehezqēl* 1:11; *Shemoth* 25:20 et al);
3. *seraphim*, only used twice in *TaNakh*; each being has six wings (cf. *YeshaYAHu* 6:2, Revelation 4:8 et al).

The last two normally do not appear to humans, but mainly perform tasks in the heavenly realm (cf. *Yesayahu* 6:3; *Berēshith* 3:24; *Shemu'el Bēt* 22:11 et al). When messengers appear to humans, it is not necessarily always in human form, but if it manifests, it will be in human form. It is not the intention of *YAH* that we should be frightened or even become aware of anything more than necessary, therefore these

beings appear in a way acceptable to us, but with much more intelligence. The Hebrew word is מַלְאָךְ (*mal-Akh*), which is rendered ‘angel’ in some translations, an inflection of the Greek ἄγγελος (*angelos*), a heavenly messenger. It is derived from the word שָׁלַח (*sh’-Lakh*), to send, borrowed from the Ugaritic language, an ancient *Kena’anite* language used earlier in the northern parts of Syria. One of the best descriptions is given by the author(s) of *Ib’rim*:

*Ib’rim* 1 <sup>14</sup>Are they not all serving spirits sent out to attend those who are about to inherit deliverance?

One of these messengers was a manifestation of *YAH*, as *Abraham* recognised him immediately and addressed him as “my Master”. Some translations render it as יְהוָה, but that is incorrect, as the original Hebrew clearly shows the word אֲדֹנָי (*a-do-Nai*). For all practical purposes, this would be a theophany of *Yeshua*, doing his Father’s work (cf. *Yohanan* 5:19 *et al*), as *Mosheh* experienced at the burning bush. Even though we do not worship *Yeshua* as we do *YAH*, we still need to honour him, especially when he appears as a messenger of *YAH*. We see that *Abraham* is not prohibited to show the necessary respect, unlike the situation we learn of in the revelation of *Yeshua*:

*Revelation* 22 <sup>9</sup>And he said to me, “See, do not! For I am your fellow servant, and of your brothers the prophets, and of those who are guarding the words of this book. Worship *Elohim*.”

Some scholars believe that *Abraham* may have operated something similar to a guest house or B-&-B, being on a main thoroughfare. It is not impossible, and probably the reason why he was sitting in the door of his tent, waiting for guests or soliciting bypassers. The Hebrew word for tent is אֹהֶל (*o-Heh*), derived from the root word אָהַל (*a-Hal*), to pitch (a tent). It is also the symbolic name for *Shomron* (*Oholah* [her high tent, a pagan gathering place]) and *Yerushalayim* (*Oholivah* [my tent (is) in her]). In this prophecy we also see a foresight of the restoration of all twelve tribes of *Yisra’el* in the future, becoming one in the hand of *YAH* (cf. *Yehezqel* 23:4, 37:15-28; *Shemoth* 31:6; *Bereshith* 36:2, 41; *Acts* 1:6).

In typical eastern style hospitality, *Abraham* offers to wash their feet; he also wants to share his food with them, to which they agree. He allows them to rest in a cool area while requesting *Sarah* to get the *challah* ready – a bread that is made from 3 *seah* flour, one *ephah*, slightly less than 37 liters! This is more than four litres per visitor! Not surprisingly, we learn this when studying the travels of the nation of *Yisra’el* through the wilderness:

*Shemoth* 16 <sup>16</sup>“This is the word which יְהוָה has commanded: ‘Let every man gather it according to each one’s need, an *omer* for each being, according to the number of beings. Let every man take for those who are in his tent.’ ”

One *omer* is roughly 4 litres, one tenth of an *ephah*, which brings us back to 3.7 litres. This number is not something which *Abraham* randomly decides upon, but is most certainly spiritually inspired. He even runs, in spite of his age and the pain of the recent *b’rit milah*, to find a suitable calf for his young servant to prepare. There is an informal sentiment that this entire event happened at the same time as we now celebrate *Pesach*, even though the festival had not yet officially been instituted. One reason for this is that the bread *Sarah* was preparing, would not have time to be leavened; *Abraham* knew Who he was serving and brought a *shelamim*, a peace offering to the Prince of Peace. It promises to be a delightful meal:

*Bereshith* 18 <sup>8</sup>And he took curds and milk and the calf which he had prepared, and set it before them, and he stood by them under the tree as they ate.

A tender piece of veal, with freshly baked unleavened bread, butter and milk surely sounds that something nobody would refuse. We notice here that dairy products are served with meat and the Author of Scripture accepts and eats it with no reservation! *YAH* made all rules and has no need for any man, irrespective of

knowledge, status or desire, to make his own or change the ones already in place. We are commanded not to add or take away, as this would cause confusion in the *halachah* of followers of The Way. One of these rules, made by man, was to separate meat and dairy, something not prescribed or even hinted at in Scripture. This was done as recently as the 16th century by a group of rabbis. We provide more information at [addendum A](#).

During the meal *YAH* inquires about the whereabouts of *Sarah*. He obviously knows it, but it would be to test her trust, her resolution, in order to be part of the prophetic word to follow. *Abraham* simply replies that *Sarah* is inside the tent, therefore within hearing distance. Let us be honest: in spite of the eastern tradition where men gathered separately from women, any woman would alert her ears to listen to the conversation, especially knowing Who the guests were! After *Abraham's* reply, *YAH* announces that *Sarah* would have a son within a year. She can't believe this and laughs, as she is far beyond child-bearing age. She only thinks of the physical, the natural, and doesn't realise that *YAH* is in a position to perform any miracle. Her laughing was different to what *Abraham* had done in the study of last week (17:17). When *YAH* questions her about it, she denies that she had laughed, probably because of a guilty conscience, but amazingly *YAH* repeats her every word she had uttered. Thirteen years ago she impulsively left the protection zone of *YAH*, by giving her maidservant, *Haḡar*, to *Abraham* as wife. This promise is now repeated and this time she has to find solace in it.

After the appetising meal, the men got up and looked in the direction of *Seḡom* and *Amorah*. *Abraham* walked with them and *YAH* decided to speak to him in confidence. *Abraham* would after all become a great and mighty nation, therefore it was important that he should know what imminent to happen. The plan was to destroy both *Seḡom* and *Amorah* because of the abominable things taking place there. The two men turned away towards *Seḡom*, but *Abraham* stayed in the presence of *YAH*. He understood very well what was about to happen, but was concerned about innocent people. The only way to address this, was to be bold and try to negotiate with *YAH*. He starts with 50 righteous people, to which *YAH* agrees that He will not destroy the cities. Eventually *Abraham* works his way down to 10 righteous people, to which *YAH* is still accommodating. Since there were only eight people on the ark, *Abraham* could possibly have tried a lower number, but he must have realised that *Lot* would be the only righteous person.

The two messengers arrive at the gate of the city and *Lot*, sitting at the gate, receives them amicably. His sitting at the gate may indicate that he is part of the local council, as was the custom in that time. He gets up promptly and bows down before them, recognising them as no ordinary visitors. They are invited to his house, but decline, until he insists that they can't overnight on the open square. He demonstrates the same hospitality as *Abraham*, but prepares the meal himself – neither his wife, nor the daughters.

Researching the history of *Seḡom* and *Amorah* we get to know it as a typical rich man's paradise. The earth was fertile, but the people were corrupt, selfish, heartless and immoral. The entire area was like a magnet for people that desired prosperity and luxury, and in this process they despised the needy and poor, even refusing them entry into the city. Affluent people, such as *Lot*, were welcome, since this type of person normally brought wealth into the city, without taking much out. In order to discourage potential newcomers, they effected a system of city cruelty. They considered it illegal to feed the hungry or give any form of charity to the poor. They even used immorality to keep visitors from entering the city. Four times a year extravagant parties were held with much debauchery, where women were exchanged between men, while virgin daughters were given to certain elite men of the city. The sin of *Seḡom* was indeed their rapaciousness and because of this their lot was sealed, as they were not willing to help anybody in need. The only solution was to remove them from the face of the earth.

The men of *Seḡom* start besieging the house of *Lot*, calling him out and demand that these strangers are brought out for immoral deeds. *Lot* even offers his two virgin daughters to them, but to no avail. Eventually

the two men pull *Lot* into the house, close the door and strike the people outside with blindness. They also start the countdown for the demise of the city, their reason for being there. *Lot* tries to persuade his two sons-in-law to follow them out of the city, but they refuse, thinking *Lot* has lost his mind.

At break of day the two men set a final ultimatum to *Lot*, urging him, his wife and daughters out of the city. In fact, the two men take them by the hand, leading them out of the city. They are ordered to flee to the mountains and not to look back. *Lot*, as a respected citizen of *Sedom*, is hesitant to move to the mountains and requests to flee to the smallest town nearby, *Tso'ar*, to which the messengers agree. In the mountain *Lot* would get no recognition for who he is, but he may at least become part of the council, even in this small town where he could be recognised by someone. The hands of the messengers are tied while *Lot* and his family are still in the city.

As we learnt last week, the city is rich in asphalt. Combined with the sulphur raining down, the asphalt ignites and causes a combustion of tremendous power; the entire area melts away into the earth without any sign of ever having existed. The water of the original lake covers everything and doesn't respect anything or anybody. The wife of *Lot*, who is never named, does exactly what most unbelievers and many Christians do: in disobedience she looks back at the life she was leaving behind. This causes her instant demise, as the spray of the sulphur rain suffocates her and her entire body is petrified, a visible sign of disobedience and apostasy. *Abraham* stands at a distance and watches the complete destruction.

While on this subject, we may as well put another nail in the coffin of the rapture gimmick: righteousness (*Abraham*) and evil (*Sedom* and *Amorah*) co-exist on earth. *YAH* doesn't remove *Abraham* from trouble, but destroys the cities near him and even spares the life of *Lot*, who used to live there. This is confirmed by one of the many parables with which *Yeshua* taught his *talmidim* regarding the wheat and the darnel (cf. *Mattityahu* 13:24-30), proving what happens in the end:

*Mattityahu* 13<sup>30</sup> Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, "First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary."

After beholding this spectacle, *Lot* fears that *Tso'ar* might be next in line and flees to the mountains with his daughters – exactly what the messengers had told them to do originally! The two women are convinced that they are the only survivors and the entire earth has been destroyed, at least that which they knew of; they would probably never bring forth any descendants. If they didn't remember anything else, at least they remembered the first command, that they should multiply! The women of the ANE considered it sad, even a curse, if they could not bear children. These two young daughters of *Lot* consider that every man on earth has now perished. Consequently they do what most people do: they don't pray to *YAH*, but devise their own schemes, almost like their aunt *Sarah* many years prior.

For two consecutive nights, they get their father, *Lot*, intoxicated and lie with him, each one separately. Each one became pregnant and this is how we see another first in Scripture: incest. We will later learn that *Torah* places a prohibition on this behaviour in the strongest terms. Later the older daughter gives birth to a son and without any shame calls him *Mo'ab*, which translates as "from father". The youngest daughter is a bit more discreet and call her son *Ben-Ammi*, which translates as "son of my nation". These two lads grow up and became the fathers of the nation of *Mo'ab* and *Ammon* respectively. These were both fierce enemies of the nation of *Yisra'el* and nations of which we will learn much more in the studies to follow. We see it chronicled in the prophets:

*Neḥemyah* 13<sup>1</sup> On that day was read from the Book of *Mosheh* in the hearing of the people, and in it was found written that an *Ammonite* and *Mo'abite* should not come into the assembly of *Elohim* forever,<sup>2</sup> because they had not met the children of *Yisra'el* with bread and water, and hired *Bi'am*

against them to curse them, although our *Elohim* turned the curse into a blessing. <sup>3</sup> And it came to be, when they had heard the *Torah*, that they separated all the mixed multitude from *Yisra'el*.

The French coined a term, *déjà vu*, now commonly used when a situation arises which seems to have happened before, even when visiting certain places. We also use the term “history repeats itself”. Spanish born George Santayana, a Spanish-American philosopher from the previous century, coined another phrase: “Those who cannot remember the past are condemned to repeat it.” He may have had some insight into the lives of *Abraham* and *Sarah*, because shortly after the destruction of *Sedom* and *Amorah*, they moved to *Gerar*, between *Qadēsh en Shur*, the fountain from where the messenger sent *Haḡar* home while being pregnant with *Yishma'el*. This was also discussed last week and we know this area is somewhere on the way to *Mitsrayim*.

The king of *Gerar*, *Abimeleḡ*, considered *Sarah* at 89 years old to be beautiful, even 24 years after a similar problem with Farao. He calls her to his harem, but before he can touch her, *YAH* appears to him in a dream with a death threat. Once again it is important to notice that even some pagans know *YAH*, since he immediately addresses him as “my Master”. Like *Abraham* a short while prior, he tries bargaining with *YAH*, telling him that he was told *Abraham* and *Sarah* were brother and sister. Sadly for him, *YAH* wants nothing of this and orders him to send *Sarah* back, which he promptly does the following morning. The quicker she is out of the palace, the better.

For a second time *Abraham* is remunerated richly with livestock and slaves; *Abimeleḡ* has no need for them to tarry. *Sarah* receives one thousand pieces of silver for the disgrace brought upon her, but *Abimeleḡ* requests that *Abraham* intercedes in prayer before *YAH* to heal everyone in the palace. As a consequence of *Abimeleḡ*'s offence, *YAH* had closed up all the wombs of the house of *Abimeleḡ*; it is his desire that they will all be healthy to bear children.

As *YAH* had promised *Sarah*, she gives birth to a baby boy at the time it was to be fulfilled. On the eighth day the child is circumcised as per the instructions of *YAH* and he is given the name *יִצְחָק* (*Yitsḡaq*). This name translates as “to laugh”, even as in mockery. The *b'rit milah*, circumcision, is one of the three most important events in the life of a boy and it was customary to celebrate in style; there are many scholars who believe this event took place on what we now know as the last day of Unleavened Bread. We are also aware, according to dates and the times given in Scripture, that *Shēm* and *Ėḡer* were still alive and would probably have attended this event. The second important event for a boy is when he is weaned, normally at the age of three. Once again this calls for a large celebration. It is during this event that *Sarah* notices the exuberant dancing of *Abraham* and *Yishma'el*, but she also observes how *Yishma'el* mocks *Yitsḡaq* (cf. *Galatians* 4:29). This upsets her to such an extent that she orders *Abraham* to send the child and his mother away:

*Berēshith* 21 <sup>10</sup> So she said to *Abraham*, “Drive out this female servant and her son, for the son of this female servant shall not inherit with my son, with *Yitsḡaq*.”

*Abraham* is hesitant to do so, but *YAH* convinces him that it would be the right thing to do. As a child of *Abraham*, *Yishma'el* would also become a large and powerful nation, according to the promise. *Abraham* collects some bread and a skin of water, give these to *Haḡar* and send her and the boy away. This skin is normally the stomach of a sheep, scraped clean and washed thoroughly, which holds enough water for a day or two. *Haḡar* goes to the wilderness of *Be'ērsheḡa*, a name we will look into shortly. When the water is finished, *Haḡar* leaves her son in the shadow of an olive tree and walks some distance, in order not to see his suffering, while constantly crying. *YAH* sends a messenger with another promise that *Yishma'el* will become a powerful nation. When she opens her eyes, she sees a well with water, from which she can fill the skin.



How many times do we stare blindly at a problem, while the solution is staring back at us? One of the reasons may be that we still do not have that special relationship with *YAH*, which He expects of us. We do not have the necessary conviction or trust to go to *YAH* in prayer and ask Him for assistance or a solution. Each one of us should display the same relationship with the accompanying confidence motion as we see the progressive edification of *Abraham*:

1. *YAH* reveals Himself to *Abraham* (18:1).
2. *Abraham* accepts the revelation of *YAH* (18:2-3).
3. Fellowship develops (18:4-8) and they share a meal.
4. This fellowship gives rise to more revelations and better understanding of the plans *YAH* has in mind (18:9-22).
5. With his knowledge of the intent of *YAH* to punish evil, *Abraham* reacts by interceding for every person under the judgement of *YAH* (18:23-33).

Even though *Yishma'el* is not the son of promise, he is still seed of *Abraham*. The culture of our ancestors was of such a nature that husband and wife never ultimately shared the same abode. A man had his tent and the wife had her own; in the case of multiple wives, each one had her own tent. A son of a concubine would be the heir of the mother, but not of the father. A son would stay with his mother until the age of five to be educated by her in basics, such as hygiene, language and sometimes writing and reading<sup>1</sup>. From the age of six, a son would reside with his father and start learning from *Torah*. Obviously *Torah* was not yet bundled as we know it today, but every father taught his son everything he already knew regarding the institutes of *YAH*, as well as how to supplicate in prayer, and every other basic technique of hunting and the basic outdoors. This would include the correct way of slaughtering animals, tending livestock and cultivation of crops.

There is little doubt that *Yishma'el* was around 17 years old at this stage, educated by both *Abraham* and *Sarah*. While his mother stands weeping, it is possible that he is praying to *YAH*, as we learn from Scripture that *YAH* heard his supplication. A phrase we encounter only once in *TaNaKh* is part of this narrative:

*Bereshith* 21 <sup>16</sup>And she went and sat down about a bowshot away, for she said, "Let me not see the death of the boy." And she sat opposite him, and lifted her voice and wept. [emphasis added]

According to John Gill<sup>2</sup> the distance of a bowshot is about 800 metres (half a mile). Ironically we see *Yishma'el* growing up in the wilderness and becoming an archer. The wilderness of *Paran* where he dwelt is near *Mitsrayim* and at some stage it would be easy to find a wife from there. Keep in mind that his mother also hails from there. We learn from *Yashar* 21:7 that he married Meribah, a woman from the nation of *Mo'ab*, but later divorced her; afterwards, his mother, *Haḡar*, brought him a wife from *Mitsrayim*. There is some interesting information in the book of *Yashar* regarding *Abraham* visiting *Yishma'el*. However, this is exactly only that: interesting information and should not be taken as actual events.

As we have experienced many times in Scripture, events are not always in chronological order. It may be that the author(s) gathered facts and bundled them together, like the two passages we've just completed. The next section should rather fit in between these two, apparently shortly after the birth of *Yitsḥaq*, but is only added here as the other two passages are closely related.

*Abraham* has been living in the land for a considerable amount of time at this stage and has obviously met many people. He has built a reputation that he serves the Creator-*Elohim* and that *YAH* is his support in everything. The way in which his wife was rescued twice from the hands of strange men plays a major part;

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1 Sketches of Jewish Social Life, Alfred Edersheim, D. D., Ph. D. (Chapter 7)

2 Bereshit Rabba, ut supra: two bowshots make a mile. (sect. 53. fol. 47. 4.)

with an army of 318 men he conquered nine kings with thousands of soldiers; a man and woman, both past the age of bringing forth children, is something above human intellect. These and other events compel *Abimelek* to enter into conversation with *Abraham*. He is accompanied by *Pikol*, the commander of *Abimelek*'s army and they reach an agreement that there will never be any form of animosity between them. Both these names seem to be titles, though, rather than actual names, since *Pikol* translates as "mouth[piece] of all", while *Abimelek* means "my father is king". It is also possible that he may be the same person who tried to take *Sarah* and afterwards compensated her very handsomely.

*Abraham* agrees to treat them well, but is displeased with servants of *Abimelek* who took his well by force. *Abimelek* plays innocent, causing *Abraham* to gift *Abimelek* with sheep and cattle to confirm their covenant. *Abraham* also separates seven ewe lambs as witness that the well actually belongs to him, *Abraham*. They swear an oath to each other and *Abraham* is now officially, again, the owner of the well, which is now named *Be'ersheba*. This translates as "well of seven" or "well of an oath", as the root word for seven and oath consist of the same letters in Hebrew. Scripture makes mention of *Abraham* planting a tree, but in actual fact an entire orchard is planted, almost like a roofless temple, a place where the Most High is worshipped. The tamarisk in question could either be an oak or a terebinth. The reason for this:

*Bereshith* 21 <sup>34</sup> And *Abraham* sojourned in the land of the Philistines many days.

Last *Shabbat* we reached six of the ten trials brought before *Abraham*. Trial number seven happened when *Abraham* and *Sarah* deceived *Abimelek* with their brother/sister game and she was summarily taken into the palace. Trial number eight was the event when *Abraham* had to send *Haḡar* away and the penultimate trial was when *Abraham* and *Yishma'el* were estranged.

Now the last, but also the biggest, trial looms:

*Bereshith* 22 <sup>1</sup> And it came to be after these events that *Elohim* tried *Abraham*, and said to him, "*Abraham!*" And he said, "Here I am." <sup>2</sup> And He said, "Take your son, now, your only son *Yitsḥaq*, whom you love, and go to the land of *Moriyah*, and offer him there as an ascending offering on one of the mountains which I command you."

*Sha'ul* teaches us that the *b'sorah*, the message of good news, or gospel, as many people know it, was brought to the people long before the four manuscripts of the apostles were available (cf. Colossians 1:21-23). Any true believer can walk in tactile trust, as long as that good news is thoroughly studied and applied in faith, as it was given to *Abraham*. There are not two sets of good news – one for "*Y'hudim*" and the other for pagans or other types of believers. The good news we see in *TaNaKh* has been there since Creation and is available for every person on earth:

*Qoheleth* 1 <sup>9</sup> What has been is what shall be, what has been done is what shall be done, and there is no new *matter* under the sun. <sup>10</sup> Is there a matter of which it is said, "See, this is new"? It was here already, long ago.

Unwavering trust is something we cling to before anything physically happens or appears, as if it had already happened. It is like living here on earth as if we are in the heavenly realm. This ultimate test for *Abraham* was put before him for his sake, to reveal the dream and the words spoken over him long ago (cf. *Galatiyim* 3:8). Should *Abraham* react, he would be consensual to this plan. He has already reached the spot in his life where he is aware that the Word of *YAH* manifests as *Yeshua*, in whom he places his trust (cf. *Yohanan* 1:1, 14).

Only when a believer is fully compliant with a heavenly guidance on earth, can truth also be established on earth. *Abraham* was so deeply rooted in his trust of the revelation of the Word of *YAH* on earth, that he was

willing to put the life of his only heir, *Yitshaq*, at risk. In contrast to what we know, *Abraham* did ultimately not know how to express this truth, but he was willing to be a witness to this Truth, which is also the Way and the Life (cf. *Yohanan* 14:6). He was fully aware that *YAH* would be able to restore life from a righteous sacrifice of thanksgiving, should *Yitshaq* perish. This tenth and last trial would bring *Abraham* in line with the Creator of the universe.

Most people know the saying: “Life is ridden with tests and trials”. Our entire being, our existence on earth, is to serve *YAH*, irrespective of circumstances. We were put on this earth to grow in spirit and it can never happen without any trials. Our spiritual growth transpires through daily wielding of choices, circumstances by which we have to make specific decisions. It is important that the decisions we make, are in the will of *YAH* and not to our own benefit:

*Ya'aqob* 1<sup>2</sup> My brothers, count it all joy when you fall into various trials,

Many people have considered the possibility that this trial was not only for *Abraham*, but maybe for *Yitshaq* as well. At this stage *Abraham* has reached the age of 137, which brings the age of *Yitshaq* to 37. It is impossible for a father to force a son at that age to become a sacrifice. Being the honest man he is, *Abraham* would also not lie to his son, therefore we can be certain that *Yitshaq* went along willingly. The book of *Yashar* has an extended narrative and history on how *Abraham* would convey this news to *Sarah* from ch. 23. Once again this should be treated as additional information and not as facts, even though it may make plenty of sense.

This chapter mentioned provides information not found in the standard 66-book of Scripture. According to these writer(s) and translator(s) *Abraham* would have told *Sarah* that *Yitshaq* was old enough to receive advanced education from *Shēm* and his son, *Ēber*. Although *Sarah* agreed, she was heartbroken to see her son leave. On the morning of their departure, she would have dressed *Yitshaq* in special attire, received from *Abimelek* many years ago. She would also place a turban on his head, with a precious stone fixed to it. *Sarah* would provide food for the journey and they all wept during the departure.

One important point to note, is that *Abraham* did not tarry, but departed in haste immediately after receiving the calling from *YAH*. The trial was also enhanced by *YAH* not immediately showing him the mountain they were to go to, but only revealed it on the third day. According to the book of *Yashar*, *hasatan* would tempt each of them separately; *Abraham* first and then *Yitshaq*. When he couldn't convince them, he turned himself into a strong flowing stream, but *Abraham* was familiar with the area and knew there wasn't supposed to be a stream. He scolded *hasatan* with words similar to what we should use:

*Yashar* 23<sup>38</sup> And Abraham rebuked him and said unto him, The Lord rebuke thee, O Satan, begone from us for we go by the commands of God

After this event, on their way to where the sacrifice was to take place, we see the following:

*Yashar* 23<sup>50</sup> And when they were going along Isaac said to his father, Behold, I see here the fire and wood, and where then is the lamb that is to be the burnt offering before the Lord? <sup>51</sup> And Abraham answered his son Isaac, saying, The Lord has made choice of thee my son, to be a perfect burnt offering instead of the lamb. [Leviticus 1:10] <sup>52</sup> And Isaac said unto his father, I will do all that the Lord spoke to thee with joy and cheerfulness of heart.

For all of us on this journey on the Way of Truth, we may exclaim these words with utmost conviction. We see more drama unfold, none of which is available in our 66-book rendition:



*Yashar* 23 <sup>65</sup> And Abraham bound his son Isaac, and placed him on the altar upon the wood, and Isaac stretched forth his neck upon the altar before his father, and Abraham stretched forth his hand to take the knife to slay his son as a burnt offering before the Lord. <sup>66</sup> At that time the angels of mercy came before the Lord and spake to him concerning Isaac, saying, <sup>67</sup> O Lord, thou art a merciful and compassionate King over all that thou hast created in heaven and in earth, and thou supportest them all; give therefore ransom and redemption instead of thy servant Isaac, and pity and have compassion upon Abraham and Isaac his son, who are this day performing thy commands. <sup>68</sup> Hast thou seen, O Lord, how Isaac the son of Abraham thy servant is bound down to the slaughter like an animal? now therefore let thy pity be roused for them, O Lord. <sup>69</sup> At that time the Lord appeared unto Abraham, and called to him, from heaven, and said unto him, Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God in performing this act, and in not withholding thy son, thine only son, from me.

*Abraham* looks up and sees a ram with his horns entangled in a bush. This ram represents *Yeshua*, who was to endure the mockery of his own people, with a crown of thorns on his head. *Abraham* unties *Yitshaq* and takes him off the altar, offering the ram in his place. This offering is accepted by *YAH* as though it would have been *Yitshaq* and *Abraham* names the place **יְהוָה יִרְאֶה** ( *יהוה yi-Reh* ), *YAH* will provide – notice the future tense. Being the actual first-born of *Abraham*, we see a prophetic foresight of *Yeshua* being the offering of firstfruits on behalf of all true believers. This is where we put *YAH* before anything else we do, think or say. *Abraham* did not first wait for another heir, he acted as instructed, only son or not, in obedience and with the necessary trust.

After this narrative we never hear of *Yitshaq* until he accepts *Ribqah* as bride. Scripture teaches us that *Abraham* returns only with his two servants. There is some extra-Scriptural information that *Yitshaq* returns with *Abraham*, but we will fleetingly go through this during our next study, *YAH* permitting. In Hebrew this entire event is known as **הַעֲקֵדָה** (*hā'Aqēdā*), the binding, or **עֲקֵידַת יִצְחָק** (*'Aqēdat Yitshaq*), the binding of *Yitshaq*.

While this may be an intriguing story for the devil's bible during a sunday school class, it holds much deeper meaning for true believers on The Way of the Truth. The mountain where *Yitshaq* was to be sacrificed, is *Moriyah*, *YAH* is my teacher, the exact same place where the temple was later constructed and a short distance from where *Yeshua* died on the torture stake. The wood *Yitshaq* was placed on can be seen as a foresight of the wood *Yeshua* was fixed to. In similar fashion he also carried the wood himself to where the sacrifice was to be fulfilled. The binding itself points to us being bound up in sin before we are redeemed by the perfect Lamb, free from all sin.

This is how we reach the end of the third bible given to mankind; the rest of Scripture is mainly necessary addition, confirmation and a useful resource. This also includes the previous two bibles or revelations: one given to *Adam* and one given to *Noah*. The first two pertain to humankind in general, whereas this last bible, a revelation, only applies to the seed of *Abraham* and the blessing he will be for those who follow in The Way of Truth. The seed which will crush the head of the enemy is also the seed through which everybody on earth will be blessed:

*Acts* 3 <sup>25</sup> "You are sons of the prophets, and of the covenant which *Elohim* made with our fathers, saying to *Abraham*, 'And in your seed all the nations of the earth shall be blessed.' [emphasis original]

There are many more similarities between *Yitshaq* and *Yeshua*, but due to a time constraint we can unfortunately not discuss that right now, therefore every student of Scripture will have the opportunity to do personal research and get to learn even more. The most important for us to realise, is that we should

have that unconditional trust in YAH, coupled with the submissive obedience He expects of us. This will ensure admission to everlasting life:

- ☞ **Yohanan 3** <sup>16</sup>“For *Elohim* so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life.
- ☞ **Yohanan 3** <sup>36</sup>“He who believes in the Son possesses everlasting life, but he who does not obey the Son shall not see life, but the wrath of *Elohim* remains on him.”

*Shabbat shalom!*

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Silver Trumpet Radio links:

- <https://streamer.radio.co/se49d38f27/listen>
- The free RadioLine app (recommended):
  - for Android: [https://play.google.com/store/apps/details?id=com.radioline.android.radioline&pcampaignid=web\\_share](https://play.google.com/store/apps/details?id=com.radioline.android.radioline&pcampaignid=web_share)
  - for iPhone: <https://apps.apple.com/za/app/radioline-radio-podcasts/id945478998>
- Zeno: [www.zeno.fm/silver-trumpet](http://www.zeno.fm/silver-trumpet) or the free Zeno app:
  - for Android: [https://play.google.com/store/apps/details?id=com.zenofm.player&pcampaignid=web\\_share](https://play.google.com/store/apps/details?id=com.zenofm.player&pcampaignid=web_share)
  - for iPhone: <https://apps.apple.com/za/app/zenoradio/id1207197757>
- hearthis: <https://hearthis.at/silver-trumpet/>

## **Sources:**

We prefer to not use the word ‘God’, because of personal conviction. In most cases, unless quoted from another source, it will be replaced by ‘*Elohim*’ or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.<sup>3</sup>

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

***The Word of YAH is free, therefore this study may be freely distributed, provided no changes are made in any way.***

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<sup>3</sup> <https://isr-messianic.org/>

## Addendum A

Information regarding the Jewish law of not mixing meat and dairy.

The ***Shulchan Aruch***<sup>4</sup> (Hebrew: שֻׁלְחָן עָרוֹךְ, literally: "Set Table"), sometimes dubbed in English as the **Code of Jewish Law**, is the most widely consulted of the various legal codes in Judaism. It was authored in Safed (today in Israel) by Joseph Karo in 1563 and published in Venice two years later. Together with its commentaries, it is the most widely accepted compilation of halakha or Jewish law ever written.

More links to follow up:

[https://en.wikipedia.org/wiki/Yoreh\\_De%27ah](https://en.wikipedia.org/wiki/Yoreh_De%27ah) <https://en.wikipedia.org/wiki/Kashrut>

Rabbinic Kosher Laws Versus Biblical Food Instruction: "Do not to cook a young goat in its mother's milk." (Deuteronomy 14:21c)

Exodus 23:19 "The first of the firstfruits of your land you shall bring into the house of Yahweh your Elohim. You shall not boil a young goat in its mother's milk."

Rabbinic Kosher and Biblical instruction on food are not the same. Elohim gave His people His truth to protect them. The Scripture in Exodus 23:19 was not about food. It was about how to offer the firstfruits offerings, firstly from the produce, and secondly from the herd. Even though boiling a kid in its mother's milk is in the same verse, it is a separate instruction. Here Elohim is informing His people of proper conduct and order, then warned of improper occult rites from the nations around them, those who believed that to boil a young goat in its mother's milk would make their land more fertile. Thus Elohim is cautioning His people and warning them not to practice occult fertility rites or worship of other gods, as they are detestable and forbidden.

Joseph Karo

In rabbinic literature, hundreds of more laws (called fences) were added to Scripture on the theory that these "good deeds" would protect the word of Elohim from being defiled by man and protect the Jewish people from persecuting neighboring Nations. However, that was not how the rabbinic food laws came into being. This concept of separating dairy from meat originated after a lawyer named Joseph Karo was asked to "codify" the written word.

Joseph Karo was born in Spain in 1488 and forced to leave during the time of the Inquisition. His father and mother were both Talmudists. Talmudists study the opinions or commentaries of past (dead) rabbis on variations of Jewish law/Halakha. Talmudists may not necessarily study Torah, The Word, Moses, the prophets, or the Messiah, but a blend of rabbinic culture, tradition, and even folklore as relate to traditional Judaism.

After living in Europe, in the mid-1500, Karo moved to Safed, Israel. Through his Talmudist background and connections, it was inevitable that he would meet Joseph Taitazak. Taitazak led him into the dark underground world of Kabbalistic teaching, as Taitazak was the father of Kabbalah.

Kabbalah is the practice of occult mystic worship through demonic spirits called Maggid, a voice that spoke the "Oral Torah" in and through the one communing with it. A spirit guide named "Elijah" would channel

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4 [https://en.wikipedia.org/wiki/Shulchan\\_Aruch](https://en.wikipedia.org/wiki/Shulchan_Aruch)

with Taitazak for hours at a time. After Taitazak's death, Karo was so learned in Kabbalah that he became the head of the yeshiva (house of study) continuing in Taitazak's work.

Karo also communed for hours with these demonic guides and shared their influences with his yeshiva. The spirits exhorted Karo to purify himself. Thus he continually assessed himself to see if he merited these "angelic" visitations. The spirits assure Karo that the great sages before him and the heavenly host would bless his work, and through constant channeling with them (the dead) would produce a flawless work (Elior 677). Consequently, Karo saw his Torah was given their "divine" sanction, therefore, became the authoritative law or Halakha higher than Elohim's Torah, His Word, and Moses.

In an attempt to codify the Mishna (authoritative collection of Jewish Oral Law), Karo recorded these nocturnal visitations over fifty years. His writings are logged in volumes that for five centuries have shaped the course of Jewish Talmudic/Halakha law and are still upheld as classic Kabbalah literature today.

It was Joseph Karo who penned the laws concerning separating dairy and meat products. These table instructions were learned through the hours of channeling with his demonic spirit guides. Under their sanction, Karo changed the meaning of Exodus 23:19 and Deuteronomy 14:21 from not cooking an offspring in its mother's milk to not mixing meat and dairy products in any part of the preparation, cooking, or serving process – even to the point of keeping a separate dairy and meat kitchen (two sinks, ovens, fridges, pantries, plates, cutlery, etc.).

Just as Satan planted doubt in Eve to question Elohim's Word, so too the spirit guides communicating with Karo also planted doubt. It signified that Elohim's Word could be flawed or even improved upon and that eating dairy and meat together could cause leprosy or even death.

Karo was not a doctor, nor did he have a medical background, and coming from the Middle Ages, his theory sounds pretty crazy today. There is no medical facility or doctor in the world presently that would uphold these medical claims coming from Karo's spirit guides or the dead.

When asking a Jewish person why they do not mix meat with dairy, they have no idea. They just shrug their shoulders and say, "It's tradition!" Therefore, through their unwitting participation, they continue to perpetuate the worship of the dead and open themselves to being controlled by demons.

All of Karo's Halakha food laws for Judaism are heresy. Satan's sole purpose to plant doubt in the hearts of Elohim's people and have them worship him. Karo himself said those who practice the spirit guide's instructions were said to be guided by its divine nature – occultism. Elohim warns His people not to worship the dead, other gods, or practice occultism. It is an abomination in His sight.

In Genesis 18:7-8, we witness Abraham, the father of our faith and the father of Biblical food instruction serving meat (a calf) with dairy (curds and milk) for his visitors in the same meal, together on the same table, and at the same time. Yeshua was one of the visitors. All accepted Abraham's banquet, which proves that what Abraham served was in agreement with Elohim's Biblical principles, as Yeshua would not violate or contradict His own Word (John 1:1,14).

Doubt: Do Not Add or Subtract From the Word

Deuteronomy 12:32 "See that you do all I command you; do not add to it or take away from it" (Deuteronomy 4:2).

The Jewish people have added to Elohim's Word, and the Church has detracted from His Word. Christianity has taken Elohim's food instructions for their health and blessings and abandoned them altogether. Biblical food instructions do not exist in their lives. Eating the detestable is seen as a delicacy, and if Elohim's dietary teaching is mentioned, the people laugh. Many who ridicule do not understand that the instructions regarding foods are for their benefit, blessing, and health. Believers often join prayer lines or seek medical help for ailments they may have inadvertently brought upon themselves by consuming unclean things. Elohim teaches His people not to eat the detestable. We need to stop and ask ourselves, "Are we walking in agreement with Elohim's Biblical food instructions, or are we doubting and walking in man's traditions?" We have been warned. We are not to touch or dialogue with the Tree of Knowledge of Good and Evil or eat its fruit. That tree does not give life, just death. We are only to eat from the Tree of Life (Genesis 2:16-17).

*Matthew 5:17-19 Yeshua said, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven." Hebrews 13:8 "Yeshua is the same yesterday, today, and forever."*