

The



NEWSLETTER

And El Shaddai bless thee, and make thee fruitful, and multiply thee, that thou mayest be a qahal of people.

Genesis 28:3



photo by Molly Fleenor

A Letter From an Elder

by Brad Fleenor

A Spiritual Aspect to Eating Clean?

Recently, I read an interesting text that is not part of the Scriptures but is considered scholarly and, therefore, should be tested. In the Epistle of Barnabas, it discusses the spiritual meaning of eating clean, which includes not eating swine. The text says this:

“He (referring to Moses) mentioned the swine to signify, ‘Do not associate with people who resemble swine.’ For when they live in luxury, they forget their Lord; but in times of need, they acknowledge Him. Similarly, the swine does not recognize its owner after it has eaten, but cries out when hungry and quiets down after being fed.” (Epistle of Barnabas 10:)

What caught my attention was people living in luxury, which could be argued as a modern American-like culture that has no need but plenty of wants. Yet, when a true need arises, we seek Elohim and acknowledge Him. Shortly thereafter, once we are full and pacified, we quiet down and stop recognizing Yah for how He provided our need, even daily needs.



My lips shall greatly rejoice when I sing unto Thee; and my soul, which Thou hast redeemed.
Psalms 71:23

photo by
Olivia Huth

These are my initial thoughts as to what this scholarly work seems to suggest. Our question should then be, “Is this specific text consistent with the canonized Scripture?” I think it is and here are a couple of texts that seem to support the idea:

Exodus 17:1-2, 6-7, “All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the YHWH, and camped at Rephidim, but there was no water for the people to drink. 2 Therefore the people quarreled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? Why do you test YHWH?”.....6 Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.” And Moses did so, in the sight of the elders of Israel. 7 And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the YHWH by saying, “Is YHWH among us or not?”

What we see is a group of people crying out and even testing YHWH because of the apparent immediate need of water to survive, a daily need. In my humble opinion, this reiterates the same message as the Epistle of Barnabas. Surely, we don't act like this for far less?

“Pray without ceasing” in 1 Thessalonians 5:17 seems to address our need for consistent prayer so we don't forget YHWH and risk falling into the trap of crying out or even testing YHWH only when we desperately need Him.

My conclusion: Don't eat swine, and don't act like swine. Pray without ceasing as a preventative measure. Please test this text as I did.

November Qahal

by Tracy Grijalva

It was great to see so many people at the November 2nd Qahal. There was great praise and worship, discussions, and yummy food. In case you missed the discussion, we recorded it (thank you, Liv, for manning the camera!) and it can be found on [Berean Echad's YouTube](#). We are still learning the ins and outs of recording a discussion with many participants. I made the mistake of not having a secondary microphone passed around, and therefore had to enhance the sound using the computer. Some of the comments are audible, while others got pretty muffled and have some odd digital artifacts. It's a learning curve, and I hope to have a better recording next time! Thanks for your understanding!

Maisies Grijalva

Our House
11-2-24




January Qahal

by Tracy Grijalva

The next Qahal meeting will be in January. We are still working on the location. Keep an eye out for an email in a few weeks. We also have a BAND group and a Facebook group where we will share this information in case you miss the email:

[BAND Group \(click this link\)](#)

[Facebook Group \(click this link\)](#)



**DATE
TBD**

QAHAL
January

PRAISE & WORSHIP, BIBLE STUDY ONEG
WE ARE STILL WORKING ON A TIME AND LOCATION
LOCATION TO BE DETERMINED
WWW.THEQAHAL.ORG

Sukkot

by Tracy Grijalva

We hope everyone had a blessed Sukkot. I can only speak for the Harrogate group in saying it was the best Sukkot I have ever experienced. There was a lot of great food, fellowship, fun, and praise... and there was never a lack of a helping hand to get things done. It was wonderful to see everyone come together to honor the Father during His appointed time. Every night, the youth (and some adults) dressed up for the theme. They came up with some memorable costumes! On Lumberjack night, there was a fun Tribulation game that was put together for the youth. It was entertaining to see them try to work together and figure out the puzzles, with the adults both helping and distracting them. There was also a talent show where we got to see some hidden talents within the group. If you want to see a highlight of the talent show, go talk to Cody. The week before Sukkot, Callum and Dalton built a large gaga ball pit, which was used just about every day during the week! Lights were hung outside, and the weather was nice enough that Josiah was able to teach the youth some great dances under the stars that they are still dancing every chance they get. Shalom Studios was on the scene as well and got some great footage of an upcoming battle—keep your eyes out for a sneak peek of this. Molly and Dalton put together something really great that I am excited to share online soon!



Shalom Studio News

by Tracy Grijalva

Now that the busyness of the fall feast day season is behind us, Shalom Studios is back at it! In fact, during Sukkot, Shalom Studios filmed part of an upcoming episode featuring a grueling battle! A sneak peek of this is in the works - so keep an eye out for that! The youth are also working on some new "shorts" that will also be posted. If you haven't already subscribed to their [YouTube Channel](#) through Berean Echad, you should do this so that you won't miss any of their work.

In addition to the Children of Israel project they are working on, they are also working to perform monthly skits at Qahal meetings. A few months back, they performed a skit on Jonah while at the park. If you haven't seen it yet, you can visit YouTube to view it: [Shalom Studios - Jonah](#). At the end, there is also a great message about the Day of Atonement.

On the Feast of Trumpets, they acted in a skit about Jericho, which was recorded and will be shared soon. They are also currently working on Nehemiah's wall. The original plan was to share it at the November 30th Qahal meeting; however, they need a bit more time to prepare, so this will hopefully be presented in January. This skit is unique from the Jonah and the Jericho skit in that it was written by one of the youths, while the previous two had scripts that were found online.

[Shalom Studios YouTube - click this link](#)

[Jonah Skit - click this link](#)



A Lesson From the Garden About Yah's Timing

by Michael Rogers

Amber and I planted green beans this spring with the expectation of a bountiful harvest. The seeds we planted sprouted and the bean plants began to bush out and flower. We were filled with excitement at the prospect of our first fresh green beans for the year. But then, some kind of blight came along and killed more than half of what we had planted.

We were a bit disappointed, but determined to have our green beans, we sowed more seeds in a different part of our garden. Again, the seeds sprouted and began to grow when disaster struck for a second time. The ducks that we had recently acquired for natural pest control decided they loved green beans just as much as we do.

Half of what we planted was again lost. With so much going on in our lives, and the season for green beans quickly passing, we didn't have time to plant more, so we asked Yah to bless what few plants remained and allow them to be fruitful. We waited and waited, and even though the plants were mature, we weren't getting any beans. Eventually, we essentially gave up hope for them. But then, when we least expected it, we turned around to find that all of our remaining plants were loaded down with beans, seemingly overnight.

I feel that many times when we pray to our Heavenly Father, we expect an answer instantly, but I've found it to be true that sometimes He simply wants us to wait and have faith in His timing and provision. (Psalm 27:14) Even when it looks like all hope is lost, He loves us and has a plan for us. (Jeremiah 29:11) As for me and my house, we are thankful for His good timing and the blessing of green beans.

Grief for the Lost

From the Heart & Home of Bill & Rosemarie Call

My thoughts and dreams this morning before waking and crawling out of bed:

The people affected by Helene who have lost loved ones or still have loved ones missing. Most likely, they haven't had a chance to pause due to being in survival mode and trying to figure out what they're going to do regarding a place to live (many are now in tents in what remains of their yards), how to prepare meals, get clean, not to mention whether they still have jobs to go to and can even get to them!

They more than likely did, in their own way, take a moment to bow their heads to remember those they've lost beside them, who are continually on their hearts but have to be put on the back burner of their minds as the immediate pressing needs push to the forefront.

However, unlike when someone passes in more common circumstances and can be laid to rest, given a memorial, and spoken of by those they left behind, usually within the week of their passing, those lost to Helene, to my knowledge anyway, haven't been. It's like this event washed them away from the face of the earth and has not afforded even the living the opportunity to stop and acknowledge that they were ever here.

I dreamed that I was one waiting to get up and speak of those who were lost and those left to go on without them, but in my dream it was as if I were invisible and wouldn't get to speak, after all.

A Mother's Heart

by Amber Rogers

The other night, as I was watching my baby boy sleep, I started thinking about an upcoming visit to meet with a professional who was to look at his tongue tie and lip tie and give Michael and me advice about doing a revision to fix the problem. As I continued to look at our baby, I began to pray. "Father," I began, "I know this revision is what's best for him, but I don't want to cause my son pain." My mother's heart rebelled against the thought of my baby being in pain, even though it would only be for a little while and even though I knew it was for his good. As I thought and prayed, I thought about Yah being our Father and about all the times He allows things in our life that aren't necessarily comfortable and sometimes cause us pain. I thought about how Yah must feel as He watches us go through difficult times and trials, knowing that even though we don't like what's happening, we're growing through our adversity and pain.

If there's one thing I've learned since becoming a parent, it's that it's insanely hard to stand back and watch your child go through something difficult or something that causes them pain.

Then I woke up. So I felt the need to write this.

Please send up some prayers for those who haven't gotten to mourn yet. I hurt for their hearts, and when they do get to attend to these emotions, they will come on them like another catastrophe—an internal, unseen emotional one rather than the outward, natural, physical effects we are all able to witness now. Father, please wrap them all up in your arms and comfort them now and as life plows onward.

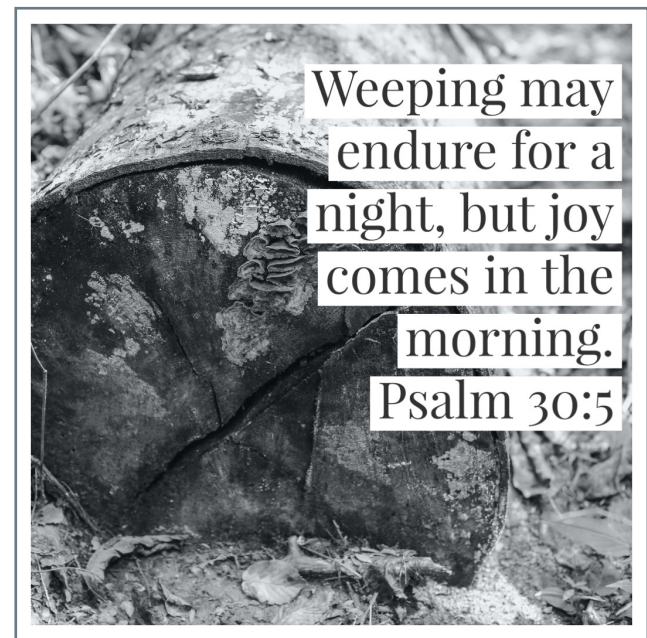


photo by Tracy Grijalva

If I could, I'd shield my son from all the pain and suffering this world has to offer, but at the same time, I also know I'd be robbing him of the life lessons he needs to become the man Yah wants him to be. A man whom I pray chases after our Heavenly Father with his whole heart!

I don't like watching my baby boy go through hard things, but I want good things for my son, and sometimes that means being uncomfortable for a time so the blessings can come. For my son, that means being able to nurse more effectively and to gain weight the way a baby should. For the rest of us, perhaps that means finally reconciling with a family member, or being healed of a physical ailment, or having a deeper relationship with Yah. Whatever it is, I choose to rest in Yah's promises that "Weeping may endure for a night, but joy comes in the morning." Psalm 30:5 and "Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance." James 1:2-3

Support the Qahal

We would like to thank everyone who has supported the Qahal. Together, we have been able to reserve meeting spaces, provide costs for activities and snacks for the youth, provide paper products for eating, make songbooks, host Zoom meetings, support technology and administrative overhead, and more. We have been asked, so here is the link if you would like to support the various needs of our Qahal online. This is also where you can donate to Shalom Studios which will help pay for their filming equipment and other supplies they need.

Shalom, Thank you for your consideration in supporting us. We work diligently for the Father and trust in His providence to supply for all our needs.

All donations **are** deductible. The Qahal is **not** a registered 501c3, so for donations to be tax deductible and exempt, we have to go under Berean Echad (also **not** a 501c3, but considered a church by govt standards). If you ever have any questions, please reach out to Moises at Grijalva.Moises@gmail.com. Thank you, and may Yah bless you.

<https://theqahal.org/support/>

Local Fellowships

Are you interested in hosting Shabbats at your house, starting a fellowship, and need help? If you would like your fellowship to be part of the Qahal, please contact Moises @ (423) 300-2089.

Harrogate, TN

Berean Echad Fellowship
 Contact: Brad Fleenor – 859.475.8658
 Contact: Eric Schaefer – 423.426.0923
 Contact: Moises Grijalva – 423.300.2089
 279 Keats Drive
 Harrogate, TN 37752
 bereanechad.com
 Services begin at 3pm. Call or text for more information.

Roan Mountain, TN

Contact: Dan Whittaker – price1020@aol.com

Rogersville, TN

Contact: Kate Coffelt – 513.807.9654
 Contact: Eric Schaefer – 423.426.0923
 Contact: Moises Grijalva – 423.300.2089
 Rogersville, TN 37857
 Services begin at 11am.

Hebrew Roots of our Faith

Moises is hosting a beginners' class on the Hebrew roots of our faith via Zoom. The classes started on Wednesday, Nov. 27th at 7 PM and will continue weekly for approximately eight weeks. We will send out weekly emails with the meeting link, or you can use the following Zoom ID and Passcode at the schedule times:

Meeting ID: 677 063 0462

Passcode: shalom

The following pages of this newsletter include the information Moises went over during the first class.

Hebrew Root of Our Christian Faith
By Moises Grijalva

What should the Christian faith be?

What bad things have you heard about Hebrew Roots? I personally do not like titles because they place or limit our faith in a box that can be defined differently depending on someone's preconceived ideas.

What is the Hebrew Root of our Christian faith?

Who was the first Hebrew?

In Genesis 14:13, Abram is referred to as "Abraham the Hebrew," marking the first occurrence of the term in the Bible.

¹³ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

Where did the term Hebrew come from, and what does it mean?

The term "Hebrew" in the Hebrew language is עִבְרִי (Ivrie). Its root letters convey the meaning of crossing over or passing through. In contemporary Israel, this word can describe various actions, such as moving homes, transgressing laws, facing challenges, crossing roads, or fording rivers. Essentially, it embodies the concepts of traversing, passing, or crossing over. In biblical contexts, the term primarily referred to those who crossed rivers, and Abraham was given the name "Ivrie," meaning "One who has traversed," signifying his journey from the other side of the river. He and his family traveled from near the Euphrates River, crossing into Haran.

However, what did Abraham leave behind on the other side of the river, and how does this apply to his children?

Joshua 24:3-15 "Thus says the Lord, the God of Israel, 'Long ago, your fathers lived *beyond the Euphrates*, Terah, the father of Abraham and of Nahor; and they served other gods. Then I took your father Abraham from *beyond the River* and led him through all the land of Canaan, and made his offspring many... "'Then I brought your fathers out of Egypt, and *you came to the sea*. And the Egyptians pursued your fathers with chariots and horsemen to the Red Sea... Then I brought you to the land of the Amorites, who lived on *the other side of the Jordan*. They fought with you, and I gave them into your hand... "'Now therefore fear the Lord and serve him in sincerity and in faithfulness. **Put away the gods that your fathers served *beyond the River* and in Egypt, and serve Yah.** And if it is evil in your eyes to serve Yah, choose this day whom you will serve, whether the gods your fathers served in the region *beyond the River*, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve Yah."

Hebrew is one who crosses over. I just read six times about traversing bodies of water. The Israelites are likened to our Father Abraham, who traversed the Euphrates and left behind the gods of his fathers.

Will you leave the gods of your father's to become a Hebrew? In other words, can you say, "Your God Abraham shall be my God, and your people shall be my people?"

We should have the essence of Abraham's faith and practice. Some of us might say that's what a Christian is, and I will say that's what is said, but many of us in Christianity have lost sight of the Hebrew root of Christianity, the essence of Abraham's faith. Some will say that he is Jewish.

You see, Abraham was not a Jew. He was the great-grandfather of the 12 tribes, including Judah (the father of the Jews). So, what is the essence of the Hebrew root of Abraham's faith? I want to use Abraham's life to help us grasp what type of faith we should have.

The Juxtaposed Faith of Abraham Gal 3:8

In the book of Galatians, Paul warns the Galatians not to be removed into a perverted gospel.

(Ga 1:6–8) ⁶I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: ⁷Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. ⁸But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Moreover, he explains that those who would teach a different gospel from the one he had already preached are to be accursed (Gal 1:8). The necessity of preaching the right gospel encapsulates the appropriate faith lived and acted upon by Abraham. Paul writes, “*And the scripture, foreseeing that God would justify the heathen (ethnos) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations (ethnos) be blessed (Gal 3:8).*” In other words, Paul attributes justification by faith and the gospel preached beforehand as his own, and that of which he first gave to the Galatians (Gal 1:8). Paul's reference of Gal 3:8 equates Abraham's preview of the gospel as the gospel Paul speaks about. Galatians 3:8, “indicates that Paul virtually equates ‘the gospel’ with the proclamation that the Gentiles are to be blessed and included among God's people.¹”

Paul's faith is centered upon Abraham's promised faith to come to all his children. His proclamation (*kerygma*) affirms a justification by faith for all *ethnos*. This information ties effectively, taking account of Paul's previous statement, “but there be some that trouble you, and would pervert the gospel of Messiah.” This statement is made in direct context with the Galatian's problem (Gal 1:7). In other words, if we do not have the faith of Abraham, we have the wrong faith or a perverted faith and idea of the gospel.

Abraham's Faith as Measure

According to Paul, Messiah's gospel is that we (and Galatians) would be justified by faith through His blood into the children of God and is unequivocally brought by having Abraham's faith, which is also Paul's. Paul's proclamation and assertion indicate that both the patriarchal and apostolic faith should be the same as Messiah's. This proclamation being true would render the study of Abraham's faith as a principle used to measure all other faiths and perverted gospels accordingly. “it is very important to recognize that the blessing is given to the Gentiles not in consequence of their faith, but in consequence of Abraham's; the blessing that God confers upon

¹ Richard B. Hays, *The Faith of Jesus Christ : The Narrative Substructure of Galatians 3:1-4:11* (Grand Rapids, Mich: W.B. Eerdmans, 2002), 173.

Abraham is extended vicariously to all nations.² Abraham received a blessing that he would possess offspring as numerous as the stars and the sand on the seashore (Gen 22:17). Paul asserts this would happen through the Messiah.

Juxtaposing our Messiah-like Faith

In the book of Galatians, Paul grasped the idea that they were all grown children of God through the same faith our father Abraham had and that we would receive the spirit by this faith (Gal 3:14). The evidence of fully matured believers is to live by the same faith of Abraham as received by the Spirit. It is evident that we are to achieve full maturity and have the example of Abraham. "Abraham believed and it was counted towards him as righteousness," is a widely accepted standard of faith (Gen 15:6; Rom 4:3). We also understand, "faith without works is dead (Jam 2:20)." Abraham was found righteous because he believed. Abraham practiced his belief by obedience to God's voice. His example sets the foundational principle of faith that we as grown children full of the Spirit should have.

The book of Romans contrasts the carnal mind to that of the spiritual mind. It says, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom 8:7)." Moreover, Paul juxtaposes Messiah's Spirit within us as those belonging to God. It says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Messiah, he is none of his (Rom 8:9)." To be spiritually minded is to belong to Messiah and only then can one be subject to the law of God because that person is no longer carnally minded. Those that are Abraham's seed have the faith of Abraham and do the works of Abraham (John 8:39). They have inherited the faith of Abraham through the Spirit, which is the justification by faith by the promise of receiving the Spirit. Those who seek to be justified by the law are not using the faith of Abraham as prescribed, nor do they even have it. Therefore, many set their priorities sequentially incorrectly and are trapped in a works-based inconsistency.

Messiah a Child of Abraham's Faith

Messiah is the heir of the promise of Abraham's "seed" (Gal. 3:16). As a child of Abraham, Messiah grew in the wisdom of the Abrahamic faith and was circumcised into the covenant of Abraham (Luke 2:21,52; Gen 17;10-12). Messiah, by faith, took the cup of suffering on the cross because He pleaded, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done (Luke 22:42)." His spirit and faith brought about works of faith on the cross as evidence of it. Paul, in the book of Galatians, asserts, "For ye are all the children of God by faith in Messiah Jesus. For as many of you as have been baptized into Messiah have put on Messiah (Gal 3:26,27)." Moreover, "And if ye be Messiah's, then are ye Abraham's seed, and heirs according to the promise (Gal 3:29). In Paul's eyes, these words solidify the promise of Abraham that would eventually be fulfilled through Messiah's faith and work. The spirit-filled faith of Messiah is an example of the faith of Abraham that is to be possessed by all of the seed of Abraham. Richard B. Hays comments on Galatians 3:29, "Messiah is the one "seed" who is the rightful heir of the promise to Abraham. How then can Gentile Galatians also be numbered among the children of promise? The missing term in the

² Ibid., 174.

chain of argument is supplied by Gal. 3:29.”³ Paul confirms, those who belong to Messiah are numbered among the children of the promised seed and can take their place when they put on Messiah who exchanged His blood for the sins of many (a.k.a. the new covenant, Matt 26:28). The covenant of Abraham is brought to fulfillment in Messiah’s covenant. The promise of being Abraham’s seed is upon us, if we accept Messiah. We are justified by the same faith that the Messiah, Abraham and Paul had.

Therefore, understanding that their Hebraic faith was the same is essential.

Genesis chapter 22 is known for being a test of Abraham’s faith called Isaac's Adeqah (binding).

Gen 22:1-

And it came to pass after these things, that God did tempt (H5254Nasah to test or attempt) Abraham, and said unto him, Abraham: and he said, Behold, here I am. ² And he said, Take now thy son, thine only son Isaac, (a foreshadow or typology of Messiah, right, the only son of the Father.) whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

God told Abraham to offer his son without knowing which mountain he was going to. Are you willing to climb mountains and mountains you do not know even exist in obedience to Yah?

Why should we do this? Because this is one aspect of faith, brothers and sisters. We move forward without knowing exactly what God is asking us to do. Abraham was willing to travel without knowing which mountain he would offer up as a sacrifice for his only son. He moved forward in action on a faith journey, not knowing and sacrificing his son. In our case, it could be our family, our surroundings, or what we consider to belong to us.

We do it all because of faith in Yah. How many of you are willing to give up everything for Yeshua? How about leaving your family? Did Abraham not leave the land of his fathers? What about leaving the normalcy of sin in the world or the idols of our fathers? How about the pagan ritual holidays that have infiltrated Christianity?

Abraham left his earthly father, Terah, behind and went to the promised land, Canaan. In verse three, we see a similar journey of faith. It says:

³ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. His journey continues in faith by supplying the needed equipment for sacrifice

There are many layers in this next passage of verse 4. Lets explore some of them.

1. ⁴ Then on the third day Abraham lifted up his eyes (Question: was he looking down for 3 days?), and saw the place afar off. The sign of Jonah typology

So, Abraham is on this journey of faith for three days in what probably seemed like being in the belly of a fish or being in the depths of Hell. He was being tested for three days, not knowing

³ Richard B. Hays, "Children of Promise," in *Echoes of Scripture in the Letters of Paul* (Yale University Press, 1989), 121.

exactly where he was going, but he knew why he was taking the journey. This is a journey of faith. We can see or surmise an illustration of Abraham walking and looking down until the third day when finally God reveals where he was to go, and Abraham sees the place afar off. This place in the distance, in a certain sense of the physical or natural, he didn't know the place, and now, looking far into the distance, he knows the place. The physical sense comes along with the spiritual lesson of sacrifice or faith in action. Perhaps, there is a sacrifice or a journey that you are taking

⁴ Then on the third day Abraham lifted up his eyes and saw the place afar off. After three days, or on the third day, Yeshua (Messiah) was raised up like Abraham's eyes. Was Abraham seeing afar off into the future and did he see or believe in a resurrection? If there is a place afar off, it means that you are not there yet and will be in the future.

In the spiritual sense, we can picture God resurrecting or lifting Abraham's spiritual countenance and physical eyes (remember, Abraham did not know which mountain he was going to, so God was speaking to him somehow). The resurrection of his son seems to be a possibility.

Why? Because Abraham had faith that both he and his son would go to worship and return. Verse 5 says⁵ And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. ⁶ And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

So either Abraham was lying, or he had the faith of returning, as described here. He knew he was sacrificing his son and believed he would return with him after worship. For some reason, the Ass either did not want to go further, or more than likely, Abraham wanted to have Isaac alone now that he knew where he was going. He has fire in one hand and a knife in the other, indicative of a possible fast arrival to sacrifice or that he needed fire for warmth at night or evening visualization. Why do I say that? Because in v.9, Abraham had to let go of the fire and knife to build an altar.

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? ⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: (very foretelling of God providing himself as the lamb through Yeshua, Abraham somehow knowing already the good news) so they went both of them together.

A beautiful picture of a typological Messiah is painted in verse 6. We see Isaac (Abraham's only son, John 3:16) carry the wood on his back and being offered as the sacrifice.

⁹ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. ¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son. ¹¹ And the angel of the YAH called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. ¹² And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

The Angel of Yah proclaims that now he knows that Abraham fears Yah because Abraham did not withhold his son. This was an action of true faith. Abraham's life points to his faith in

practice, as we read in Isaac's Adeqah (binding). We are not saved by works; however, our faith shows our works. Belief (faith) comes first and is followed by our actions. This is clearly the faith of Abraham, who demonstrated his faith through his works.

Thief on the cross?

Ge 22:13–18.¹³ And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. ¹⁴ And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. ¹⁵ And the angel of the Lord called unto Abraham out of heaven the second time, ¹⁶ And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: ¹⁷ That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; ¹⁸ And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Yah provides a ram and Yah provided His own son. So all of Gen 22 explains the gospel beforehand and is associated with the promise written in the stars and in the sand. Remember, “that God would justify the Gentiles (nations) by faith, preached the gospel beforehand to Abraham”

Moreover, I hope that we are not surprised that faith requires us to put it into practice as Abraham did. What kind of faith would Abraham have if he had just believed without actually leaving Heron or obeying God to sacrifice his son? Faith without works is dead.

It might surprise some of you that Abraham kept God’s laws, commandments, and statutes, but this is definitely part of obeying the voice of Yah.

Genesis 26:1-5 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. ² And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: ³ Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; ⁴ And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; **Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**

Faith is an action word; we put it into practice. That’s exactly what Abraham did when he had the Spirit of God's law in his heart. So, we, as sons of Abraham, believe truly, and therefore, we follow God’s laws, commandments, and statutes..

We learned what:

1. A Hebrew is
2. Who the first Hebrew was
3. What the faith of a Hebrew should be.
4. That Yeshua, Paul, the Galatians, and Abraham had the same faith and understanding of the Gospel.