



Are Ewe Waiting On Yah?

After these events the word of יהוה came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your reward is exceedingly great.” And Abram said, “Master יהוה, what would You give me, seeing I go childless, and the heir of my house is Eli’ezer of Damascus?” And Abram said, “See, You have given me no seed, and see, one born in my house is my heir!” And see, the word of יהוה came to him, saying, “This one is not your heir, but he who comes from your own body is your heir.” And He brought him outside and said, “Look now toward the heavens, and count the stars if you are able to count them.” And He said to him, “So are your seed.” And he believed in יהוה, and He reckoned it to him for righteousness. And He said to him, “I am יהוה, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.” And he said, “Master יהוה, whereby do I know that I possess it?” And He said to him, “Bring Me a three-year-old heifer, and a three-year-old female goat, and a three-year-old ram, and a turtledove, and a young pigeon.” And he took all these to Him and cut them in the middle, and placed each half opposite the other, but he did not cut the birds. And the birds of prey came down on the carcasses, and Abram drove them away. And it came to be, when the sun was going down, and a deep sleep fell upon Abram, that see, a frightening great darkness fell upon him. And He said to Abram, “Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. But the nation whom they serve I am going to judge, and afterward let them come out with great possessions. Now as for you, you are to go to your fathers in peace, you are to be buried at a good old age. Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete.” And it came to be, when the sun went down and it was dark, that see, a smoking oven and a burning torch passing between those pieces. On the same day יהוה made a covenant with Abram, saying, “I have given this land to your seed, from the river of Mitsrayim to the great river, the River Euphrates, with the Qēynite, and the Qenizzite, and the Qadmonite, and the Hittite, and the Perizzite, and the Repha’im, and the Amorite, and the Kena’anite, and the Girgashite, and the Yebusite.” B’resheit/Genesis 15:1-21 (ISR98)

As the above chapter records events that take place after Avram rescues his nephew Lot, from the kings of the north, and returns him to his home; Yah reveals the plan He has for the descendants of Avram, this information is given to the patriarch in a vision. Avram asks the Father, how is this going to happen as I have no children to inherit these things you have shown me. The Eternal proceeds to assure Avram that His Word is good by having him go outside and look at the stars, trust in the Almighty is expressed in this action. This simple act is the premise on which the remainder of the vision will be established, as being believed by the one who receives the promise.

We follow up on this incident by examining the faith of the patriarch as he does what Elohim instructs

him to do. Avram asks Yah, how will I know that I will have progeny? Abba answers by telling him to take three animals and two birds, kill them and lay them out in a specific manner, so a Covenant can be established between the two of them. Interestingly our ancestor was put to sleep so that he could not be the one to walk between the split animals. As these animals and birds are laid out, awaiting the participants to walk between them, carrion fowl swoop down to try to eat the carcasses prior to the ceremonial signing of the contract. Two individuals must walk between these parts of animals as the symbolic signing of this agreement. Avram did not walk between the animals ... so how is the Covenant enacted between the Eternal and Avram?

As the Almighty continues to give His message to the patriarch, He reveals that certain events will happen to his offspring in the future. Some of the things that will occur will be positive and some will be negative. These consequences will take place as the result of his and his progeny's decisions and actions. Oh how true is the statement that we reap what we sow? Our saga is filled with harvests that we wish we did not have to gather.

Remember it took 25 years for Avraham to finally have the son of the promise. Our ancestor made many decisions that would effect us throughout the ages. How many of the worlds current issues are tied to those decisions Avraham made? Our father was a human being, just as we are, so why do so many wish to place him on a pedestal or tear him down for this fact? Do we not continue to make some of the same mistakes the patriarch did? Hope is not based on everything being done right but that overall, the Way of the Father will manifest itself. We must factor in our choices as we await the promises being fulfilled, as they do effect how things will turn out. Wishing away our bad choices does not make the consequences of our actions go away.

Afterward he commanded his steward, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, *I mean*, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the commandment that Joseph gave *him*. And in the morning the men were sent away, they, and their asses. And when they went out of the city not far off, Joseph said to his steward, Up, follow after the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not that *the cup* wherein my lord drinketh? and in the which he doth divine and prophesy? ye have done evil in so doing. And when he overtook them, he said these words unto them. And they answered him, Wherefore saith my lord such words? God forbid that thy servants should do such a thing. Behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. And he said, Now then let it be according unto your words: he with whom it is found, shall be my servant, and ye shall be blameless. Then at once every man took down his sack to the ground, and everyone opened his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and went again into the city. So Judah and his brethren came to Joseph's house (for he *was* yet there) and they fell before him on the ground. Then Joseph said unto them, What act is this, which ye have done? know ye not that such a man as I, can divine and prophesy? Then said Judah, What shall we say unto my lord? what shall we speak? and how can we justify ourselves? God hath found out the wickedness of thy servants: behold, we *are* servants to my lord, both we, and he, with whom the cup is found. But he answered, God forbid, that I should do so, *but* the man, with whom the cup is found, he shall be my servant, and go ye in peace unto your father. Then Judah drew near unto him, and said, Oh my lord, let thy servant now speak a word in my lord's ears, and let not thy wrath be kindled against thy servant: for thou art

even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we answered my lord, We have a father that is old, and a young child, *which he begat* in his age: and his brother is dead, and he alone is left of his mother, and his father loveth him. Now thou saidest unto thy servants, Bring him unto me, that I may set mine eye upon him. And we answered my lord, The child cannot depart his father: for if he leave his father, *his father* would die. Then saidest thou unto thy servants, Except your younger brother come down with you, look in my face no more. So when we came unto thy servant our father, and showed him what my lord had said, And our father said unto us, Go again, buy us a little food. Then we answered, We cannot go down, *but* if our youngest brother go with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. Then thy servant my father said unto us, Ye know that my wife bare me two *sons*. And the one went out from me, and I said, Of a surety he is torn in pieces, and I saw him not since. Now ye take this also away from me: if death take him, then ye shall bring my gray head in sorrow to the grave. Now therefore, when I come to thy servant my father, and the child be not with us (seeing that his life dependeth on the *child's* life.) Then when he shall see that the child *is not come*, he will die: so shall thy servants bring down the gray head of thy servant our father with sorrow to the grave. Doubtless thy servant became surety for the child to my father, and, If I bring him not unto thee again, then I will bear the blame unto my father forever. Now therefore, I pray thee, let me thy servant abide for the child, *as* a servant to my lord, and let the child go up with his brethren. For how can I go up to my father: if the child *be* not with me, unless I would see the evil that shall come on my father. B'resheit 44:1-34 (GNV)

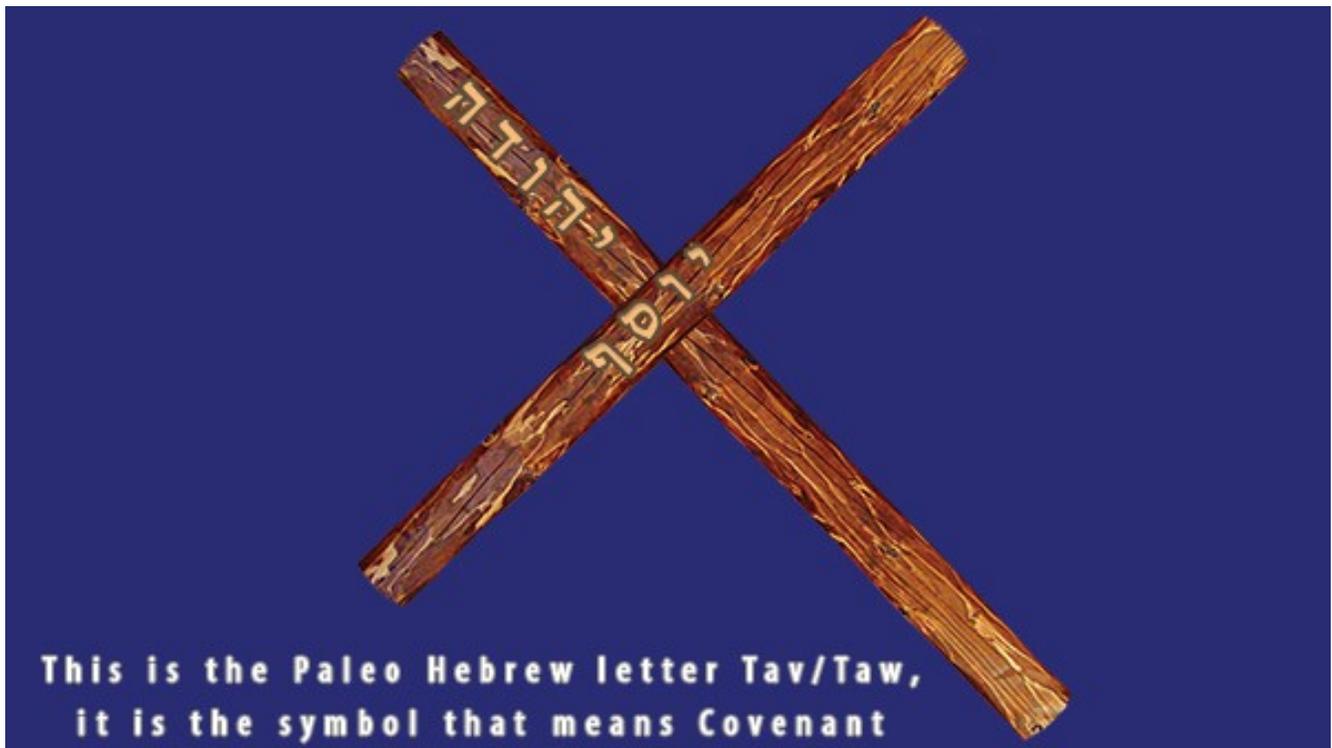
We have moved ahead three generations from Avraham, to examine how some of the promises came into being. Would the patriarch have been happy had he known the events that would lead to his great grandsons actions in the recorded matter above? Preferential treatment of one son over another has been a theme in this account. Ironically Avraham hoped that Yishma'el would have been given that favor ... that was not Yah's intent. A father and a son both spend time away from their fathers due to sibling rivalry. Because many today do not realize their true identity, they are unaware they are part of this ongoing dispute in the family. This wound will not be healed until the Mashiach arrives to take the lost sheep home to the promised land.

Two brothers, Yosef and Y'hudah, have arrived at the moment recorded above ... their paths have been similar and different – at the same time. For those unfamiliar with the entire account, please go back and read the entire book of **B'resheit/Genesis**. It is vital for all those claiming to believe Scripture that they actually know what it declares. To many times we have been taught to separate events in the Bible from each other and this leads to confusion. **Remember the former things of old: for I am God, and there is none else; [I am] God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not [yet] done; saying, My counsel shall stand, and I will do all my pleasure. Yesha'yahu/Isaiah 46:9-10 (ASV)** If we do not know the beginning, we CANNOT know the end.

Y'hudah was responsible for Yosef going to Mitzraim/Egypt and then takes accountability for the safety of Binyamin on the journey to Mitzraim. Do not forget that Yosef and Binyamin are the sons of their father's favorite wife, Rachel. The son of Leah is unknowingly repairing the wound, he helped to deliver to the dreamer. This is why Binyamin's descendants eventually aligned themselves with Y'hudah's offspring. What makes this interesting today is that many, who are called Jews, are Binyamin's progeny. The house of Y'hudah is the ruling authority over those who are called the Jews - this is tied to David, Melech/King of Isra'el. David was a seed of Y'hudah, Ya'akov's forth born son from where the term Jew is derived. Eventually Jew came to be applied to any who were affiliated with the house of Y'hudah.

The hand of YAHWEH was on me. And He brought me by the Spirit of YAHWEH and made me rest in the midst of a valley, and it was full of bones. And He made me pass among them all around. And, behold, very many were on the face of the valley. And, behold! They were very dry. And He said to me, Son of man, can these bones live? And I said, O Adonai YAHWEH, You know. And He said to me, Prophecy to these bones and say to them, O dry bones, hear the Word of YAHWEH: So says Adonai YAHWEH to these bones, Behold, I will make breath to enter into you, and you shall live, and I will put on you sinews and will bring flesh on you and spread skin over you and put breath in you, and you shall live. And you shall know that I am YAHWEH. So I prophesied as I was commanded. And as I prophesied, there was a noise. And, behold, a shaking! And the bones drew near, a bone to its bone. And I saw. And, behold! The sinews and the flesh came up on them, and the skin spread over them from above. But there was no breath in them. Then He said to me, Prophecy to the Spirit. Prophecy, son of man, and say to the Spirit, So says Adonai YAHWEH: Come from the four winds, O Spirit, and breathe on these slain ones, that they may live. So I prophesied as He commanded me, and the Spirit came into them. And they lived and stood on their feet, a very great army. Then He said to me, Son of man, these bones are all the house of Israel. Behold, they say, Our bones are dried, and our hope is perished; we are cut off to ourselves. So prophecy and say to them, So says Adonai YAHWEH: Behold, I will open your graves and cause you to come up out of your graves, O My people, and I will bring you to the land of Israel. And you shall know that I am YAHWEH when I have opened your graves and have brought you up out of your graves, O My people. And I shall put My Spirit within you, and you shall live; and I will put you on your own land. And you shall know that I, YAHWEH, have spoken and have done it, says YAHWEH. And the Word of YAHWEH was to me, saying, And you, son of man, take one stick to yourself and write on it, For Judah, and for his companions, the sons of Israel. And take another stick and write on it, For Joseph, the stick of Ephraim and all the house of Israel, his companions. And draw them one to one for yourself, into one (*echad*) stick. And they shall become one (*echad*) in your hand. And when the sons of your people shall speak to you, saying, Will you not declare to us what these mean to you? Say to them, So says Adonai YAHWEH: Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel, his companions. And I will put them with him, with the stick of Judah, and I will make them one stick, and they shall be one (*echad*) in My hand. And the sticks shall be in your hand, the ones on which you write before their eyes. And say to them, So says Adonai YAHWEH: Behold, I will take the sons of Israel from among the nations, there where they have gone, and will gather them from all around, and will bring them into their own land. And I will make them one (*echad*) nation in the land, on the mountains of Israel, and one King shall be for a king to all of them. And they shall not be two nations anymore. And they will not be split into two kingdoms any more. And they will not still be defiled with their idols, even with their filthy idols, nor with all of their transgressions. But I will save them out of all their dwelling places where they have sinned in them, and I will cleanse them. So they shall be for a people to Me and I will be for Elohim to them. And My servant, David, shall be King over them. And there shall be one Shepherd to all of them. And they shall walk in My judgments and keep My statutes, and do them. And they shall dwell on the land that I have given to My servant, to Jacob, there where your fathers dwelt in it. And they shall dwell on it, they and their sons, and the sons of their sons, forever. And My servant David shall be a ruler to them forever. And I will cut a covenant of peace with them, an everlasting covenant it shall be with them, And I will place them and multiply them, and I will put (Aleph/Tav) My sanctuary in their midst forever. And My tabernacle shall be with them, and I will be their Elohim, and they shall be My people. And when My sanctuary shall be in their midst forever, the nations shall know that I, YAHWEH, sanctify Israel.

Yechezk'el/Ezekiel 27:1-28 (HRB)



The dry bones are all 12 tribes of Isra'el thinking that hope is in vain. Is Yah really going to raise up people and put us back together as His Kingdom. Two sticks represent the divide between the separate divisions of the family. If we leave out the restoration between these two houses, then there is no Covenant. Any who claim otherwise are liars ... see **Yirmeyahu/Jeremiah chapter 31**. Are we going to dispute the party who has not violated the pact, the Eternal? Today's issues are still tied to this sibling rivalry and the impatience of both sides in the dispute. Why is the Father clearly stating that it is according to HIS Kingdom that this will finally bring about the Promise given to Avraham? He, יהוה, is not the author of confusion, His people are. **“God is not a human who lies or a mortal who changes his mind. When he says something, he will do it; when he makes a promise, he will fulfill it. B'midbar/Numbers 23:19 (CJB)**

Shalom Aleichem!

With the help of the Ruach HaKodesh, written by:
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REMEMBER: We must gauge all Scripture according to the pattern we are given in the Torah. If we deviate at all from this frame work, we get a faulty picture, this is out of order. Please consider this every time we read the Word or anyone's teachings based on the Word. Examine all things.