

Those who Walk in the Steps of the Faith of Abraham¹

Salvation, Justification, Faith, and the Law as Related to Circumcision

There was no question about keeping the Sabbath or circumcision in the first church while the apostles were alive. The council in Jerusalem was not called to nullify circumcision that was according to Abraham (Rom 4:9-12), but that which was under the Law, under compulsion, and without grace or the faith from on high to keep all of His commandments in the true Spirit of love and hope.

It was an issue only among the apostates, but not among the believers who belonged to Him, being the seed of Abraham in Messiah (Gal 3:26-29). The sons of God all agreed in one Spirit (Eph 4:4). As 1 Jn 2:20,27 points out, the problem arose with those outside the fellowship of Messiah's apostles, outside of the commonwealth of His people (1 Pet 2:9-10), who were not being prepared for 1 Jn 2:28. Acts 15:1 explains this, and so does Acts 20:17-30.

Apostasy is the going away from the anointing of the Spirit of truth (Jn 18:37; Ps 133). Acts 2:42 is the original foundation and pattern, which Paul kept in communion with the anointing and direction of the apostles who walked with the Anointed One Himself, Yahshua (Yahweh's Anointed One, who is His salvation to His people, Mt 1:21).

As the prophecy says (Isa 7:14; Mt 1:23), Yahweh, our Elohim, will be with us, meaning in us and not just among us, as in Israel of old. Yahweh was among Israel of old

¹ This teaching frequently uses the quotation "faith only," based on Martin Luther's translation of Rom 3:28, "... we conclude that a man is justified by faith alone, apart from the deeds of the law." By using the spoken German of his time, Luther was aiming at producing a style in writing that would be intelligible to the common man. These principles of literary composition, coupled with the central point of his theology, the doctrine of justification by faith, caused Luther to add the word "only" to his translation of Rom 3:28. In times to come, "faith only" would become the hallmark of evangelical Christianity, works being viewed as being "under the Law." However faith being detached from works was not the apostle Paul's understanding of faith, even in this passage of Rom 3:28. For the faith that justifies and saves a person also produces the works the person has been saved for in the first place (Eph 2:8-10). And as James put it, faith without works is dead (Jms 2:14-26).

in the same way as Rev 21:3 explains how He will be with or among the men of the nations through us in the Eighth Day. We will be called *Immanuel*, since El will be with them in us, the corporate man and Body of Elohim, in the same way as El was with the people of Judea, especially His disciples (Jn 14:7-9), through Yahshua. As He told them in Jn 14:17, the significant difference of how He was with Israel in the Old Covenant and how He will be with Israel in the New Covenant is contrasted here through the word “in” (Jn 12:26,44-50; 14:7-11,19,21,23).

Circumcision

Circumcision came from Abraham 430 years before Moses.

Gal 3:29 — “All who belong to Messiah are Abraham’s seed and heirs according to the promise,” as the promise is to Abraham and his seed. Before all the promises to Abraham can be fulfilled (Gen 15:18), Gen 18:19 is essential, to bear the fruit of the kingdom (Mt 21:43), to bring about the kingdom reign of Messiah (Mt 19:28; Acts 26:6-8; Rom 11:12-15). Mt 24:14 brings the age to its close in order to bring to pass the promise of an enemy-free land to Israel (Gen 18:17-19), as well as the rest of the promises (Gen 12:3). Acts 3:21 is speaking of Messiah’s return to restore the land to Abraham’s physical seed, to restore all things to (Israel) Abraham. Isa 49:6 is the restoration in this present age, which brings about the restoration in the millennial kingdom (Isa 49:8).

The promised seed of Abraham is the corporate seed of Gal 3:16,29, the one new man of Eph 2:15. The promise is according to the righteousness of faith (Rom 4:13). We who belong to Messiah are Abraham’s seed, and therefore heirs of the promise. The circumcision of Abraham according to faith is clear in Rom 4:2,11 and 2:25,27. Abraham’s circumcision proved his justification. Thirteen years prior to his circumcision his justification was by faith, as was his circumcision, since our Father knew him and chose him based on his willingness to do His will (Gen 18:19). And certainly if God knew

that he would not have the same faith he was justified by to be circumcised years later, then He could not have chosen him.

But Abraham could never even imagine that circumcision had anything to do with his justification and the promise God gave him. This confusion is what became an issue later on by the Judaizers (Acts 15:1,5). When we all were baptized we were justified, and we had no idea that circumcision would come later after we were seasoned in our faith and obedience to our Master (Jn 14:15,21). Obviously circumcision is not even mentioned at our baptism, as in Acts 8:26-39. But when the apostles saw the Ethiopian, his faith had increased to the point of Abraham.

Abraham's descendants are commanded to circumcise their sons at eight days old according to the faith of their parents to raise them up in the faith to inherit the promise. The rite itself means nothing without faith. What counts is obedience to the commandment (1 Sam 15:22; 1 Cor 7:19, NKJ; Acts 15:1,5; Gal 5:6). The ritual avails nothing, being no better than no circumcision at all (Gal 6:12-13; Rom 2:25). It's useless and only a ritual if one doesn't obey the commandments (Jn 14:15,21), developing, like Abraham, an obedient heart that is completely submitted to our Master (1 Sam 15:22; Isa 1:11-20).

Paul showed in Rom 4:9-12 that Abraham was justified thirteen years before circumcision was commanded. Keeping the commandment proved his faith (1 Cor 7:19). The evident deduction intended by Paul in Rom 4:9-12, since Abraham was justified thirteen years before the commandment was given, is that circumcision is not expected to be just a rite without faith and revelation. Baptism is the only way to come into the Body of Messiah (Gal 3:27; 1 Cor 12:13). But Paul had to deal with those who were oppositional thinkers in Acts 15:1,5 and Gal 6:12-13.

Circumcision for us is not coming under the Law of Moses, since circumcision was 430 years before Moses (Gal 3:17). So the commandment to be circumcised as Abraham was (Rom 4:9-12) is not then annulled, either by the Law or by Grace (Gal 3:17), any

more than the Promise also is annulled. The Law of Moses, which was 430 years later, cannot annul the covenant which was confirmed before by God, so as to make the promise of no effect (Gal 3:18). The promise was sealed by the covenant of circumcision, for the male child to bring about Gen 15:18 by Gen 18:19.

Our Master was very clear in Jn 7:22, supporting Gal 3:17. We are to follow in the footsteps of our Father Abraham (Rom 4:9-12) and our Master when He was eight days old (Lk 2:21). His dedication (Lk 2:22) was on the 40th day, after the days of her purification (Gen 17:12; Lev 12:3,6).

The Obedient Faith of Abraham

The faith that justified Abraham was not “faith only,” but a faith apart from the Law of Moses (i.e., it was 430 years *before* the Law was given), although Abraham did keep the righteous requirements of that law, which were evidently written in his heart (Gen 26:1-5). The faith that justified Abraham was an *obedient faith*. So what was the value of the Law of Moses being given to the people? Why did God give it (Gal 3:19)?

Just as Abraham was justified, so also are we justified. It is not that “by faith” we will *not* keep the righteous requirements of the Law (Rom 8:4); rather, we will keep them by the Spirit given to us. We are saved identically as Abraham, not under the Law, but with an obedient and submissive heart to obey His instruction, to love as He wants us to in order to bless us as Abraham’s seed.

Rom 4:11 makes clear Abraham’s prior justification before the Law was given and before his circumcision. This is the reason why Paul would say that Gentiles who want to be saved should be baptized by faith (as Rom 10:9-10), without regard to the Law or to circumcision under the Law of Moses, since circumcision was *before* the Law of Moses (Acts 15). Paul had to take great pains to explain that salvation had nothing to do with being under the Law, including the law of circumcision (Gal 3:14), but that salvation takes place in the same way with everyone as it did with Abraham.

Our Master, on His eighth day, was circumcised according to the Law, which they kept by the faith of Abraham (Gen 17:14). If they had not taken Him to be circumcised He would not have been in the covenant, and would have been disqualified from being the Savior by His parents' disobedience (1 Cor 7:19). Circumcision was both the sign and the seal of the covenants God made with Abraham (Gen 15:18; 18:19), which by faith would be kept by the faithful few.

Gal 5:2 was being done by those who were attempting to be justified by the Law. They had fallen from grace (Gal 5:3-6). Verse 6 explains the difference. The ritual avails nothing, but only faith working through love (Jn 14:15). And as Paul explains the whole thing in Gal 6:12-13, those who desire to make a good showing in the flesh compel you to be circumcised under the Law, not by faith. And as verses 14-15 point out, neither the ritual of circumcision nor the avoidance of it avails anything, but only a new creation does, i.e., what a person does by faith (Rom 14:23).

Messiah made the ritual obsolete. If you become or submit to the compulsion of circumcision, Messiah will profit you nothing (Gal 5:2), but if you are circumcised in faith, Messiah will indeed profit you much. The one who becomes circumcised by the Judaizers is under a curse (Gal 3:10-13).

The promise of the Spirit is through faith (Gal 3:14), for those who walk after the steps of that faith of our Father Abraham (Rom 4:12). These words mean, "who have an obedient heart and faith like Abraham." His faith had nothing to do with the "faith only" dogma of Martin Luther, but it was a faith that walked after God's commandments (Jn 14:15,21,23-24). And now we who were Gentiles participate in the promise of salvation and all of the promises to Abraham, to be fulfilled by us who serve day and night (Acts 26:6-8; Rom 11:15), who walk in the steps of that same faith (Jn 8:39), which is an obedient faith (Jms 2:14-26) just like Abraham's (Jn 8:39; 1 Jn 2:4).

The Steps of Abraham's Faith

Gen 12:1 — Yahweh had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you.” (Gen 12:1-2,4; Jn 6:44; Mk 10:21; Rev 22:17, *come*; Mt 14:29)

- 1) He left one place.
- 2) He entered another place.
- 3) He became a new creation in the new environment (community) — out of Ur, he was called out, as also the same response to Rev 22:17, “The Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life...”

The word *come* (#2064) denotes motion from one place to another (Jn 6:44). The very same essential requirement is present in the gospels. The Word of Elohim in person spoke the words of life — the same steps to life (eternal life). These same steps must be followed today 4000 years later by those who desire to be saved from this present evil age, as Mk 10:17-30 describes the word *come* that the Spirit and bride speak together in one voice to all who have ears to hear, that they also may join in the one voice of the shepherd (Jn 18:37). “Whoever desires let him take the water of life without any cause to freely reject it” (Lk 10:16; Mt 10:37; Lk 14:26 or 33).

The rich young ruler set the example of the coward who remained in death (Rev 21:6-8; Jn 7:37-39; 4:10-14). The worst sin is mentioned first in Rev 21:8, since they rejected the water of life because they would not overcome what they must leave behind in order to come from the world and enter the kingdom of God (Jn 3:3-5). They come freely (Mt 13:44) with joy and gratitude over the hope of eternal life — joy, gratitude (Rev 22:17), freely, without a cause (#1432) greater than eternal life. What can be

compared to the value of eternal life, with cause to rejoicing, without cause to reject (Lk 10:16; 9:24-25; Mk 8:37) or equivalent to eternal life?

The First Step in Obeying the Gospel

The first step to be obedient to the gospel is to leave one place in order to enter another place, in order to be born again into a brand new culture with a brand new heart to adapt to this new life in Messiah (Acts 5:20; 1 Cor 12:13; Acts 2:36-45).

Abraham had to leave (Gen 12:1-2), turn his back on his previous life, which the rich young ruler would not do, as Mk 10:22 says. Jn 12:25-26 is as Abraham did (Jn 8:39). He did not shrink from leaving it all behind him. He obeyed the good news of salvation (Jn 3:18,36). Acts 2:40-45 — After hearing the many other words of Mt 28:20; Acts 5:32, as Mt 10:37, it takes obeying the word of the Master. We, His seed, as our Master obeyed His Father, must walk in His steps in obedience as Abraham our father in the faith (Rev 17:14).

Abraham did not shrink back even though he was commanded to leave his life in this world behind him, turning his back on his family and friends and the world of Ur. He said his farewells, kissed his loved ones good-bye forever, and placed his life in the hands and care of the One who spoke to him to come out of Ur to a place He would show Abraham. “Leave your life, your family and friends, your job and security. Trust in Me, I will take care of you” (Mt 6:31-33). So none but the willing come with him to this new land/place.

“Come and Follow Me”

The rich young ruler was not the seed of Abraham (Jn 8:39), since he would not walk after the steps of that faith of Abraham, which means in an obedient faith like Abraham. “Come and follow Me” (Mk 10:21). The faith of Abraham is not any such thing as “faith only,” but it was a faith that walked after the commandments of the One whose voice he heard (Jn 18:37; 10:27,14; Gen 18:19). So Gen 12:4-5, all of Abraham’s

possessions would now be used to create a community to serve Yahweh in this new place Abraham had to enter in order to be saved to do His will and purpose. Rom 4:12 — Those who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision, and the faith he had 13 years later to take the sign and seal of the covenant which was promised to him and his spiritual descendants who walk in the same faith as his (Gen 18:19) “after him,” who do righteousness and justice to bring about what was promised (Acts 26:6-8); Rom 11:12-15; Isa 49:6,8; Gen 15:18).

All who are Abraham’s spirit-filled descendants were saved from Ur by the same faith, the same kind of faith Abraham had. Not just “faith only” (Martin Luther’s kind of faith, since he coined the term), but as Eph 2:8-10 — for good works (Jms 2:14-19). Martin Luther introduced the kind of faith or belief that demons have, but for some reason do not tremble, except maybe as on his deathbed the famous Christian author, C. S. Lewis did.

Faith that Works

So these steps are the steps of a faith that works. Gen 12:1-2 — He did it and started a whole new culture and nation. The same essential steps of that faith must be followed today by those who would be saved. All who were cut to the heart and heard the many other words knew what they had to do before they called upon the name of Yahshua to be saved. This was (is) the faith of Abraham, following in the steps to live a life in the “way of YHWH.” Acts 2:44 — *All* who believed (Jn 3:15,18,36). To believe is to have the persuasion that the Holy Spirit grants to the willing spirit and heart of one like Abraham (Jn 7:17; Gen 18:19), “... for I have known him, chosen him, for I knew he would do My will.”

#4100 — To *believe* is from #4102, and #4102 is from 3982, to *persuade* in order to have faith that is obedient to all the words and commandments (Jn 14:21). So Abraham was the first disciple who began the eternal dwelling place of Elohim, where all

of his seed will be — where He is (Jn 12:25-26). That is the only place one can serve Him.

Abraham did not shrink from doing what Yahweh commanded him to do (Jn 8:39). He obeyed Yahweh. If he had not done so, our Father would have chosen another for the purpose to which He called Abraham. It is the same calling for each one of us with all who walk in the steps of that faith now (Lk 3:7-14, especially verse 8). In verses 12-14, to do this, both tax collector and soldier would not make a living, since this was how they made it. So John the Baptist was introducing the gospel and the way Abraham was saved, and all who claim to be his seed. If a person would not be willing to obey all the gospel entails, then Jn 9:41 and 1 Jn 2:4 apply. But Rev 2:10 is the crown of life that all who walk in the steps of Abraham will one day wear.

James and John left their nets and their father. Paul left the honor of the Sanhedrin. All who responded to the gospel left everything behind. Mk 10:28-30 is a marked contrast to verses 17-22, which Christians say is unreasonable. Thus we are denounced as “heretics.” So today Jn 12:25 is still the gospel to be obeyed in order to go where He is (verse 26) and serve Him there. They that do will be honored as Abraham’s seed who walk in the same steps as he did.

The Christians I knew have left nothing behind, given up nothing, never intend to leave anything, not even their love for the world (1 Jn 2:15). They remain in the same place, same address, same jobs, same family, same loves, same TV programs, same security (Mt 6:31; 1 Tim 6:9,17-19). They accept the world’s values, its judgments, vote for the same political persuasion. In short, they are wallowing in the world’s excesses, being fully identified with the world. For such are fools, to say the least (1 Jn 2:15; Jn 9:41; 8:39,44; 2 Cor 11:4,13-15). Such men are blind, but claim that they see, and their torment will be eternal (Jn 9:41). Their guilt will never be tamed (Lk 16:23,28), but will grow with intensity. Rev 22:11 — *Still* remains, never subsiding, never tamed.

So salvation is to leave something and to enter something. Abraham left Ur, the world, and entered the land, Israel. Gen 12:1 — Leave, get out of the world, whatever the cost. What can be compared with eternal life? Get out. Leave even from family, wife, children, parents, house, farms. Lay your possessions at the apostles' feet. It gains 100 times more for all you give up for the purpose of God.

“Go to the land I will show you. I will make of you a great nation.” Mk 10:28-30 is how. Leave and enter and become a new creation (2 Cor 5:17). Heb 11:8 — Out of one place and into another (Gen 12:5). So what if Abraham had demurred, and had decided that he could believe only, without obeying, and returned home (as all the Billy Graham-duped converts think and believe)?

Demur means hesitate, based on doubt of the acceptability of something offered or proposed. In a court proceeding, one who demurs is a defendant who does not dispute the truth of the allegation, but claims it is not sufficient grounds to justify legal action. One who demurs takes exception, delays, or hesitates.

Abraham did not hesitate, as Gen 12:4 tells. The rich young ruler did. Everything would have been fine and dandy if Billy Graham had preached that day to the rich young ruler instead of our Master Yahshua. Our Master proclaimed “come” and “follow” in the steps of obedient faith, to a place I will “show you.” Being baptized is being immersed into Yahshua. This is a different place from the world (Rom 6:3, Gal 3:27-28).

Conspicuous Evidence

The sons of Abraham who keep alive the truth, who are of the truth and give witness to the truth (Jn 18:37), who recognize the true One (1 Jn 5:19-20; 2 Cor 11:4) and the days of the restoration of all things (Dan 2:44; 7:24) present Him, the true One, to the world as a witness (Mt 24:14 or Gen 12:3). And this witness is Gen 18:19, due to their children's witness, which gives witness to the ability to command their children after them, which is lacking among the nations. God gave His reason for the choice of

Abraham, that being the ability of that patriarch to command his household and children after him. This is conspicuously² lacking in all other human creatures today.

Gen 18:19 was for the purpose of bringing forth a nation, set apart from all others, and not existing prior to Abraham. This set-apartness was taken away from the original nation (and for that matter, from its supplanter as well) and given to a nation who will produce the fruit of Gen 18:19. But it was not taken away from Abraham himself. It was given to the nation who will produce its fruit of Gen 18:19 to do for Abraham what God said (Gen 15:18). The promise still stands. The land was not taken; it is not an enemy-free land (Acts 26:6-8; Isa 49:6,8; Mt 21:43; 19:28; 24:14; Acts 3:21; Mk 9:11-12).

Before Abraham there was no nation, but only individuals who believed in the one God/Creator. In Gen 14:18-20, Abraham received a blessing from Shem — the God of Shem (Gen 9:26). But God wanted a nation set apart for a witness to all individuals. Gen 18:19 is that witness with our children (Isa 49:21-26).

Today Gen 18:19 is conspicuously lacking, which is obvious to the eye or mind. This neglect is strikingly marked by noticeable violation of fatherhood (Heb 12:7-11). The absence or presence of Gen 18:19 will attract either negative or positive attention as the seed of Abraham or the seed of fallen Israel, the fallen prince of Elohim, and their children, bring either disgrace or honor to the name of God. Mostly it has been the latter. Gen 18:19 is obviously positive or obviously negative. “I will bless those who bless you, Abraham, who follow in the footsteps of your faith and live like you, doing the deeds you did, those who command their children in the way you did. But I will curse those who curse you, who don’t follow in the footsteps of your faith, those who are not doing the deeds you did and who don’t command their children in the way you did.” Because they did not bless you they became a sinful nation (Isa 1:4). This is what became so obvious

² Conspicuous — easily seen, attracting attention.

(Eze 36:23; 36:16-36; Rom 2:17-24; Isa 52:5-10; 1:2-3), even as Christianity today (Jn 9:41). If only they could hear the call to depart and come out of her.

The priesthood requires the same today as it did in the days of old — Ex 32:26-29; Mt 10:37; Lk 14:26; Mk 10:29-30; Lk 12:49-53; Mt 10:21; 24:10 — all these commandments in the gospel, which seem unreasonable to Christians who have been promised eternal life by Christian clergy by “faith alone.” But God gave His reasons for the choice of Abraham, which applies to us today, who have received the power of the Holy Spirit to command our children and our household after us, an ability which is conspicuously lacking in Christians. Gen 18:19 is in order to bring about Gen 15:18 (Acts 26:6-8).

Abraham left (Gen 12:4), but he had to be shown the way to go, the land where He wanted Abraham to go. He trusted and went, obeying His commandments (Jn 6:44; Mk 10:21). The rich young ruler was commanded to come and follow Yahshua, but he did not follow in the steps of Abraham. Mk 10:21 — “Come” — Rev 22:17 — “Come and follow Me.”

Obadiah — There is an order there in Gen 12:1-2, making it clear that the blessing is *in* the land our Father would show Abraham after he left his country, family, and father’s house. The blessing of eternal life is in a definite place, as seen in Ps 133:3 and Jn 12:26, in the word *there*.

Also, we used to look at the Gen 12:3 blessing or curse as the reward or judgment of the nations, as a result of how they related to Abraham and his seed. And this is true, especially in light of what our Master taught, how the people of the nations will be blessed or cursed according to how they treat the Male Child (Mt 10:42; 25:31-46). And the nations by doing good to Abraham, in that sense, certainly can bless him.

But to really bless Abraham is to actually carry on in his purpose by walking in the footsteps of his faith, living the same obedient life he did, especially in regard of commanding one’s household in the way of righteousness in order to bring about what was promised to him, i.e., the land grant. This should be the normal course of affairs for those of Abraham’s seed, or those who claim to be his seed. Those who do so will

bless Abraham, and in turn will be blessed, but those who refuse to do so, actually curse him, and in turn will be cursed.

Barak of Levi — The first step of Abraham — he left; the second step — he came. Abraham’s friends and relatives probably thought he hated them when he left his homeland. The third step was he started a nation, a little community, right away. He became a new creation, and he started a community.

The same essential requirement to “come” is all throughout the gospels. Now it’s not Ur we have to leave, but this present evil age. The people at the Billy Graham Crusades all stay in Ur — they go down to the altar, but afterwards they go home. What our Father wanted was not “faith only” (as Martin Luther coined it, which isn’t in the Bible), but it was an obedient faith.

Zakariah of Yehudah — In Gen 12:1, “Now the LORD had said to Abram, ‘Get out of your country, from your family and from your father’s house, and go to a land that I will show you.’” He was not just called to leave one known place to go to another known place, but called out of his place before being told where he would be settling. Thus he could not just rely on some direction he had been given, but depended on our Father Himself, from whom he would need to hear more. He would “show” Abraham. He had to have a relationship of trust, listening to the Living One, and not just adherence to some commandment already given.

When I came into this life, it was like that. I was not just leaving my familiar old life for something where I could know what I was settling into. It was more like letting go of what I knew to fall into the hands of people who would take me somewhere, showing me the way. It required a relationship. It was not just trust in a message, but trust to continue listening to those showing the way.

I see that that is what we do when we leave the old behind without yet having received all that we will need to know to dwell in our new place. We continue to need to be told; we need to have a relationship with our Father where we listen because we depend on hearing more from Him. It is a very different thing from living by principle or even living by conscience.

ha-êmeq — Once, long ago, when the community first started in Island Pond, Vermont, a huge snowstorm came upon us. Many of us had just moved up from the south and the snow was very special and very cold! We were just days away from opening our first little café and store right there

in the thriving downtown of Island Pond (population 2000 in the poorest county in New England). Well, we had a lot of vision for the future.

Our men worked late on finishing up the last details on our newly decorated store before all headed home before the snow got too thick. The storm dumped a load of deep clean snow on our village that night, more than most of us had seen in our whole lives. But sometime after midnight Yônêq got a call from downtown. Someone had alerted the sheriff, and they called saying there was trouble at our building downtown.

Sure enough, our men arrived quickly upon the scene to find quite a mess. Someone had broken into our little store and taken out the full fury of their dazed and drunken wrath upon this new little “cult” that had moved into their town. Responding to small town gossip about their new neighbors, the climate in town had turned a bit hostile when we first arrived, and someone decided to try to discourage our plans to open a beautiful store in their dead town.

Whoever it was came in, and using an antique machete we had placed on display near an old-fashioned butcher block in our cheese department, smashed everything in our little store that was glass... right down to the light bulbs under all the bushel baskets over each table... Who could have done this dastardly deed?

Well, it was not hard to find out who it was! For in the freshly fallen snow there was one very clear set of footsteps running from our front door to a house not far away. A faint trace of blood streaked the path along which the footsteps traveled. The sheriff quickly found in that house a drunken man with a few superficial cuts on his hands from breaking our glass. The footsteps in the snow were undeniable evidence... all he had to do was follow in his footsteps.

Following in someone’s footsteps gets you to exactly the same place that the one you are following went. When our Master called us to come and follow Him, His path was very well marked out for Him. He knew the Way. He even said, “I am the Way”... The Way of YHWH. Our Master had been raised up by His parents in that Way. It was the Way of YHWH which our Father had commanded all the sons of Abraham to raise their children in. So, when the first disciples turned and followed our Master they also got on that way. The first disciples were even called by this name as Paul reveals in Acts 24:14: *However, I admit that I worship the God of our fathers as a follower of the **Way**, which they call a cult. I believe everything that agrees with the Law and that is written in the Prophets...*

The “Way” which our Father spoke to Abraham about so long ago is the same Way our Master walked on, and the same Way we can walk on when we are in communion with Him. It is “the Way which I will show you” that our Father spoke to Abraham about in Ur. It is a progressive revelation of step-by-step directives from the Almighty. A “way” means we are going somewhere. We cannot just set out to a destination. Rather we must hear daily from our Source of direction. That is the Way of YHWH, following in Abraham’s steps of faith.