

Our Father Abraham?

Written by: Todd D. Bennett

www.shemayisrael.net

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Last week, we talked about the foundations of our faith and examined the importance of understanding time. Recognizing where we are in time and keeping track of time is one of the important aspects of remaining on the Covenant path.

Time is a fundamental element of Creation. That is why an entire day is allocated to establishing the markers for time, and time is reckoned by visible light. If you are using anything other than the two great lights for days, years, and Appointed Times, then you are likely not going to be in synch with the Creator of time.

The reason why we want to be in sync with Him is so that we can align our lives with His Covenant plan. Of course, His plan is not just so that we can be saved, sit on a cloud, and strum a harp for all of eternity. It's definitely not so we can martyr ourselves and be rewarded with 72 virgins

אֱלֹהִים has a specific plan for His Creation, and an amazing destiny awaits those who accept His gift of eternal life, submit to His instructions, and align themselves with His purpose.

His purpose for Creation and His Kingdom is outlined through His Appointed Times, often referred to as rehearsals.

Sadly, there are many people who are rehearsing on the wrong calendar. Still others are trying to figure out Scriptural prophecies without knowing anything about אָדָם's reckoning of time. They also fail to discern when certain prophecies were given, the context in which they were given, or to whom they were given.

When I was a kid, I used to open the prophets and essentially play a form of "pin the tail on the prophecy." Because no one trained me to understand the prophets, I thought that if I randomly opened the prophets, there might be a prophetic word for me. I was never taught how to understand prophecy.

Just as it is important to understand the fundamentals of time, it is also important to understand the prophets within the framework of time.

As we have discussed with the doctrines of Dispensationalism and Futurism, some try to apply prophecies to the future that have already been fulfilled in the past, such as Yahushua's words spoken on the Mount of Olives concerning 70 CE.

They may also try to place prophecies within the Gregorian system of reckoning time. The problem with that is the fact that אָדָם does not keep time on the Pope's calendar.

So, understanding "Scriptural Time" is important for those who desire to synchronize with אָדָם and His Covenant Plan. When you fall in line with His time, you don't have to spend a lot of effort trying to figure out the future. You should be perfectly positioned when you are taking part in His rehearsals.

Several years ago, I wrote a book called *Leaving Babylon* to help people understand some fundamental aspects of the Covenant walk.

Most Christians understand that the Messiah came and died so that our sins can be forgiven, but many fail to progress further in their Covenant journey. They think that journey is confined to reading their Bible and going to church.

While they understand the principle of the Lamb of Elohim and the blood of the Passover, rarely do any Christians actually observe the Passover. This is despite the fact that Yahushua renewed the broken Covenant at His “last Passover,” often referred to as The Last Supper, and the fact that He died on Passover Day.

The Appointed Times actually walk us through the path that leads to life, and they are all fulfilled through Yahushua.

Sadly, most Christians have relegated these important prophetic rehearsals to “Jewish Holidays,” and they have opted for pagan holidays instead. Now this is usually not by choice, mind you. Typically, these Babylonian-derived holidays come prepackaged with the Christian bundle. Take it or leave it.

It becomes part of the Church process. When you regularly attend a Christian Church, you are likely going to fall into the pattern of their holidays, which derive from Babylonian sun worship.

By now, I’m sure that most of you are all well-aware of the importance of the Scriptural Appointed Times and their prophetic implications.

If you read the *Leaving Babylon* book, right away you noticed that I emphasized the importance of Abram, later renamed Abraham, as a foundational part of our Covenant journey. That is because he was the first man ever described as a prophet in the Scriptures.

In fact, Elohim specifically stated that fact to Abimelech, King of Gerar.

“Now therefore, restore the man’s wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours.” Genesis 20:7

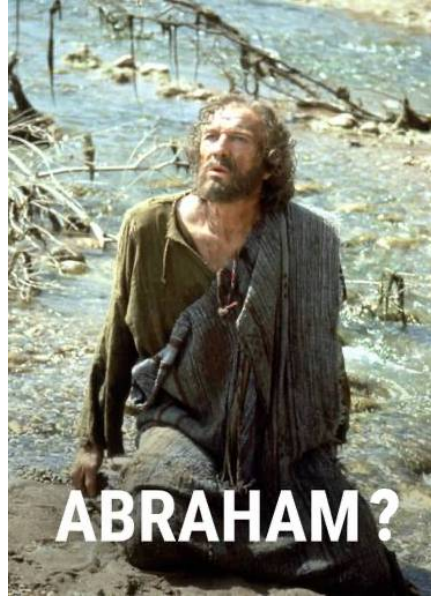
Just as time and the Appointed Times are important foundations of our faith, so is the literal and physical Covenant journey made by the Mesopotamian-born prophet named Abram, because his life was a prophecy.

This prophet left Ur of the Chaldeans as an uncircumcised man named Abram who later entered into Covenants that resulted in him being “born again” through the Covenant of circumcision. He was given a new name and a promised son. This was all preparation of the circumcision of the heart that would come through the Promised Son Yahushua.

Despite the importance of this incredible man, we generally do not actually understand him, especially those who have been raised in front of televisions and movie screens.

I can assure you that Abraham is not the same man presented to us through movies, tv shows and even cartoons. He definitely wasn’t a green grape as a generation of kids learned through VeggieTales, and I can say with a high degree of certainty that he wasn’t the poor, gaunt, pale, scraggly, unkempt, and insecure man portrayed by Richard Harris. In fact, he was likely quite the opposite.





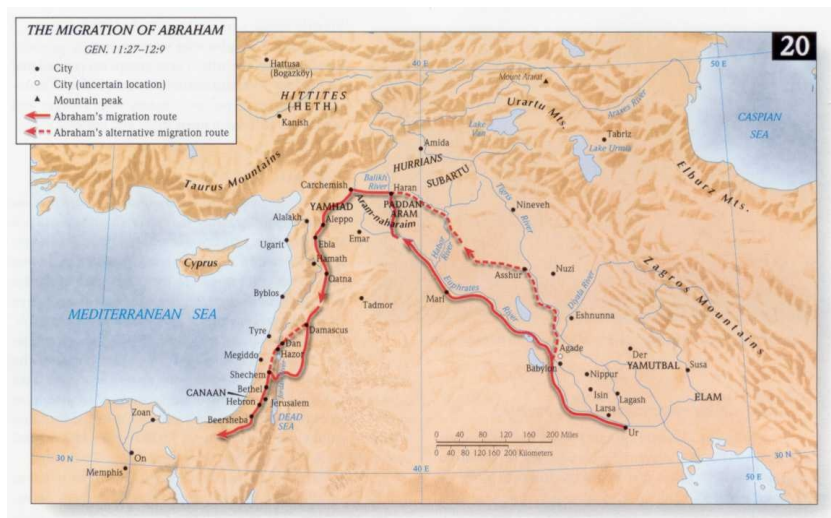
The Scriptures provide us with some hints about this man that we can easily gloss over. There are also many traditions that we read about throughout history concerning him.

For instance, Josephus provides the following:

“Berosus mentions our father Abram without naming him, when he says thus; In the tenth generation after the flood, there was among the Chaldeans a man, righteous, and great, and skilful in the celestial science. But Hecatæus does more than barely mention him; for he composed, and left behind him, a Book concerning him. And Nicolaus of Damascus, in the fourth Book of his History says thus: Abram reigned at Damascus; being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldeans. But after a long time he got him up, and removed from that country also, with his people, and went into the land then called the land of Canaan, but now the land of Judea: and this when his posterity were become a multitude; as to which posterity of his we relate their history in another work. Now the name of Abram is even still famous in the country of Damascus; and there is shewed a village named from him,

The Habitation of Abram.” Flavius Josephus, *Antiquities of the Jews*, 158

While we don’t read any of this in the Torah, we know that Abram passed through Damascus on his way to Canaan, We also know that the head of his household was Eliezer of Damascus. Eliezer was his most trusted aid and Abram was actually ready to make him his heir when he did not see the immediate fulfillment of the promise of a son.



So, the notion that Abram was a king is not out of the realm of possibilities, especially when we read further in the Torah concerning all of his interactions with kings. We already referenced a passage when he was specifically interacting with the Philistine King Abimelech.

Indeed, after he initially travelled to the Land of Canaan, we read how he had to divert to Egypt due to famine. While in Egypt, he had direct interactions with Pharaoh.

“¹⁰ Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land. ¹¹ And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, Indeed I know that you are a woman of beautiful countenance. ¹²

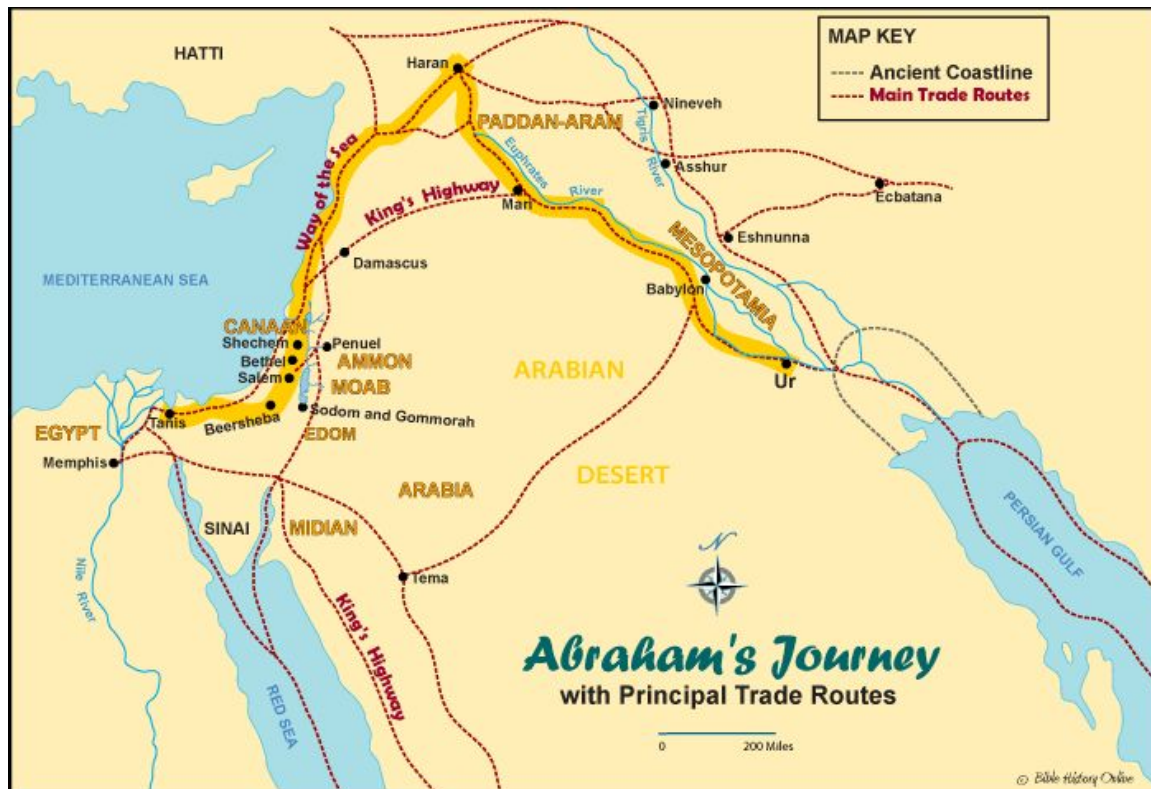
Therefore it will happen, when the Egyptians see you, that they will say, This is his wife'; and they will kill me, but they will let you live. ¹³ Please say you are my sister, that it may be well with me for your sake, and that I may live because of you. ¹⁴ So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful. ¹⁵ The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh's house. ¹⁶ He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels. ¹⁷ But אַיָאָל plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. ¹⁸ And Pharaoh called Abram and said, What is this you have done to me? Why did you not tell me that she was your wife? ¹⁹ Why did you say, She is my sister'? I might have taken her as my wife. Now therefore, here is your wife; take her and go your way. ²⁰ So Pharaoh commanded his men concerning him; and they sent him away, with his wife and all that he had. ^{13:1} Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South. ² Abram was very rich in livestock, in silver, and in gold. ³ And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, ⁴ to the place of the altar which he had made there at first. And there Abram called on the name of אַיָאָל." Genesis 12:10-13:4

How is it that some ragged, dusty, confused, and dirty nomad wandering around in the desert gets the attention of the Princes of Pharaoh and Pharaoh himself? Was it just because he had a pretty wife?

I'm sure there were lots of pretty women in Egypt at the time. The fact of the matter is that Abram was likely seen as an important man when he entered into Egypt.

When wealthy Sheiks from the East came to Egypt they were typically met by administrators and given a "visa" - so to speak. Abram would

have likely travelled on “the Ways of Horus” from Canaan to the Nile Delta region.



He was a powerful dignitary visiting the land around 1876 BCE, which would possibly mean that the Pharaoh he was dealing with was Senusret II.

Some scholars believe that the event described involving Sarai was a form of “diplomatic marriage.” It may have been an attempt by Pharaoh to make Abram his ally by marrying his “sister.”

Again, this would reinforce Abram’s prominence if Pharaoh actually wanted to make him his ally.

As a result, some actually believe that Abram’s arrival into Egypt is commemorated in the tomb of Khnumhotep II, located at Beni Hasan.



Khnumhotep II was an ancient Egyptian Great Chief of the Oryx nome, which was the 16th nome (administrative division) of Upper Egypt during the reign of pharaohs Amenemhat II and Senusret II of the 12th Dynasty, Middle Kingdom.

This places him squarely in the period that we would be looking for the arrival of Abram.

Khnumhotep II was a member of a powerful family of nomarchs and officials which was likely founded by his grandfather Khnumhotep I and housed in Men'at Khufu.

He held many titles such as hereditary prince and count, foremost of actions, royal sealer, sole friend, member of the elite, overlord of Nekheb, and also overseer of the Eastern Desert.

So, he oversaw the region that Abram would have entered Egypt from.



Other than the fact that this is an enormous tomb, what makes it stand out are the painted reliefs on the walls. Aside from some of the paintings that you might expect to see in the average tomb, this contains a particular relief on the north wall, right side, that depicts the arrival of a band of eastern Asiatic visitors to Egypt, called Aamu – foreigners, sometimes referred to as Hyksos.

Below is the original painting.



Here are enhanced versions:



This scene would have been quite similar to the arrival of Abram into Egypt. Abram would have likely established a larger camp somewhere on the perimeter of Egypt where he left his herds and flocks with his greater company. He would then embark on a diplomatic tour with his close entourage.

The man wearing the colorful clothing in the middle was representing his people before the darker Egyptians wearing white.

According to the wall painting, he was called Abisha, which means “great father” in Egyptian. Of course, that is the meaning of the name

Abram – “exalted father.” So, Abisha and Abram share the same meaning.

This scene could have depicted Abram’s initial dealings with Khnumhotep II when he was arranging his “immigration papers” that led to his later interactions with Pharaoh. This could have been such a significant event in the man’s life that he felt the need to commemorate it.

On the Passover Tour, we will be visiting the Grand Egyptian Museum where we will see this evidence first-hand in a replica of the tomb. Maybe we will be looking at the first and only “photo” of the man often referred to as “our Father Abraham.” Many use that term because of Abrahams prophetic life journey.



Now Abisha definitely does not fit the image of Abraham that most people have in their minds. As I stated already, religion, tradition, and even Hollywood, all play a part in the formation of our beliefs. But as I like to point out in my book *Leaving Babylon*, Abraham was originally from the east – Ur of the Chaldeans in Mesopotamia, to be exact.

By all accounts, his father Terah was a wealthy and influential man. Abraham was also wealthy and powerful, and he likely dressed like a wealthy Mesopotamian.

Did you notice the “tunic of many colors” worn by Abisha? Well, it just so happens that Ur was famous for its textile industry. They made clothing with beautiful vibrant colors, just like the one depicted on Abisha.

There is no reason to think that upon crossing the Euphrates and the Jordan rivers that Abram and his company burned their Mesopotamian clothing and donned dirty and dusty Canaanite garb.

It makes me think about when I first moved to Texas from New York. I bought some cowboy boots and some cowboy hats. I thought it might help get rid of some of the “Yankee” baggage that I was carrying, but it just wasn’t me.

I found the boots to be incredibly uncomfortable and a pain to get on and off. The cowboy hats hurt my brain, wouldn’t stay on my head on a windy day and otherwise proved cumbersome and impractical for the way I operate.

That’s not to say there is anything wrong with cowboy hats or cowboy boots. They definitely work for cowboys. The problem is that I’m not a cowboy.

So, like Abram, I travelled south and west, and like Abram, I decided that I liked my own traditional attire and would maintain my standard garb.

Now, no one can say for certain whether that relief in the tomb of Khnumhotep II is actually Abram, but it checks the boxes on many levels. Either way, it shows us something very similar to Abram’s arrival in Egypt and it gives us a unique perspective on what he looked like and how he lived.

He was a great and powerful man who met with Pharaohs and Kings. A wealthy, well dressed and groomed chieftain with an army, who made treaties with allies and did battle against kings.

This is very different from the Hollywood or even the Sunday School version that many of us acquired during our lives. And that makes a difference in how we understand the Scriptures and the prophetic examples contained therein.

The fact that he was a shepherd king will become a critical piece of information as we continue our examination of the Egyptian connection with Yisrael, including the often misunderstood period of the Hyksos.

This is all very exciting to see what אָיִן has planned for His children, and shortly I hope to be examining Joseph in Egypt.

Speaking of Joseph, I happen to think that the “tunic of many colors” given to Joseph by Jacob was the same tunic that Abraham wore, possibly the one we see on Abisha.

It was an heirloom from Mesopotamia that belonged to the exalted father and passed on to the exalted son. It eventually became an object of jealousy and a reminder of his elevated status. Little did Joseph’s brothers know just how high אָיִן planned to exalt him.

That torn tunic (katan), dipped in blood, was used as evidence of his death.

“³¹ So they took Joseph’s אָ-tunic (katan), killed a kid of the goats, and dipped the אָ-tunic (katan) in the blood. ³² Then they sent the אָ-tunic (katan) of many colors, and they brought it to their father and said, We have found this. Do you know whether it is your son’s tunic or not?”
Genesis 37:31-32

Do you notice the emphasis of the Aleph Taw (אָ) with that tunic (katan)? There is clearly a Messianic reference here, associated with the tunic that points to the symbolic death and resurrection of Joseph

as a pattern for the exalted Son Yahushua. And as we discussed previously, Yahushua will be returning in a garment dipped in blood.

This is just a small example of the powerful connections that we can make by placing information in its proper context.

There is another interesting fact involving Abraham and other sons that ties in with our examination of Abraham and Egypt. While the Scriptures focus primarily on a promised son through Sarah, Abraham had other sons after the birth of Isaac, namely the six sons from Keturah.

“¹ Abraham again took a wife, and her name was Keturah. ² And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³ Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. ⁴ And the sons of Midian were Ephah, Epher, Hanoah, Abidah, and Eldaah. All these were the children of Keturah. ⁵ And Abraham gave all that he had to Isaac. ⁶ But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.” Genesis 25:1-5

The mention of other sons is not just a meaningless piece of information contained in the text. It was included with purpose. In fact, it will later become very relevant when we read about Jethro.

Jethro was a descendant of Midian, a son of Abraham by Keturah, making Jethro a descendant of Abraham through a line distinct from Isaac. Jethro was the priest of Midian and Moses's father-in-law. We know that Moses went to Midian when he fled Egypt, but we don't know why. Was he looking for his relatives?

While in Midian, Moses, from the tribe of Levi, adopted by the daughter of Pharaoh, then married a Midianite woman.

These connections are powerful and significant. Abraham sent his sons to the east, not because he was rejecting them. He clearly taught them the ways of אֱלֹהִים, and by sending them to the east he essentially turned them into messengers of אֱלֹהִים – “sent ones.”

It's important to understand that Yisraelites were not the only people who knew and worshipped אֱלֹהִים. They were simply the conduit for the Covenant that would lead all the Nations back to אֱלֹהִים through the Messiah.

Indeed, according to the Encyclopedia of the Bible “Because [אֱלֹהִים] was a well-known name for [Elohim] among the tribes of the Middle East, it is altogether possible that Jethro knew and worshiped [Elohim] as [אֱלֹהִים] before visiting Moses' camp. When one remembers that the Midianites were descendants of Abraham by Keturah (Gen 25:2, 4; 1 Chron 1:32, 33), it is not unlikely that at least some of the Midianite tribes, such as the Kenites may have continued to worship [Elohim] as [אֱלֹהִים] until the time of Moses.”

After we leave Egypt, the Passover tour group will be exploring the land of Midian where Moses encountered the Mountain of Elohim at Horeb. It is significant to note that אֱלֹהִים did not choose the Land of Canaan to reveal Himself to Moses. He chose the Land of Midian, where His Mountain was located. The land occupied by the sons of Abraham where the knowledge of אֱלֹהִים was preserved while Yisrael was in Egypt.

Understanding the Egypt-Midian connection is one of the foundations of our faith that helps lead us out from the religious bubbles that we can sometimes find ourselves in.

This process involves quite a paradigm shift for many and can place the Scriptures in an entirely new light by providing the proper historical context.

Recognizing what Abraham accomplished through his six sons is consistent with the understanding that אֱלֹהִים has always been interested in restoring the people from the Nations to Him.

When He divided the people into Nations, He didn't give up on them. He chose Abraham to fulfill His Covenant plan through a promised son, and He used Abraham's other sons as well.

Ultimately, אֱלֹהִים used the life of Abraham as a prophetic pattern of the Covenant journey that will restore mankind. As a result, it is incredibly helpful to accurately understand the life of this important man.

In the past several months I have talked about the Mesopotamian background information that is critical for understanding certain events described in the Scriptures. Thanks to Egyptian and Midianite archaeology, we can better see the impact of the man Abraham, and we may even know what he looked like.

Interestingly, Egypt is the focus for another great man in the Scriptures named Joseph, and we will look more closely at him next week.

Until then, I encourage you to consider your inherited traditions and perceptions of our Covenant predecessors, as well as the prophetic foundation laid through the life of the first prophet referenced in the Scriptures . . . our father Abraham.

Berakhot

Todd
www.shemayisrael.net

Passover Tour Video

I recently posted a tour announcement video on my YouTube channel. We have a good group signed up, but there are still a few spots available. If you know of anyone interested, please pass along the video link or the other information below.

Free Newsletter

If this message was forwarded to you from a third party, you can sign up for this free weekly message by scanning the code below and entering your email address.



Newsletter sign-up

You Tube Channel

Many of these newsletters have been turned into audio/video recordings. Check out our YouTube channel at the link below for a variety of videos and teachings.



Donations

I want to thank everyone who has donated in the past, and especially those who send in funds regularly. It is a really big help to keep everything going. We spend funds on various charity projects and regularly print and mail books to prisoners, among other things.

I hope that people have come to trust me as someone who is only focused on getting the truth out. I'm not interested in marketing, monetizing, or self-promotion.

I recently found a new and simple way for people to donate called "Buymeacoffee." If you find value in these messages, maybe consider buying me a coffee :)

Some people have been using it, and it seems like a nice tool. Again, my thanks to everyone who helps out!

The link is <https://buymeacoffee.com/shemayisrael>



Egypt to Sinai to Jordan Tour

We have people signing up for the Passover tour, and I am in the process of preparing the materials that are meant to not only tell the story but also examine the patterns and lessons that are built into these Appointed Times on the correct calendar.

Here is a map showing the sites we intend to visit:



As stated before, I'm not aware of anyone ever having done a trip like this, at the Scriptural Appointed Times, and it is sure to be an amazing opportunity.

We will hold a Passover seder in Goshen on the Creator's calendar and then move on to Mount Sinai in Arabia and ultimately conclude at the Jordan River in the Plains of Moab. It is a literal rehearsal of the

Appointed Times, and I am very excited to invite you along on this trip. I believe it will be a life-changing experience.

We will be packing it full of incredible sights and archaeological locations with a really top-notch travel company and fantastic guides. If you would like to find out more information or sign up for the trip, you can do so on the [Living Passages website](#).

I hope you can join us for the trip of a lifetime, which is a remembrance and a rehearsal of our Covenant Journey.



2026 Passover Tour

[Walk in the Light Series](#)

For some people, this is a new site with new information. Shema Yisrael Publications began with the twelve-part Walk in the Light Series, which is at the foundation of the message of remembering, returning, and restoring the relationship between man and Elohim. If you have never read the series, it's a good place to begin your journey.



Walk in the Light Series

Shema Yisrael (Hear O Yisrael) are the words that Yahushua spoke when asked what was the First Command:

*“The first of all the Commandments is: ‘Hear, O Yisrael,
יהוה יהוה our Elohim, יהוה יהוה is one.’”
Mark 12:29*

*“He who has ears to hear, let him hear!”
Matthew 11:15*