

Vayeira (and He appeared) Torah Portion 4 Genesis 18:1 - 22:24

Background: This Torah portion begins Three days after Abraham had undergone Circumcision. His wound was now most painful. Abraham's manner of service was being kind to strangers who would pass by. When he looked up and saw the three strangers approaching he ignored his pain and ran to invite them to a meal and the washing of their feet. The concern for strangers is a characteristic of Abraham that **יהוה** approved of and blessed him for. This is a characteristic that we need to allow to become an important characteristic of our lives.

Vayeira (וַיֵּרָא) = And He appeared

Events in this Torah portion:

- Three men appeared to Abraham as he was sitting in the entrance to his tent
- Abraham offered water to wash their feet (*Passover*), had the fatten calf slaughtered and had Sarah prepare bread for them
- They ate and said that Sarah would have a son this time next year (*Passover*).
- Sarah laughed but denied it.
- When the men had finished they moved toward Sodom and **יהוה** told Abraham that they had come to judge Sodom and Gomorrah
- Abraham interceded for the evil cities
- Two angels came to Sodom, Lot brought them home and baked matzot for them. (*Passover?*)
- The men of Sodom came demanding the angels to be sent out to them
- Lot went out to try to protect the visitors and even offered his daughters
- The angels pulled Lot back into the house and told him of the coming judgment
- Lot spoke to his sons-in-law but they thought he was crazy
- As day approached the angels took them by the hand and forced them to leave the city
- Lot was told to go to the mountain but he asked to go to Zoar
- Lot's wife was turned into a pillar of salt when she looked back at the destruction
- Abraham saw the smoke the following morning
- Lot fled to the mountain and lived in a cave with his two daughters
- Both daughters became pregnant by their father. Their sons became the people of Moab and Ammon (Jordan)
- Abraham journeyed to the south and Abimelech took Sarah as a wife
- Elohim told Abimelech in a dream that he was going to die because he had taken Sarah
- Abimelech returned Sarah to Abraham along with much wealth including 1,000 pieces of silver to show that he had not touched her
- Sarah conceived and bore a son to Abraham, and Isaac and was circumcised on the 8th day when Abraham was 100 years old.
- When Isaac was weaned Sarah saw Ishmael “**mocking**” and told Abraham to send him and his mother away.
- Elohim told Abraham to do what Sarah said, but that He would bless Ishmael as well
- Abraham took bread and a skin of water and sent them away
- When the water was gone Hagar left Ishmael to die alone and went to die herself.

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- Elohim heard Ishmael (heard of El) and told Hagar that He would make him a great nation. Then Elohim opened her eyes, allowing her to see a well of water
- Ishmael grew up and Hagar took for him an Egyptian wife
- Abimelech made a covenant with Abraham that he would not deal falsely with him, his son or his grandson (three generations).
- Abraham took seven ewes as a gift to Abimelech as a witness Abraham had dug the well at Beer-sheba
- Abraham planted an 'eshel in Beer-sheva and sojourned among the Philistines many years
- Elohim told Abraham to take Isaac to offer him as an Olah Offering
- Abraham traveled with Isaac and two servants for three days to Mount Moriah
- Abraham left the servants and traveled the last distance with Isaac carrying the wood
- Abraham bound Isaac and was going to offer him up when יהוה stopped him
- יהוה showed Abraham a ram in a thicket that was to be offered up in place of Isaac
- יהוה blessed Abraham greatly because he had obeyed Him

יהוה appeared to Abraham

Genesis 18:1-8 And יהוה appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lifted up his eyes and looked, and saw, **three** men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, Adonai, if now I have found **favor** in Your sight, pass not away, from your servant: 4 Let a little water, be brought, and wash Your feet, and rest yourselves under the **tree**: 5 And I will get a **morsel** of **bread**, and comfort your hearts; after that you shall pass on: for therefore you came to your servant. And they said, So do, as you have said. 6 And Abraham hurried into the tent to Sarah, and said, Make ready **quickly three measures** of fine meal, knead *it*, and make cakes on the hearth. 7 And **Abraham ran** to the herd, and fetched a calf tender and good, and gave *it* to a young man; and he hasten to **dress** it. 8 And he took **butter**, and **milk**, and the **calf** which he had dressed, and set *it* before them; and he stood by them under the tree, and they **ate**.

Three = three, triad (s#07969 שלוש) (shaw-loshe)

Favor = favor, grace, charm, acceptance (s#02580 חן) (khane)

Tree = tree, wood, timber, gallows, cedar-wood, woody flax (s#06086 עץ) (ates)

Morsel = fragment, bit, morsel (s#06595 פת) (path)

Bread = bread, food, grain (s#03899 לחם) (lekh'-kham) from (s#03898 לחם) (law-kham) to fight, do battle, make war

Hasten/Quickly = to hasten, be anxious, make haste (s#04116 מהר) (maw-har)

Measure = a measure of flour or grain probable 1/3 ephah (s#05429 סאה) (seh-aw)

Ran = run swiftly, move quickly (s#07323 רוץ) (roots)

Dress = to do, fashion, make, prepare (s#06213 עשה) ('aw-saw)

Butter = curd, butter (s#02529 חמאה) (khay-maw)

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Milk = milk, sour milk, cheese, abundance of the land (metaphor) (s#02461 חלב) (khaw-lawb)

Calf = son, grandson, child, male child (s#01121 בן) (bane)

Eat (ate)= eat, devour, burn up, feed (s#0398 אכל) (aw-kal)

Comment: יהוה appeared to him with **two** men or angels. Despite his pain he ran to them. It is believed that this took place three days after Abraham had circumcised himself and all who were of his household. His pain would be most intense at this time. It is considered to be undignified for an older Hebrew man to run. Abraham focus was on the needs of others. He honored them by his actions. He could have sent a servant to invite them to a meal, but he showed them more honor by going himself.

1. Offered to wash their feet.
2. brought food and drink (meat & dairy served together)
3. **Three** se'ahs of meal

Stone Edition Chumash (page 79) **The Talmud** says "The righteous say little but do much" Although there were many who could have made the bread, Abraham went to Sarah to perform the good deed.

Promise of a son

Genesis 18:9-16 And they said to him, Where *is* Sarah your wife? And he said, Behold, in the **tent**. 10 And He said, I will certainly return to you according to the time of life; and, **Sarah your wife shall have a son**. And Sarah heard *it* in the tent **door**, which *was* behind him. 11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women. 12 Therefore **Sarah laughed** within herself, saying, After I am grown old shall I have **pleasure**, my lord being old also? 13 And יהוה said to Abraham, Why did Sarah laugh, saying, Shall I actually bear a child, when I am old? 14 Is any thing too hard for יהוה? **At the time appointed I will return to you, according to the time of life, and Sarah shall have a son**. 15 Then Sarah denied, saying, I did not laugh; for she was afraid. And He said, No; but you did laugh. 16 And the men rose up from there, and **looked** toward Sodom: and Abraham went with them to bring them on the way.

Tent = nomad's tent, symbol of wilderness, sacred tent of יהוה (s#0168 אהל) (o'-hel)

Door = opening, doorway, entrance (s#06607 פתח) (peh'-thakh)

The word for door used for the Ark in Torah portion Noah Genesis 6:16. Only uses (s#06607 פתח) (peh'-thakh)

Laughed = to laugh, mock, play, to jest (s#06711 צחק) (tsaw-khak)

Pleasure = Luxury, Dainty, delight, finery (s#05730 עדן) (ed-naw)

Appointed = appointed place/time, feasts, sacred seasons, set feast, appointed meeting, appointed sign or signal (s#04150 מועד) (mo-ed) from (s#03259 יעד) (yaw-ad) to fix, appoint, assemble, meet, set betroth

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Time = time, time of event, occurrence (עת) (ayth)

Looked = over look, look down or out, overhang (שקף) (shaw-kaf)

Stone Edition Chumash (page 80) **Old** and well stricken in age or - literally **they came with days**, meaning they had not wasted their days as many people do in their lives, Abraham and Sarah had many days that they had used wisely in serving others.

Comment: Sarah laughed at the thought of having a son at her's and Abraham's age. She was told that she would have a son at this same time the following year. This also means that she would have her son on one of יהוה appointed times. These appointed times are Festivals that are listed in Leviticus 23. We have hints in this story which of these Festivals was occurring when יהוה visited Abraham.

Was the Time of visitation Passover?

| Abraham | Egyptian Passover/Passover of Yeshua |
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| <p><u>Abraham asked to wash their feet</u> Genesis 18:3-5 And Adonai, said, if now I have found favor in your sight, pass not away, I your servant ask: 4 <u>Let a little water, I ask, be brought, and wash your feet,</u> and rest yourselves under the tree: 5 And I will get a morsel of bread, and comfort your hearts; after that you shall pass on: for therefore are you come to your servant. And they said, So do, as you have said.</p> | <p><u>Yeshua washed the disciples feet</u> John 13:1-5 Now <u>before the feast of the Passover,</u> when Yeshua knew that His hour had come that He should depart out of this world to the Father, having loved His own which were in the world, He loved them to the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's <i>son</i>, to betray Him; 3 Yeshua knowing that the Father had given all things into His hands, and that He came from Elohim, and went to Elohim; 4 He arose from supper, and laid down His garments; and took a towel, and girded Himself. 5 After that He poured water into a basin, and <u>began to wash the disciples' feet,</u> and to wipe <i>them</i> with the towel that He was girded with.</p> |

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| <p>And Abraham ran to the herd, and fetched a calf tender and good. He killed the animal in the afternoon and served it to his guests.</p> <p>Genesis 18:1 And יהוה appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day;</p> <p>Genesis 18:7 And Abraham ran to the herd, and brought a calf tender and good, and gave <i>it</i> to a young man; and he hurried to dress it.</p> | <p>The Passover Lamb was to be killed at 3PM Exodus 12:5-6 Your lamb shall be without blemish, a male of the first year: you shall take <i>it</i> out from the sheep, or from the goats: 6 And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.</p> <p>Yeshua was killed on the day of Passover at 3PM</p> |
| <p>The number three which is the number for redemption is used two times. Three men and three se'ahs of bread</p> | <p>Yeshua said His redemption would be like Jonah, three days and three nights in the earth</p> |
| <p>The long expected Son of promise will come at Passover</p> | <p>The Greater Exodus will be at a future Passover</p> |
| <p>Genesis 18:10 And He (יהוה) said "<u>I will surely return</u> to you at this time next year, and behold Sarah your wife will have a son." (This means exactly one year to the day)</p> | <p>Most all the Jewish Sages agree that Isaac was born on Passover</p> |
| <p>Abraham interceded for the righteous in the wicked cities</p> | <p>This may be a foreshadowing of the righteous having knowledge of the coming judgment, and they will intercede for those who are vexed like Lot.</p> |
| <p>Judgment of death was coming on Sodom and Gomorrah</p> | <p>The final judgment of the death of the first born came on Egypt the last night before the exodus. The judgment of the wicked will begin at a future Passover. Matthew 25</p> |
| <p>Two angels came to Sodom in the evening</p> | <p>Exodus 12:29 And it came to pass, that at midnight יהוה struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the captive that <i>was</i> in the dungeon; and all the firstborn of cattle.</p> |

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| <p>Lot served unleavened bread Genesis 19:3 ...and they turned in to him, and entered into his house; and he made them a feast, and baked unleavened bread, and they ate.</p> | <p>They ate unleavened bread at the Passover in Egypt and the night before the day Yeshua was crucified.</p> |
| <p>Lot was told to leave in haste in the night</p> | <p>The children of Israel were told to leave Egypt in haste Exodus 12:30-31 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for <i>there was</i> not a house where <i>there was</i> not one dead. 31 And he called for Moses and Aaron by night, and said, Rise up, and go forth from among my people, both you and the children of Israel; and go, serve יהוה, as you have said.</p> |

Conclusion: It appears that Scripture confirms that the time of Isaac's birth was the time that would be Passover. Three other times we know in the Scriptures things happened on Passover and a future event that will happen on Passover.

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| <p>1st Abraham made the Covenant with יהוה with the dividing of animals 2nd The exodus from Egypt took place on Passover 3rd Yeshua died on the tree on Passover 4th Future exodus from all the countries, יהוה scattered Judah will happen on Passover.</p> |
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Related Scripture: **Future Exodus from all the Nations**

Ezekiel 20:34-38 And **I will bring you out from the people**, and will gather you out of the countries where you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And **I will bring you into the wilderness of the people**, and there I will plead with you face to face. 36 Like I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, says Adonai **יהוה**. 37 And I will cause you to pass under the rod, and I will bring you into the **bond of the Covenant**: 38 And **I will purge out from among you the rebels**, and those that transgress against Me: I will bring them out of the country where they sojourn, and they shall not enter into the land of Israel: and you shall know that I *am* **יהוה**.

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Judgment Revealed to Abraham

Genesis 18:17-22 And יהוה said, Shall I hide from Abraham the thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I know him, that he will command his children and his household after him, and they shall keep the way of יהוה, to do justice and judgment; that יהוה may bring on Abraham that which He has spoken of him. 20 And יהוה said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come to Me; and if not, I will know. 22 And the men turned their faces from there, and went toward Sodom: but Abraham stood yet before יהוה.

Hide = hide, cover, conceal (s#03680 **כסה**) (kaw-saw)

Great = great in number or magnitude (s#01419 **גדול**) (gaw-dole)

Mighty = mighty, vast, numerous (s#06099 **עצום**) (aw-tsoom)

Nations = gentile, troop of animals, heathen, nations (s#01471 **גוי**) (go'-ee)

Know = to know, recognition, to know intimately (s#03045 **ידע**) (yaw-dah')

Command = command, order, lay charge (s#06680 **צוה**) (tsaw-vaw)

Sodom = burning (s#05467 **סדם**)

Gomorrah = submersion (s#06017 **עמרה**)

Sin = sin, sinful, sin offering, punishment for sin (s#02403 **חטאה**) (khat-tawth)

Grievous = heavy, hard, rich, honorable, glorious, burdensome (s#03513 **כבד**) (kaw-bade)

Go Down = go down, descend, decline, sink down (s#03381 **ירד**) (yaw-rad)

יהוה (LORD) = the Existing One (s#03068 **יהוה**) from (s#01961 **היה**) to be, become, come to pass, exist, happen, fall out

Why did יהוה think He should tell Abraham what He was about to do?

Comment: Whatever He taught Abraham, would be **taught to his descendants** All the nations of the earth would learn of **his example** as they have today. Abraham **interceded** for the wicked and the future generation may also intercede for the wicked in the future. This seems to be **hinting** that the righteous will have knowledge of what is about to happen before the judgment. This will allow them to intercede for the wicked of our day to turn them back to Torah.

Yeshua said that the future judgment in the End of Days will be as it was in the **days of Noah** and the **days of Lot**. See the **Thematic Analysis in Torah Portion Noah** to see **what will happen in the Tribulation**.

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Abraham intercedes for Lot

Genesis 18:23-33 And Abraham drew near, and said, Will You also destroy the **righteous** with the **wicked**? 24 Perhaps there will be fifty righteous in the city: will You also destroy and not spare the place for the fifty righteous that *are* there? 25 That be far from You to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from You: Shall not the **Judge** of all the earth do **right**? 26 And **יהוה** said, If I find in Sodom fifty righteous in the city, then I will spare all the place for their sakes. 27 And Abraham answered and said, Behold now, I have taken upon me to speak to Adonai, which *am but* dust and ashes: 28 Perhaps there shall lack five of the fifty righteous: will You destroy all the city for *lack of* five? And He said, If I find there forty and five, I will not destroy *it*. 29 And he spoke to Him again, and said, Perhaps there shall be forty found there. And He said, I will not do *it* for forty's sake. 30 And he said *to Him*, Oh let not Adonai be angry, and I will speak: Perhaps there shall be thirty found there. And He said, I will not do *it*, if I find thirty there. 31 And he said, Behold now, I have taken on me to speak to Adonai: Perhaps there shall be twenty found there. And He said, I will not destroy *it* for twenty's sake. 32 And he said, Oh let not Adonai be angry, and I will speak yet but this once: Perhaps **ten** shall be found there. And He said, I will not destroy *it* for ten's sake. 33 And **יהוה** went His way, as soon as He had left communing with Abraham: and Abraham returned to his place.

Righteous = just, lawful, righteous (s#06662 צדיק) (tsad-deek')

Wicked = morally wrong, bad person, ungodly, wicked (s#07563 רשע) (raw-shaw')

Judge = to judge, pronounce sentence, to govern, rule (s#08199 שפט) (shaw-fat')

Right = a verdict, lawful manner, divine law (s#04941 משפט) (mish-pawt') from (s#08199 שפט) (shaw-fat') see judge above

Ten = ten (cardinal number) (s#06235 עשר) (eh'-ser)

Comment: We see a very important message in this passage. We see several things, the first is that righteous people, those who are keeping the commandments of the Torah, can and should intercede for others. The other important fact is that righteous people living in a sinful place prevent the destruction of that city. The limitation appears to be that ten righteous people can prevent its destruction. If less than that number is found as we will see in Sodom, then those righteous will be removed from that place before it is destroyed.

Related Scripture: Those who please Him will be saved

Ezekiel 14:12-23 The word of **יהוה** came again to me, saying, 13 Son of man, when the land sins against Me by trespassing grievously, then will I stretch out My hand on it, and will break the staff of bread there, and will send famine on it, and will cut off man and beast from it: 14 Though these three men, Noah, Daniel, and Job, were in it, they would deliver *but* their own souls by their righteousness, says Adonai **יהוה**. 15 If I cause noisome beasts to pass through the land, and they spoil it, so that it is desolate, that no man can pass through because of the beasts: 16 *Though* these three men *were* in it, *as* I live, says Adonai **יהוה**, they shall deliver neither sons

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nor daughters; they only shall be delivered, but the land shall be desolate. 17 Or *if* I bring a sword on that land, and say, Sword, go through the land; so that I cut off man and beast from it: 18 Though these three men *were* in it, *as* I live, says Adonai יהוה, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. 19 Or *if* I send a pestilence into that land, and pour out My fury on it in blood, to cut off from it man and beast: 20 Though Noah, Daniel, and Job, *were* in it, *as* I live, says adonai יהוה, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. 21 For this says Adonai יהוה; How much more when I send My four sore judgments on Jerusalem, the **sword**, and the **famine**, and the noisome **beast**, and the **pestilence**, to cut off from it man and beast? 22 Yet, behold, there shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth to you, and you shall see their way and their doings: and you shall be comforted concerning the evil that I have brought on Jerusalem, *even* concerning all that I have brought on it. 23 And they shall comfort you, when you see their ways and their doings: and you shall know that I have not done without cause all that I have done in it, says Adonai יהוה.

Remez: hint of other meaning

The remez of this Scripture is that the righteousness of some can deliver sinners from judgment for a time unless the wickedness is too great.

Comment: This is very comforting to know that when the four great judgments of the Tribulation occurs, that grace will be given in greater measure during that time as a result of righteous people in the cities.

Most people preach kindness but they become outraged and hate those who dispute their values. Abraham cared for the truth in the Torah but he did not hate those who did not follow Elohim's law. He desired for them to change. He had their interest in mind when he sought mercy for them from Elohim.

Martin Luther wanted the Jewish people to come to the knowledge that Jesus (Yeshua) was the Messiah. He treated them with kindness and sought them with a great amount of effort. However when they did not accept his invitation to believe, his kindness to them was turned into fiery hatred. His writings before his death stated that they were the lowest of all creatures and that they need to be put in camps, exterminated and all their writings (Scriptures) needed to be burned. Four hundred years later another German named Adolf Hitler carried out those orders. This is not the love of Abraham.

10 righteous men: Abraham stopped at 10 righteous men to save the city. This is where a Jewish prayer service needs to have ten men present. This is called a **minya**

Future Implication: We see from this text that יהוה will not destroy the righteous with the wicked. His judgment in Egypt did not affect the children of Israel in the land of Goshen to a great extent. The three days of darkness did not affect them in the same way as the Egyptians. The Egyptians had no light but Israel had light in their houses.

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Today those who follow the commandments of יהוה live among all kinds of people including wicked people. The judgment that will be associated with the Greater Exodus will not affect the righteous. This leads us to believe that יהוה will remove to some extent, the righteous before the major destruction begins. We see that the wicked are preserved in the presence of the righteous and that the city would not be destroyed until the righteous (Lot and his family) were removed. We see in Revelations chapter thirteen the mark of the beast and the evil that is on the whole earth. Then we see in chapter fourteen the one hundred and forty four thousand righteous standing on mount Zion separated from the wicked of the world and then a flying angel proclaiming the hour of judgment had come and to worship Him who made the heavens. A second angel came after this proclaiming that Babylon had fallen. A third angel came and gave a warning that those who took the mark would drink of the wine of the wrath of יהוה. Then we are told that the endurance of the righteous, who obey the commandments of יהוה and have the testimony of Yeshua, will be to endure or not turn away from following Yeshua. The blessed will be the righteous who die from this time on. This would lead us to believe that the righteous will die but be rewarded greatly when they are resurrected. We then see the Messiah with a golden crown on His head sitting on a cloud and He was told to reap with His sickle and He did. Then an angel came out of the Tabernacle in heaven also with a sickle and reaped the earth and cast it into the great winepress of the wrath of יהוה. The blood of the wine press was as high as the horse's bridles. The 144,000 will be leaders chosen by יהוה to lead groups of people who are obeying Torah to leave from countries all over the world back to the land. These groups will be composed of the many of the lost ten tribes of Israel who have come back to Torah. Judah will not be with them because they have already been through their holocaust during world war II. This is shown in Revelations chapter 12.

Related Scripture: The plan of יהוה and the two groups of Believers

Revelations 12:1-17 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns on his heads. 4 And his tail drew the third part of the stars of heaven (*fallen angels*), and cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child (*Yeshua*) as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to Elohim, and to His throne. 6 And the woman fled into the wilderness, where she had a place prepared of Elohim, that they should feed her there a thousand two hundred *and* threescore days (*3-1/2 years*). 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our Elohim, and the power of his Anointed One: for the accuser of our brethren is cast down, which accused them before our Elohim day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, *you* heavens, and you that dwell in them. Woe to the inhabits of the earth and of the sea! for the devil is come down to you, having great wrath, because he knows that he has

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but a short time. 13 And when the dragon saw that he was cast to the earth, he persecuted the woman (*Judah*) which brought forth the man child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed (*Ten lost Tribes*), which **keep the commandments of Elohim, and have the testimony of Messiah Yeshua.**

Comment: We see that Messiah was born from the tribe of Judah at a time that the ten tribes of Israel are scattered to the nations. When Messiah was taken up in the clouds, Satan could no longer attack Him so he attacked the Jewish people who kept the commandments. Those “gentiles” who believed in Messiah in the 1st century soon turned away from keeping the commandments and mixed pagan beliefs with the worship of יהוה, so Satan may have believed that they were no longer a threat to his rebellion. In the end times Judah is taken to the wilderness to be protected for three and a half years from Satan. When he can no longer attack Judah, he turns to attack those who keep the commandments and obey Yeshua. This is the descendants of those of the lost ten tribes that have turned back to the truth of following the Torah after 2,700 years. This is the testing time of those who follow Messiah. This testing time is referred to as the “**Birth Pangs of Messiah**” or the “**Great Tribulation.**”

Angels come to Sodom

Genesis 19:1-11 And there came two **angels** to Sodom at evening; and Lot sat in the gate of Sodom: and Lot saw *them* and rose up to meet them; and he bowed himself with his face toward the ground; 2 And he said, Behold now, my **lords**, turn in, I ask you, into your servant's house, and spend the night, and wash your feet, and you shall rise up early, and go on your way. And they said, No; but we will stay in the street all night. 3 And he urged them greatly; and they turned in to him, and entered in his house; and **he made them a feast, and baked unleavened bread,** and they did eat. 4 But before they lay down, the men of the city, *even* the men of Sodom, compassed around the house, both old and young, all the people from every **quarter**: 5 And they called to Lot, and said to him, Where *are* the men which came to you this night? bring them out to us, that we may know them. 6 And Lot went out the **door** to them, and shut the door after him, 7 And said, I ask you, brethren, do not so wickedly. 8 Behold now, I have two daughters which have not known a man; let me, bring them out to you, and you do to them as *is* good in your eyes: only to these men do nothing; for **they came under the shadow of my roof.** 9 And they said, Stand back. And they said, This one *fellow* came in to sojourn, and he will be a **judge**: now we will deal worse with you, than with them. And they **pressed** against the man, *even* Lot, and came near to break the **door**. 10 But the men put out their hand, and pulled Lot into the house to them, and shut the door. 11 And they struck the men that *were* at the door of the house with **blindness**, both small and great: so that they wearied themselves trying to find the door.

Angels = angels, messengers, representatives (s#04397 מלאך) (mal-awk)

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Lords = lords (s#0113 אֲדוֹן) (aw-don)

Feast = feast, drink, banquet (s#04960 מִשְׁתֵּה) (mish-teh) from (s#08354 שָׁתָה) (shaw-thaw) drink, drinking cup of Elohim's wrath, slaughter of wicked deeds (fig.), to feast

Bake = to bake, baker, to be baked (s#0644 אָפָה) (aw-faw)

Unleavened bread = unleavened bread, without leaven (s#04682 מַצָּה) (mats-tsaw)

Quarter = end, extremity, border, mouth, outskirts (s#07097 קָצָה) (kay'-tseh) from (s#07096 קָצָה) (kaw-tsaw) to cut off, to scrape

Door = opening, doorway, entrance (s#06607 פֶּתַח) (peh'-thankh)

Shadow = shadow, shade (s#06738 צֶל) (tsale)

Judge = judge, govern, vindicate, punish (s#08199 שָׁפַט) (shaw-fat)

Pressed = to peck, stun or dull press, urge, stubbornness (s#06484 פָּצַר) (paw-tsar')

Door = door, gate, doors of heaven (s#01817 דֶּלֶת) (del'-leth) from (s#01802 דָּלָה) (daw-law) to draw, dangle, draw advice (fig.)

Blindness = sudden blindness (s#05575 סָנַר) (san-vare) only used twice in Scripture

Comment: We see that our belief that this was at Passover time is possible by the fact that Lot prepared a feast for them and served unleavened bread. We also will see that Lot and his wife and daughters will leave early in the morning after the night of Passover and death will consume the wicked like the death of the first born of Egypt. The custom of that time required that anyone who came into your house as a guest must be protected with your own life. If Lot had allowed the two men to be mistreated it would be a great disgrace against him. This said it is hard for us to understand how he would allow his daughters to be raped by all the men of the city. This may be why the Scriptures say that Lot's soul was vexed even though he was righteous.

This also relates to Passover by what יהוה told Abraham concerning the birth of Isaac. He said that the child (Isaac) would be born this same time (on the same day of the year) the following year. We know Isaac was born on Passover because of the Passover story said they left Egypt 430 years to the day. The day referred to here is from the time יהוה made the Covenant with Abraham with the divided animals. The Covenant stated that **Abraham's descendants** would sojourn for 400 years. This 400 years did not start until Abraham had his first descendant that was under the Covenant (Isaac) fifteen years after He made the Covenant. This 430 years also included the fifteen years that the Children of Israel owned land in Egypt when they were not sojourning. So the Children of Israel left Egypt 400 + 15 + 15 years after the Covenant was made with Abraham.

Related Scripture: Lot's Righteous soul is vexed

2 Peter 2:5-9 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood on the world of the ungodly; 6 And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* examples to those that after would live ungodly; 7 And delivered just Lot, **vexed with the filthy conversation (lifestyle) of the wicked:** 8 (For that righteous man dwelling among them, in

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seeing and hearing, **vexed his righteous soul** from day to day with *their* unlawful deeds;) 9 Adonai knows how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished:

Two different Hebrew words for door are used in this short story???

Door = opening, doorway, entrance (s#06607 פתח) (peh'-thankh)

Door = door, gate, doors of heaven (s#01817 דלת) (del'-leth) from (s#01802 דלה) (daw-law) to draw, dangle, draw advice (fig.)

Hidden meaning See the word for door used for the Ark in Torah portion Noah Genesis 6:16.

In the judgment of Noah's time, Only (s#06607 פתח) (peh'-thakh) is used there. This may be another link between these two judgments that Yeshua said were like what would happen when He returned.

Lot was saved because two precious treasures would descend from him

Ruth the Moabitess the grandmother of King David

Naamah the Ammonitess the wife of King Solomon and mother of Rehoboam and all kings of Judah were descended from her, Including Yeshua

Lot is told of the Destruction to come

Genesis 19:12-17 And the men said to Lot, Have you here any besides? son in law, and your sons, and your daughters, and whatever you have in the city, bring *them* out of this place: 13 For we will destroy this place, because the cry of them is become great before the face of יהוה; and יהוה has sent us to destroy it. 14 And Lot went out, and **spoke to his sons in law**, which married his daughters, and said, Up, get out of this place; for יהוה will destroy this city. But he seemed as one that mocked to his sons in law. 15 And when the morning arose, then the angels hurried Lot, saying, Arise, take your wife, and your two daughters, which are here; or you will be consumed in the iniquity of the city. 16 And while he lingered, the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters; יהוה being merciful to him: and they brought him out, and set him outside the city. 17 And it came to pass, when they had brought them out, that he said, Escape for your life; do not look behind you, neither stay in all the plain; escape to the mountain, **or you will be consumed.**

Cry = cry, out cry, cry of distress (s#06818 צקהר) (tsah-ak-aw)

Destroy = to destroy, corrupt, go to ruin, decay, spoil (s#07843 שחת) (shaw-khath)

Married = to take, get, lay hold of, procure, take in marriage (s#03947 לקח) (law-kakh)

Mocked = to laugh, mock, play, to jest (s#06711 צחק) (tsaw-khak)

Iniquity = perversity, depravity, iniquity, guilt or punishment (s#05771 עון) ('avon) from (s#05753) (aw-vaw) to bend, twist, distort, to do wrong

Escape = slip away, escape, deliver, save, be delivered (s#04422 מלט) (maw-lat)

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Consumed = to be snatched away, catch up, destroy, consume, to scrape together to accumulate or to remove (ספה) (saw-faw')

Lot argues with the angels

Genesis 19:18-26 And Lot said to them, Oh, not so, my Lord: 19 See now, your servant has found grace in your sight, and you have magnified your mercy, which you have showed me in saving my life; and I cannot escape to the mountain, or some evil will take me, and I die: 20 Behold now, this city *is* near to flee to, and it *is* a **little one**: Oh, let me escape there, (*is* it not a little one?) and my soul shall live. 21 And he said to him, See, I have accepted you concerning this thing also, that I will not overthrow this city, for which you have spoken. 22 Hurry and **escape** there; for I cannot do anything until you arrive there. Therefore the name of the **city** was called **Zoar**. 23 The sun had risen on the earth when Lot entered into Zoar. 24 Then יהוה rained on Sodom and on Gomorrah **brimstone** and fire from יהוה out of heaven; 25 And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground. 26 But his wife looked back from behind him, and she became a **pillar** of **salt**.

Little one = petty in size or number, small (מצער) (mits-awr')

City = excitement, anguish, terror, city, town (עיר) (aw-yar)

Zoar = insignificance (צוער) (tso'-ar)

Brimstone = brimstone of judgment (fig.), of יהוה breath (fig.) (גפרית) (gof-reeth) from (גפר) (go'-fer) cypress, gopher wood, wood that Noah's ark was made from. This shows how the flood and the destruction of Sodom are linked.

Pillar = set over, pillar, prefect, garrison (נציב) (nets-eeb) from (נצב) (naw-tsab) to stand, take one's stand, stand upright

Salt = salt (as easily pulverized and dissolved): - salt ([-pit]) (מלח) (neh'-lakh)

We are looking for a separation of the wicked and the righteous at the time of judgment.

Wickedness of Sodom: The following story about the city of Sodom is from the Talmud: It was said that it was unlawful to call on the name of יהוה inside the city of Sodom. A stranger came to the city to buy or sell and spoke the name of יהוה. The citizens of Sodom chained him in the public square and put food and water just beyond his reach. They jeered him each day as he starved and died of thirst. They told him to call on his god to move the food and water closer so he could get it. After many days he died and it was after this time that Elohim came to see if the wickedness of Sodom was as He had been told.

Sodom did not want anyone to move to their area who was in need, as they did not want to share their abundance. It was illegal to help anyone who was in need, as in giving food or drink to those who were needy. This was to discourage the needy from moving into the area. The act of sodomizing strangers was also used to prevent the poor from moving into the area. They that

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were wealthy were welcome since they would help the economy. This is exactly the opposite of what Abraham did for those who passed by his camp. He had probably heard what was being done in Sodom from those who passed by.

The test of righteousness is one ready to act on his convictions even in a hostile environment.

Related Scripture: Days of Noah and Lot

Luke 17:26 -30 And as it was in the **days of Noah**, so shall it be also in the days of the Son of man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered in the ark, and the flood came, and destroyed them all. Likewise also as it was in the **days of lot**; they ate, they drank, they bought, they sold, they planted, they built; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even so shall it be in the day when the Son of man is revealed.

Comment: The King James Version translates **Genesis 19:17** as : And it came to pass, when they had brought them out, that he said, Escape for your life; do not look behind you, neither stay in all the plain; escape to the mountain, or you will be **consumed**.

The Stone Edition Chumash translates **Genesis 19:17** as: And it was as they took them out that one said : "Flee for your life! Do not look behind you nor stop anywhere in all the plain; flee to the mountain lest you be **swept away** (s#05595 ספה) (saw-faw')."

Swept Away (Consumed) = **swept away**, consumed, to be snatched away (s#05595 ספה) (saw-faw')

Comment: I looked up the word translated as **Consumed** and found that it is Strong's number 5595. This is the Hebrew word sawfaw (samic, phey, hey) the meaning given to it in www.blueletterbible.org is "**to be snatched away**". This is what most people would translate as **rapture**. If we look at the parable of the wheat and the tares in Matthew chapter 13 we see that Yeshua said that it would be commanded to first gather the tares to be burned and then the wheat would be gathered into the barn. We all know that the tares are the children of the evil one and that they will be burned just as the people of Sodom were burned and the people of **יהוה** will be left to dwell on the earth with Messiah for 1,000 years. Many people who believe in the **Pretrib Rapture** say they are going to "**take the first bus out of here**" they may not realize what they are saying. The angel warned Lot to be careful not to look back or he would be "**consumed or swept away**." We see that being swept away is not a good thing. The next time this Hebrew word is used is when Moses is telling the people to move away from **Dathan, Abiram and Korah** so that they will not be **swallowed** by the earth as these men would be.

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Related Scripture: Dathan and Abiram Consumed or Snatched Away

Numbers 16:23-33 And יהוה spoke to Moses, saying, 24 Speak to the congregation, saying, Get up from about the tent of Korah, Dathan, and Abiram. 25 And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. 26 And he spoke to the congregation, saying, move away, from the tents of these wicked men, and touch nothing of theirs, or you will be **consumed** (s#05595 ספה) (saw-faw') in all their sins. 27 So they got up from the tents of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. 28 And Moses said, By this you shall know that יהוה has sent me to do all these works; for *I have not done them* of my own mind. 29 If these men die the common death of all men, or if they are visited after the visitation of all men; *then יהוה has not sent me*. 30 But if יהוה makes a new thing, and the earth opens her mouth, and swallow them up, with all that *belongs* to them, and they go down quick into the pit; then you shall understand that these men have provoked יהוה. 31 And it came to pass, as he had made an end of speaking all these words, that the ground opened asunder that *was* under them: 32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *belonged* to Korah, and all *their* goods. 33 They, and all that *belonged* to them, went down alive into the pit, and the earth closed up on them: and they perished from among the congregation.

Related Scripture: Endtime Judgment, Tares are burned first

Matthew 13:24-30: Another parable He put forth to them, saying, The kingdom of heaven is like a man which sowed good seed in his field: 25: But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26: But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27: So the servants of the householder came and said to him, Sir, did you not sow good seed in your field? from where then has it tares? 28: He said to them, An enemy has done this. The servants said to him, Will you then that we go and gather them up? 29: But he said, No; lest while you gather up the tares, you root up also the wheat with them. 30: Let both grow together until the harvest: and in the time of harvest I will say to the reapers, **Gather together first the tares**, and bind them in bundles to burn them: but gather the wheat to my barn.

Binding together: He did not say to burn them then but to bind them into bundles to be burned. The wicked will be united in bundles in the end time. Islam is being bound into bundles as they come against Israel and America and all who seek to follow the one true Elohim.

Yeshua said His return would be like the time of Noah and like the destruction of Sodom and Gomorrah. **Being snatched away is the destiny of the wicked** as in the parable of the wheat and tares. The tares (the wicked) are **bound into bundles** first and, then the wheat (the righteous) is gathered into the barn. The rapture that many believe is for the righteous is actually for the wicked to destruction. Yeshua also said in Revelations "**Come out of her, My people, that you are not partakers of her sins, and that you receive not of her plagues.**"

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Related Scripture: wicked are burned with fire

Revelations 17:16-18 And the ten horns which you saw on the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and **burn her with fire**. 17: For Elohim has put in their hearts to fulfill His will, and to agree, and give their kingdom to the beast, until the words of Elohim shall be fulfilled. 18: And the **woman which you saw is that great city, which reigns over the kings of the earth**.

Related Scripture: wicked are burned with fire

Revelations 18:1-10 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen, and is become the habitation of devils**, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3: For all nations have drunk of the wine of the wrath of her **fornication**, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 4: And I heard another voice from heaven, saying, **Come out of her, My people, that you be not partakers of her sins, and that you receive not of her plagues**. 5: For her sins have reached to heaven, and Elohim has remembered her iniquities. 6: Reward her even as she rewarded you, and double to her double according to her works: in the cup which she has filled, fill to her double. 7: How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she said in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8: Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is Adonai Elohim who judges her. 9: And the **kings of the earth, who have committed fornication** and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10: Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is your judgment come.

Abraham saw Sodom and Gomorrah destroyed

Genesis 19:27-29 And Abraham got up early in the morning to the place where he stood before **יהוה**: 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, the smoke of the country went up as the smoke of a **furnace**. 29 And it came to pass, when Elohim destroyed the cities of the plain, that **Elohim remembered Abraham, and sent Lot out of the midst of the overthrow**, when He overthrew the cities in which Lot dwelt.

Furnace = pottery or lime kiln, smelting forge, furnace (s#03536 **כַּבֵּשׂן**) (kib'shawn')

Remembered = remember, to act or speak on behalf of (s#02142 **זָכַר**) (zaw-kar')

Comment: Abraham saw that the cities of the plain were destroyed, but he may have not known that Lot and his daughters were saved. We see later that Lot's daughters believed that the whole world had been destroyed by the fire that fell from heaven. They believed that their was not another man alive in the earth to allow them to have children. That is why they believed that they needed to have children by their father to repopulate the earth.

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Lot has Sons by his Daughters

Genesis 19:30-38 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he was afraid to dwell in Zoar: and he lived in a cave, he and his two daughters. 31 And the firstborn said to the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, or when she arose. 34 And it came to pass on the next day, that the firstborn said to the younger, Behold, I lay last night with my father: let us make him drink wine tonight also; and you go in, *and* lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 So were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name **Moab** (*from father*): the same *is* the father of the Moabites to this day. 38 And the younger, she also bare a son, and called his name Benammi (*son of my people*): the same *is* the father of the children of **Ammon** to this day.

Moab = from father (s#04124 מואב) (mo-awb) people of Moab

Ammon = son of my people (s#05983 עמון) (am-mone) people of Transjordan, Ammonites

Comment: Lot and his daughters believed that the world was destroyed again as in the days of Noah. The fact that they were living in a cave would cause you to believe that they were afraid that more fire from heaven would come down and kill them if they lived in a city or a tent. It appears that they did not know that Abraham and all his servants were still alive. Abraham also did not know at this time if any of Lot's family were still alive or he would have come to help them. This event foreshadows the conditions that some of the people will be in during the Great Tribulation. This describes those who do not understand the times that they are living in before the tribulation begins. This is in contrast to the judgment of Noah, who understood perfectly what would take place long before it occurred. Being in close contact with those who are not in the Covenant or keeping the commandments and appointed times will cause them to be unaware of the coming judgment. Lot lost most of his family, but Noah did not lose any of his. We get to choose which group of people we will be like by what we do. The two sons that were conceived by Lot's daughters through incest were cursed as well as all of their descendants except for two. The others were not allowed to come into fellowship with Israel until the tenth generation.

Related Scripture: Ammonites and Moabites not allowed to join Israel

Deuteronomy 23:3 An Ammonite or Moabite shall not enter into the congregation of יהוה; even to their tenth generation shall they not enter into the congregation of יהוה forever:

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More Grace may be given during Tribulation

Ezekiel 14:14-23 Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, says Adonai יהוה. 15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be so desolate, that no man may pass through because of the beasts: 16. Though these three men were in it, as I live, says Adonai יהוה, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. 17 Or *if* I bring a sword on that land, and say, **Sword**, go through the land; so that I cut off man and beast from it: 18 Though these three men *were* in it, *as* I live, says Adonai יהוה, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. 19 Or *if* I send a **pestilence** into that land, and pour out My fury on it in blood, to cut off from it man and beast: 20 Though Noah, Daniel, and Job, *were* in it, *as* I live, says Adonai יהוה, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. 21 For this says Adonai יהוה; How much more when I send my **four sore judgments on Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence**, to cut off from it man and beast? 22 Yet, behold, there shall be left a remnant that shall be brought forth, **both sons and daughters**: behold, they shall come to you, and you shall see their way and their doings: and you shall be comforted concerning the evil that I have brought on Jerusalem, *even* concerning all that I have brought on it. 23 And they shall comfort you, when you see their ways and their doings: and you shall know that I have not done so without cause all that I have done in it, says Adonai יהוה.

Abraham, Sarah and Abimelech

Genesis 20:1-7 And Abraham journeyed from there toward the south country, and dwelled between Kadesh and **Shur**, and sojourned in **Gerar**. 2 And Abraham said that Sarah his wife, **She is my sister**: and **Abimelech** king of Gerar sent, and took Sarah. 3 But **Elohim came to Abimelech in a dream by night**, and said to him, Behold, you *are* a **dead man**, for the woman which you have taken; for she *is* a **man's** wife. 4 But Abimelech had not come near her: and he said, **Adonai**, will You slay also a righteous nation? 5 He said to me, She *is* my sister? and she, even she herself said, He *is* my **brother**: in the integrity of my heart and innocence of my hands have I done this. 6 And Elohim said to him in a dream, Yes, I know that you did this in the integrity of your heart; for I also withheld you from sinning against Me: therefore I did not allow you to touch her. 7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for you, and you shall live: and if you do not restore *her*, know that you shall surely die, you, and all that *are* yours.

Shur = a wall, region of the desert (s#07793 שׁוּר) (shoor)

Gerar = a lodging place (s#01642 גֵּרָר) (gher-awr)

Abimelech = my father is king or father of the king (s#040 אַבִּימֶלֶךְ) (ab-ee-mel'-ek) title of Philistine kings

Dream = ordinary or prophetic dream (s#02472 חֲלוֹמוֹ) (khal-ome)

Dead man = to die, kill, have one executed (s#04191 מוֹת) (mooth)

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Man's = owner, husband, lord (s#01167 בעל) (bah'-al) from (s#01166) (baw-al') marry, rule
Lord(Adonai) = my lord, lord, title of reverence for Adonai (s#0136 אדני) (ad-o-noy) from (s#0113 אדון) (aw-done) firm, strong, lord, master, husband, prophet, governor, prince, king, of God as in Lord of Lords
Brother = brother, half brother, relative, same tribe (s#0251 אח) (awkh)

Abimelech returns Sarah

Genesis 20:8-18 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things to them: and the men were very afraid. 9 Then Abimelech called Abraham, and said to him, What have you done to us? and how have I offended you, that you have brought on me and on my kingdom a great sin? you have done deeds to me that ought not to be done. 10 And Abimelech said to Abraham, What did you see, that you have done this thing? 11 And Abraham said, Because I thought, Surely the fear of Elohim is not in this place; and they will slay me for my wife. 12 And yet indeed **she is my sister; she is the daughter (granddaughter) of my father** , but not the daughter of my mother; and she became my wife. 13 And it came to pass, when Elohim caused me to wander from my father's house, that I said to her, This is your kindness which you shall show to me; at every place where we shall come, say of me, He is my brother. 14 And Abimelech took sheep, and oxen, and menservants, and women servants, and gave them to Abraham, and restored him Sarah his wife. 15 And Abimelech said, Behold, my land is before you: dwell where it pleases you. 16 And to Sarah he said, Behold, I have given your **brother a thousand pieces** of silver: behold, it is to you a covering of the eyes, to all that are with you, and with all other: so she was reprov'd. 17 So Abraham prayed to Elohim: and Elohim healed Abimelech, and his wife, and his maidservants; and they bare children. 18 For יהוה had fast closed up all the **wombs** of the house of Abimelech, because of Sarah Abraham's wife.

Thousands = taming an ox, thousands (s#0505 אלף) (eh'-lef) over, possess

Wombs = womb, womb-man, woman slave, woman (s#07358 רחם) (rekh'-em)

Comment: We see that Abraham moved away from the area of Sodom and Gomorrah possibly because no one passed by that way after the destruction. Abraham was known for his kindness to strangers, so he wanted to be in a place where people would pass by so he could invite them to be his guests. However this led to problems when **Abimelech took Sarah**. Elohim warned him in a dream not to touch Sarah because she was Abraham's wife and Abraham was His prophet. All the body orifices of Abimelech's people were blocked. No other woman in the land would bear a child at the time Isaac was born? Foreshadowing of children being killed at the time of Yeshua by Herod? Abraham said she is my sister which is true on a certain level. Sarah was Abraham's brother's daughter not his father's, so that she was not his sister in the literal sense as we think of relatives today. Abraham's statement was justified since children and grandchildren are referred to as children; thus he could call Sarah his sister in the accepted figurative sense of the word. We also see that Abimelech referred to Sarah as Abraham's sister in verse sixteen.

Sarah Conceives

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Genesis 21:1-8 And יהוה visited Sarah as He had said, and יהוה did to Sarah as He had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the **set time** of which Elohim had spoken to him. 3 And Abraham called the name of his son that was born to him, who Sarah bare to him, **Isaac**. 4 And Abraham circumcised his son Isaac being **eight** days old, as Elohim had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born to him. 6 And Sarah said, Elohim has made me laugh, *so that* all that hear will laugh with me. 7 And she said, Who would have said to Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age. 8 And the child grew, and was **weaned**: and Abraham made a great **feast** the *same* day that Isaac was weaned.

Set Time = fixed time or season, festival (Lev 23), assembly (s#04150 מועד) (mo-'ed)

Isaac was born on the day that would become **Passover**. The same day of the year that Abraham was put into a deep sleep as יהוה walked between the pieces of animals and made a Covenant with Him. The Rabbis believe he was born on Rosh Hashanah but I disagree.

Isaac = "he laughs" (s#03327 יצחק) (yits-'khawk) from (s#06711 צחק) (tsaw-khak) to laugh, mock, play (Isaac's primary character trait was (גבורה) introspective strength of character and self restraint)

Eight = eight, eighth (s#08083 שמנה) (shem-o-naw)

Weaned = to deal fully with, wean, ripen fruit (s#01580 גמל) (gaw-mal) This literally means to camel, which means to be able act independently as when a child can make independent choices to live according to the rules of his father.

Feast = *drink*; by implication *drinking* (the act); also (by implication), a *banquet* or (generally) feast (s#04960 משתה) (mesh-o-teh')

Hagar and Her son are sent away

Genesis 21:9-14 And Sarah saw the son of Hagar the Egyptian, which she had born to Abraham, **mocking**. 10 Therefore she said to Abraham, **Cast out** this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. 11 And the thing was very **grievous** in Abraham's sight because of his son. 12 And Elohim said to Abraham, Let it not be grievous in your sight because of the lad, and because of your bondwoman; in all that Sarah has said to you, **listen** to her voice; for in Isaac shall your seed be called. 13 And also of the son of the bondwoman I will make a nation, because he *is* your seed. 14 And Abraham rose up early in the morning, and took bread, and a **bottle** of water, and gave *it* to Hagar, putting *it* on her shoulder, and the **child**, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

Mocking = to laugh, mock, play (s#06711 צחק) (tsaw-khak)

Cast out = drive out, expel, cast out, divorce (s#01644 גרש) (gaw-rash)

Grievous = to tremble, quiver (s#03415 ירע) (yaw-rah)

Listen = hear & obey, obedience (s#08085 שמע) (shaw-mah')

Bottle = bottle, wineskin (s#02573 חמת) (klay'-meth)

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Child = child, son, boy, offspring, youth (ש#03206 ילד) (yeh'-led)

The word for mocking or play (ש#6711 צחק) (tsaw-khak') is used to indicate a scorn for righteousness, sexual acts or to make light of death. Sarah saw that Ishmael the teenager was trying to corrupt Isaac and prevent him from following the teaching of Abraham. This word is used in four other places in Scripture.

Related Scripture: (ש#6711 צחק) (tsaw-khak') term used for intimate relations

Genesis 26:8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* **sporting** (צחק) with Rebecca his wife.

Related Scripture: (ש#6711 צחק) (tsaw-khak') term used for lack of understanding

Genesis 19:14 And Lot went out, and spoke to his sons in law, which married his daughters, and said, Up, get you out of this place; for **יהוה** will destroy this city. But he seemed as one that **mocked** (צחק) unto his sons in law.

Related Scripture: (ש#6711 צחק) (tsaw-khak') possibly used for making light of death

Genesis 21:8-9 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, which she had born to Abraham, **mocking** (צחק).

Related Scripture: (ש#6711 צחק) (tsaw-khak') term for sinful sexual acts

Exodus 32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to **play** (צחק) .

Comment: Sarah saw that Ishmael the teenager was trying to take away the innocence of his younger brother Isaac. This was not just the case of Isaac being made fun of, but Ishmael was trying to cause Isaac to turn away from the values that Abraham was teaching him. The word translated as weaned in this verse is actually the word **camel**. This implies that Isaac was able to live without being cared for as a baby. He was actually living and making independent decisions in the manner of his father and Ishmael was making fun of him. Sarah was right in sending them away.

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Elohim saves Ishmael and Hagar

Genesis 21:15-21 And the water was spent in the bottle, and she cast the child under one of the shrubs. 16 And she went, and sat down over away from *him* a good way off, as it were a bowshot: for she said, I do not want to see the death of the child. And she sat over against *him*, and lift up her voice, and wept. 17 And Elohim heard the voice of the lad; and the angel of Elohim called to Hagar out of heaven, and said to her, What is wrong with you, Hagar? fear not; for Elohim has heard the voice of the lad where he *is*. 18 Arise, lift up the lad, and hold him in your hand; for I will make him a great nation. 19 And Elohim opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And Elohim was with the lad; and he grew, and dwelt in the wilderness, and became an archer. 21 And he lived in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

One = united, one, first, together (s#0259 **אחד**) (ekh-awd')

Bowshot = to hurl, shoot, (s#02909 **טחה**) (taw-khaw)

Lad = a boy, lad, servant, youth, retainer (s#05288 **נער**) (nah'-ar) from (s#05287 **נער**) (naw-ar) to shake, shake out as the rustling of a lion's mane which is about to roar

Archer = become great or many, multiply, increase, to shoot (s#07235 **רבה**) (raw-baw)

Paran = place of caverns (s#06290 **פארן**) (paw-rawn)

Abimelech makes a covenant with Abraham

Genesis 21:22-34 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spoke to Abraham, saying, Elohim *is* with you in all that you do 23 Now therefore swear to me here by Elohim that you will not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done to you, you shall do to me, and to the land where you have sojourned. 24 And Abraham said, I will swear. 25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. 26 And Abimelech said, I know not who has done this thing: neither did you tell me, neither yet heard I *of it*, but today 27 And Abraham took sheep and oxen, and gave them to Abimelech; and both of them made a covenant. 28 And Abraham set seven ewe lambs of the flock by themselves. 29 And Abimelech said to Abraham, What do these seven ewe lambs *mean* which you have set by themselves? 30 And he said, For *these* seven ewe lambs shall you take of my hand, that they may be a witness to me, that I have dug this well. 31 Therefore he called that place Beersheba; because there they swore both of them. 32 So they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned to the land of the Philistines. 33 And *Abraham* planted a grove in Beersheba, and called there on the name of **יהוה**, the everlasting Elohim. 34 And Abraham sojourned in the Philistines' land many days.

Phichol = strong, mouth of all (s#06369 **פיכל**) (pee-kole)

Swear = to swear, adjure, take an oath (s#07650 **שבע**) (shaw-bah)

Kindness = mercy, goodness, kindness, faithfulness (s#02617 **חסד**) (kheh'-sed)

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Reproved = to prove, decide, judge, rebuke, correct (s#03198 יכח) (yaw-kahh)

Violently = to tear away, seize, plunder, rob, take by force (s#01497 גזל) (gaw-zal)

Beersheba = well of seven fold oath (s#0884 באר שבע) (be-ayr' sheh'-bah)

Eshel (grove) = tamarack tree? (s#0815 אשל) (ay'-shel)

Comment: The word **sojourned** is used to help us realize the **400 years** had began at Isaac's birth. The prophecy was given to Abram and his descendants, this started when Abram had his first "descendant **Isaac**." Remember **יהוה** said through Isaac shall your descendants be counted. Remember that Abram was told that "**his descendants**" would "**sojourn**" for four hundred years. Abram was sojourning at the time that this prophecy was given to him, but he did not have a descendant at that time. So the four hundred years had not begun when the prophecy was given. When Isaac was born the time clock began counting off the four hundred years, because he had a **descendant** and he was **sojourning**. The clock continued to count off the four hundred years until Jacob went to Egypt with his eleven sons to be taken care of by Joseph. Joseph gave them land, so they were no longer sojourning for a period of fifteen years in Egypt. When a new Pharaoh came to power their land was taken away from them and the clock began to tick again. When they left Egypt at Passover time in the first exodus it was stated that it was four hundred and thirty years to the day from the time that Abram was given the promise. Also we see that the covenant that Abraham made with Abimelech was only for three generations. Abraham's descendants would enter this land after they left Egypt in their fourth generation from Abraham. So this covenant with Abimelech would no longer be in effect at that future time because it was only to be in effect until the third generation.

Abraham is told to offer up Isaac

Genesis 22:1-6 And it came to pass after these things, that Elohim **tested** Abraham, and said to him, Abraham: and he said, Behold, *here I am*. 2 And He said, Take now your son, your **only** son Isaac, whom you love, and go into the land of **Moriah**; and **offer** him there for a Burnt **Offering** on one of the mountains which I will tell you of. 3 And Abraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son, and gathered the wood for the Burnt Offering, and rose up, and went to the place of which Elohim had told him (*Total of 4 people*). 4 Then on the **third** day Abraham lifted up his eyes, and saw **the place** afar off. 5 And Abraham said to his young men, Stay here with the donkey; and I and the lad will go further and worship, and come again to you. 6 And Abraham took the wood of the Burnt Offering, and laid *it* on Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

Tested (tempt) = to test, to attempt, prove, tempt, try (s#05254 נסה) (naw'-saw)

Only = only, only one, solitary, unique, only begotten son (s#03173 יחיד) (yaw-kheed)

Moriah = "seen by Ya" (s#04179 מוירה) (mo-ree-yaw) from ((s#07200 ראה) to see) and (s#03050 יה) (Ya) shortened form of יהוה's Name

Offer = to ascend, raise, be high (s#05927 עלה) (aw-law')

Offering = a step, go up in smoke, burnt offering (s#05930 עלה) (olah)

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Third = third, feminine, a third (part), by extension day, year or time, three years old (s#07992 שליש) (shel-ee-shee')

The Place = The Place can refer to the Temple mount (s#04725 תִּמְקֹמָה) (et-maw-kome')

Comment: We see that Abraham went with three other people, Abraham, Isaac and two servants a total of 4 people. Lot's rescue started with 4 but went to 3 when Lot's wife turned into a pillar of salt. The number **four** is very much related to the coming of Messiah. He came on the **fourth** thousand year day, He was the **fourth** man in the fire in Daniel, etc. Abraham saw the place on the **third** day. The number **three** is associated with redemption. Remember Abraham was told to take animals that were **three** years old and divide them in half and the **Smoking Furnace** (The Father) and the **Burning Lamp** (The Son) went between the pieces.

The number 22 is related to the 22nd letter in the Hebrew alef-bet, the letter Tav (ת). Messiah said He is the alef Tav (את) (first and last). This number 22 is often associated with acts of Messiah. The addition of chapter and verse divisions of Scripture happened as a result of the invention of the printing press in the 1500s. This was a result of the need to keep the pages of Scripture in the right order. We would believe that since it was an act of man that it would not have any significance. However if you look at many chapters in Scripture you will see that chapter 22 very often is about Messiah.

Genesis 22 Abraham and Isaac go to the mountain foreshadowing the death of Messiah

II Samuel 22 David's song of praise to his Rock and Redeemer

II Kings 22 A righteous king begins to rule and the lost Scriptures (Torah) is found

Psalms 22 The description of the death of Messiah on the tree.

Related Scripture: This Place is the Place of Messiah's Redeeming Death

John 19:19-20 And Pilate wrote a title, and put *it* on the cross. And the writing was, **YESHUA OF NAZARETH THE KING OF THE JEWS**. 20 This title then read many of the Jews: for **the place** where Yeshua was crucified was near to the city: and it was written in Hebrew, *and* Greek, *and* Latin. (**three** languages)

Related Scripture: Abraham saw the future death of Yeshua

John 8:56-57 Your Father **Abraham rejoiced to see My day: and he saw it**, and was glad. 57 Then the Jews said to Him, You are not yet fifty years old, and have you seen Abraham?

Comment: This section is called "**The Akeidah**" the binding of Isaac. This is the final time that Elohim tests Abraham. This is the ultimate test. This is the only one that is called a test. The others were trials since Abraham had to follow through to completion of what was asked of him. Elohim did not require Abraham to slay Isaac, He stopped him as he was about to plunge the knife into Isaac. Isaac was 37 years old and Abraham was 137 years old. Many believe that the Akeidah took place on Rosh HaShanah because it was like a judgment, but I believe it took place on what would one day be Passover. He could not force Isaac to go with him or to lay down on

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the Altar. It is believed that Sarah died when she heard that her son had been taken to be a sacrifice. She is not mentioned again until chapter 23 when it talks about her death.

Abraham's ten Trials

1. Abraham's exile from his family and homeland.
2. Famine in Canaan after יהוה told him that he would be a great nation there
3. The corruption in Egypt that resulted in the abduction of Sarah
4. The war with the four kings
5. His marriage to Hagar after having despaired that Sarah would ever give birth
6. The commandment of circumcision
7. Abimelech's abduction of Sarah
8. Driving away Hagar after she had conceived.
9. The very distasteful command to drive away Ishmael
10. The binding of Isaac on the Altar

Related Scripture: Faith of Abraham

Hebrews 11:17-19 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18: Of whom it was said, That in Isaac shall your seed be called: 19: Accounting that Elohim was able to raise him up, even from the dead; from which also he received him in a figure.

Comment: This is saying that Abraham faith was so great that even though he was about to kill his son, he knew Elohim would raise him back to life even when his body was completely burned up. Abraham knew that Elohim had said that through Isaac shall your seed be called. He knew Elohim's promises were sure.

Understanding the Type and Shadow: We normally view the binding of Isaac as he is foreshadowing the work of Yeshua. Father יהוה gave His only son to die to save us from destruction. This is a true understanding of what יהוה is going to do through Yeshua. We can also look at Isaac as a type of ourselves that the Father loves and saves us by sacrificing the ram (Yeshua) in our stead. The question to ask, is it the first type and shadow or the second? The Hebraic answer is yes.

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Abraham and Isaac go to the Mountain

Genesis 22:7-13 And Isaac spoke to 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, **Elohim will provide Himself a lamb** for a Burnt Offering: so they went both of them together. 9 And they came to the place which Elohim 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** on the wood. 10 And Abraham stretched out his hand, and took the knife to slay his son. 11 And the angel of **יהוה** called to him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. 12 And He said, Lay not your hand on the lad, neither do anything to him: for now I know that you fear Elohim, seeing you have not withheld your son, your **only** son from Me. 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 instead of his son.

Lamb = idea of pushing out to graze, member of flock, sheep, goat (s# 07716 **השה**) (seh)

Bound = to tie with thongs, bind (s# 6123 **יעקד**) (aw-kad')

Altar = an altar from s#2076 (s# 4196 **מזבח**) (miz-bay'-akh)

Only = only, only one, solitary, unique, only begotten son (s#03173 **יהיד**) (yaw-kheed)

Ram = from s#193, strength; hence anything strong, a chief(politically); also a ram (from his strength), a pilaster (as a strong support), an oak or other strong tree, mighty (man), lintel, oak, post, ram, tree (s# 352 **איל**) (ah'-yil)

Horns = from 7160; a horn (as projecting); by impl. a flask, cornet; an elephant's tooth (i.e. ivory), a corner (of the altar, a peak (of a mountain), a ray (of light) ; fig. power (s# 7161 **קרן**)(keh'-ren)

Moriah = "seen of Ya" (s# 04179 **מויה**) (mo-ree-yaw) from ((s#07200 **ראה**) to see) and (s# 03050 **יה**) (Ya) shortened form of **יהוה**'s Name

Abraham offers up Isaac

יהוה Yeshua is offered up

| Son of promise | Son of promise |
|---|--|
| Referred to as the only son | only begotten Son of יהוה |
| He was in his 30's maybe 37 | Yeshua was 33 |
| He carried the wood on his back | Yeshua carried the wooden execution stake |
| Gave his life willingly, totally submitting to the will of father Abraham Isaac 37 & Abraham 137 | Yeshua said no man takes My life, He was totally submitted to the Father |

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| | |
|--|--|
| Abraham said WE will return | Yeshua said I speak only what the Father speaks. Prophesied to raise again the third day. I go to prepare a place for you...I will return... |
| Abraham said Elohim will provide Himself a lamb. A ram was caught in the thicket (not a lamb). This was a prophecy that a lamb would later be provided by Elohim. | John the baptist said behold the Lamb that takes away the sin of the world. |
| Abraham and Isaac were on mount Moriah opposite where Jerusalem would be built | Yeshua was crucified on the same exact mountain. |
| Isaac's was replaced with a ram with it's horns caught in the briars or thorns | Yeshua had a crown of thorns |
| I believe this took place on the day that would become Passover. | Yeshua died on Passover |
| Isaac was counted as dead from the beginning of the journey 3 days before. The number three is used in stories foreshadowing redemption. | Yeshua was in the grave 3 days and 3 nights. |
| Abraham stretched out his hand to take the knife | Yeshua stretched out his Hands on the cross |
| Abraham did not withhold his only son | יהוה did not withhold His only son |
| Abraham, Isaac and two servants came with them for a total of four people. | The number Four has very much to do with the coming of Yeshua. He came 4,000 years after creation, Aleph tav is the 4th word in Genesis He came as the 4th man in the fire, He came to raise Lazarus on 4th day etc..... |
| Abraham called the mountain יהוה Yireh = on the mountain יהוה will be seen | 2000 years later יהוה was seen on the mountain as Yeshua on the cross |

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Abraham is blessed for his Obedience

Genesis 22:14-24 And Abraham called the name of that place Yehovah-Yireh: as it is said *to* this day, In the mount of יהוה it shall be seen. 15 And the angel of יהוה called to Abraham out of heaven the second time, 16 And said, By Myself have I sworn, says יהוה, for because you have done this thing, and have not withheld your son, your only *son*: 17 That in blessing I will bless you, and in multiplying **I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore**; and your seed shall possess the gate of his enemies; 18 And **in your seed shall all the nations of the earth be blessed**; because you have obeyed My voice. 19 So Abraham returned to his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. 20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she has also born children to your brother Nahor; 21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, 22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And Bethuel bare Rebecca: these eight Milcah did bear to Nahor, Abraham's brother. 24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Question: to think about (Stars and Sand)

Jacob's family of 70 went to Egypt and became 1.8 million people in 210 years. There are now approximately 15,000,000 Jewish people alive today after 3,500 years. The northern kingdom of Israel (the 10 Tribes) were taken into captivity in 721 BC and have not been heard from since (2700 years). If יהוה said He was going to greatly increase Abraham's offspring **how many** people do you think He is talking about? Where do you think these people are?

How Many?

Where are they?

Who are they?

Related Scripture: The two Covenants compared to Sarah and Hagar

Galatians 4:1-31 Now I say, That the heir, as long as he is a child, differs nothing from a servant, though he is lord of all; 2: But is under tutors and governors until the time appointed of the father. 3: Even so we, when we were children, were **in bondage** under the elements of the world: 4: But when the fullness of the time was come, Elohim sent forth his Son, made of a woman, made under the law (***obeying the Torah***), 5: To redeem them that were under the law (***obeying Torah***), that we might receive the adoption of sons. 6: And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. 7: Therefore you are no more a servant, but a son; and if a son, then an heir of Elohim through Messiah. 8: Howbeit then, when you did not know Elohim, you did service to those which by nature are not gods. 9: But now, after that you have known Elohim, or rather are known of Elohim, how do you turn again to the weak and beggarly elements, (***Jewish customs not found in the Torah***) there to you desire again to be in bondage (***to Rabbis***)? 10: You observe (***Jewish customs like only marrying on 3rd day of week***) days, and months, and times, and years. 11: I am afraid of you, lest I have bestowed on you labor in vain. 12: Brethren, I ask you, be as I am; for I am as you are: you have not injured me at all. 13: You know how through infirmity of the flesh I preached the gospel to you at the first. 14: And my temptation which was in my flesh you

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despised not, nor rejected; but received me as an angel of Elohim, even as Messiah Yeshua. 15: Where is then the blessedness you spoke of? (*will we be blessed by keeping Rabbinical laws?*) for I bear record, that, if it had been possible, you would have plucked out your own eyes, and have given them to me. 16: Have I therefore become your enemy, because I tell you the truth? 17: They zealously affect you, but not well; (*they want you to observe rabbinical traditions to make them seem righteous*) yes, they would exclude you, that you might affect them. 18: But it is good to be zealously affected always in a good thing, and not only when I am present with you. 19: My little children, of who I travail in birth again until Messiah is formed in you, 20: I desire to be present with you now, and to change my voice; for I stand in doubt of you. 21: Tell me, that you desire to be under the law (*of Rabbi's*), do you not hear the Torah? 22: For it is written, that Abraham had two sons, the one by a bondmaid (*doing the works of man*), the other by a free woman (*not bound by man's traditions*). 23: But he who was of the bondwoman was born after the flesh (*obeying ways of man*); but he of the free woman was by promise (*Isaac was not born by natural means, but by the promise of Elohim*). 24: Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendered to bondage, which is Hagar. 25: For this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is (*The Covenant of Mount Sinai had been changed by Rabbinical law (man made) which now controlled Jerusalem at that time*), and is in bondage with her children. 26: But Jerusalem which is above is free (*free from man made traditions*), which is the mother of us all. 27: For it is written, Rejoice, you barren that bared not; break forth and cry, you that travailed not: for the desolate has many more children than she which has a husband. 28: Now we, brethren, as Isaac was, are the children of promise (*as the faithful son obeys the Torah*). 29: But as then he that was born after the flesh persecuted him that was born after the Spirit (*those who keep man made traditions always hate those who follow the Torah*), even so it is now. 30: Nevertheless what says the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. 31: So then, brethren, we are not children of the bondwoman, but of the free (*we are free of Rabbinical laws and traditions not found in the Torah*).

Related Scripture: The two Covenants continue

Galatians 5:1-6 Stand fast therefore in the liberty where Messiah has made us free, and be not entangled again with the yoke of bondage (*Rabbinical law*). 2: Behold, I Paul say to you, that if you are circumcised (*again by Rabbis*), Messiah shall profit you nothing. 3: For I testify again to every man that is circumcised (*again by Rabbis*), that he is a debtor to do the whole law (*of the Rabbis*). 4: Messiah has become of no effect to you, whoever of you are justified by the (*Rabbinical*) law; you are fallen from grace. 5: For we through the Spirit wait for the hope of righteousness by faith. 6: For in Messiah Yeshua neither (*Rabbinical*) circumcision avails any thing, nor uncircumcision; but faith which works by love.

Comment: This is saying if we are not under the Rabbinical laws that required acts of their law to be performed to obtain salvation. Paul is saying that acts of obedience are what we should be doing, but no one is saved by the law of man or the law of Elohim. Our salvation comes only as an act of grace. After we have been saved by grace then we are to learn obedience out of gratitude to the One who saved us. (Today men who are already circumcised must be circumcised again to convert to Judaism) Ishmael did not keep the laws of Elohim even though they were given by a loving father (Abraham) He kept them with an imperfect heart. Isaac kept

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the instructions of Elohim given to him by his loving father. He was so obedient he even submitted his life even to death just as Yeshua did. He followed Elohim's commands out of love not out of obligation. We must do the same.

Related Scripture: Who is spiritual Israel

Romans 9:6-9 Not as though the word of Elohim has taken none effect. **For they are not all Israel, which are of Israel:** 7: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall your seed be called. 8: That is, They which are the children of the flesh, these are not the children of Elohim: but the children of the promise are counted for the seed. 9: For this is the word of promise, At this time will I come, and Sarah shall have a son.

Comment: This is saying that those who are of Israel (redeemed) are those who have the seed of יהוה in them. This seed will always reproduce the faith and obedience of Abraham. Having the physical seed of Abraham does not reproduce faith and obedience to יהוה. There must be a heart felt love for doing the will of יהוה, obeying His commands and seeking the lost sheep. Having the genetic link to Abraham does not produce this fruit. We must have a spiritual link to Yeshua with His seed in us. As it says in the creation producing fruit after it's kind having the seed within it.

Related Scripture: Faith and Works

James 2:14-24 What does it profit, my brethren, though a man say he has faith, and does not have works? can faith save him? 15: If a brother or sister is naked, and destitute of daily food, 16: And one of you say to them, Depart in peace, be warmed and filled; not withstanding you do not give them those things which are needful to the body; what does it profit? 17: **Even so faith, if it has no works, is dead, being alone.** 18: Yes, a man may say, you have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. 19: You believe that there is one Elohim; you do well: the devils also believe, and tremble. 20: But will you know, O vain man, that faith without works is dead? 21: Was not Abraham our father justified by works, when he had offered Isaac his son on the altar? 22: **Do you see how faith wrought with his works, and by works was faith made perfect?** 23: And the Scripture was fulfilled which said, **Abraham believed Elohim, and it was imputed to him for righteousness:** and he was called the Friend of Elohim. 24: You see then how that **by works a man is justified, and not by faith only.**

Comment: This is saying that we can not say we have faith and not have any works. The works are not what saves a person. We are saved when we have no works. If we really receive the "seed of the woman" that Elohim said would defeat hasatan, then that seed will produce fruit causing righteousness. If we are not producing fruit then we need to find out why. Either we have not received the seed or the cares of the world have choked it out or we have allowed hasatan to steal it away from us. This is what the parable of the sower is talking about.

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Related Scripture: Parable of the Sower

Matthew 13:3-23 And He spoke many things to them in parables, saying, Behold, a sower went out to sow; 4 And when he sowed, some *seeds* fell **by the way side**, and the fowls came and devoured them up: 5 Some fell on **stony places**, where they had little earth: and quickly they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some **fell among thorns**; and the thorns sprung up, and choked them: 8 But others **fell on good ground**, and brought forth fruit, some an hundredfold, some sixty fold, some thirty fold. 9 Who has ears to hear, let him hear. 10 And the disciples came, and said to him, Why do You speak to them in parables? 11 He answered and said to them, Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whoever has, to him shall be given, and he shall have more abundance: but whoever has not, from him shall be taken away even that he has. 13 Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Isaiah, which says, By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; or they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. 16 But blessed *are* your eyes, for they see: and your ears, for they hear. 17 For I say to you, That many prophets and righteous *men* have desired to see *those things* which you see, and have not seen *them*; and to hear *those things* which you hear, and have not heard *them*. 18 Hear the parable of the sower. 19 When anyone hears the word of the kingdom, and does not understand, then comes the wicked *one*, and catches away that which was sown in his heart. This is he which received seed **by the way side**. 20 But he that received the seed into stony places, the same is he that hears the word, and with joy receives it; 21 Yet he has no root in himself, but endures for a while: for when tribulation or persecution arises because of the word, by and by he is offended. 22 He also that received **seed among the thorns** is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful. 23 But he that received seed into the **good ground** is he that hears the word, and understands *it*; which also bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.

Related Scripture: Parable of the Wheat and Tares

Matthew 13:24-30 Another parable He put forth to them, saying, The kingdom of heaven is like a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed **tares among the wheat**, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said to him, Sir, did you sow good seed in your field? from where then has it tares? 28 He said to them, An enemy has done this. The servants said to him, Do you want us to go and gather them up? 29 But he said, No; or while you gather up the tares, you root up also the wheat with them. 30 Let them both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather you together **first the tares**, and bind them in bundles to burn them: but gather the wheat into my barn.

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Thematic study by Tony Robinson:

יהוה uses special writing techniques in His word

יהוה caused Moses and all His prophets to write His word in paragraph like divisions called Parsha. There are two types of divisions. The parsha stumah is where at least nine spaces are left between the two paragraph like divisions. We find this type of division when there is a slight change in thought. The other type parsha division is the parsha ptuchah. This division is shown by spaces that go to the end of the line. This type division shows a major change in thought. If we do not have a parsha stumah in a portion of Scripture then we are being told that this is one single topic.

Torah Principle: The events in the lives of the Patriarchs are prophetic shadows of future events in the lives of their descendants.

Parsha Point: There is no Parsha breaks from Genesis 18:1 to Genesis 19:38. This to most people seems to be two separate stories. One story is about the promise of a son, and the other story is the Judgment of Sodom and the other four cities. Since this is all in one Parsha we are being told by יהוה that this portion of Scripture has one unique theme. Because we know this is the way that יהוה writes His word, we must look for this theme. This is why He writes His word this way. If יהוה did not use this writing technique we might never know that this theme was lying hidden here.

Thematic Connections: To find this Thematic Connection we need to list the **things common** to both stories. Compare and contrast

The men (angels) are in both stories

| Angels visited Abraham | Angels visited Lot |
|---|--|
| They announced the promise of a son. | They brought judgment on Sodom and rescued Lot. |
| They were agents of life and blessing. | They were agents of death. |
| Those who showed hospitality were blessed with life. | Those who showed hospitality were blessed with life. |
| Those who did not show hospitality received death. Because of Abraham Ishmael was saved from death. | Those who did not show hospitality received death. |

Lets look for any textual connections between the two stories

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Genesis 18:17-19 And יהוה said Am I concealing from Abraham what I am about to do? But Abraham is surely to become a nation great and mighty, and they will be blessed through him* all the nations of the earth? For I have known him well because of the fact that he will always command his children and his household after him, so that they will keep the way of יהוה to do charity and justice in order that יהוה may then bring on Abraham that which He had spoken regarding him.

Connection: יהוה said that He should tell Abraham what He was about to do to Sodom because Abraham would become a mighty nation and the righteous witness of that nation would turn many wicked back to יהוה. The son of promise, Isaac, will be the first person in the establishment of the nation of Israel that will bless the nations, even evil nations will turn to יהוה through the righteous witness of His people Israel. Where would we be if we did not have the Torah maintained in its original language by a people who follow its laws. The English Bibles are changing all the time in order to be in the most modern version of the English language. Just a generation ago bad meant bad now bad means good. How would someone fifty years from now reading a Bible from this time period know what "bad" meant or what Elohim had said was good or bad.

*Messianic fulfillment is also there but the literal meaning is Israel

Abraham will always command his children and his household after him.

Be like Abraham

We should expect the Nation of Israel and those who are grafted into Israel to be like Abraham **being kind to strangers and interceding for the nations.** They will be as salt preserving the nations even though the nations are wicked. If there are ten righteous in a wicked city it will not be destroyed because of them. Hospitality was one of Abraham's main attributes. We must also be kind to strangers, helping them with their physical needs as well as leading them to a relationship with the Creator based on His Torah.

Remez: hint of other meaning

The remez of this Scripture is that the righteousness of some can deliver sinners from judgment for a time unless the wickedness is too great.

Related Scripture: The Righteous shall not be removed

Proverbs 10:30 The righteous shall never be removed: but the wicked shall not (*continue to*) inhabit the earth.

Reference: Tony Robinson www.restorationofTorah.org