

# Vayera וַיֵּרָא (He appeared) *Gen 18:1-33, Jer 31:3-14, Luk 8:40-56*

The last portion was about the birth of Ishmael, Sarai's lack of trust in the promise, and the fruit of human reasoning... Ishmael!

This portion is about the birth of Isaac, the fruit of the promise! Before we start the parsha, let's start in the Brit Chadasha and read Paul's midrash on the subject. It's unfortunate that religion has used Paul as evidence against the Torah...

Read & Discuss...

*Gal 4:22-31 It says that Avraham had two sons, one by the slave woman and one by the free woman. The one by the slave woman was born according to the limited capabilities of human beings, but the one by the free woman was born through the miracle-working power of Elohim fulfilling his promise. Now, to make a midrash on these things: the two women are two covenants. One is from Mount Sinai and bears children for slavery — this is Hagar. Hagar is Mount Sinai in Arabia; she corresponds to the present Yerushalayim, for she serves as a slave along with her children. But the Yerushalayim above is free, and she is our mother; for the Tanakh says, "Rejoice, you barren woman who does not bear children! Break forth and shout, you who are not in labor! For the deserted wife will have more children than the one whose husband is with her!" You, brothers, like Yitz'chak, are children referred to in a promise of Elohim. But just as then the one born according to limited human capability persecuted the one born through the Spirit's supernatural power, so it is now. Nevertheless, what does the Tanakh say? "Get rid of the slave woman and her son, for by no means will the son of the slave woman inherit along with the son of the free woman!" So, brothers, we are children not of the slave woman, but of the free woman.*

This is the beginning of a false religious argument that pits **faith against works**...

## Faith & Grace

*Rom 4:1-4 Then what should we say Avraham, our forefather, obtained by his own efforts? For if Avraham came to be considered righteous by Elohim because of legalistic observances, then he has something to boast about. But this is not how it is before Elohim! For what does the Tanakh say? "Avraham put his trust in Elohim, and it was credited to his account as righteousness." Now the account of someone who is working is credited not on the ground of grace but on the ground of what is owed him.*

VS

## Faith & Works

*Jas 2:20-23 But, foolish fellow, do you want to be shown that such "faith" apart from actions is barren? Wasn't Avraham avinu declared righteous because of actions when he offered up his son Yitz'chak on the altar? You see that his faith worked with his actions; by the actions the faith was made complete; and the passage of the Tanakh was fulfilled which says, "Avraham had faith in Elohim, and it was credited to his account as righteousness." He was even called Elohim's friend. You see that a person is declared righteous because of actions and not because of faith alone.*

Don't you see the fallacy of this argument? Abraham believed in Elohim's promises, and through his faith (belief) he did works that completed his faith! If we truly believe, we will show it not only by the way we talk, but by the way we act.

Abraham was not declared righteous because he followed the Torah perfectly, but faith worked out the actions of the Torah in him... religion has it backwards....

**Gal 3:6-9** It was the same with Avraham: "He trusted in Elohim and was faithful to him, and that was credited to his account as righteousness." Be assured, then, that it is those who live by trusting and being faithful who are really children of Avraham. Also the Tanakh, foreseeing that Elohim would consider the Gentiles righteous when they live by trusting and being faithful, told the Good News to Avraham in advance by saying, "In connection with you, all the Goyim will be blessed." So then, those who rely on trusting and being faithful are blessed along with Avraham, who trusted and was faithful. **V14** Yeshua the Messiah did this so that in union with him the Gentiles might receive the blessing announced to Avraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit.

**Back to Paul's midrash on the two covenants... What was the problem with the first one (Sinai?) Whats the promise in the New Covenantant?**

**Heb 7:21-23** but Yeshua became a cohen by the oath which Elohim swore when he said to him, "YHWH has sworn and will not change his mind, 'You are a cohen forever.' " Also this shows how much better is the covenant of which Yeshua has become guarantor. Moreover, the present cohanim are many in number, because they are prevented by death from continuing in office.

**Heb 10:15-17** And the Ruach HaKodesh too bears witness to us; for after saying, " 'This is the covenant which I will make with them after those days,' says YHWH: 'I will put my Torah on their hearts, and write it on their minds . . . ,' " he then adds, " 'And their sins and their wickednesses I will remember no more.' " (See **Hebrews 8:6-13=Jer 31:31**, this all begins in **Deut 30**)

**Gal 3:16-19** Now the promises were made to Avraham and to his seed. It doesn't say, "and to seeds," as if to many; on the contrary, it speaks of one — "and to your seed" — and this "one" is the Messiah. **Here is what I am saying: the legal part of the Torah, which came into being 430 years later, does not nullify an oath sworn by Elohim, so as to abolish the promise.** For if the inheritance comes from the legal part of the Torah, it no longer comes from a promise. But Elohim gave it to Avraham through a promise. So then, why the legal part of the Torah? It was added in order to create transgressions, until the coming of the seed about whom the promise had been made. Moreover, it was handed down through angels and a mediator.

**So this faith/trust/belief is our beginning...**

**Heb 11:8-19** **By trusting**, Avraham obeyed, after being called to go out to a place which Elohim would give him as a possession; indeed, he went out without knowing where he was going. **By trusting**, he lived as a temporary resident in the Land of the promise, as if it were not his, staying in tents with Yitz'chak and Ya`akov, who were to receive what was promised along with him. For he was looking forward to the city with permanent foundations, of which the architect and builder is Elohim. **By trusting**, he received potency to father a child, even when he was past the age for it, as was Sarah herself; because he regarded the One who had made the promise as trustworthy. Therefore this one man, who was virtually dead, fathered descendants as numerous as the stars in the sky, and as countless as the grains of the sand on the seashore. All these people **kept on trusting until they died, without receiving what had been promised.** They had only seen it and welcomed it from a distance, while acknowledging that they were aliens and temporary residents on the earth. For people who speak this way make it clear that they are looking for a fatherland. Now if they were to keep recalling the one they left, they would have an opportunity to return; but as it is, they aspire to a better fatherland, a heavenly one. This is why Elohim is not ashamed to be called their Elohim, for he has prepared for them a city. **By trusting**, Avraham, when he was put to the test, offered up Yitz'chak as a sacrifice. Yes, he offered up his only son, he who had received the promises, to whom it had been said, "What is called your 'seed' will be in Yitz'chak." **For he had concluded that Elohim could even raise people from the dead!** And, figuratively speaking, he did so receive him.

**Rom 9:30-33** So, what are we to say? This: that Gentiles, even though they were not striving for righteousness, have obtained righteousness; **but it is a righteousness grounded in trusting!** However, Isra'el, even though they kept pursuing a Torah that offers righteousness, did not reach what the Torah offers. Why? **Because they did not pursue righteousness as being grounded in trusting but as if it were grounded in doing legalistic works.** They stumbled over the stone that makes people stumble. As the Tanakh puts it, "Look, I am laying in Tziyon a stone that will make people stumble, a rock that will trip them up. But he who rests his trust on it will not be humiliated."

**Rom 10:6-10** Moreover, **the righteousness grounded in trusting says:** "Do not say in your heart, 'Who will ascend to heaven?' " — that is, to bring the Messiah down — or, " 'Who will descend into Sh'ol?' " — that is, to bring the Messiah up from the dead. What, then, does it say? "The word is near you, in your mouth and in your heart." — that is, the word about trust which we proclaim, namely, that if you acknowledge publicly with your mouth that Yeshua is Lord and trust in your heart that Elohim raised him from the dead, you will be delivered. For **with the heart one goes on trusting and thus continues toward righteousness**, while with the mouth one keeps on making public acknowledgement and thus continues toward deliverance.

**Rom 3:27-31** So what room is left for boasting? None at all! What kind of Torah excludes it? One that has to do with legalistic observance of rules? **No, rather, a Torah that has to do with trusting.** Therefore, we hold the view that a person comes to be considered righteous by Elohim on the ground of trusting, which has nothing to do with legalistic observance of Torah commands. Or is Elohim the Elohim of the Jews only? Isn't he also the Elohim of the Gentiles? Yes, he is indeed the Elohim of the Gentiles; because, as you will admit, Elohim is one. Therefore, he will consider righteous the circumcised on the ground of trusting and the uncircumcised through that same trusting. Does it follow that we abolish Torah by this trusting? Heaven forbid! On the contrary, we confirm Torah.

We, as followers of the Torah, and believers in Yeshua are sons of Abraham! We should act like Abraham did!

**Joh 8:31-40** So Yeshua said to the Judeans who had trusted him, "If you obey what I say, then you are really my talmidim, you will know the truth, and the truth will set you free." They answered, "We are the seed of Avraham and have never been slaves to anyone; so what do you mean by saying, 'You will be set free'?" Yeshua answered them, "Yes, indeed! I tell you that everyone who practices sin is a slave of sin. Now a slave does not remain with a family forever, but a son does remain with it forever. So if the Son frees you, you will really be free! I know you are the seed of Avraham. Yet you are out to kill me, because what I am saying makes no headway in you. I say what my Father has shown me; you do what your father has told you!" They answered him, "Our father is Avraham." Yeshua replied, **"If you are children of Avraham, then do the things Avraham did!** As it is, you are out to kill me, a man who has told you the truth which I heard from Elohim. Avraham did nothing like that!

**Act 3:25-26** "You are the sons of the prophets; and you are included in the covenant which Elohim made with our fathers when he said to Avraham, 'By your seed will all the families of the earth be blessed.' So it is to you first that Elohim has sent his servant whom he has raised up, so that he might bless you by turning each one of you from your evil ways."

**Let's begin the parsha...**

**Gen 18:-15** **YHWH** appeared to Avraham by the oaks of Mamre as he sat at the entrance to the tent during the heat of the day. He raised his eyes and looked, and there in front of him stood three men. On seeing them, he ran from the tent door to meet them, prostrated himself on the ground, and said, "My lord, if I have found favor in your sight, please don't leave your servant. Please let me send for some water, so that you can wash your feet; then rest under the tree, and I will bring a piece of bread. Now that you have come to your servant, refresh yourselves before going on." "Very well," they replied, "do what you have said." Avraham hurried into the tent to Sarah and said, "Quickly, three measures of the best flour! Knead it and

make cakes." Avraham ran to the herd, took a good, tender calf and gave it to the servant, who hurried to prepare it. Then he took curds, milk and the calf which he had prepared, and set it all before the men; and he stood by them under the tree as they ate. They said to him, "Where is Sarah your wife?" He said, "There, in the tent." He said, "I will certainly return to you around this **time** **עת** next year, and Sarah your wife will have a son." Sarah heard him from the entrance of the tent, behind him. Avraham and Sarah were old, advanced in years; Sarah was past the age of childbearing. So Sarah laughed to herself, thinking, "I am old, and so is my lord; am I to have pleasure again?" **YHWH** said to Avraham, "Why did Sarah laugh and ask, 'Am I really going to bear a child when I am so old?' Is anything too hard for **YHWH**? **At the time set** **למועד** for it, at this **season** **עת** next year, I will return to you; and Sarah will have a son." Sarah denied it, saying, "I didn't either laugh," because she was afraid. He said, "Not so — you did laugh."

- **v1 YHWH** appeared to Avraham by the oaks of Mamre as he sat at the entrance to the tent during the heat of the day.

**YHWH** appears as a man, with two angels! This is foreshadowed in the Holy of Holies....

**Exo 25:18-22** You are to make two k'ruvim of gold. Make them of hammered work for the two ends of the ark-cover. Make one keruv for one end and one keruv for the other end; make the k'ruvim of one piece with the ark-cover at its two ends. The k'ruvim will have their wings spread out above, so that their wings cover the ark, and their faces are toward each other and toward the ark-cover. You are to put the ark-cover on top of the ark. "Inside the ark you will put the testimony that I am about to give you. There I will meet with you. I will speak with you from above the ark-cover, from between the two k'ruvim which are on the ark for the testimony, about all the orders I am giving you for the people of Isra'el.

**2Sam 6:2** Then David, taking along the entire force he had with him then, set out for Ba`alei-Y'hudah to bring up from there the ark of Elohim, which bears the Name, the name of **YHWH** -Tzva'ot enthroned above the k'ruvim.

**1Ch 13:6** David went up with all Isra'el to Ba`alah, that is, Kiryat-Ye`arim, which belonged to Y'hudah, to bring up from there the ark of Elohim, **YHWH**, who is enthroned above the k'ruvim, bearing the Name.

**Psa 99:1** **YHWH** is king; let the peoples tremble. He sits enthroned on the k'ruvim; let the earth shake!

Who else was surrounded by two angels.....? Yeshua!

**Joh 20:11-14** but Miryam stood outside crying. As she cried, she bent down, peered into the tomb, and saw two angels in white sitting where the body of Yeshua had been, one at the head and one at the feet. "Why are you crying?" they asked her. "They took my Lord," she said to them, "and I don't know where they have put him." As she said this, she turned around and saw Yeshua standing there, but she didn't know it was he.

**Col 1:15** He is the visible image of the invisible Elohim. He is supreme over all creation,

Debunking the myth that Elohim cannot appear as a man...

**Joh 13:31** After Y'hudah had left, Yeshua said, "Now the Son of Man has been glorified, and Elohim has been glorified in him.

(Judaism uses **Num 23:19** as a verse against Yeshua, and the deity of Yeshua)

- I believe the reason Paul said this was because of the way Abraham received the strangers...

**Heb 13:1-2** Let brotherly friendship continue; but don't forget to be friendly to outsiders; for in so doing, some people, without knowing it, have entertained angels.

*- v8 Then he took curds, milk and the calf which he had prepared, and set it all before the men; and he stood by them under the tree as they ate.*

The Torah has existed eternally! How did Noah know which animals were clean and unclean, many years before the Torah was given on Mt.Sinai? YHWH never changes, and His rulings existed before we did, and they will exist after we are gone!

So, if He never changes, then why would he at a later point in time, prohibit dairy and meat (as prescribed by Judaism) He himself ate dairy and meat together.

That means that the rabbis misunderstand these scriptures... **Exo 23:19, Exo 34:26 & Deut 14:21.**

These commandments all have one thing in common... They are all preceded by "When you get to the land don't practice what they do"

- Passover connotations...

- Circumcision **Ch 17**
- Meal **v5**
- Foot Washing **v4**
- Afikomen **v6**
- Matzah **Ch 19**
- Belief in Resurrection (**Heb 11, Isaac**) Use of the word "עֵת" "Ayth" in **v10 & v14**, explain...
- "Moed" used in **v14**

And when the angels leave Abraham, and go to Lot, they are eating matzah...

**Gen 19:2-3** *He said, "Here now, my lords, please come over to your servant's house. Spend the night, wash your feet, get up early, and go on your way." "No," they answered, "we'll stay in the square." But he kept pressing them; so they went home with him; and he made them a meal, baking matzah for their supper, which they ate.*

- **v15** *Sarah denied it, saying, "I didn't either laugh," because she was afraid. He said, "Not so — you did laugh."*

**Gen 21:-6** *YHWH remembered Sarah as he had said, and YHWH did for Sarah what he had promised. Sarah conceived and bore Avraham a son in his old age, at the very time Elohim had said to him. Avraham called his son, born to him, whom Sarah bore to him, Yitz'chak. Avraham circumcised his son Yitz'chak when he was eight days old, as Elohim had ordered him to do. Avraham was one hundred years old when his son Yitz'chak [laughter] was born to him. Sarah said, "Elohim has given me good reason to laugh; now everyone who hears about it will laugh with me."*

Back to the parsha...

**Gen 18:16-18** *The men set out from there and looked over toward S'dom, and Avraham went with them to see them on their way. YHWH said, "Should I hide from Avraham what I am about to do, inasmuch as Avraham is sure to become a great and strong nation, and all the nations of the earth will be blessed by him?"*

**Gen 18:19-33** *For I have made myself known to him, so that he will give orders to his children and to his household after him to keep the way of YHWH and to do what is right and just, so that YHWH may bring about for Avraham what he has promised him." YHWH said, "The outcry against S'dom and `Amora is so great and their sin so serious that I will now go down and see whether their deeds warrant the outcry that has reached me; if not, I will know." The men turned away from there and went toward S'dom, but Avraham remained standing before YHWH. Avraham approached and said, "Will you actually sweep away the righteous with the wicked? Maybe there are fifty righteous people in the city; will you actually sweep*

*the place away, and not forgive it for the sake of the fifty righteous who are there? Far be it from you to do such a thing — to kill the righteous along with the wicked, so that the righteous and the wicked are treated alike! Far be it from you! Shouldn't the judge of all the earth do what is just?" YHWH said, "If I find in S'dom fifty who are righteous, then I will forgive the whole place for their sake." Avraham answered, "Here now, I, who am but dust and ashes, have taken it upon myself to speak to YHWH. What if there are five less than fifty righteous?" He said, "I won't destroy it if I find forty-five there." He spoke to him yet again: "What if forty are found there?" He said, "For the sake of the forty I won't do it." He said, "I hope YHWH won't be angry if I speak. What if thirty are found there?" He said, "I won't do it if I find thirty there." He said, "Here now, I have taken it upon myself to speak to YHWH. What if twenty are found there?" He said, "For the sake of the twenty I won't destroy it." He said, "I hope YHWH won't be angry if I speak just once more. What if ten are found there?" He said, "For the sake of the ten I won't destroy it." YHWH went on his way as soon as he had finished speaking to Avraham, and Avraham returned to his place.*

*- v17 YHWH said, "Should I **hide** כִּסֶּה from Avraham what I am about to do,*

KASAH = hide, as in "shall I hide from Abraham what I am about to do?" KASAH clearly has the meaning of "hide, conceal" and yet some think that in Psalm 81:3 it means the opposite, referring to a full moon brimming with light. In that place it refers to a hidden or a dark moon. Also this is clearly YHWH speaking.

*- v18 & 19 inasmuch as Avraham is sure to become a great and strong nation, and all the nations of the earth will be blessed by him? For I have **made myself known to him**, so that he will give orders to his children and to his household after him to keep the way of YHWH and to do what is right and just, so that YHWH may bring about for Avraham what he has promised him."*

This denotes a special Covenant relationship that YHWH has with Abraham and His entire household...

*Isa 41:8 "But you, Isra'el, my servant; Ya'akov, whom I have chosen, descendants of Avraham my friend,*

And through Messiah, many will be added to Abrahams household...

*Psa 72:17 May his name endure forever, his name, Yinnon, as long as the sun. [Or: "May his name flourish/propagate as long as the sun." Jewish tradition considers Yinnon a name of the Messiah.] May people bless themselves in him, may all nations call him happy.*

*Act 3:25 "You are the sons of the prophets; and you are included in the covenant which Elohim made with our fathers when he said to Avraham, 'By your seed will all the families of the earth be blessed.' So it is to you first that Elohim has sent his servant whom he has raised up, so that he might bless you by turning each one of you from your evil ways."*

*Gal 3:6-9 It was the same with Avraham: "He trusted in Elohim and was faithful to him, and that was credited to his account as righteousness." Be assured, then, that it is those who live by trusting and being faithful who are really children of Avraham. Also the Tanakh, foreseeing that Elohim would consider the Gentiles righteous when **they live by trusting and being faithful**, told the Good News to Avraham in advance by saying, "In connection with you, all the Goyim will be blessed." So then, those who rely on trusting and being faithful are blessed along with Avraham, who trusted and was faithful. V14 Yeshua the Messiah did this so that in union with him the Gentiles might receive the blessing announced to Avraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit.*

- **v20 & 21 YHWH** said, "The outcry against Sodom and `Amora is so great and their sin so serious that I will now go down and see whether their deeds warrant the outcry that has reached me; if not, I will know."

For a cry to come out of Sodom, means righteous blood was spilled...

**Gen 4:9-10 YHWH** said to Kayin, "Where is Hevel your brother?" And he replied, "I don't know; am I my brother's guardian?" He said, "What have you done? The voice of your brother's blood is crying out to me from the ground!"

**Rev 6:10** They cried out in a loud voice, "Sovereign Ruler, HaKadosh, the True One, how long will it be before you judge the people living on earth and avenge our blood?"

Sins will reach fullness...

**Gen 15:16** Only in the fourth generation will your descendants come back here, because only then will the Emori be ripe for punishment."

- **v25** Far be it from you to do such a thing — to kill the righteous along with the wicked, so that the righteous and the wicked are treated alike! Far be it from you! Shouldn't the judge of all the earth do what is just?"

**Mat 13:24-30** Yeshua put before them another parable. "The Kingdom of Heaven is like a man who sowed good seed in his field; but while people were sleeping, his enemy came and sowed weeds among the wheat, then went away. When the wheat sprouted and formed heads of grain, the weeds also appeared. The owner's servants came to him and said, 'Sir didn't you sow good seed in your field? Where have the weeds come from?' He answered, 'An enemy has done this.' The servants asked him, 'Then do you want us to go and pull them up?' But he said, 'No, because if you pull up the weeds, you might uproot some of the wheat at the same time. Let them both grow together until the harvest; and at harvest-time I will tell the reapers to collect the weeds first and tie them in bundles to be burned, but to gather the wheat into my barn.' "

**Bartering, Hebraic thought, powers of ten, a minion...**

The reason Abraham stopped at ten, is because of the Hebraic concept of a minion (ten). Because if ten were rightouse, that would be enough to support a congregation based on the one tenth tithe. (see **Gen 28:22, Lev 27:32, Num 18:26, & Deut 14:22**) Also see **Exo 18:21**

Shabbat Shalom!!! Written by Jesse Himango, *Tabernacle of David Ministries* 11/1/13