



Mordekhi's Drash for Shabbat October 27, 2007 / Cheshvan 15, 5768

Parashah #4: *Vayera* (And He appeared), *B'reshet* (Genesis) 18:1-22:24

Haftorah: *M'lakhim Bet* (2 Kings) 4:1-37

Suggested *Messianic Writings* reading: Mark 12:28-31

Shalom,

This is without a doubt one of the very key portions of Scripture concerning the history of the nation of Israel and the Jewish people, if for no other reason than that it contains the story of the עקדה *Ah-kay-DAH*, the binding of *Yitz-khak* (Isaac).

We read first that HASHEM appeared to Avraham as he was resting during the heat of the day. As he lifted his eyes to look out into the bright sunlight, three *men* stood in front of him. If this passage is a chronological continuance from the last Parashah, Avraham may have been recovering from his circumcision. We see that HASHEM (the [Sacred] Name) speaks to Avraham, and as we observed a couple of weeks ago, the Sacred Name is found within *the understanding* of the name of Yeshua. Yeshua seems to be the member of the mysterious G-dhead who physically appeared in pre-incarnate form to certain holy ones of Israel from time to time. We cannot go into detail on that now, but this would appear to be Yeshua in this instance also. Non-Messianics would of course deny that, believers may have doubts. That's okay. Possibly a further bit of evidence is that in *Ya'akov* (James) 5:9, 1 *Kefa* (Peter) 4:5, and *Yokhanan* (John) 5:22, Yeshua is called "the judge". In our passage of *B'reshet* 18:25, Avraham refers to this One he is speaking to as "the judge of all the earth." So I would offer that here we have Yeshua, the Judge of all the earth, speaking physically with Avraham.

After the announced destruction of *S'dom* (Sodom) and *'Amora* (Gomorra) and Avraham's intercession, Yeshua went on his way, and the other two *men*, now referred to as angels, went to *S'dom*, to the home of Avraham's nephew *Loht* (Lot). The stench of evil that rose from *S'dom* had caused HaShem to send the two angels to investigate further. My belief is that the judgment against the city had been made, but Lot had a test to undergo. What kind of a person was he now, after living in the midst of this city? From all outward indications, such as offering his daughters to the men of the city to spare the visitors, and the later drunken relationships he had with his daughters, it seems he didn't really fare too well on the righteousness scale. Yet *Kefa* (Peter) called Lot a righteous man. This could give a greater understanding to the phrase in *B'reshet* 6:9 that *Noakh* (Noah) was righteous "in his generation." The commentators have different understandings of this phrase, but comparing Lot to this statement, it could give credence to the meaning that Noakh (and Lot) were considered righteous mostly in comparison with those around them. Not a lofty goal really, somewhat akin to building upon the foundation of Yeshua with wood, hay or straw (1 Corinthians 3:10-15). That person's work will be burnt up, and he himself will barely obtain his salvation. Yeshua gives strong words that we need to persevere, and endure to the end.

On the other hand, regarding Lot (and maybe Noakh), since 2 *Kefa* 2:7 says that "*righteous* Lot was distressed by the sensual conduct of the unprincipled men [of *S'dom*]... for the wicked deeds which *that righteous man* saw and heard, as he lived among them, tormented his *righteous* heart day after day" [emphasis added], perhaps Lot's voice was the outcry to HASHEM mentioned in *B'reshet* 18:20, causing HASHEM to take action.

As we move on, Avraham reveals his human nature, yet we also know that he was following his G-d, for 21:33 says that Avraham called on the name of ADONAI, the Everlasting G-d (ADONAI El Olam). The root of "called" is קָרָא *kah-rah*, which also can mean, "preach, proclaim, make proclamation."

Avraham's trust in his friend HaShem is put to the ultimate test when he is called upon to sacrifice his son *Yitz'khak*. Avraham passes this test, and as Stern correctly translates Avraham's answer to *Yitz'khak*'s question of where is the sacrifice lamb, "G-d will provide himself the lamb for a burnt offering."

The *Angel of Adonai* speaks three times in this Parashah; once to Hagar, and twice to Avraham. *Hebrew Christian* [pre-dating the title Messianic Jew] author David Baron, writing around 100 years ago believed

that this מַלְאָךְ *Malakh Adonai* is none other than the pre-incarnate Messiah. This *Angel* speaks as only G-d can speak. He says to Avraham that He will bless him, He will increase his descendants, all nations will be blessed by his descendants; all these blessings because Avraham שָׁמַעַתְּ בְּקוֹלִי **shah-mah-tah b'koh-lee** listened [heard and obeyed] His voice. This is the later given *Sh'ma* (D'varim/Deuteronomy 6:4) in action [Hear, O Israel...]. Centuries later, after Yeshua was actually born into human flesh, He stated that He had not come to abolish or cancel Torah, but to fulfill, to preserve, to sustain by properly interpreting Torah. Yeshua declared that the *Sh'ma* of D'varim 6 was the greatest commandment. Should we desire to live by any less obedience?

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַם – *Sha'alu shalom Yerushalayim* – Pray for the peace of Jerusalem!

B'rakhot v'todah rabbah (Blessings & thank you very much)

Mordekhi (Marc) & Yisraela Carmela (Teresa)

This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.

(Acts 1:11 CJB)