

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#4 Vayeira (וַיֵּרָא – Hebrew for “and He appeared,” –

Torah: Genesis 18:1-22;24
Haftarah: Kings II 4:1-37

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim reveals Himself to Abraham three days after the first Hebrew's circumcision at age ninety-nine; but Abraham rushes off to prepare a meal for three guests who appear in the desert heat. One of the three—who are angels disguised as men—announces that, in exactly one year, the barren Sarah will give birth to a son. Sarah laughs.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Abraham pleads with God to spare the wicked city of Sodom. Two of the three disguised angels arrive in the doomed city, where Abraham's nephew Lot extends his hospitality to them and protects them from the evil intentions of a Sodomite mob. The two guests reveal that they have come to overturn the place, and to save Lot and his family. Lot's wife turns into a pillar of salt when she disobeys the command not to look back at the burning city as they flee.

TOPICS IN THE PARSHA

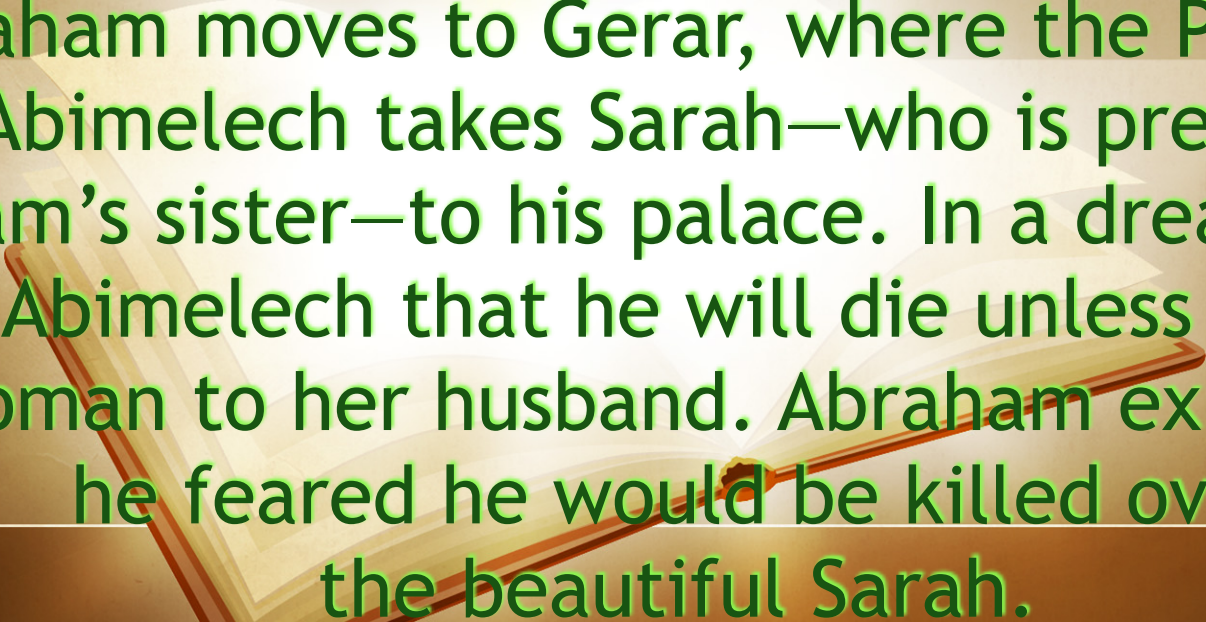
THIS WEEKS TORAH PARASHAT

While taking shelter in a cave, Lot's two daughters (believing that they and their father are the only ones left alive in the world) get their father drunk, lie with him and become pregnant. The two sons born from this incident father the nations of Moab and Ammon.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Abraham moves to Gerar, where the Philistine king Abimelech takes Sarah—who is presented as Abraham's sister—to his palace. In a dream, Elohim warns Abimelech that he will die unless he returns the woman to her husband. Abraham explains that he feared he would be killed over the beautiful Sarah.



TOPICS IN THE PARSHA

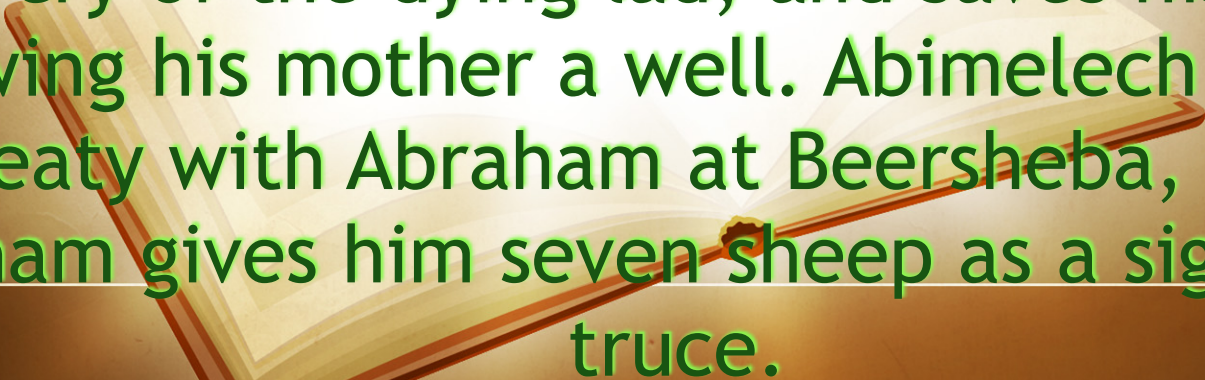
THIS WEEKS TORAH PARASHAT

Elohim remembers His promise to Sarah, and gives her and Abraham a son, who is named Isaac (Yitzchak, meaning “will laugh”). Isaac is circumcised at the age of eight days; Abraham is one hundred years old, and Sarah ninety, at their child’s birth.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Hagar and Ishmael are banished from Abraham's home and wander in the desert; God hears the cry of the dying lad, and saves his life by showing his mother a well. Abimelech makes a treaty with Abraham at Beersheba, where Abraham gives him seven sheep as a sign of their truce.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

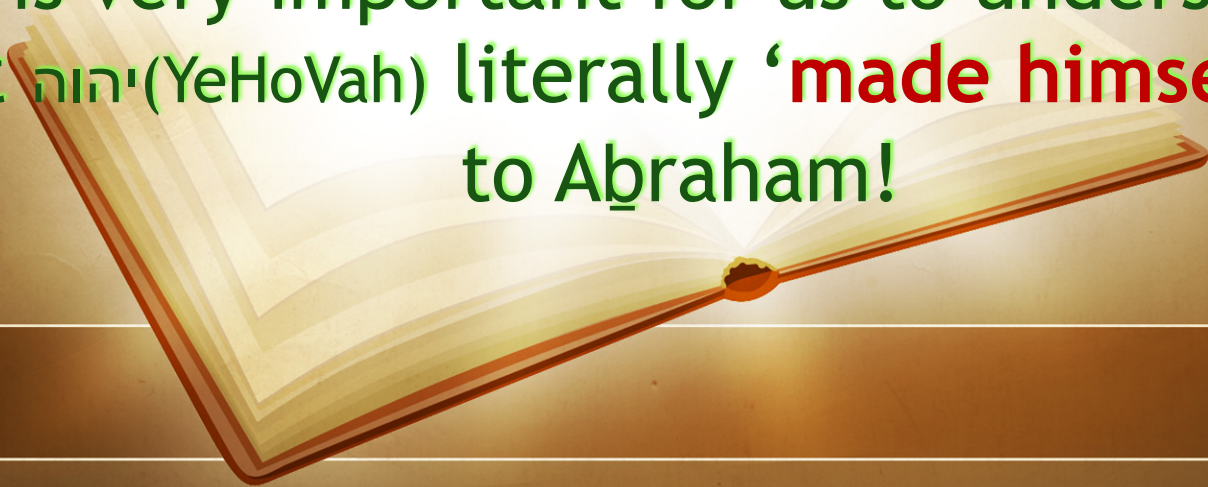
Elohim 9th test for Abraham's devotion by commanding him to sacrifice Isaac on Mount Moriah (the Temple Mount) in Jerusalem. Isaac is bound and placed on the altar, and Abraham raises the knife to slaughter his son. A voice from heaven calls to stop him; a ram, caught in the undergrowth by its horns, is offered in Isaac's place. Abraham receives the news of the birth of a daughter, Rebecca, to his nephew Bethuel.

This week's Torah portion is called Vayyĕra, which means, "And יהוה (YeHoVah) appeared".

After Abraham had done as commanded and circumcised all the males in his house, we see once again that יהוה (YeHoVah) 'appeared' to Abraham.

The Hebrew word that is used here for 'and He appeared' is וַיַּרְא - 'vayyerah' and comes from the root word רָאָה ra'ah (raw-aw')- Strong's H7200 which means, 'to see, look, observe, pay close attention, consider, appear, provide'.

This verb is written in the 'niphal passive' tense and therefore is understood as rendering, 'to appear, present oneself, to be seen, to be visible'. What is very important for us to understand here is that יהוה (YeHoVah) literally '**made himself visible**' to Abraham!



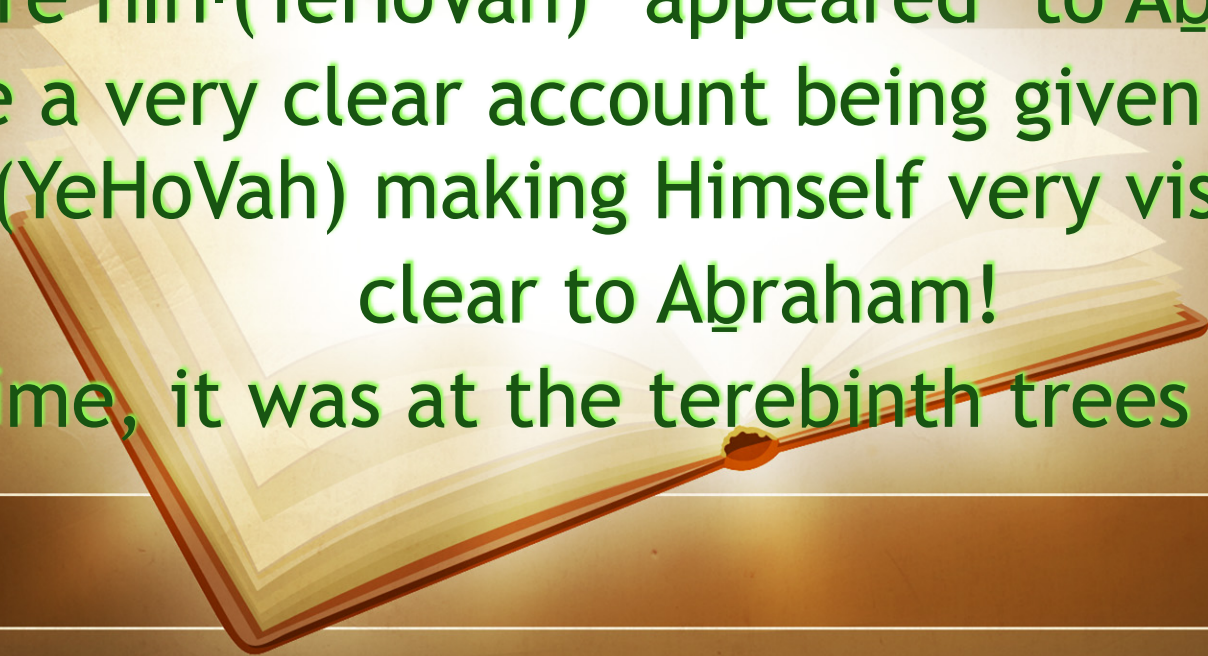
Gen 18:1 And יהוה appeared to him by the terebinth trees of Mamrě, while he was sitting in the tent door in the heat of the day.



Verse 1

Once again, as we saw in Berěshith/Genesis 12:7, where יהוה (YeHoVah) 'appeared' to Abram, we have a very clear account being given here, of יהוה (YeHoVah) making Himself very visible and clear to Abraham!

This time, it was at the terebinth trees of Mamrě.



The Hebrew word that is translated as 'terebinth' is אֵילֹן **Elon**(ay-lone') - Strong's H356 which means, '**terebinth or mighty**' and is also often translated as 'oak' and is a tree of the cashew family that yields turpentine.

The word/place of מְמַרַּע **Mamrě**(mam-ray') - Strong's H4471 means, '**strength or fatness**'.



By the terebinth trees of Mamrě:

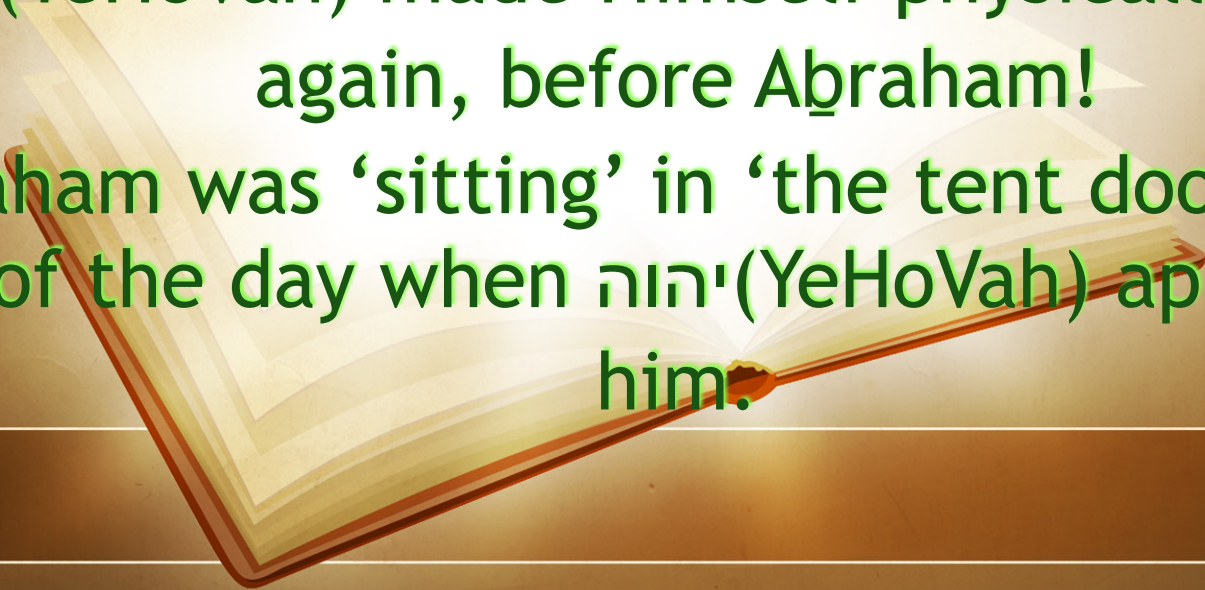
In the Hebrew, the phrase, 'by the terebinth trees of Mamrě' is written as - בְּאֵילַי מַמְרֵא - 'b'eyloney Mamrě'.

The Hebrew word מַמְרֵא **Mamrě - Strong's H4471** is used 10 times in Scripture, and this was the location where Abram had moved to and dwelt: by the terebinth trees of Mamrě, which was in Hebron; and it was here that he also built slaughter place to יהוה (YeHoVah).

Mamrě was an Ammonite who had made a covenant with Abram.

It was here, as I have already mentioned, where יהוה (YeHoVah) made Himself physically visible again, before Abraham!

Abraham was 'sitting' in 'the tent door' in the heat of the day when יהוה (YeHoVah) appeared to him.

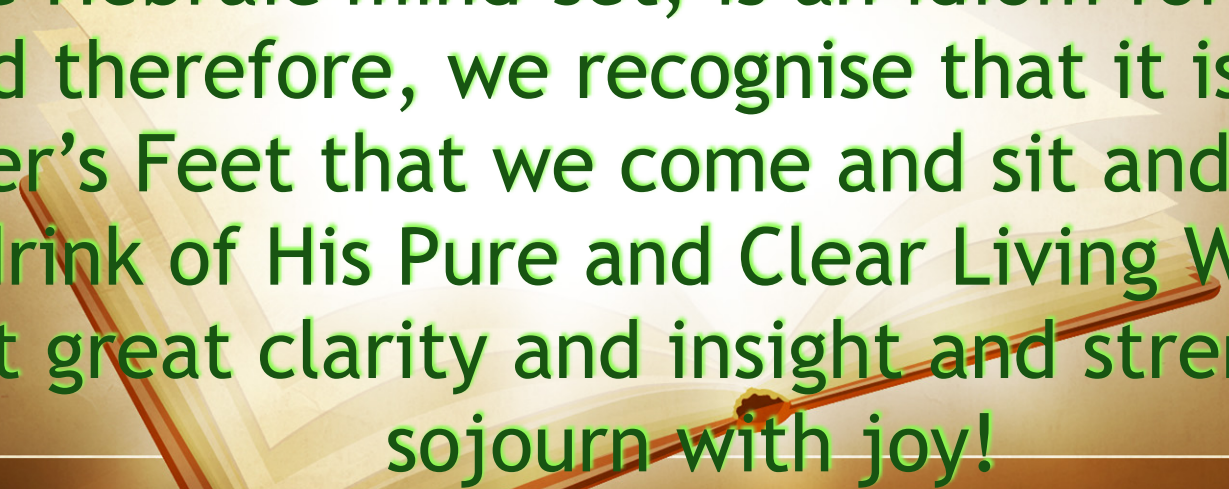


The picture we can see from this, in the wording that is used, is a wonderful picture of a man who was meditating on the Word of Elohim.

The Hebrew word for a servant, which is עֶבֶד ebed (eh'-bed)- Strong's H5650, speaks of "One who watches at the door of the house", as pictured in the ancient script, which is what our Master calls us to do; and when we consider that יְהוֹשֻׁעַ (Yeshua) Messiah is The Door, then we further see our need to continually be looking at Him, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah!

Abraham was 'sitting' at the 'tent door' and the Hebrew root word that is used here for 'sitting' is יָשַׁב yashab (yaw-shab') - Strong's H3427 which means, '*sit, dwell, remain, abide, inhabit, sitting still*' and a modern word that is derived from this word, which is translated as 'school', is 'yeshiva', which today is commonly understood as meaning 'a Jewish learning school'.

Understanding the word יָשַׁב yashab - Strong's H3427, we are able to see that 'sitting/ dwelling', in the Hebraic mind-set, is an idiom for learning; and therefore, we recognise that it is at the Master's Feet that we come and sit and learn, as we drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!



The idea of 'sitting', in the Hebrew mind-set, is to learn, and not to simply sit and vegetate but rather sit and pay attention to the instructions of their teacher.

Abraham is clearly pictured for us as a great example of a man, who meditated on the Word day and night and was so focused on the Master יהוה (YeHoVah), making himself readily available for יהוה (YeHoVah) to make Himself visible to His faithful servant and friend!

There is also another positive aspect of Abraham sitting at the door of his tent at the heat of the day, and that is that it would be a refreshing place to be sitting, when it was so hot, as the wind would breeze through the door bringing relief from the midday heat; yet another reason would be one of hospitality, as he would also be sitting at the door of his tent, in order to be watchful for any weary travellers that may have been passing by and be ready to extend hospitality, inviting them into one's tent to be refreshed.

This custom is still practiced in some parts in the east, where it is not expected or necessary for strangers to knock at the door, but rather, stand and wait to be invited by one who would be willing to extend great hospitality.

Abraham is a great example to all of us, in how we are to be hospitable and be willing to be ready to receive those whom the Father has sent.

This location also gives us great insight in understanding our need to be attentive students of our Mighty Teacher, יהושע (Yeshua) Messiah, as we love to come together on His Sabbaths, in order to sit and learn and be strengthened in His Word that leads us in righteousness. It is when we gather, as diligent talmidim, that He makes Himself visible to us through His Word and strengthens us as we grow in our knowledge and understanding of who He is.

Gen 18:2 So he lifted his eyes and looked, and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,



Verse 2

Abraham lifted his eyes and 'looked' and saw 3 men, and when he 'saw' them, he ran from the tent door to meet them and bowed to the ground!

We must take note that this may have happened shortly after he had been circumcised and he may have still been in some physical pain!

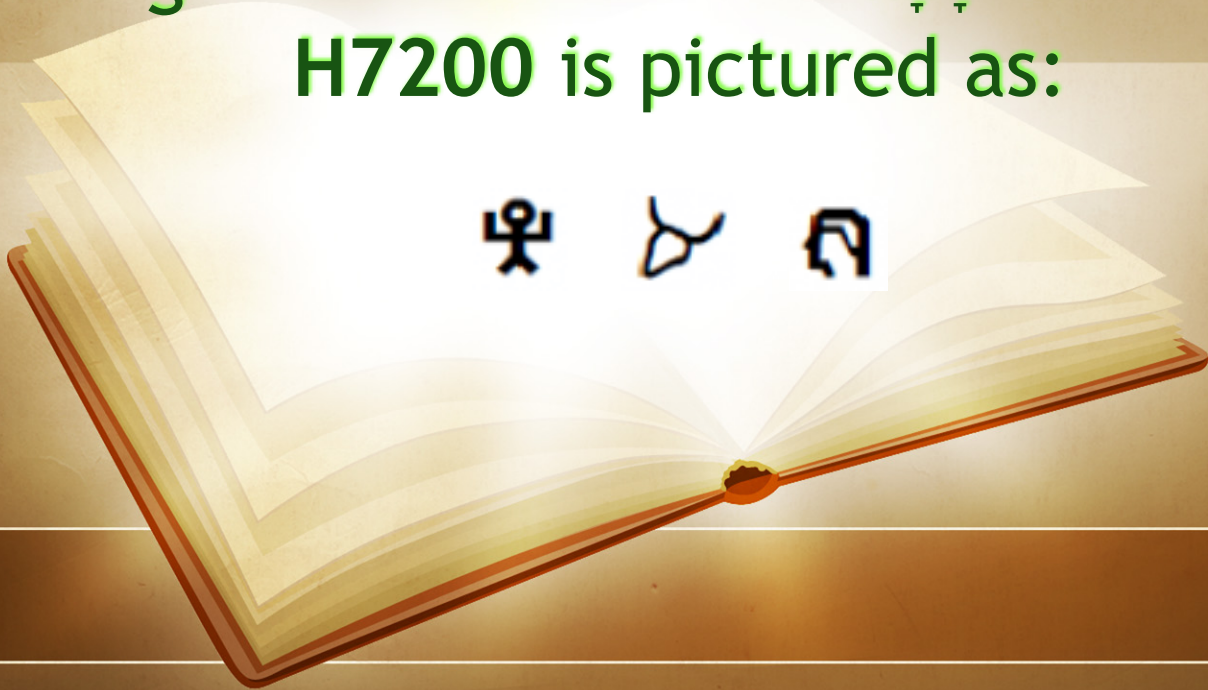
Despite the extreme heat and possible pain (if in fact it was shortly after the circumcision), Abraham is a picture of being alert and awake, in order to be ready and available in extending the love needed to others.

We need to learn that physical circumstances must not be a hindrance, in any way, in our ability to
‘love יהוה (YeHoVah) our Elohim, and love our
neighbour as ourselves’.


In this verse, we see the use of the root word רָאָה
ra’ah(raw-aw’) - Strong’s H7200 being used and
translated as ‘looked’ and ‘saw’.

Both of these are written in the ‘qal active’ tense
which renders the meaning, ‘to see, look, observe,
pay close attention, consider, perceive, have
vision watch, gaze at’.


In the ancient pictographic script, this word also reveals a great truth to us as רָאָה ra'ah - Strong's H7200 is pictured as:

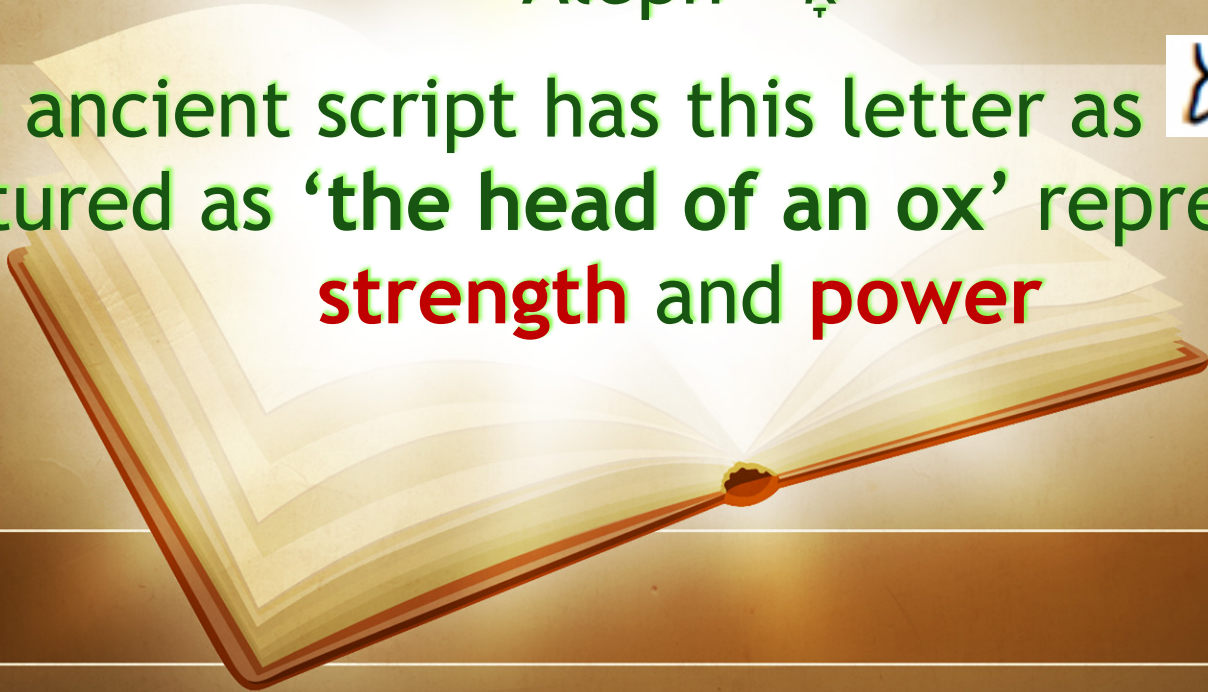


Resh - ר


The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of **the head of a man as well as chief, top, beginning or first**. Top, as in the top or head of a body and chief as is head of a tribe or people as well as the one who rules the people.

Aleph - א

The ancient script has this letter as  and is pictured as 'the head of an ox' representing **strength** and **power**



Hey - ה

The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out, as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak!

It also has the meaning of **revelation** or to reveal something by pointing it out.

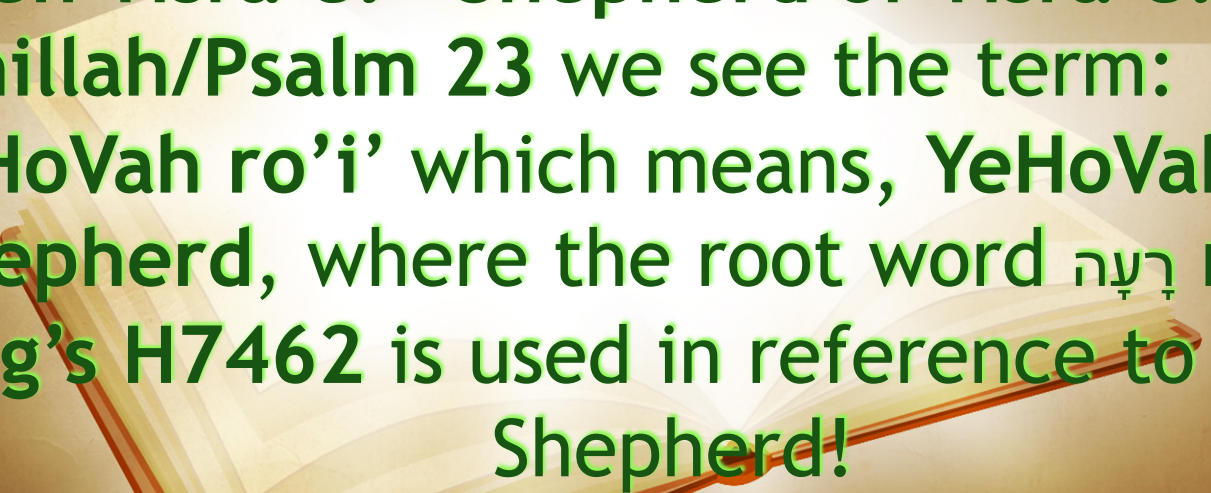
To see and be functional in seeing as we should
can render the following meaning for us:

**THE BEGINNING OF OUR STRENGTH IS IN THE
REVELATION OF MESSIAH OUR HEAD, WHO WE
PRAISE AND SERVE WITH OUR ALL**



Another Hebrew word, which sounds the same, yet is spelled different, is the word רָאָה ra'ah (ray'-aw)- Strong's H7462 which can carry the meaning of '**shepherd**' as well as '**to pasture, graze, consume, feed**' - and clearly points to יהושע (Yeshua) - Our Good Shepherd - Our Strong Head that was lifted up and exalted on High.

In Tehillah/Psalm 80:1 we see the term: רֹעֵה יִשְׂרָאֵל -
Roeh Yisra'ěl - Shepherd of Yisra'ěl and in
Tehillah/Psalm 23 we see the term: יְהוָה רֹעִי -
YeHoVah ro'i' which means, YeHoVah is my
Shepherd, where the root word רָעָה ra'ah -
Strong's H7462 is used in reference to our Good
Shepherd!



We are to 'lift up our eyes' and 'look' to the
Prince and Perfecter of our faith - Our Good
Shepherd - יהושע (Yeshua) Messiah!

When we are looking intently unto our maker and
hearing His words to do them, we recognise that
He lifts up His face toward us and gives us favour
and shalom and we can clearly praise Him, who is
our Provider - יהוה (YeHoVah) Yireh!

The Hebrew word 'yireh' comes from the word רָאָה
ra'ah and is rendered as, 'He will see' or 'He sees
and provides'!

His eyes looking upon us secures us and we need
not worry about what we need, as the nations do!

However, when we take our eyes off of Him and
turn away then He only sees our back as He
scatters as a result of disobedience!

We will look at this term יְהוָה (YeHoVah) Yireh, a little
later, in Chapter 22!

In Hebrew, the word that is translated as 'evil' is based on the root word רָע ra (rah)- Strong's H7451 meaning, '*bad, evil, wicked, harmful*'.

This word is often expressed in the feminine as רָעָה ra'ah - Strong's H7451, as in:

Mishlě/Proverbs 22:3 "A clever one foresees evil and hides himself, but the simple go on and are punished."