

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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

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

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*'.

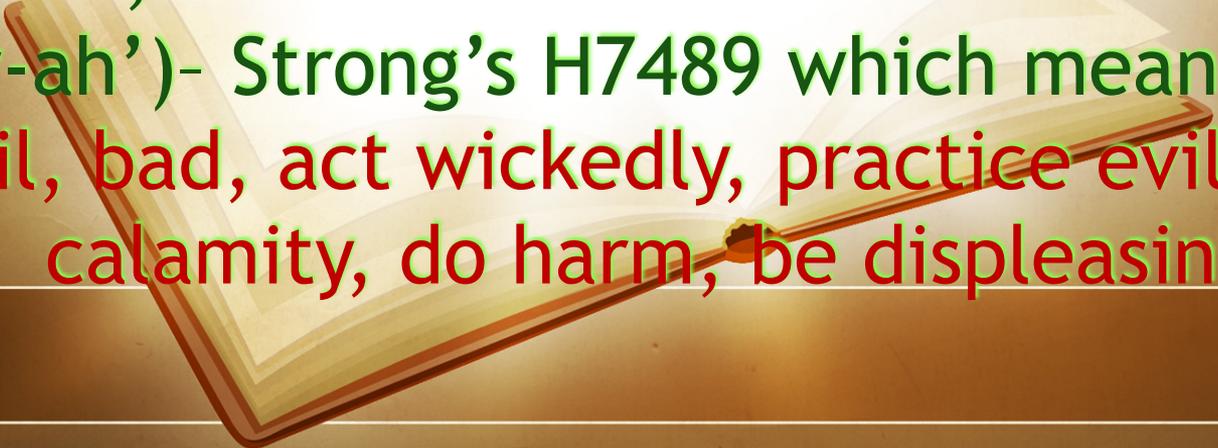
This word is often expressed in the feminine as רָעָה ra'ah - Strong's H7451, as in:

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

In Hebrew, the phrase that is translated here as ‘foresees evil’ is רָאָה רָעָה - ‘ra’ah ra’ah’, and is interesting to take note of how these two words phonetically sound the same, yet have different meanings!

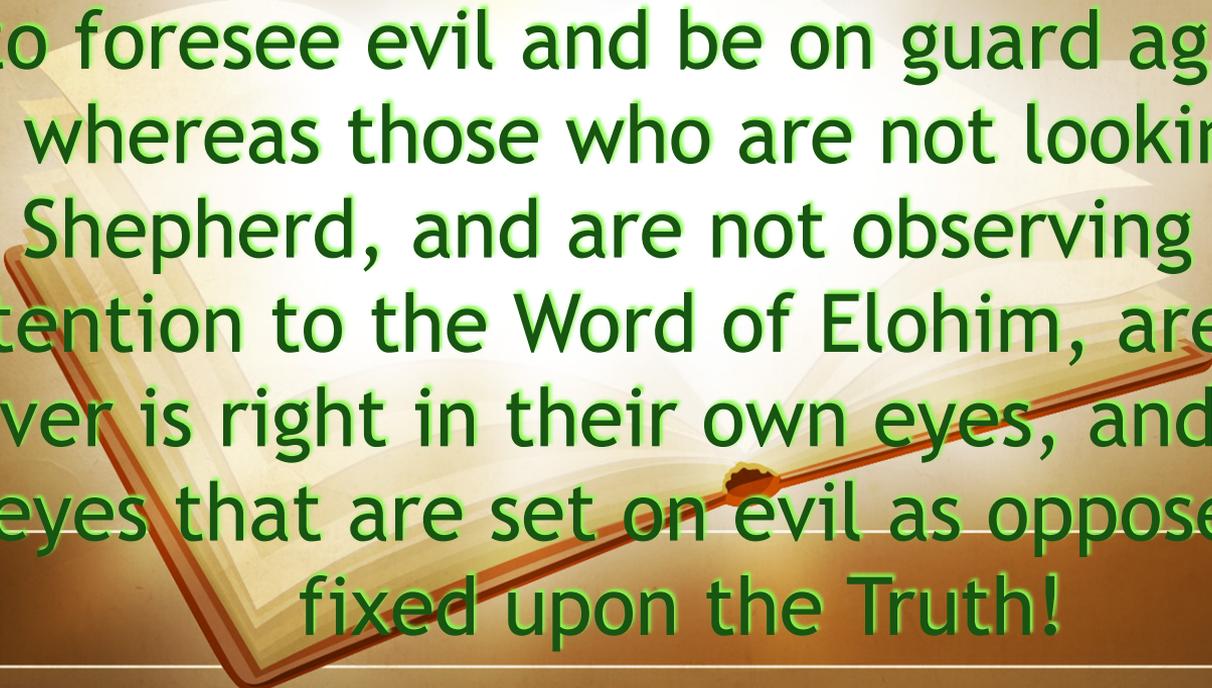
The Hebrew word translated as ‘foresees’ is the root word רָאָה ra’ah (raw-aw’) - Strong’s H7200 - meaning, **‘to see, look, observe, pay close attention, consider, appear, provide, observe, discern, distinguish’.**

The Hebrew root word that is translated as 'evil' is the adjective רָעָה ra'ah (The Hebrew root word that is translated as 'evil' is the adjective רָעָה ra'ah (rah)- Strong's H7451 meaning, 'bad, evil, wicked, harmful', and comes from the root verb רָעָה ra'a (raw-ah')- Strong's H7489 which means, 'to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing'.



The difference between רָעָה ra'ah (*evil, wickedness, shepherd*) and רָאָה ra'ah (*see, observe, pay attention*) is the middle letter - with '*evil*' containing the letter - 'ע' - '*ayin*' and '*to see*' contains the letter 'א' - '*aleph*'.

If we are not looking to our Good Shepherd, then we may be in danger of looking to evil!

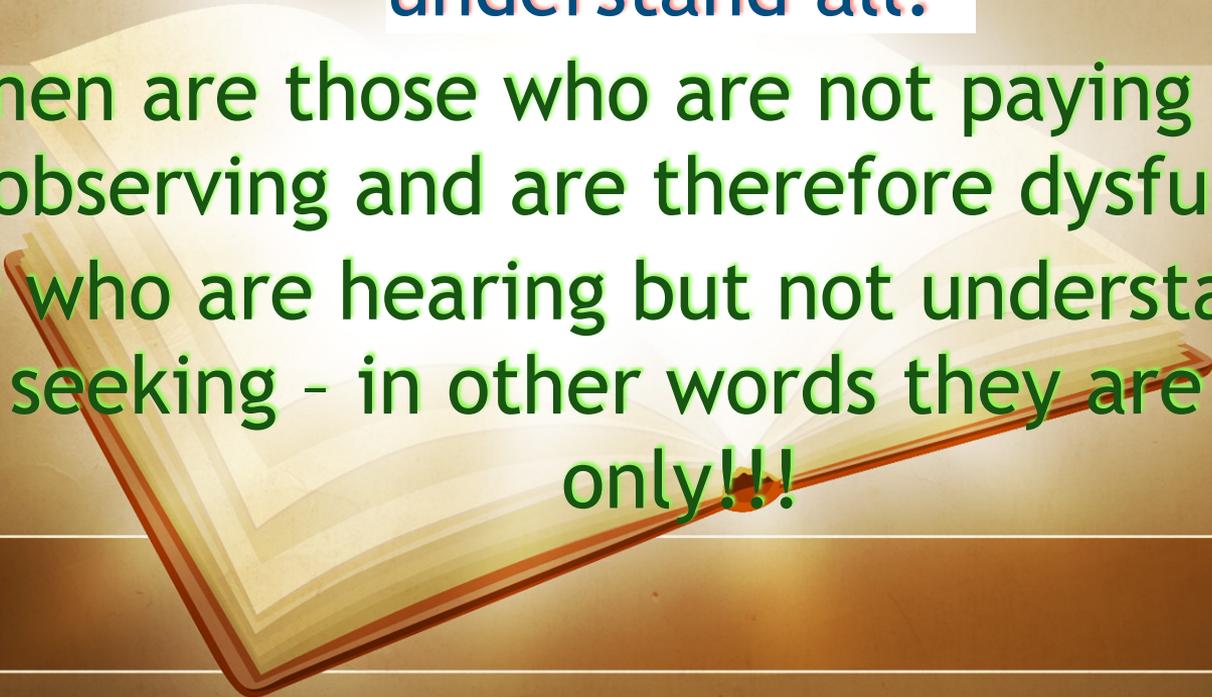


As we keep our eyes on our Good Shepherd, and meditate on His Torah that lights our way, then we shall have clear insight and understanding and be able to foresee evil and be on guard against such evil, whereas those who are not looking to the Good Shepherd, and are not observing or paying attention to the Word of Elohim, are doing whatever is right in their own eyes, and therefore have eyes that are set on evil as opposed to eyes fixed upon the Truth!

This should be a clear '*wakeup call*' for us, to see how things may *sound* correct and even, at times, may be written with the same letters, yet may cause us to '*look*' at what is wrong - many of our father's teachings and ways may *sound* good and true, yet when tested against the measuring stick of the Torah, we find that most of what we inherited was, in fact, not good at all and what we must learn, is that corrupt practices spoil our relationship with יהוה (YeHoVah)!

Mishlě/Proverbs 28:5 “Evil men do not understand right-ruling, but those who seek יהוה (YeHoVah) understand all.”

Evil men are those who are not paying attention and observing and are therefore dysfunctional! Those who are hearing but not understanding are not seeking - in other words they are hearers only!!!



Yeshayahu/Isaiah 6:9 “And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’”

The Hebrew word that is translated here as understand in Yeshayahu/Isaiah 6:9 is the same word used in Mishlě/Proverbs 28:5, which is the Hebrew word - בִּין bin(bene) - Strong's H995 meaning, ‘to discern, act wisely, consider carefully, understand, perceive’.

We see this word בִּינְיָן bin(bene) - Strong's H995 also being used in:

Tehillah/Psalm 119:34 “Make me understand, that I might observe Your Torah, and guard it with all my heart.”

Tehillah/Psalm 119:104 “From Your orders I get understanding; therefore I have hated every false way.”

Mishlě/Proverbs 2:4-5 “If you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יהוה (YeHoVah), and find the knowledge of Elohim.”

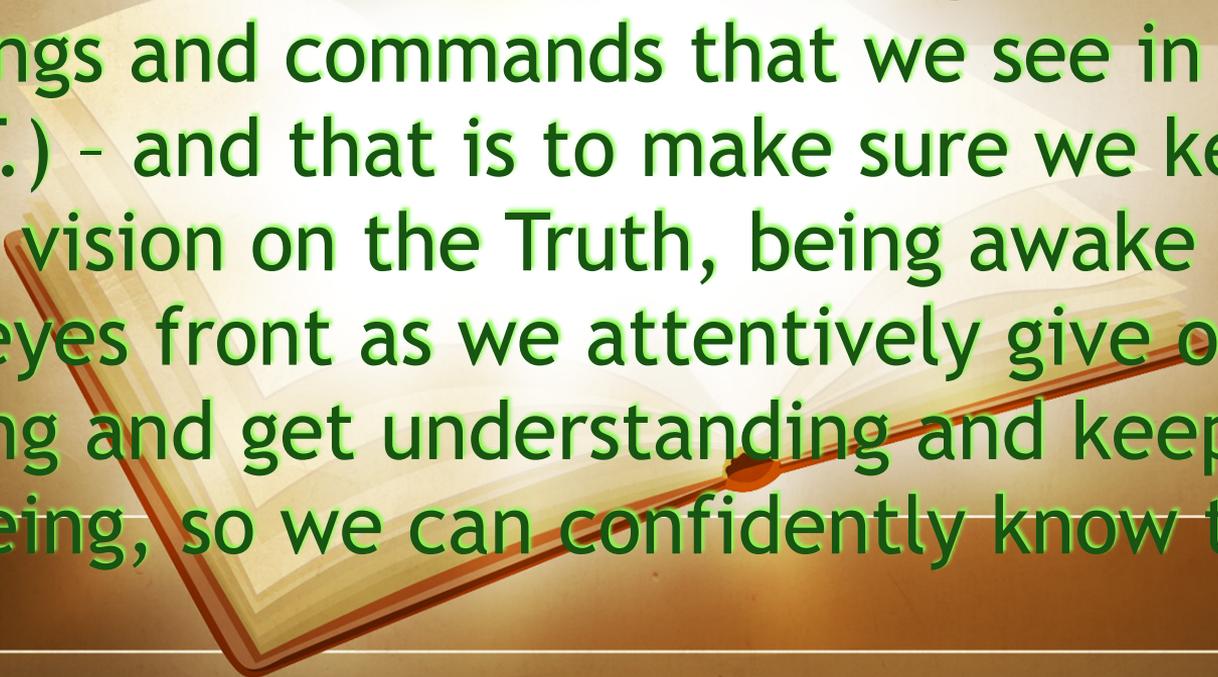
Mishlě/Proverbs 9:10 “The fear of יהוה (YeHoVah) is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”



Here, the Hebrew word that is translated as 'knowledge' is דַּעַת da'ath (dah'-ath)- Strong's H1847 and comes from the word used in Yeshayahu/Isaiah 6:9 for describing those who are 'seeing' but do not 'know', which is the Hebrew word - יָדָע yada (yaw-dah') - Strong's H3045 meaning, '*to know*'.

Yeshayahu/Isaiah 6:9 “And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’”

Why I am sharing all these references with you, is simply to let us recognise the very clear words of יהושע (Yeshua) and Sha'ul, that speak the same warnings and commands that we see in the Tanak (O.T.) - and that is to make sure we keep up a 20/20 vision on the Truth, being awake and fixing our eyes front as we attentively give our ear to hearing and get understanding and keep our eyes to seeing, so we can confidently know the Truth.



Abraham 'ran' to meet these 3 men - and the Hebrew word that is translated as 'ran' comes from the root word רץ ruts (roots)- Strong's H7323 which means, 'to run, run with speed, perform an action with a special focus that it is done in a hurried manner'.

This is a wonderful picture of urgency and a committed faith - bearing in mind that he had recently been circumcised and was 99 years old!!!

Running to “the Word made flesh”, is the clear picture of how we are to run with perseverance the race set before us and run in His commands with urgency and great zeal!

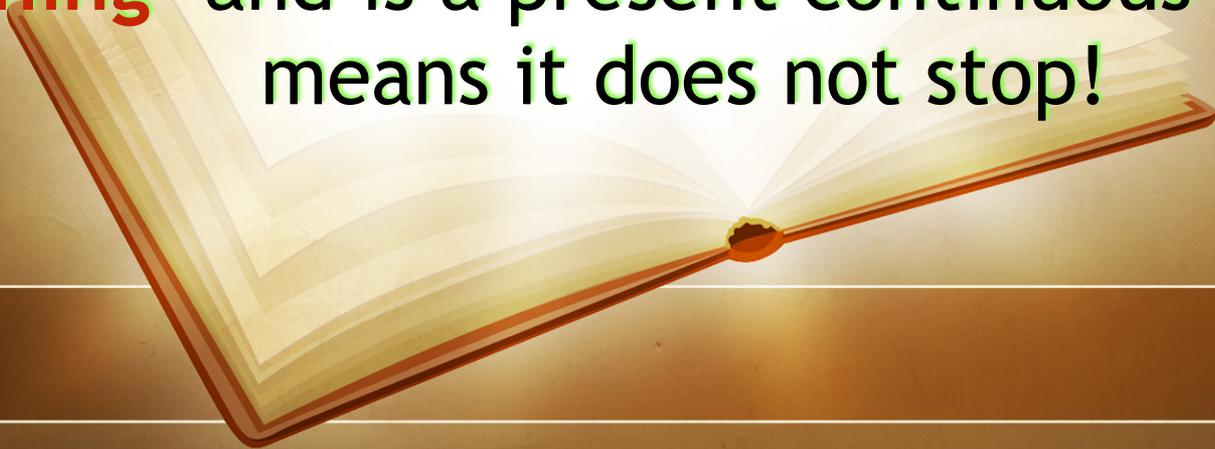
Tehillah/Psalm 119:32 “I run the way of Your commands, for You enlarge my heart.”



The Greek word that is used in the LXX (Septuagint) in Berēshith/Genesis 18:2 for 'ran' is προστρέχω prostrechō (pros-trekh'-o)- Strong's G4370 which means, '**to run to, running**' and is constructed from two words:

1) - πρὸς pros (pros)- Strong's G4314 which is a primary preposition meaning, '**advantageous for, at (denotes local proximity), toward (denotes motion toward a place)**', and

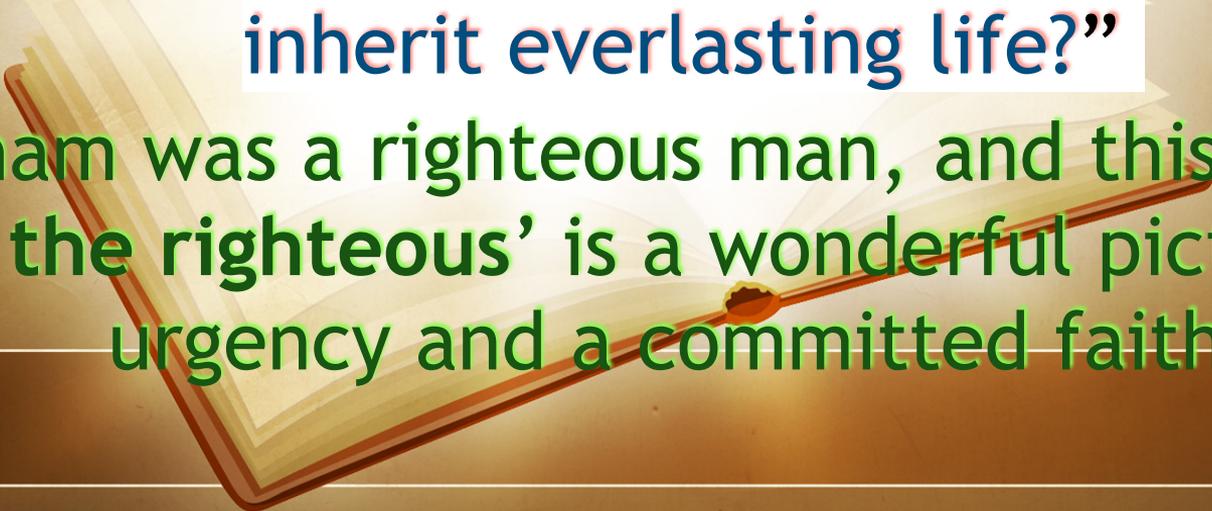
2) τρέχω trechō (trekh'-o)- Strong's G5143 which means, **'run, exert oneself, strive hard, spend one's strength in performing or attaining something'** and is a present continuous duty - that means it does not stop!



The Greek word προστρέχω prostrechō - Strong's G4370 is also used in:

Marqos/Mark 10:17 “And as He was setting out on the way, one came running, and knelt before Him, and asked Him, “Good Teacher, what shall I do to inherit everlasting life?”

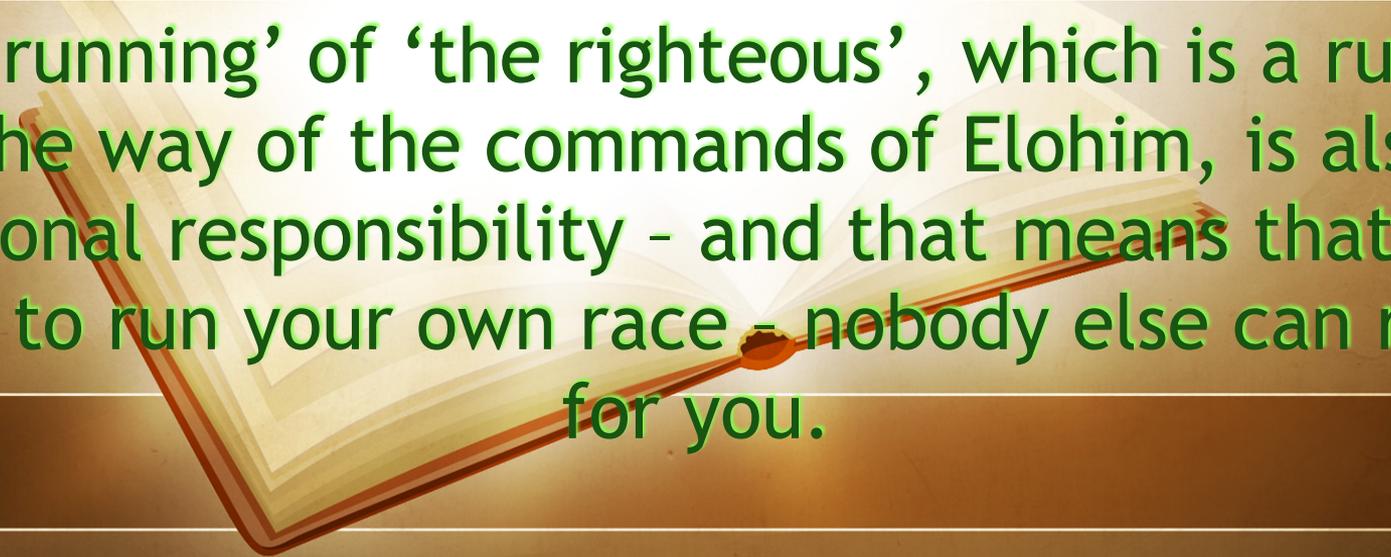
Abraham was a righteous man, and this ‘running of the righteous’ is a wonderful picture of urgency and a committed faith.



Righteousness, as we know, is clearly defined for us
in:

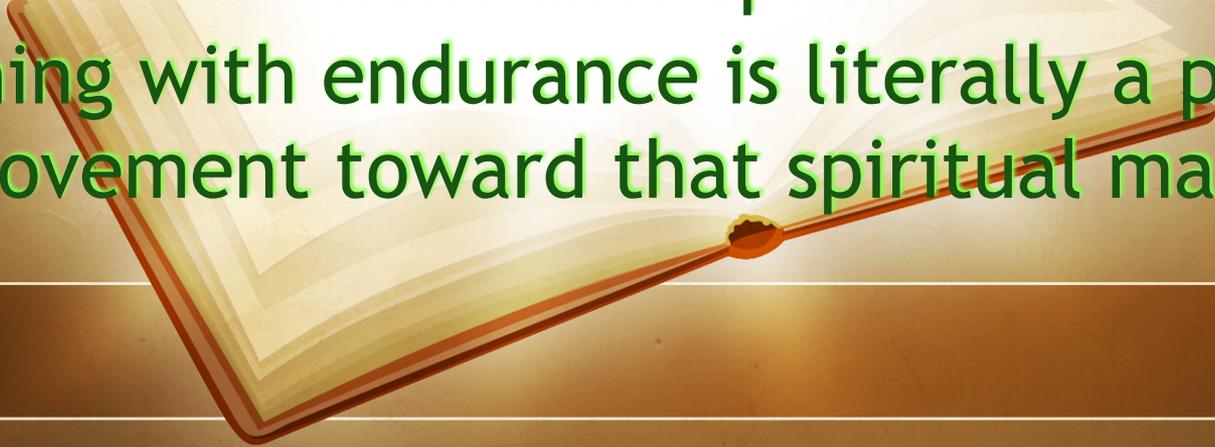
Debarim/Deuteronomy 6:25 “And it is righteousness
for us when we guard to do all this command before
יהוה (YeHoVah) our Elohim, as He has commanded us.”

This ‘running’ of ‘the righteous’, which is a running
in the way of the commands of Elohim, is also a
personal responsibility - and that means that you
have to run your own race - nobody else can run it
for you.



This root word for run/running, also means to advance quickly, in a military context, and denotes the objective of our spiritual walk/race - which is to overcome obstacles for the sake of advancement unto spiritual maturity.

Running with endurance is literally a persistent movement toward that spiritual maturity.



If one is not guarding to do all the commands of Elohim then one is not running and is clearly not a righteous one!

We are to run as if to win the prize - that means giving it our all.

We are to make every effort, as a seasoned professional athlete would, in running the righteous race amidst an unrighteous world.

At this point, let me ask you how you are doing in the race set before you?

Are you growing in maturity or do you lack endurance as those weights and sin are slowing you down causing you to lose focus?

Run the right race and stay in the race, is the call being given to all believers!

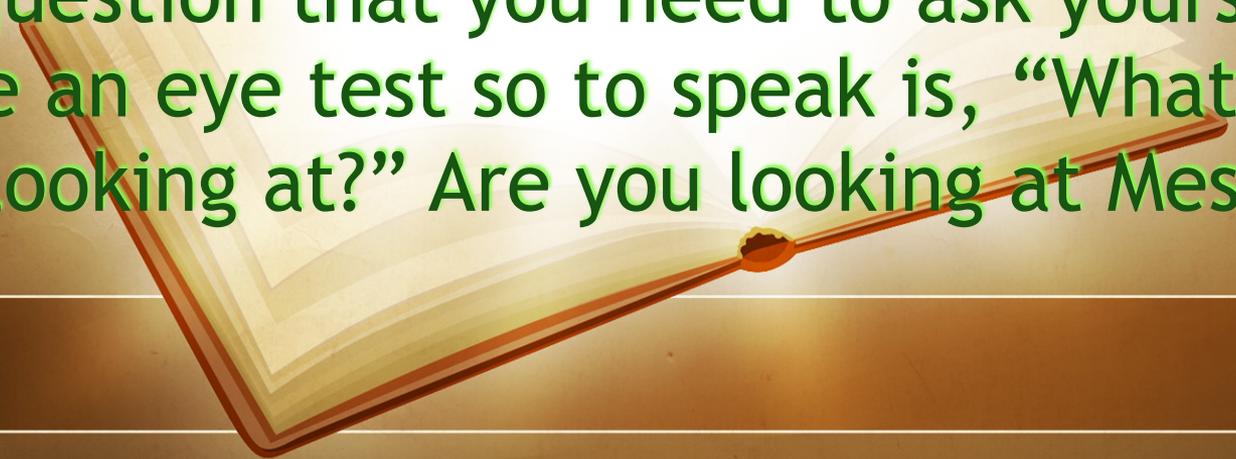
Ib'rim/Hebrews 12:1-2 “We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע (Yeshua), who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.”

The Greek word τρέχω trechō - Strong's G5143 is used in Ib'rim/Hebrews 12:1, which highlights our call to run with endurance!

We are told to be 'looking' to Messiah - and as we can see from the verse before this one, is that in order to be able to properly 'look' at Messiah, we need to throw off and lay aside every weight and sin that easily entangles us and run with endurance - looking intently at our King as we run faithfully as servants of the Most-High Elohim!

Many are trying to run, yet find themselves getting tired and unable to endure the hardships and persecutions that comes as a result of set-apart living amidst a crooked generation!

The question that you need to ask yourself as you take an eye test so to speak is, “What are you looking at?” Are you looking at Messiah?



The two Greek words that are used here for our Messiah are:

1) 'Prince' - ἀρχηγός - archēgos(ar-khay-gos') - Strong's G747 - translates as 'prince, captain, chief leader and author' and describes 'one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer'.

2) 'Perfecter' - τελειωτής - teleiōtēs (tel-i-o-tace')- Strong's G5051 - this is the only place this Greek word and denotes a 'finisher, completer, perfecter' and describes 'one who has in his own person raised faith to its perfection and so set before us the highest example of faith'.

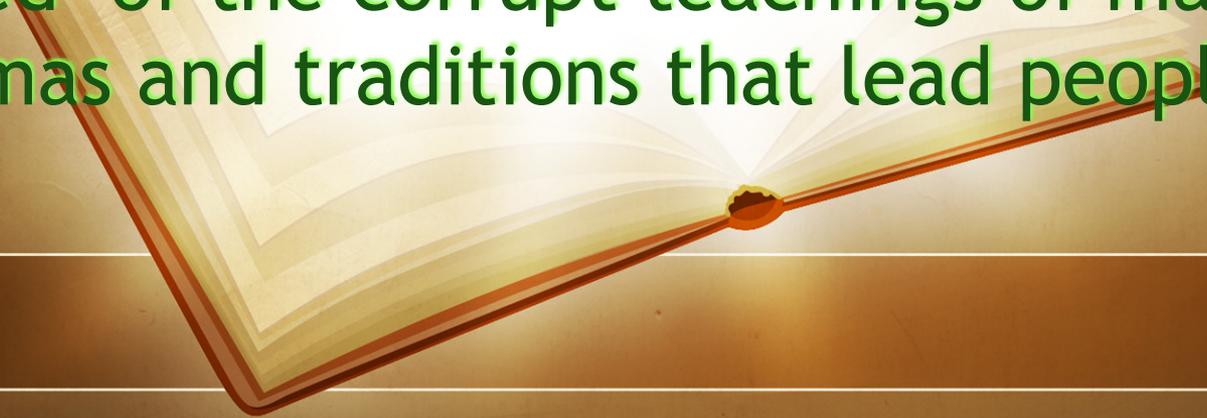
This is a description given only to יהושע (Yeshua) Messiah who has become the supreme model for us to follow.

The Greek word that is translated as 'looking' is ἀφοράω - aphorao (af-or-ah'-o) - Strong's G872 and means 'to look/ to turn eyes away from all other things and fix them on something', metaphorically speaking it means 'to fix the mind upon/ give full attention/ looking intently upon/ to take heed', and it also means, 'to consider carefully, attentively look at' and comes from the two Greek words:

1) ἀπό apo(apo') - Strong's G575 which is a preposition and participle that means, 'from, away from, at, in, to' and

2) ὁράω horaō(hor-ah'-o) - Strong's G3708 which means, 'to see, perceive, attend to, take heed, see with the mind, beware, to see as in becoming acquainted with by experience'.

We are to look to Messiah and careful consider our ways, and we are at the same time to ensure that our eyes are not looking elsewhere as we 'take heed' of the corrupt teachings of man-made dogmas and traditions that lead people astray.



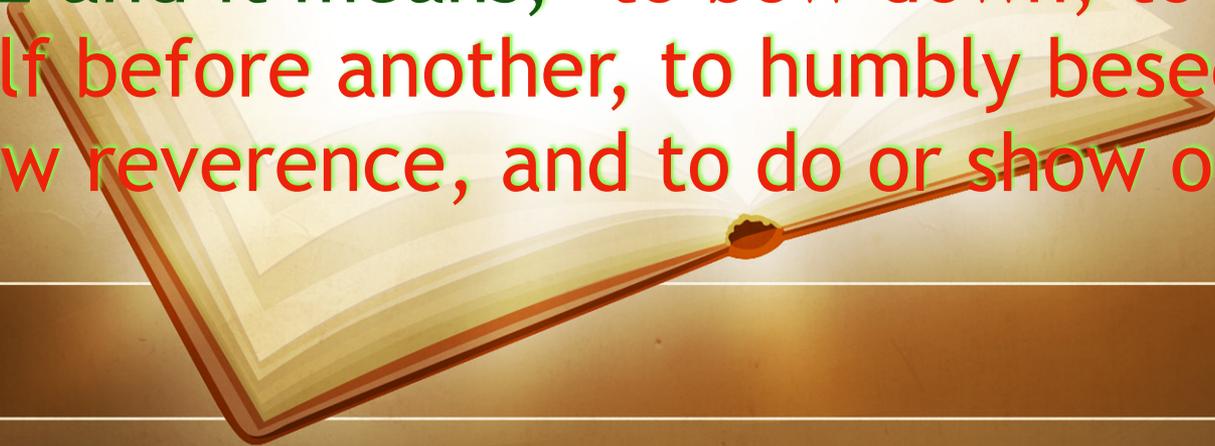
Abraham ran with a purpose - to 'meet' with יהוה (YeHoVah) and the Hebrew word that is translated as 'to meet' is the word קִרָּאָה qirah (keer-aw') - Strong's H7125 which means, 'to befall, encounter, meet, seek'; and is a wonderful picture of our ability to run to Elohim and encounter His Word that strengthens us and the promise of being filled with His Righteousness, when we earnestly hunger and thirst for it, running after Him to meet Him, is one that we can be assured of:

Mishlě/Proverbs 7:15 “Therefore I came out to meet you, to earnestly seek your face, and I found you.”

Abraham ‘bowed’ himself to the ground, expressing true reverence for יהוה (YeHoVah)!



The phrase, 'and bowed himself', is written in the Hebrew as וַיִּשְׁתַּחֲוֶה - 'vayishtaḥu' - which is based on the root word שָׁחַח 'shaḥaḥ' (shaw-khaw') - H7812 and it means, 'to bow down, to prostrate oneself before another, to humbly beseech, to do or show reverence, and to do or show obeisance'.



This root word is used in Neḥemyah when Yisra'ēl had assembled and confessed their sins, and after hearing the Torah for a fourth part of the day, they spent another fourth part of the day confessing and worshipping.

‘Worshipping’, being translated from the root word **נָשָׂא** ‘shaḥah’:



Neḥemyah/Nehemiah 9:3 “and they stood up in their place and read from the Book of the Torah of יהוה (YeHoVah) their Elohim a fourth part of the day, and a fourth part they were confessing and worshipping יהוה (YeHoVah) their Elohim.”



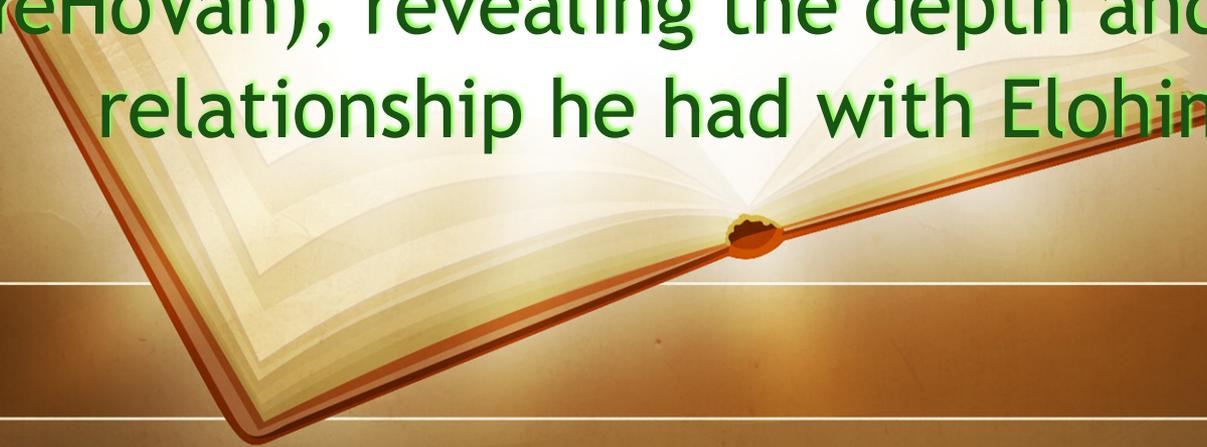
They 'stood up' to hear the Torah and then
'bowed' in worship and confession before
יהוה (YeHoVah).

The Hebrew root word that is translated as
'confessing' is יָדָה yadah ('yaw-daw') - Strong's
H3034 and literally means 'to throw, shoot or cast,
to confess, laud with praise, extol, i.e., make a
public confession of the attributes and acts of
power of a person'

‘Yadah’ in practice would be to lift my hands in gratitude and thanks, expressing a surrendering of self totally unto יהוה (YeHoVah) as well as openly confessing our shortcomings before Him!

Both of these words (confessing and worshipping) are used here in the hithpael form which expresses the reflexive action in response to a true relationship with the Creator and Redeemer - יהוה (YeHoVah) of Hosts!

With Abraham this word for ‘bowed’ is also written in the hithpael form, expressing the reflexive action and response to coming before יהוה (YeHoVah), revealing the depth and intimate relationship he had with Elohim!



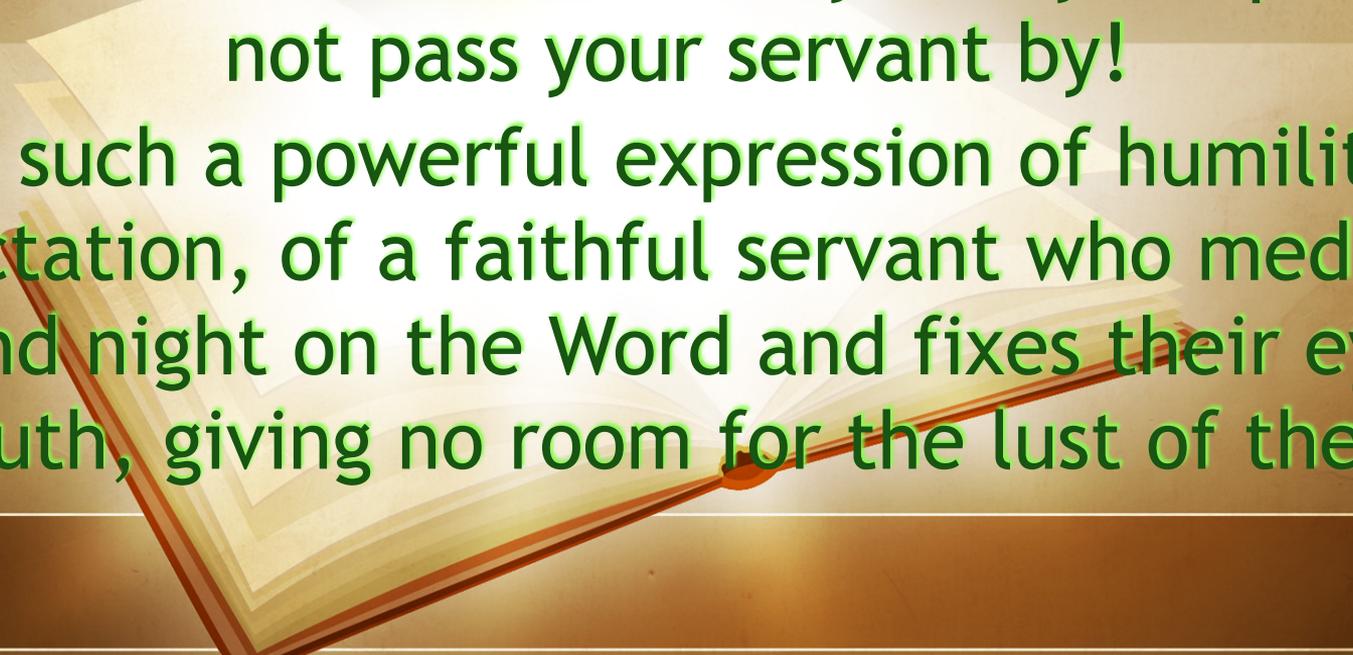
Gen 18:3 and said, “יהוה (YeHoVah), if I have now found favour in Your eyes, please do not pass Your servant by.



Verse 3

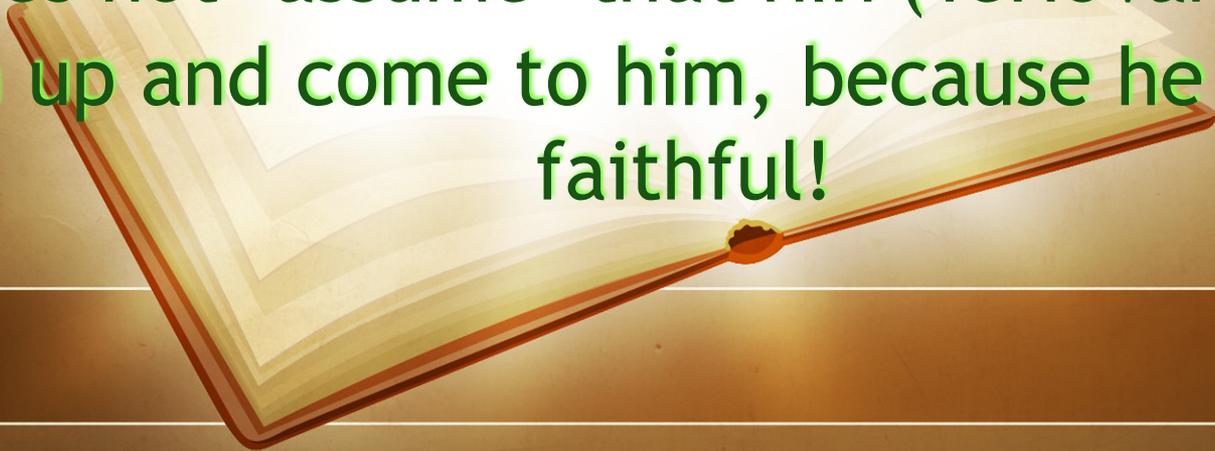
If I have now found favour in your eyes - please do not pass your servant by!

This is such a powerful expression of humility, and expectation, of a faithful servant who meditates day and night on the Word and fixes their eyes on the Truth, giving no room for the lust of the eyes!



Abraham does not 'presume' to have a right for יהוה (YeHoVah) and the two messengers to come in and dine with him.

He does not 'assume' that יהוה (YeHoVah) will just pitch up and come to him, because he has been faithful!



Here is a cry of a humble man of faith, who earnestly desires to have the presence of יהוה (YeHoVah) abide with him and does not, for one moment, think that he can, or has the right to, demand the presence of the Master יהוה (YeHoVah)!

We would do well to maintain the same attitude always, as we often see many who arrogantly think that they have the right to demand that יהוה (YeHoVah) to show up at their prayer meetings or gatherings, based on their self-assumed acts of righteousness!

The Hebrew word that is translated as 'favour' comes from the root word $\eta\eta$ η en(khane) - Strong's H2580 which means, 'grace, adornment, favour, gracious' and comes from the primitive root verb $\eta\eta$ η anan(khaw-nan') - Strong's H2603 meaning, 'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'.

These two words are collectively used 141 times in the Tanak (O.T.).

The word which we often translate as 'grace', meaning unmerited favour, is often understood, in Hebrew, from the word חֶסֶד ḥesed (kheh'-sed) - Strong's H2617 which means, 'goodness, kindness, deeds of devotion, faithfulness' and appears 248 times in the Tanak (OT) - 5 times more than the Greek word translated as 'grace' in the Renewed Covenant (N.T.)!!!

In Hebrew, the concept of חֵן ḥen and חֶסֶד ḥesed goes hand in hand, in understanding our loving relationship with יהוה (YeHoVah).

יְהִי חֵן can best be described as, ‘a gracious and favourable action passing from a superior to an inferior’ and is an action that cannot be forced upon or demanded!

This, in many ways, carries the same concept of the ‘Christian’ idea or concept of ‘grace’, as understood through the Greek word χάρις charis(khar’-ece) - Strong’s G5485 meaning, ‘grace, kindness, blessing, favour’.