

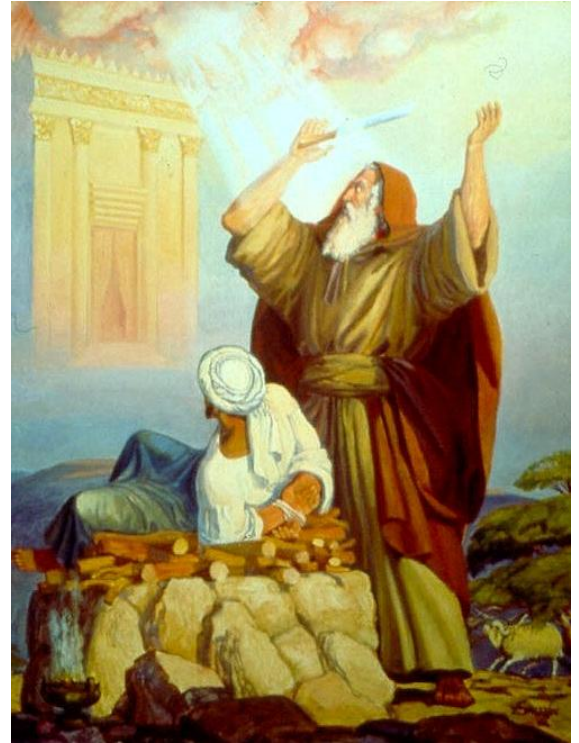


וירא *Vayera* And He Appeared
[Genesis 18.1—22.24](#) / [2 Kings 4.1—37](#) / [Matthew 8—10](#)

ירושלם *Yerushalayim* Jerusalem At the end of this **תורה *Torah* Law/Instruction** portion, [Genesis 22.14](#), **אברהם *Avraham* Abraham** calls Mount Moriah, the place where God provides a ram instead of Isaac for sacrifice, **יהוה יראה *YHVH Yireh* The LORD Sees/Provides**, using the same root word as the title of this portion.

God Sees in ירושלם There are seven ways **ירושלם** plays a critical role in the Bible:

1. Skins provided here by God for Adam and Eve to cover their sin (tradition), [Genesis 3.21](#)
2. Ram provided for **אברהם** to sacrifice instead of Isaac at Mount Moriah/**ירושלם**
3. **אברהם** is blessed for his willingness to sacrifice his “only son,” [Genesis 22.16-18](#)
4. The plague stops at the threshing floor and David declares it to be the site for the construction of the Temple, [2 Chronicles 21-22.1](#)
5. God promises to hear prayers made at this Temple, [2 Chronicles 7.12-16](#)
6. **ישוע *Yeshua* Jesus/salvation** offers Himself as Passover Lamb
7. **ישוע** ascends from/returns to the Mt. of Olives, [Acts 1.1-11](#), [Zechariah 14.4](#)



Servant In the [Genesis 17](#), God changes **אברם *Avram* Abram** to **אברהם**, promises **אברהם** a זרע *zerah* seed who will be called יצחק *Yitskhak* Isaac/He Laughs, promises to bless **שמעאל *Yishma'el* Ishmael/God Will Hear**, and **אברהם** at 99 and **שמעאל** at 13, with all the other males in the household, are circumcised that day. This all probably happened on the day which about 500 years later would be Passover.

At the beginning of this portion in [Genesis 18](#), it's three days later, possibly what will be the feast of First Fruits, and **אברהם** runs to greet three guests, one of whom is **יהוה**.

Not knowing yet who his guests are, **אברהם** offers himself as their servant for washing of feet, resting under a tree, a meal of bread made with fine flour and a calf, and stands by while his guests eat.

Servant Jewish tradition is that Messiah would be like אברהם. Like אברהם, ישוע washes His disciples feet (just before Passover), [John 13.1-11](#), offers rest, [Matthew 11.28-30](#), and provides meals for lots of guests, [Matthew 14.13-21](#) and [Matthew 15.29-38](#).

Children of אברהם ישוע in [John 8.39-40](#) says that the children of אברהם do the works of אברהם— ישוע is doing that work; His critics are not.

[Hebrews 13.2](#) also says not to forget to entertain strangers and that by doing so, some have entertained angels without knowing it, a direct reference to אברהם.












Place of Grace Some of our best memories are guests we've had for dinner. Daniel Lapin writes in his book *Buried Treasure* about all the guests they've had in their home over the years for Shabbat. After reading that, I became convinced that his 5,000 guests are the main reason he makes a living writing books! He says that שלחן *shulchan* table is made of two words, של shul of/belonging to/place and חן *chan/chen* grace. שלחן is a place of grace.

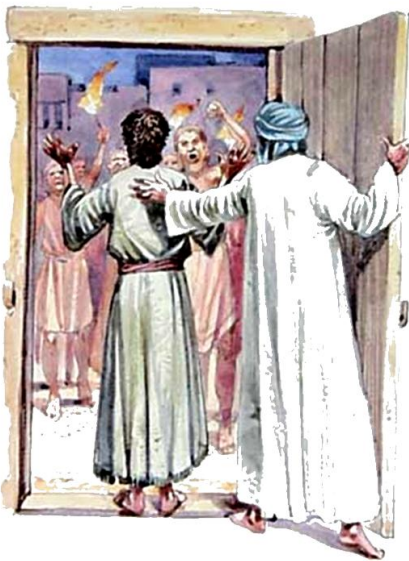
סדם [Sedom](#) Sodom/burning and [עמרה](#) *Amorah* Gomorrah [Genesis 18.17-19](#), God deciding to tell אברהם about the impending destruction of סדם and עמרה sounds like the תורה portion בא *Bo* Come. There, God tells Moses in [Exodus 10.1](#), “Come into Pharaoh,” so that Moses can watch God destroy Pharaoh (see the notes on that portion as to why “Go to Pharaoh” is not correct). Moses needs to be a humble leader and God is going to demonstrate the destruction of arrogant Pharaoh. Here God tells אברהם about his plans, “For I have known (אברהם), to the end that he may command his children and his household after him, that they may keep the way of יהוה, to do righteousness and justice; to the end that יהוה may bring upon אברהם that which He hath spoken of him.” God wants to bless אברהם, the *father of faith*, and his descendants, and one way to make sure He can do that is by אברהם *knowing to fear God!* We too, after receiving the promise, can benefit from fearing God.

לוט Lote Lot/Covering לוט indicates blindness—the only other use of לוט besides this man's name in Scripture is [Isaiah 25.7](#). In [Genesis 19](#), the two angels go to destroy סדם and עמרה. First they rescue לוט. Hebrew is both pictures and letters.

Unfortunately for לוט, the letters in his name mean authority added to the serpent.

12		LAMED ל	 	CATTLE GOAD
			control, authority, the tongue	
6		VAV ו	 	NAIL, PEG v
			'and', to add, to secure	
9		TET ט	 	SNAKE, SURROUND t
			to surround	

לוט and the Church Unfortunately again, in this story we see parallels between לוט and the modern Church. The modern Church has been compared to the church in Laodicea, [Revelation 3.14-22](#). Of that church, the last in the series of seven and the only one about which nothing good is said, God says that they are neither hot nor cold, so He spits them out of His mouth. Like לוט, they think they are rich and in need of nothing, but really they are wretched, pitiful, poor, blind, and naked.



Where do the angels find לוט in the city of סדם? [Genesis 19.1](#) says that he ישב *yoshev* sits in the gate, which is also the place of judging. לוט is under the impression that he has some authority in סדם, but he is mistaken. He may be tolerated, but in a few verses we see that the men of the city really don't respect him at all. In America today, the Church is tolerated, but the public schools and the media indicate they really don't respect the Church at all. Before, לוט was taken as a prisoner of war from סדם and rescued by אברהם. Now he's back—and feeling comfortable! לוט thinks he knows what's going on, but as his name implies, he's blind, and he's really given authority to the serpent. As לוט is blind, so the angels strike the men of the city with blindness.

[Ezekiel 16.49-50](#) describes סדם: proud, full, careless, inhospitable, and committing sin before God, so God removes it. And in [Jeremiah 44.16-18](#), even when confronted by the word of יהוה, people who have grown comfortable in their false religion refuse to repent and follow God. Will the Church repent as God asks the Church of Laodicea to repent?

Pleading for Mercy After יהוה tells אברהם His plans for סדם, יהוה starts heading that way. But אברהם in [Genesis 18.22](#) stands לפני *leep'nay* before the faces (פנים) *paniyim* face/faces is naturally plural and there is no singular form—we all have more than one face) of יהוה. It's like אברהם is stopping יהוה from continuing down the road in order to plead for the people of סדם. This sounds like ישוע encouraging His disciples to be persistent in prayer in [Luke 18.1-8](#), “And will not God bring about justice for his chosen ones, who cry out to him day and night?”

אברהם pleads with יהוה for סדם, that it not be destroyed if there are 50 righteous there, then 45, 40, 30, 20, and he stops at 10. Why stop at 10? Perhaps since God destroys the entire earth when there were only eight righteous in Noah's time, it's not likely He will save סדם for less than 10.



Does ירושלם ever get this bad? In [Jeremiah 5.1](#), God doesn't find one righteous person in ירושלם.

Still Comfortable Even after the men of סדם threaten to rape the male guests and לוט makes a counteroffer which they reject, לוט is unable to convince his sons-in-law to leave, [Genesis 19.14](#). He seems to them to צחק *tsakhak* laugh/mock/play. לוט has little influence even in his own family. And then, even after the angels tell him it's time to go, לוט in [verse 16](#) מהה *mahah* lingers/tarries. Finally, he is dragged away by the angels. Is it only the prayers of אברהם that prevent לוט from being destroyed in סדם? After leaving the city, the angels in [Genesis 19.17](#) ff tell לוט to מלט *malat* slip away/escape/be delivered, a wordplay on his name.

יהוה [Genesis 19.24](#) shows יהוה acting apparently from earth and heaven at the same time. One of the angels all along has been the Angel of יהוה. And יהוה is also in heaven sending down fire on סדם. The concept of ישוע being God is a hard one to understand. But this is one example and the Shechinah, the presence of God in the world as in the Pillar of Fire in Exodus, is another. ישוע has been called a “walking Shechinah.” Part of the difficulty in understanding this is there is still only one God.

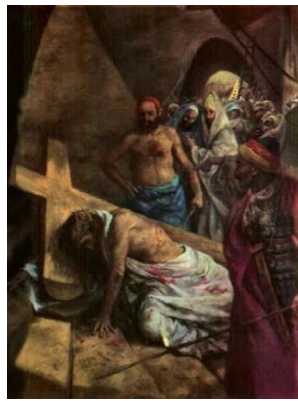
Pray for Others In [Genesis 20](#), אברהם lets Abimelech take Sarah into his home. Abimelech discovers the sin before it's too late. Still, all the wombs in Abimelech's house are closed. אברהם prays for Abimelech, and they have children. אברהם, who could be bitter that his own wife is almost 90 and has never had a child, prays for another family to have children. The next thing that happens is Sarah gives birth to יצחק. אברהם chooses prayer over bitterness—and then he gets the promised son.

Son of the Free Woman You can count on Paul to allegorize תורה in the New Covenant. After all, he is the one who says that the command not to muzzle the ox while it's treading grain means to support your pastor! In [Galatians 4.21-31](#), he compares Hagar, the Egyptian slave of אברהם who gives birth to ישמעאל, to Mt. Sinai, bondage, and the earthly ירושלם. ישמעאל is of the flesh and he persecutes יצחק, son of Sarah, the free woman who represents promise and the heavenly ירושלם. When we graft into ישראל by faith through ישוע, we become sons of the free woman.

Unnecessary Fear In [Genesis 21](#), Hagar thinks her son ישמעאל is going to die of thirst. Her fears are unfounded for three reasons. One, God gave ישמעאל his name which means God Hears. Two, God promises in [Genesis 17.20](#) to make ישמעאל a great nation with 12 princes, and that hasn't happened yet. Three, Hagar is near a well of water already, but she can't see it until God opens her eyes. We often fear unnecessarily: we have forgotten God's promise or the answer is right nearby, but we don't see it.

אברהם and His Only Son יצחק אברהם rises early in the morning to go up Mt. Moriah, the future site of ירושלם, to sacrifice his only son יצחק, [Genesis 22.2](#). אברהם tells the companions to stay behind, that he and יצחק will go further to worship, and then return. אברהם puts the wood for the sacrifice on יצחק to carry up the hill. אברהם takes the fire and the knife, and the two go up יחד *yachad* together, [Genesis 22.6](#). יצחק here is possibly 30 years old and would be able to resist the efforts of his 130-year-old father to sacrifice him, but he doesn't. At the point of sacrifice, God stops אברהם and provides a ram to be sacrificed instead. When יצחק is released, he has stripes from being bound—see [Genesis 22.9](#) עקד *akad* bound—and this is the source for this story in Judaism being called the *Akedah*. [Hebrews 11.17-19](#) says that אברהם went through with this because he trusted God's promises regarding his one and only son, and so believed God could raise יצחק from the dead.

יהוה and **ישוע** In [John 8.56](#), **ישוע** says that **אברהם** saw His day and was glad.
How did **אברהם** see **ישוע**? Consider the parallels:



Similarities

אברהם sacrifices his one and only son

At Mt. Moriah/**ירושלם**

Companions remain behind

אברהם promises they will return

יצחק carries the wood for the sacrifice

אברהם and **יצחק** go up in **יחד**

יצחק is about 30 years old

יצחק willingly goes ahead with the sacrifice

אברהם knows **יצחק** will rise from the dead

יצחק has stripes from being bound

יצחק has a great story to tell

יהוה sacrifices His one and only Son

At Mt. Moriah/**ירושלם**

Most disciples remain behind

ישוע promises He will return

ישוע carries the cross for the sacrifice

יהוה and **ישוע** go up in **יחד**

ישוע is about 30 years old

ישוע willingly goes ahead with the sacrifice

ישוע knows He will rise from the dead

ישוע has stripes from being beaten

ישוע has a great story to tell

Differences

יהוה stops the sacrifice

יהוה provides a ram instead

יהוה does not stop the sacrifice

ישוע is the perfect Lamb of God

אברהם could see the day of **ישוע** 2,000 years before it happened, but many today cannot see what happened 2,000 years ago. **אברהם** names the place **יהוה יראה** [YHVH Yirah](#) The LORD Sees, [Genesis 22.14](#), “In the mount of **יהוה** it shall be seen.” At Mt. Moriah/**ירושלם** the **ישוע** *salvation* of God will be seen!

Where is **יצחק**? **אברהם** binds **יצחק** in [Genesis 22.9](#) and that's the last time for a while that we see **יצחק**. In fact, [Genesis 22.19](#) says that **אברהם** returns to his young men and the verse doesn't mention **יצחק**. Sarah dies in Genesis 23 and still no mention of **יצחק**. It isn't until **אברהם** sends his servant to get a bride for **יצחק** in [Genesis 24.4](#) that we see **יצחק** again. In the meantime, he is out in the field, working.

Where is **ישוע**? After the death, resurrection, and ascension of **ישוע**, we won't see **ישוע** again until He comes for His bride the Church. In the meantime, He is out in the field, working.

ישוע

יצחק

Glossary, in order of appearance:

וירא	<i>Vayera</i>	and he appeared
ירושלם	<i>Yerushalayim</i>	Jerusalem
תורה	<i>Torah</i>	Law/Instruction portion
אברהם	<i>Avraham</i>	Abraham
יהוה יראה	<i>YHVH Yireh</i>	The LORD Sees/Provides
ישוע	<i>Yeshua</i>	Jesus/salvation
אברם	<i>Avram</i>	Abram
זרע	<i>zerah</i>	seed
יצחק	<i>Yitskha</i>	Isaac/He Laughs
ישמעאל	<i>Yishma'el</i>	Ishmael/God Will Hear
שלחן	<i>shulchan</i>	table/place of grace
של	<i>shul</i>	of/belonging to/place
חן	<i>chan/chen</i>	grace
סדום	<i>Sedom</i>	Sodom/burning
עמורה	<i>Amorah</i>	Gomorrah
בא	<i>bo</i>	come
לוט	<i>Lote</i>	Lot/covering/authority added to the serpent
ישב	<i>yoshev</i>	sits
לפני	<i>leep'nay</i>	before the faces
פנים	<i>paniyim</i>	faces
צחק	<i>tsakhak</i>	laugh/mock/play
מהה	<i>mahah</i>	linger/tarry
מלט	<i>malat</i>	slip away/escape/be delivered
יחד	<i>yachad</i>	together/as one/unity
עקד	<i>akad</i>	bound
יהוה יראה	<i>YHVH Yirah</i>	The LORD Sees