

EMC SHALOM INTERNACIONAL

PARASHÁ 04 VAYERÁ | GENESIS 18:1 - 22:24

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Aliyot of the Torah: 18:1-14

1. 18:15-33
2. 19:1-20
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4. 21:5-21
5. 21:22-34
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Aliyahs of the Apostolic Writings:

1. 4:21-41
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VaYerá means “and He appeared”.

First Aliyah 18:1-14

18:1-3 And the LORD appeared unto him in the plains of **Mamre**: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, “My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant”. This passage narrates the of three characters, however in verse 1 it says that it was YHWH who appeared unto him. We have two scenarios here: either Yahweh appeared and the other three persons also appeared or Yahweh was one of those three characters.

The first scenario shows two events that combine at the same time. In other words, Avraham is visited by Yahweh and then after than he lifted up his eyes and sees the three men standing next to him. There is no doubt that these three men were beings from heaven in human form. Some scholars argue that Avraham stopped talking to Yahweh in order to attend to these three visitors.

The second scenario relates that Avraham is visited by three persons, one of whom was Yahweh Himself. According to this approach, (which I adhere to), starts from a general account of the event in verse 1 to a specific account of the event in verse 2. That is, the first verse narrates the event in a general form; the second verse gives the details of the story referred to in verse 1.

If we analyze the following verses, we can have a better insight to interpret the second scenario.

18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

We observe that one of these three persons told Avraham the he would return to him and his wife would have a son. That is to say, this person was giving him the exact time of the fulfillment of the promise that he would have a descendant from his wife Sarah.

The word “**time**” in the phrase “*time of life*” is the Hebrew word “**et**” (עַתָּה H6256¹) means appointed time or period. Sarah would ultimately have complete reassurance because

¹ New Strong's Exhaustive Concordance of the Bible.



Elohim had appointed a date for that birth.

18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

Sarah laughed mockingly. The Hebrew word used here is “צַחֵק” (tsachaq H6711²) which means “to laugh outright (in merriment or scorn); to mock. She was mocking at what Yahweh was saying. Not only did Yahweh **see** her words but also saw the derision in her heart.

18:13-14 And Yahweh said unto Abraham, “Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Drawing a parallel between verses 1-3; 10 and 14, we understand that one of these three visitors was Yahweh since verse 10 it says that one of them would return to him the next year and Sarah would have a son. In verse 14, the utterance corresponds to Yahweh which demonstrates that the Most High Elohim appeared in human form to confirm the promise to Avraham suggesting that that He Himself would restore Avraham descendants in the future. Cf. Yohanan (John) 1:1; Maaseh (Acts) 1:6; Timotios Alef (1 Timothy) 3:16.

Second Aliyah 18:15-33

18:15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. Sarah, overwhelmed by terror, denied that she had laughed. But Yahweh, who

knows the hearts, unmasked her. But He does it to comfort her rather than to rebuke her since there is nowhere in the Scriptures a reproof for this reason.

18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of Yahweh, to do justice and judgment; that Yahweh may bring upon Abraham that which he hath spoken of him. Yahweh declares the main purpose of choosing our father Avraham is that he instructs his descendant in His Torah. Besides, this was a conditional prerequisite to receive the blessing promised to the people. In other words, in order to be able to reach the blessings promised by Elohim, we must be faithful to his Torah, cf. Devarim (Deuteronomy) 28.

The commentary to the **Jumash** complements: “Avraham’s greatness and the reason why he was given such a special role in the divine government of the world was because Yahweh knew what Avraham would instill in his children³.

18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? This passage shows that a basic quality that a servant of Elohim must have is compassion, that is, not to desire the destruction of the wicked but their salvation and to plead Elohim for them to turn from their wicked ways.

The commentary to the **Jumash**: “Avraham embodied, in the noblest of forms, his new role of father of a multitude of nations. Even, he was moved to compassion toward the wicked residents of Sedom (Sodom) feeling appalled by the imminent destruction they were doomed

2 New Strong’s Exhaustive Concordance of the Bible.

3 Commentary to Bereshit (Genesis) 19:4-5. Jumash, p.91



to suffer⁴.

We may fairly assume also that Avraham was worried for his nephew Lot who lived in Sedom. That is why he appeals to the righteousness of Yahweh.

18:32 And he said, “Oh let not Elohim be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

Avraham intercedes six times for different number of the righteous. “**Six**” represents finished and complete. It also represents man.

Let us notice that the first three pleads increase in increments of five. Five represents a window or exhalation of the blessing. Then the remaining six pleads descend by tens. Ten represents the hand of the Elohim Almighty. That is, the hand that saves or blesses man.

Third Aliyah 19:1-20

19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom (...)

The passage starts by making reference to two of the three the characters who had visited Avraham. We now know that one of them was Yahweh Himself. The other two come to Sedom with two precise purposes: 1) to execute judgement to the city; 2) to save Lot.

Lot was sitting at the gate of Sedom because he was in session with the judges of the city in order to settle a problem either his or another person as a judge. Maybe, he was just selling merchandise. Genesis 23:10; 34:20; Ruth 4:1).

Personally, I believe that Lot was saved Avraham intercession. Lot was a concern for Avraham because he was his nephew. Yahweh accepted Avraham intercession to spare Lot from the decreed and irrevocable judgement on Sedom. We never know how powerful our prayers can be!

19:4-5 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, “Where are the men which came in to thee this night? bring them out unto us, that we may know them”. The commentary to the **Jumash** says: “When they knew about the audacious visitors who had so contemptibly decided to stay overnight in the city, the residents of Sedom assembled at the door of Lot’s house demanding Lot to deliver his guests in their hands. When the residents of Sedom said they wanted to know them, their real intention was to sodomize them. The motive for such a cruel and mean treatment of strangers was to deter poor people from coming to the city to make fortune. The sodomites were ill famous for they practiced all kinds of wickedness. However, their fate was doomed due to their egotism and they denial to assist the poor and the destitute⁵.”

19:10-11 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. Lot’s refusal to allow the visitors to be sodomized, brought the anger of the residents upon him. The visitors recued Lot from their hands though by pulling him inside

⁴ Commentary to Bereshit (Genesis) 19:4-5. Jumash, p.91

⁵ Commentary to Bereshit (Genesis) 19:4-5. Jumash, p.91



the house. A blazing light struck them with blindness and they could not find the door of the house thus thwarting their plans. In a deeper level of interpretation -“**Remez**”, we discern that when our enemies charge against the truth, Elohim make them to destroy themselves.

19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for Yahweh will destroy this city. But he seemed as one that mocked unto his sons in law. There seems to be a discrepancy here. By verse 8 we know that Lot’s words his daughters had not known man whereas, in this verse he is talking to his sons-in-law implying that his daughter were married. However, the cultural context may shed some light on this.

The real situation is that Lot’s daughters were betrothed, that is, affianced. By being betrothed, his daughters were “*married*” because engagement was a part of marriage though no intimacy had yet taken place. In Eastern culture, the matrimonial pact (“**Ketuvah**”) required the future husband to make preparations for the house the spouses will live in. This is called the nuptials, once the would-be husband had the house ready to live with his wife, then they celebrate the ceremony of the consummation of their marriage.

A similar case was that of Miryam (Mary), the mother of Yahshua, who was betrothed to Joseph when she conceived of the Ruaj HaKodesh. Cf. Mattiyah (Matthew) 1:18-20.

19:15 And when the morning arose, then the angels hastened Lot, saying, “Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city”.

Very early, the messengers urged Lot to leave the city for the pending judgement on the city. Why is he saved? Was he a righteous man? Beit Kefas (2 Peter) 2:6-9 says that Lot was a just and righteous man.

What is it to be righteous? According to Galatians 3:9: the righteous live by faith (the faith of Avraham who believed in the promise). Since self-righteousness can save no one (Habakkuk 2:4; Romans 1:17; Hebrews 10:38) we must bear in mind that true faith is accompanied by works of faith.

Fourth Aliyah 19:21-21:4

19:26 But his wife looked back from behind him, and she became a pillar of salt. In verse 17, Lot and his family were instructed no to look behind them. Lot’s wife did not obey the command and she suffered the consequences of her rebelliousness.

19:27 And Abraham got up early in the morning to the place where he stood before Elohim. Yahweh had promised us many things but if we wish to see them fulfilled, we must return in praying to His presence. Our intimacy with the Most High is a valuable thing.

In Psalm 25:14, the Hebrew word for “the secret of Elohim” is “**sod**” (סֹד sod H5475⁶) which means close deliberation, counsel, secret. Scholars point out that “**sod**” is one of the levels of biblical interpretation. This portion in the psalm suggests that it is for those who fear him (יָרָא yare H3373⁷) which means “fearing; morally reverent”. Our revelation from the Scriptures is proportional to our life of prayer



and intimate relationship with Elohim.

19:31-33 And the firstborn said unto the younger, “Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father”. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

The Commentary to the *Jumash* says: “In the scroll of the Torah, this phrase “**he perceived not**” has a dot (nekudah) –are little dots that are placed under or over the letter to make a certain vocalic sound, or for stress, or over a word for emphasis. Translator’s Note) over the word which was a traditional method to point out that there is a special interpretation for it. They maintain that even when Lot was not conscious of that she lay with him; he was in fact conscious when she rose. Nonetheless, the second night he was not more attentive than the first night which shows his own lasciviousness”⁸.

19:37-38 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. According to the Commentary to the *Jumash* there is a difference between the two daughters. The firstborn was so shameless that she named her son after the immoral background of his paternity. The name “**Moav**” comes from the Hebrew expression “**from his father**”. The younger daughter, however, named her “**son of**

my people” thus disguising her opprobriousness acting with more modesty.

20:2 And Abraham said of Sarah his wife, “She is my sister”: and Abimelech king of Gerar sent, and took Sarah. Avraham says a half truth, which is a lie anyway. A little on in verse 12, he affirms their kinship.

Never does Elohim present His servants as perfect men or invincible heroes. The Bible is an account of everything, good and bad of every servant of Elohim. This is a reminder for us that we are not what we are but for what we will be.

20:6-7 And God said unto him in a dream, “Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore, suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine”. King Avimelech (Abimelech) justified himself alleging ignorance of the situation. Ignorance does not exonerate from culpability.

The Commentary to the *Jumash* defends that: “Avimelech thought that, since he had intentions, he was innocent. Good intentions are not sufficient to justify wrongdoings. The pattern one must follow is if one is accomplishing the will of Elohim. If what is done is evil in His eyes, then regardless of the good intentions it does not means one has the approval of Elohim”⁹.

21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. What Yahweh promises it

⁸ Commentary to Bereshit (Genesis) 19:33. Jumash, p.95.

⁹ Commentary to Bereshit (Genesis) 20:6-7. Jumash, p.97.



comes to pass as He says it.

Fifth Aliyah 21:5-21

21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Sarah and Hagar represent two peoples: Galatians 4:22-31. Two descendants, one was a bondman and one was a free man. The mocking insolence is always a trait of the bondman's descendants. The free are always despised by the bondmen.

21:10 Wherefore she said unto Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Yitzhak. Sarah's words were beyond plain jealousy and egotism. According to many scholars, these were prophetic words, she intended to keep the lineage of the promise pure. The children of disobedience shall not share the inheritance with the children of obedience. (Ephesians 5:5-6).

21:12-13 And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed".

This passage confirms that Sarah's words were prophetic. Yahweh told Avraham that his wife was right while comforting him that He should not forget about Yishmael since he was his descendant.

21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her

shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. According to Rashi, "the word **"wandered"** has a connection with idolatry. She went back to worshipping the gods of Egypt. For that reason, there was no blessing in the water of the bottle. Idolatry produces dryness (in the kidneys).

21:15-17 And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, "Let me not see the death of the child". And she sat over against him, and lift up her voice, and wept. And Elohim heard the voice of the lad; and the angel of YHWH called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? fear not"; for God hath heard the voice of the lad where he is.

When need came, Hagar abandoned his son. She was more concerned with her suffering than with the child's situation. Yahweh responded to the voice of the boy not to the desperation of his mother. Some scholars believe that, contrary to her son, she was calling upon her Egyptians gods not to Yahweh. The promise of making a great nation of Yishmael was at peril. He was saved by a miracle.

This event attests that Elohim is always faithful. We must be confident that His Word shall come to pass even if a miracle is required.

Sixth Aliyah 21:22-34

21:33-34 And Abraham planted a grove in Beersheba, and called there on the name of Yahweh, the everlasting Elohim. And Abraham sojourned in the Philistines' land many days.

Scholars are in disagreement as to whether it was an orchard or an inn. The truth is that



Avraham had a fervent desire to assist the strangers who traveled across the place. The word “**grove**” (אֶשֶׁל ‘eshel H815¹⁰) comes from a root of uncertain signification meaning “**a tamarisk tree; by extension a grove of any kind: - grove, tree**”.

I for one believe that this is a place to have services to Yahweh. He built a place under the shade and altar to the Almighty since the verse says “and he called there on the name of Yahweh”. We must build places under the shade for others and places to instruct how to call on the name of Elohim.

Seventh Aliyah 22:1-19

22:1-2 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, “Behold, here I am”. And he said, “Take now thy son, thine only son Yitzhak, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of”.

Once more, Yahweh calls Avraham to test him to which he responded without hesitation by saying “Behold, here I am”. The command was very precise leaving no place for doubt.

Elohim used two distinctive phrases referring to Yitzhak: “**your only son**” and “**whom you love**”. The Hebrew word for “**only**” is יָחִיד *yachyd* H3173¹¹ which means “**properly united, that is, sole; by implication beloved; also lonely; (feminine) the life (as not to be replace): - darling, desolate, only child or**

son”. This proves that Yitzhak was irreplaceable for Avraham. The other word used is “**love**” the Hebrew word is אָהַב ‘ahav H157¹² which means “**to have affection for (sexually or otherwise): - (beloved; loved, lovely, lover, like, friend**”. This confirms Avraham’s great affection for his son. However, his love for him was far from being an idolatrous worship of the boy. We consider that having great love or affection for our children is not a signal of idolatry.

Let alone Avraham who went out his country and his kindred and he left behind the idolatry in which his family was involved in. this is a remarkable example: he decided to worship and serve Yahweh over gods.

This event hinges on its same purpose as expressed in verse 1. (..) “that God did tempt Abraham”. It was a test. A temptation is when someone or something is subjected to a certain situation as to prove his or its quality.

The phrase “**your only son**” is an assertion, that for Elohim, Avraham did not have another heir. Yitzhak is a type of Mashiaj (Messiah). Such expression is connected with Yahshúa. Matthew 3:17; Mark 1:11; Luke 3:22.

This test will reveal typological elements pointing to the Messiah. What was being tested in Avraham? Hebrews 11:17-19. His faith in the promise. So great was his faith that he believed that if his son died by his hands, Yahweh could raise him from the dead. Yitzhak’s figurative death is a picture of the death and resurrection of the Messiah. James 1:2-8. “The trying of your faith works patience and patience works

10 New Strong’s Exhaustive Concordance of the Bible.

11 H3173 New Strong’s Exhaustive Concordance of the Bible.

12 H157 New Strong’s Exhaustive Concordance of the Bible.



perfection and experience”.

22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Avraham was so eager to do the will of Elohim that he rose very early.

22:4-5 Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Verse 2 says that Yahweh will show him the mount he should go. Verse 4 says that he “**saw**” the place in the distance. The verb used is H7200¹³ suggests “**to have visions**”. רָאָה ra'ah to see, visions as in Isaiah 30:10; he had a vision. In like manner, the word for “**place**” (מָקוֹם maqom H4725) also means “**a spot; but used widely of a locality (generally or specifically); home**”. He saw the place of the home or saw the presence of Elohim on the mount.

Not in vain, Avraham is called the father of faith as proved by this passage. Having knowledge of their purpose beforehand, he was totally confident they both would return. He knew Yahweh could bring his son from the dead. Cf. Hebrews 11:17-19.

22:6-8 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, “My father”: and he said, “Here am I, my son”. And he said, “Behold the fire and the wood: but where is the

lamb for a burnt offering?” And Abraham said, “My son, God will provide himself a lamb for a burnt offering”: so they went both of them together.

After Avraham had prepared what they needed for the sacrifice, his son asked him for the lamb for the offering. This indicates that he had received a good instruction from his father. He knew the preparations for the offering were incomplete, a victim was required. Avraham told that Yahweh would provide an innocent victim. (YHWH would provide Himself as the lamb because He is the Lamb. Revelations 17:14.

It is unquestionable that, at human level, they would have struggled with a natural feeling of anguish like the Messiah himself had in Gethsemane before His sacrifice as the Passover (Pesaj) Lamb. Mark 14:34.

At “**sod**” level, this story has a brilliant hidden secret. Not only does it narrate the death and resurrection of the Messiah but also gives more detailed insight of this event.

- Yitzhak as well as Yahshua carried the wood for the offering.
- Both are offered in sacrifice by their fathers. Isaiah 53:10-11.

The boy asked a question: where is the lamb? The word for “provide” in Hebrew is “**ra'ah**” (רָאָה) H7200¹⁴ as in verse 4 translated as to see the place Yahweh awaited him. The literal translation would be “see to it, his own way”: He shall see to solve this problem his own way. Cf. Romans 8:32.

Since what was being tested was the faith of Avraham, I believe that when he saw the mount he could see the future in vision. He could see

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the place of His home in the earth, Solomon's Temple. The name of the mount was Moriah (מֹרְיָה moriyah H4179¹⁵). It is formed of two words H7200¹⁶ and H3050¹⁷ which mean "**seen of Jah**"; that is "**seen by Yahweh**". The words are **vision** and **Yah**, abbreviation for Yahweh, the name of Elohim. It would translate like this: "**to see Yahweh**" or "**vision of Yah**". He knew that he would sacrifice a lamb for he had had a vision. I believe that he may have been able to see the Messiah as the perfect lamb.

22:9-10 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. Avraham was resolved to obey YHWH over anything. He came to the correct place, set the altar, fix the wood, and tied his son. Some scholars it was Yitzhak who suggested he be tied because his natural instinct of survival might make hurt his father. As we can see, Yitzhak is also willing to obey the decrees of Elohim.

22:11-13 And the messenger of the LORD called unto him out of heaven, and said, "Avraham, Avraham": and he said, "Here am I". And he said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me". And Avraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Avraham went and took the ram, and offered him up for a burnt offering in the stead of his son. There seems to be a contradiction here since in verse 11 it says

"a messenger" whereas in verse 12 "this messenger" claims he ordered the sacrifice. So, was it YHWH? Or was it a messenger of YHWH? In actuality, it is only one person: Yahweh. The expression "Angel (malaj-messenger) of YHWH refers to YHWH Himself. No messenger will claim to himself an order given by Elohim Himself.

At the very last moment, a ram appeared as a substitute for Avraham's son. This is a prophetic picture of a Lamb that would die for all mankind: Yahshua HaMashiaj.

22:14 And Abraham called the name of that place Yahwehjireh: as it is said to this day, In the mount of Yahweh it shall be seen. With the purpose of commemorate this event for the future generations, Avraham named it "Yahweh provides" (יְהוָה יִרְאֶה **Yahweh yir'eh. H3070. Yahweh will see (to it); a symbolical name for Mt. Moriah**) for in this place Yahweh had provided the sacrifice.

22:15-18 And the angel of Yahweh called unto Abraham out of heaven the second time, and said, "By myself have I sworn, saith Yahweh, for because thou hast done this thing, and hast not withheld thy son, thine only son". "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice". YHWH confirms his promise to Avraham but this time in a supreme way: He

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swears for Himself since there is no other greater than Him, cf. Hebrews 6:13-18.

Conclusions

This week, we have studied how Yahweh had appeared to Avraham on several occasions. Every encounter serves to give guidance to his life, to change it, and to give him blessings for Avraham's sake. We see companionship and care of Elohim for him as a result of his obedience and his heart that is always willing to change and mend his faults.

If we yearn for an intimate communion with Elohim, we must allow the presence and treatments of Elohim to mold our hearts.

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the

dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through

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