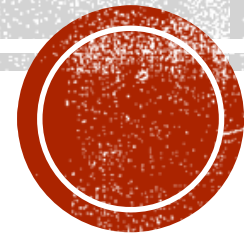


GENESIS—CHAPTER # 18

Beginning of Portion – Vayera “And He Appeared”



Genesis 18:1 – 22:24

2 Kings 4:1-37

Luke 17:26-37; Romans 9:6-9; Galatians 4:21-31; Hebrews 6:13-20; 11:13-19;
James 2:14-24; 2 Peter 2:4-10

BEFORE WE BEGIN...

Comparing Abraham's life as chronicled between two difference "parashiot"

Event	Lech Lecha – Get yourself out, go (GENESIS 12 – 17)	Vayeira – G-d appeared to him (GENESIS 18 - 22)
Both parashiot open with a revelation of G_d and receiving the promise of progeny	Genesis 12:7 15:4 - to your descendants (seed) I will give you land and bless you	Genesis 18 – Angels that appeared to announced to Abraham and Sarah they would have a son
Both parashiot his wife Sarah is abducted by a gentile king	Genesis 12:15 – Egypt; Pharoah orders Avraham to leave	Geneis 19 – Avimelech, Philistia; Abraham is granted permission to stay and dwell anywhere in the land
Both parashiot Abraham fathers a son	Genesis 16:4 – Ishmael	Genesis 21:3 – Isaac
Both parashiot, Hagar is banished	Genesis 16:6 – Hagar flees due to Sarah's ill treatment (Temporary)	Genesis 21:10-19 Sarah throws out Hagar and Ishmael (Permanent)
Both parashiot, Abraham enters into treaties	Genesis 13 – Between Lot and Abraham on land	Genesis 21:22-34 With regard to water wells
In both parashiot, Abraham's righteous behavior is contrasted with the immoral behavior of his of his nephew Lot	Genesis 13:14 – G-d appeared pleased with Abraham's choices	Genesis 18:19 vs Genesis 19:14 Abraham was proven to teach his children; Lot could not influence his own.
In both parashiot, he defends the cities of the plain	Genesis 14 – Abraham defends his nephew and returns the goods and the people to the land of Sodom	Genesis 18:20-32 Pleads for G-d to spare the city of Sodom for 10 righteous; this time the end had a more tragic outcome
What's different between the (2) parashiot?	Before circumcision	After circumcision – Gen 17:13 "...thus my covenant will be in your flesh as an everlasting covenant."

AVRAHAM HAS VISTORS

1 And **Hashem** appeared unto him in the terebinth trees of Mamre; and he sat in the entrance of the ohel (tent) in the heat of the day; **2** And he lifted up his eyes and looked, and, hinei, Shloshah Anashim (Three Men) stood by him; and when he saw them, he ran to meet them from the entrance of the ohel, and prostrated himself on the ground, **3** And said, **Adonoi**, if now I have found chen (favor) in Thy sight, pass not on by, please, from Thy servant; **4** Let a little water, please, be brought, and wash Thy feet, and rest under haetz (the tree); **5** And I will bring a morsel of bread, and refresh Ye Your hearts; after that Ye shall pass on; because for this purpose are Ye come to Your servant. And they said, So do, as thou hast said. **6** And Avraham hastened into the ohel unto Sarah, and said, Make ready quickly shlosh measures of fine meal, knead it, and make cakes. **7** And Avraham ran unto the herd, and brought a calf tender and tov, and gave it unto a servant; and he hasted to prepare it.



SARAH WILL HAVE A CHILD

8 And he took curds, and cholov (milk), and the calf which he had prepared, and set it before them; and he stood by them under haetz, and they did eat. **9** And they said unto him, Where is Sarah thy wife? And he said, Hinei, in the ohel. **10** And He said, I will certainly return unto thee at this time next year; and, hinei, Sarah thy wife shall have ben (son). And Sarah heard it in the entrance of the ohel, which was behind him. **11** Now Avraham and Sarah were zekenim (old ones) and well stricken in age; and [in childbearing] it ceased to be with Sarah after the manner of women. **12** Therefore Sarah laughed within herself, saying, After I am grown old shall I have pleasure, adoni being old also? **13** And Hashem said unto Avraham, Why did Sarah laugh, saying, Shall I which am old of a surety bear a child? **14** Is any thing too hard for Hashem? At the time appointed I will return unto thee, in due season, and Sarah shall have ben (son). **15** Then Sarah denied, saying, I laughed not; for she was afraid. And He said, Oh yes but thou didst laugh.



INTERESTING OBSERVATIONS/QUESTIONS:

- In the prior chapter, # 17, G-d had already told Abraham he was going to have a son and even laid out a time frame...so why just one chapter later is G-d telling him again? (Not much time/if any had passed and in Jewish teaching Abraham was still in great pain from his circumcision)
- Who were the three men/angels/G-d?
 - Pg 126 Bradford makes a point that the Bible does not refer to Yeshua by the Father's personal name, Yehoveh. (*hsm – Jeremiah 23:5-6*)
 - Bible uses the word “anashim” meaning human men not malach typically used for “angel”/messenger
 - These men “ate”
 - Jewish teaching suggest they were angels disguised as men: (1) Michael who would tell Abraham and Sarah they would have a child, (2) Gabriel, who would make the announcement about Sodom, (3) Raphael who healed Abraham and saved Lot
 - These men had authority and knew things they would not have otherwise known (Sarah's name, she was barren, Sodom and Gomorrah)



Hebrews 13:2 – Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.



THE DOCTRINE OF THE TRINITY IS A TOUGH ISSUE FOR THE CHURCH AND THE JEWS



EARLY CHURCH AND THE SHEMA

- Did not think of God being a conglomerate of “3 persons”
- [NAS Deuteronomy 6:4](#)
"Hear, O Israel! The LORD is our God, the LORD is one!"
- [NAS Mark 12:29](#)
Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord;

THE NAMES OF GOD

- WE MUST RESTORE THE NAMES OF GOD!
- Lord and God are generic terms
- When Lord and God are used, how can we tell if it is “God” or “Jesus” being referred to?
- Hebrew Scriptures show God’s Name as YHWH
- This does NOT translate to “god” or “lord”



REINSERTING GOD'S NAME (YHWH) CREATES DOCTRINE PROBLEMS

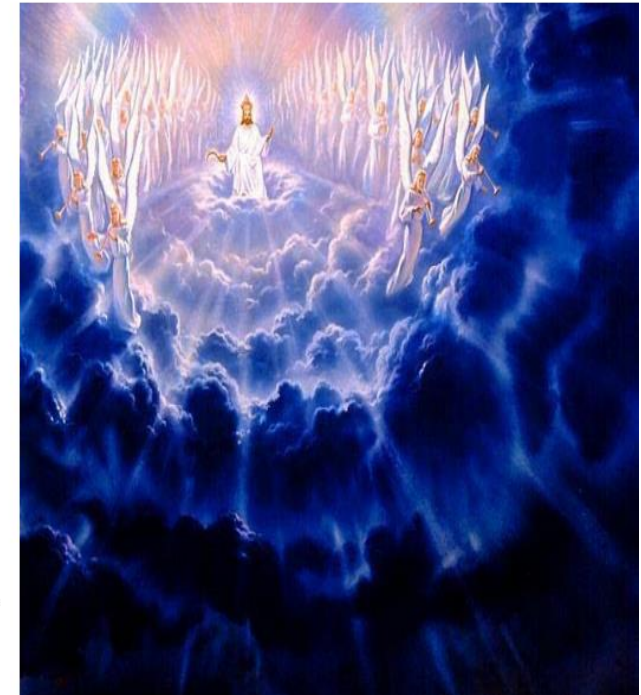


- NAS Acts 1:11 *and they also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."*
- The manner He went includes:
 - 1) The FORM God/Man Jesus
 - 2) The PLACE Mt. of Olives
 - 3) The WAY Into the sky, clouds

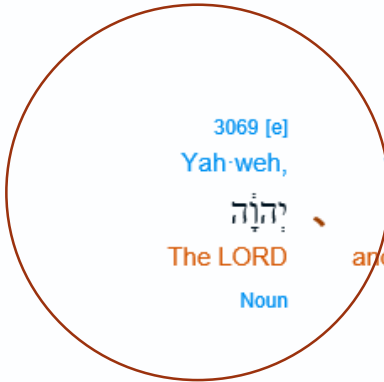
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ZECHARIAH 14 SAYS IT IS Y-H-W-H (YAHWEH) WHO LANDS ON THE MT. OF OLIVES!!

- We have always just "plugged in" JESUS
- Hebrew says YHWH
- Vs. 9 says " He is **ECHAD**"**ONE**
- This description is always reserved for the totality of the Godhead...
The one we call "God"



7693 [e]	802 [e]	1004 [e]	8155 [e]	5892 [e]	3920 [e]	4421 [e]	3389 [e]
q) (tiš-šā-kaḅ-nāh; k) [tiš-šā-ḡal-nāh wə-han-nā-šīm hab-bāt-tīm, wə-nā-šas-sū hā-'īr, wə-nil-kə-ḡāh lam-mil-ḡā-māh yə-rū-šā-lim							
ק) - (תִּשְׁכַּבְנָה) כ] [תִּשְׁגַּלְנָה] וְהַנְּשִׂים וְהַבָּתִּים וְנִשְׂסוּ הָעִיר וְנִלְכְּדָה - לְמִלְחָמָה יְרוּשָׁלַם							
- ravished - and the women the houses and rifled the city and shall be taken to battle Jerusalem							
Verb	Noun	Noun	Verb	Noun	Verb	Noun	Noun



3069 [e]	3318 [e]	5892 [e]	4480 [e]	3772 [e]	3808 [e]	5971 [e]	3499 [e]	1473 [e]	5892 [e]	2677 [e]	3318 [e]
Yah-weh, wə-yā-šā hā-'īr. min- yik-kā-rêt lō hā-'ām, wə-ye-ter bag-gō-w-lāh, hā-'īr ḡā-šī wə-yā-šā											
יְהוָה וַיֵּצֵא 3 . הָעִיר: מן יִכָּרֵת לֹא הָעָם וַיִּתֵּר בְּגוֹלָהּ הָעִיר חֲצִי וַיֵּצֵא											
The LORD and go forth the city from do be cut off not of the people and the residue into captivity of the city half and shall go forth											
Noun	Verb	Noun	Prep	Verb	Adv	Noun	Noun	Noun	Noun	Noun	Verb

2022 [e]	5921 [e]	1931 [e]	3117 [e]	7272 [e]	5975 [e]	7128 [e]	3117 [e]	3898 [e]	3117 [e]	1992 [e]	1471 [e]	3898 [e]
har 'al- ha-hū bay-yō-wm- raḡ-lāw wə-'ā-mə-ḡū qə-rāḅ. bə-yō-wm hil-lā-ḡā-mōw kə-yō-wm hā-hēm; bag-gō-w-yim wə-nil-ḡam												
הַר עַל- הַהוּא בַּיּוֹם רַגְלָיו וְעָמְדוּ 4 . קְרָב: בַּיּוֹם הִלָּחְמוּ כַּיּוֹם הַהֵם בְּגוֹיִם וְנִלְחַם												
the mount on in that In that day his feet And shall stand of battle on a day he fought as when those nations and fight against												
Noun	Prep	Pro	Noun	Noun	Verb	Noun	Noun	Verb	Noun	Pro	Noun	Verb

3220 [e]	4217 [e]	2677 [e]	2132 [e]	2022 [e]	1234 [e]	6924 [e]	3389 [e]	6440 [e]	5921 [e]	834 [e]	2132 [e]	
wā-yām-māh, miz-rā-ḡāh mē-ḡeš-yōw haz-zē-tīm har wə-niḅ-qa' miq-qe-ḡem yə-rū-šā-lim pə-nê 'al- 'ā-šer haz-zē-tīm												
וְלִמָּה מִזְרָחָה מִחֲצִיּוֹ הַזֵּיתִים הַר וְנִבְקַע מִקְדָּם יְרוּשָׁלַם פְּנֵי אֲשֶׁר עַל- אֲשֶׁר הַזֵּיתִים												
and toward the west from east in its middle of Olives the mount and shall cleave on the east Jerusalem the face of before that of Olives												
Noun	Noun	Noun	Noun	Noun	Noun	Verb	Noun	Noun	Noun	Prep	Prt	Noun

5045 [e]	2677 [e]	6828 [e]	2022 [e]	2677 [e]	4185 [e]	3966 [e]	1419 [e]	1516 [e]
neḡ-bāh. wə-ḡeš-yōw- šā-pō-w-nāh hā-hār ḡā-šī ū-māš me-'ōḡ; ge-ḡō-w-lāh ḡē								
. נִגְבָּה: וְחֲצִיּוֹ- צְפוֹנָה הָהָר חֲצִי וּמֹשׁ מֵאֵד גְּדוּלָה - גֵּיא								



“3 PERSONS” DOCTRINE



- We must re-examine this un-Scriptural construct
- “Left Behind” is a story!
- NOT A CHALLENGE to the nature of God as Father, Son, and Holy Spirit
- Separates the Persons
- Separates the Functions
- **Logical conclusion of 3 Persons doctrine:** when Christ was on earth, God in Heaven was only 2/3 rds. complete!



THEORY OF THE 'TRINITY'

- Tom Bradford (pg 127 also 132-139) “Consider the other appearances of G-d that we have studied or will encounter in the upcoming chapters: the burning bush, the shekinah, the cloud that led Israel through the wilderness, the angel of the Lord who identified Himself as G-d Almighty to Hagar, the being who wrestled with Jacob, and these three nondescript men who were somehow at least partially an appearance of Yehoveh Himself. I think we do a great disservice to ourselves when we attempt to artificially limit the possible manifestations of G-d to three, so that it makes a nice and tidy Roman Christian doctrine.”
- Bradford likens the Trinity to one Person with three different ATTRIBUTES/ROLES rather than three separate pieces that we label as persons.
 - Father – grand author of the divine plan
 - Holy Spirit – container and messenger of the divine plan
 - Son – the grand executor of the divine plan
- Found a Teaching at www.ariel.org that is one of the best Messianic teachings I have ever heard on this subject! I highly highly recommend it. He lays out in Church History the (6) major views concerning the doctrine of the Trinity as he sees it.
 1. **Arianism** – Only G-d the Father is eternal. **The Son was created by G-d** the Father before anything else; then everything else was created through the Son, who Himself was a created being. (Jehovah's Witnesses and Mormonism)
 2. **Sabellianism (Modalism)** – There is only one personality, and not three, but this one personality would reveal Himself in three different ways. Today this is taught as “Jesus Only”
 3. **Socinianism (Subordinationism)** – Does not see all three persons as co-equals; rather; it saw each person of the Trinity as less than the previous person. (Church father Origen taught this)
 4. **Unitarianism** – It denies that the Godhead consists of three co-equal persons. It is a denial of the tri-personality and is very similar to Judaism in this regard
 5. **Tritheism** – This is a form of polytheism; there are three gods, not one unity of three persons but three separate gods.

Behold, my servant, whom I uphold; my chosen, in whom my soul delights: I have put my Spirit upon him; he will bring forth justice to the Gentiles. Isaiah 42:1

6. Simplest and Best Definition of the Trinity:

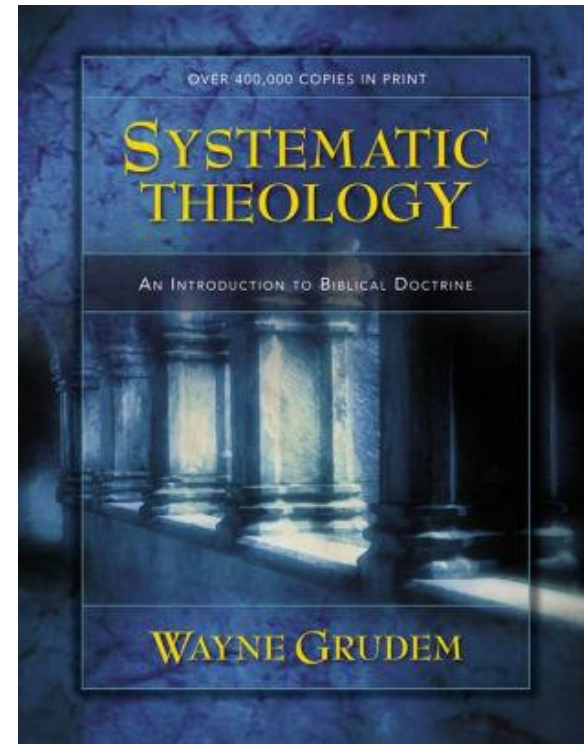
There is only one G-d, but in the unity of the Godhead there are three eternal and co-equal Persons; the same in substance or essence, but distinct in subsistence or existence.

“Throughout the history of Israel and the history of the Church, there has been tremendous opposition and conflict to this concept of the Triunity of G-d.”
Dr. Arnold G. Fruchtenbaum



WHERE I FALL ON THIS ISSUE...

- Scripture does not ask us to believe in a contradiction. A contradiction would be...
 - “There is one G-d and there is not one G-d”
 - “G-d is shown/revealed often in three roles/attributes/persons and G-d is one role/attribute/person”
- To say “G-d is revealed often in three roles/attributes/persons and there is one G-d” is not a contradiction. It is something we do not understand, and it is therefore a mystery or a paradox, but that should not trouble us as long as the different aspects of the mystery are clearly taught by Scripture, for as long as are finite creatures and not omniscient deity, there will always (for all eternity) be things that we do not fully understand.
- From www.messianicaplogetics.net
 - Our attention needs to be placed squarely upon the Biblical text, to see if the concept of a G-d composed of Father, Son, and Holy Spirit is something that can be legitimately derived from Scripture.
 - Messianic Judaism has demonstrated some aversion to using the term “Trinity” (after all this is not a concept defined explicitly in Scripture using that term), as employed by much of Christianity, and instead preferred to use alternative terminology like **tri-unity** or **principal trinity** so as not to discount the possibility or even probability that there is more to G-d which has been largely disclosed to mortals.



GOD'S ATTRIBUTES ARE CONTAINED IN HIS "NAMES"

EL mighty

EL SHADDAI all-sufficient

YHWH YIREH provider

YHWH ROPHE healer

YHWH SHALOM our peace

EL ROI he who sees

YHWH TZIDKENU our righteousness

YAH-SHUA God Saves



A G-D PRINCIPLE...

- The Pattern of Building Upon Previous Covenants
 - Notice how G-d is slowly revealing his promise to Abraham in pieces?
 - In Genesis 12:2, G-d first told Abraham that He would make him into a great nation, which meant he would have many children
 - In Genesis 15:4 G-d promised Abraham an heir, a natural born son
 - In Genesis 17:16-21, Abraham was assured that his wife, Sarah, would give him this son
 - In Genesis 18:10, Abraham discovered the time had come to fulfill all those promises.
 - “Notice how each of G-d’s promises built upon earlier promises, and each covenant is built upon the foundation of the earlier covenants, this is another basic and elegantly simple G-d principle in action” Tom Bradford (pg 128)

1. Noahic Covenant
2. Abrahamic Covenant
3. Mosaic Covenant
4. Davidic Covenant
5. New Covenant

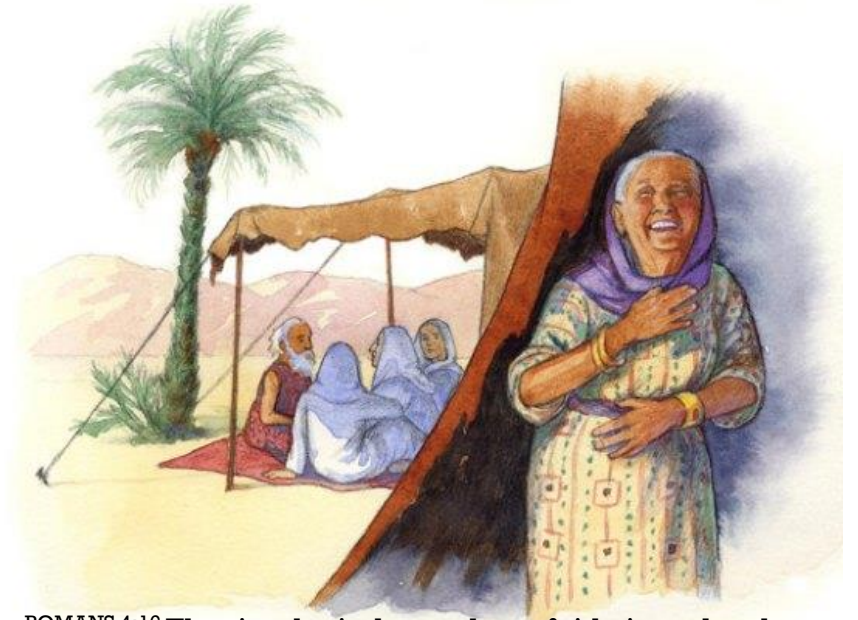
This is how G-d’s covenants work. The new covenant, the covenant of Messiah, is not a covenant that replaces the earlier ones, nor does it stand alone. The new covenant is dependent on all the earlier ones, and it is the fulfillment of all the earlier ones...each covenant built upon the ones preceding it.



SARAH'S LAUGHTER

- V12....”So Sarah laughter to herself, thinking, “I am old, and so is my lord; am I to have pleasure again?”
- Chumash...”And Sarah laughed within herself, saying, after I have withered shall there again be for me delicate skin? And my husband is old!
- Bava Metzia 87b – “That day her menstrual cycle returned...her flesh was rejuvenated, the wrinkles were smoothed out, and beauty returned to its place.”
 - (Think this is crazy...consider what happens then in Chapter #20 with Abimelech, King of Gerar when we get there!!)
- **A PATTERN....**Yeshua, the ultimate son of Nazareth, demonstrated both the principles
 1. Miraculously conceived – G-d called into being that which did not exist
 2. Life to the dead – G-d demonstrated this power

Bava Metzia (Talmudic Aramaic: בבא מציעא, "The Middle Gate") is the second of the first three Talmudic tractates in the order of Nezikin ("Damages"), the other two being **Bava Kamma** and **Bava Batra**. Originally all three formed a single tractate called Nezikin (torts or injuries), each **Bava** being a Part or subdivision.



ROMANS 4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, ¹⁷ as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸ In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” ¹⁹ He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness^[b] of Sarah's womb. ²⁰ No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹ fully convinced that God was able to do what he had promised. ²² That is why his faith was “counted to him as righteousness.”



SHADOWS OF THE MESSIAH



- The Chofetz Chaim teaches
 - “Torah is warning us not to doubt the coming of the Messiah. Just as Sarah laughed at the notion that G-d would keep His promise to Abraham after so many fruitless years of waiting and hoping, we too are in danger of losing faith in the coming of the Messiah after so many years of waiting. After nearly 2,000 years, it seems laughable to imagine that Messiah is ready to return and that He may yet come this very day.
 - The Chofetz Chaim teaches that a similar situation occurred just before the redemption from Egypt. When Moses came to the Hebrew slaves, declaring the hour of their redemption, they did not believe him. The long years of suffering in Egypt had crushed their hopes, and they no longer had the strength to believe in the promised redemption.
- HOW THEN SHOULD WE RESPOND?

The "[Sefer Chafetz Chaim](#)" (or **Chofetz Chaim** or **Hafetz Hayim**) ([Hebrew](#): ספר חפצי חיים, [trans.](#) *Desirer of Life*) is the [magnum opus](#) of Rabbi [Yisrael Meir Kagan](#), who later became known simply as *The Chofetz Chaim*. The book deals with the Jewish ethics and laws of speech, and is considered the authoritative source on the subject.



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7. The Parsha Experiment - Vayeitzei: To Deceive Or Not To Deceive, That Is The Question



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9. The Parsha Experiment - Vayeishev: Harlots & Coats & Goats, Oh My!

The Parsha Experiment - Vayeira: the Power of Abraham's Influence

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G-D ENTRUSTS AVRAM WITH INFO....

16 And the Anashim rose up from thence, and peered toward S'dom; and Avraham went with them to send them on the way. **17** And Hashem said, Shall I hide from Avraham that thing which I do; **18** Seeing that Avraham shall surely become a great and mighty nation, and kol goyei ha'aretz (all the nations of the earth) shall be blessed in him? **19** For I know him, that he will command his children and his household after him, and they shall be shomer over the Derech Hashem, to do tzedakah and mishpat; that Hashem may bring upon Avraham that which He hath spoken [promised] of him. **20** And Hashem said, Because the outcry of S'dom and Amora is great, and because their sin is very grievous; **21** I will go down now, and see whether they have done altogether according to the crying out [for punishment] of it, which is come unto Me; and if not, I will have da'as (knowledge).



AVRAM'S REQUESTS...

50 – 45- 40- 30 – 20 - 10

22 And the men turned their faces from thence, and went toward S'dom; but Avraham stood yet before Hashem. **23** And Avraham drew near, and said, Wilt Thou also destroy the tzaddik with the rasha (wicked)? **24** Suppose there be fifty tzaddikim within the city; wilt Thou also destroy and not nasa (spare) the place lema'an (for the sake of) the fifty tzaddikim that are therein? **25** That be far from Thee to do after this manner, to slay the tzaddik with the rasha; and that the tzaddik should be as the rasha, that be far from Thee: shall not HaShofet Kol Ha'Aretz (the Judge of All the Earth) do mishpat (right)? **26** And Hashem said, If I find in S'dom fifty tzaddikim within the city, then I will spare all the place for their sakes. **27** And Avraham answered and said, Hinei now, I, which am but apher (dust) and ashes, have taken upon me to speak unto Hashem; **28** Suppose there shall lack five of the fifty tzaddikim; wilt Thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it. **29** And he spoke unto Him yet again, and said, suppose there shall be forty found there. And He said, I will not do it for forty's sake. **30** And he said unto Him, Oh let not Hashem be angry, and I will speak; suppose there shall thirty be found there. And He said, I will not do it, if I find thirty there. **31** And he said, Hinei now, I have taken upon me to speak unto Hashem: suppose there shall be twenty found there. And He said, I will not destroy it for twenty's sake. **32** And he said, Oh let not Hashem be angry, and I will speak yet but this once: suppose asarah (ten, T.N. i.e., a minyan) shall be found there. And He said, I will not destroy it for the sake of haasarah (the ten). **33** And Hashem went His way, as soon as He had left communing with Avraham; and Avraham returned unto his makom (place).



BARGAINING SESSION BETWEEN ABRAHAM AND G-D...



■ CONCEPT OF REPENTENCE

- Bradford makes an observation (pg 129)...”just as the notion of dying and going to heaven is nowhere to be found in the OT, the concept of repentance is also nowhere to be found yet in Genesis. It will be some time before we see it develop. The only factor in G-d’s justice system, thus far revealed, is whether or not that person is righteous in G-d’s eyes. Noah did not plead with the wicked to repent, and neither did Abraham.”

■ LEGAL LIMIT ON SIN

- Long before Moses and the Law of Mount Sinai, G-d applied some universal standard to all human behavior. The Hebrews refer to this standard as the seven Noachide Laws. Here we see that Sodom had crossed over a line of wickedness that violated that standard, and G-d would no longer tolerate it.

■ A MINYAN

- 10 is a common minimum number required for a useful congregation size. To this day, Jews generally will not conduct a service, or even pray in a group of less than ten individuals; in Hebrew this is called a MINYAN. YHVH said that providing a minyan in the midst of the wicked population, He would stay His hand of judgment.



G-D DOES NOT DESTROY THE RIGHTEOUS ALONG WITH THE WICKED

- QUESTION...So then why do the righteous suffer at all?
 - <https://www.christianpost.com/news/pure-genocide-over-6000-nigerian-christians-slaughtered-mostly-women-children-225655/> (Since January 2018)
 - Followers of Christ are not necessarily protected from men's evil (Hitler) or natural disaster, but we will be protected from G-d's direct wrath.
- The Difference is....
 - When G-d pours out His supernatural, divine wrath, as He did during the Flood, when He sends an unexpected, unnatural catastrophe
 - Also, the outpouring of G-d's wrath is accompanied by ample warning. It is not sudden and unannounced.
- What can we learn from Abraham?
 - * Rather than calling down judgment, curse, and condemnation on sinners, the godly person prays on behalf of the sinner and intercedes for his well-being. What things bother us about our culture...do we do this?

Genesis 18:25

Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?"

Abraham stating G-d's own standard of justice.

Luke 17:29-30

But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. That is how it will be on the day the Son of Man is revealed.



SHADOW OF THE MESSIAH . . .

Old Testament
Shadow

SHADOW
New Testament Reality

ABRAHAM

“On the merit of Abraham’s righteousness, the LORD spared Lot and his family, the ancestors of the Moabite and Ammonite people. Ruth, the Moabite wife of Boaz, and Naamah, the Ammonite wife of King Solomon, became mothers of the messianic line.”

YESHUA

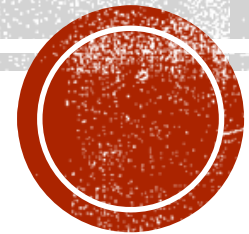
“Despite His best efforts, our Messiah Yeshua did not bring about the repentance necessary to save His generation and usher in the kingdom, but He did accomplish an important work that laid a foundation for the future redemption. He provided eternal atonement through His suffering and He ransomed the spark of the potential kingdom in the form of His disciples and followers.” (Dan 9:24 as a thought and backup to this statement)



SUMMARY – CHAPTER # 18

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 19



ANGELS COME TO RESCUE LOT

1 And there came two **malachim** to Sodom at erev; and Lot sat in the sha'ar (gate) Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;**2** And he said, Hinei, adonai (my masters), turn in, now, into the bais avdechem, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Lo; but we will abide the night in the rekhov (square). **3** And he pressed upon them greatly; and they turned in unto him, and entered into his bais; and he made them a mishteh (meal, feast), and **did bake matzot**, and they³ did eat. **4** But before they lay down, the men of the Ir, even the anshei Sodom, surrounded the bais, from na'ar to zeken (young to old), all the people from every quarter [of the city]; **5** And they called unto Lot, and said unto him, Where are the anashim which came in to thee halailah (this night)? Bring them out unto us, that we may know them [carnally]. **6** And Lot went outside unto them, and shut the delet after him, **7** And said, Now, achai (my brethren), do not so wickedly.

I personally wonder if this is a picture of one of G-d's appointed days?



LOT OFFERS HIS DAUGHTERS

8 Hinei now, I have two banot which have not known man; now let me bring them out unto you, and do ye to them as is good in your eyes; only unto these anashim do nothing; for therefore came they under the tzel (shadow) of my korah (beam, roof). **9** And they said, Stand back. And they said again, This one fellow came in to sojourn as a ger (alien), and he will now play the shofet; now will we deal worse with thee, than with them. And they pressed strongly upon the man, even Lot, and came near to break down the delet. **10** But the anashim put forth their yad, and pulled Lot into the bais to them, and shut the delet. **11** And they struck the men that were at the petach (door) of the bais with blindness, both katan and gadol (small and great); so that they wearied themselves to find the petach. **12** And the anashim said unto Lot, Hast thou here any one else? Choson (Son-in-law), and thy banim, and thy banot, and whatsoever thou hast in the Ir, bring them out of this makom (place); **13** For we are the mashchitim (ones destroying) this makom (place), because the cry of them is so gedolah before the face of Hashem; and Hashem hath sent us to destroy it. **14** And Lot went out, and spoke unto his chosonim, which were pledged to marry his banot, and said, Up, get you out of makom hazeh; for Hashem is mashchit (destroying) the Ir (City). But he seemed as one that metzachek (joked) unto his chosonim.



LOT AND HIS FAMILY FLEE TO TZOAR

15 And when the shachar (morning) came, then the malachim urged Lot, saying, Arise, take thy isha, and thy two banot, which are here or thou be swept away in the avon haIr (punishment of the city). **16** And while he lingered hesitating, the anashim laid hold upon his yad, and upon the yad of his isha, and upon the yad of his two banot; Hashem being merciful unto him; and they brought him out and set him outside the Ir. **17** And it came to pass, when they had brought them forth outside, that he said, Flee and escape for thy nefesh (life); look not back behind thee, neither stop thou anywhere in all the plain; flee and escape to the mountain, lest thou be swept away. **18** And Lot said unto them, Oh, not so, Adonoi (My L-rd): **19** Hinei now, thy eved (servant) hath found chen in Thy sight, and Thou hast magnified Thy chesed, which Thou hast showed unto me in sparing my nefesh; and I cannot flee to escape to the mountain, lest some ra'ah overtake me, and I die; **20** Hinei now, this Ir is near to run unto, and it is a **little one**; Oh, let me flee to escape there, (is it not mitzar [small]?) and my nefesh shall live. **21** And He said unto him, Hinei, I have accepted thee concerning this thing also, that I will not overthrow the Ir, for the which thou hast spoken. **22** Haste thee, flee to escape there; for I cannot do anything till thou arrive there. Therefore the shem of the Ir was called Tzoar.

It's interesting that Lot also pleads for a city and G-d actually grants this request. It's also interesting that Lot does not stay there even after asking for this.



SODOM AND GOMORRAH ARE DESTROYED

23 The shemesh (sun) rose over ha'aretz when Lot entered Tzoar. **24** Then Hashem rained upon Sodom and upon Amora gofrit (sulfur) and eish (fire) from Hashem out of Shomayim; **25** And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and tzemach (what grew) upon haadamah. **26** But his isha, from behind him, looked back, and she became a netziv melach (pillar of salt).

27 And Avraham got up early in the boker to the makom where he stood there before Hashem; **28** And he looked down toward Sodom and Amora, and toward all the eretz of the plain, and hinei, he saw kitor (smoke, steam) of the eretz go up like kitor of a furnace.

29 And it came to pass, when Elohim destroyed the cities of the plain, that zikron Avraham came to Elohim, and He sent Lot out of the midst of the hafekhah (upheaval, destruction, overthrow), when He overthrew the cities in the which Lot dwelt.



SINS OF SODOM BUT LOT WAS RIGHTEOUS...

Affect on Lot...

2 Peter 2:7-8...but he rescued Lot, a righteous man who was distressed by the debauchery of those unprincipled people; for the wicked deeds which that righteous man saw and heard, as he lived among them, tormented his righteous heart day after day.

WHAT EXACTLY WERE THE SINS?

- Jude 1:7 – And Sodom, Amora and the surrounding cities, following a pattern like theirs, committing sexual sins and perversions, lie exposed as a warning of the everlasting fire awaiting those who must undergo punishment.
- Ezekiel 16:49-50 – Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food and careless ease, but she did not help the poor and needy. Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it. (In Messianic Age, Sodom will return to her previous condition Ezekiel 16:53-55)
- **WAS/IS HOSPITALITY AN ISSUE??**
 - I Clement 11:1 – On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture.
 - Matthew 10:14 – 15 (Words of Yeshua) Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.



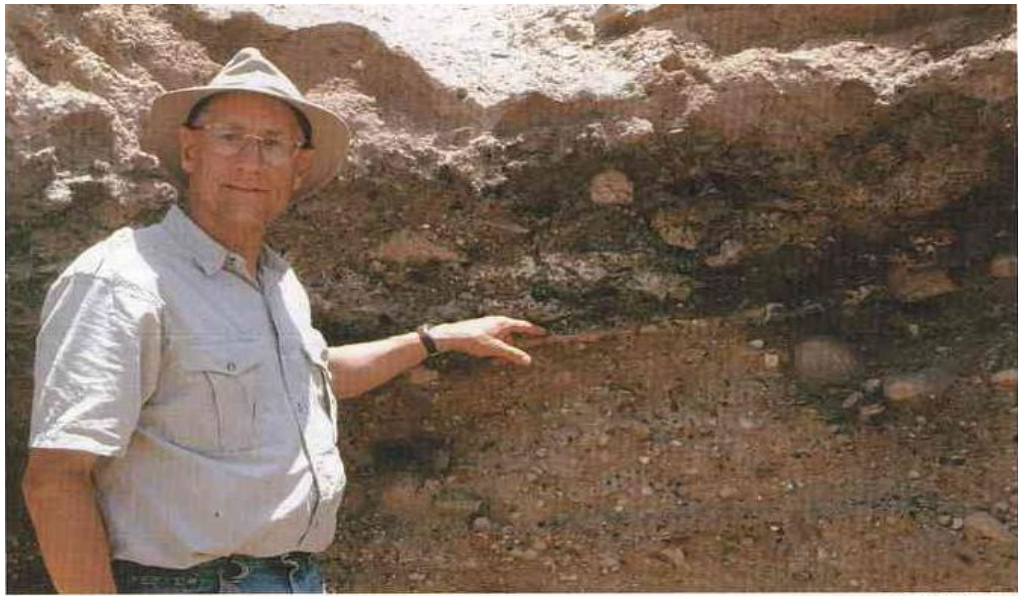


LESSONS FROM LOT'S WIFE . . .

- Yeshua warns that in times of distress and tribulation we must be ready to let go of our things, our hopes, and our plans in an instant. We need to be able to let go of everything without turning back as Lot's wife did.
- Lot and his wife nearly died in the fire, not because they were wicked like the rest of the city, but because they had allowed themselves to become attached to the place and the people. They did not indulge in all the vices of the materials culture around them, but neither had they maintained a healthy distance from that culture. When it came time to flee, they found that they could not let it go. The angels had to drag them from the city, and even then, Lot's wife could not help but look back.

Luke 17: 28 Likewise, just as it was in the days of ^gLot—they were eating and drinking, buying and selling, planting and building, ^hbut on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— **30** so will it be ⁱon the day when the Son of Man is revealed. **31** On that day, ^jlet the one who is on ^kthe housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. **32** ^lRemember Lot's wife. **33** ^mWhoever seeks to preserve his life will lose it, but whoever loses his life will ⁿkeep it.





Bryant G. Wood

The author points to the burn layer at Numeira, testifying to the fiery destruction that overcame the city at the end of the EB III period. As at Bab edh-Dhra, there was evidence of a violent earthquake that occurred with the fire. The sites of Bab edh-Dhra and Numeira are located on the eastern fault line of the Jordan rift valley. Geologists theorize that an earthquake caused pressure on subterranean petroleum deposits which were forced out of the ground, ignited, and fell back down on the Cities of the Plain.



Michael Luddeni

Charnel house A22 in the cemetery at Bab edh-Dhra. In the final phase of occupation at Bab edh-Dhra, the dead were interred in mud brick buildings called charnel houses. Five examples were excavated, and in each case they were destroyed by fire at the same time the city was destroyed. Careful stratigraphic excavation of charnel house A22 shown here, the largest of those excavated, revealed that the fire started in the roof and spread to the interior when the roof collapsed. This provides powerful evidence that "the Lord rained down burning sulfur on Sodom and Gomorrah—from the Lord out of the heavens" (Gn 19:24).

Evidences Today of Sodom....



Bryant G. Woo

"Then the Lord rained down burning sulfur on Sodom and Gomorrah—from the Lord out of the heavens. Thus He overthrew those cities" (Gn 19:24–25). All across the site of Bab edh-Dhra archaeologists found evidence of a fier destruction, such as this layer of ash in the western temple. Tumbled walls attested to an earthquake as well.



LOT FATHERS MOAB AND AMMON

Q. I was wondering why Lot just didn't return to Abraham's family? Shame of the incestual relationships that would have been obvious?

30 And Lot left Tzoar, and dwelt in the har, and his two banot with him; for he feared to dwell in Tzoar: and he dwelt in a cave, he and his two banot. **31** And the bechirah (firstborn) said unto the younger, Avinu is old, and there is not an ish in ha'aretz to come in unto us after the derecho (way/manner) of kol ha'aretz: **32** Come, let us make avinu drink yayin, and we will lie with him, that we may preserve zera by avinu. **33** And they made their av drink yayin balailah: and the bechirah went in, and lay with her av; and he had da'as not when she lay down, nor when she arose. **34** And it came to pass on the next day, that the bechirah said unto the younger, Hinei, I lay yesternight with avi. Let us make him drink yayin halailah also; and go thou in, and lie with him, that we may preserve zera by avinu. **35** And they made their av drink yayin balailah also; and the younger arose, and lay with him; and he had da'as not when she lay down, nor when she arose. **36** Thus were both the banot of Lot with child by their av. **37** And the bechirah bore ben, and called shmo Moav; the same is the Avi **Moav** (name means from father) unto this day. **38** And the younger, she also bore ben, and called shmo Ben-Ammi; the same is the Avi **Bnei Ammon** (means son of my people) unto this day.



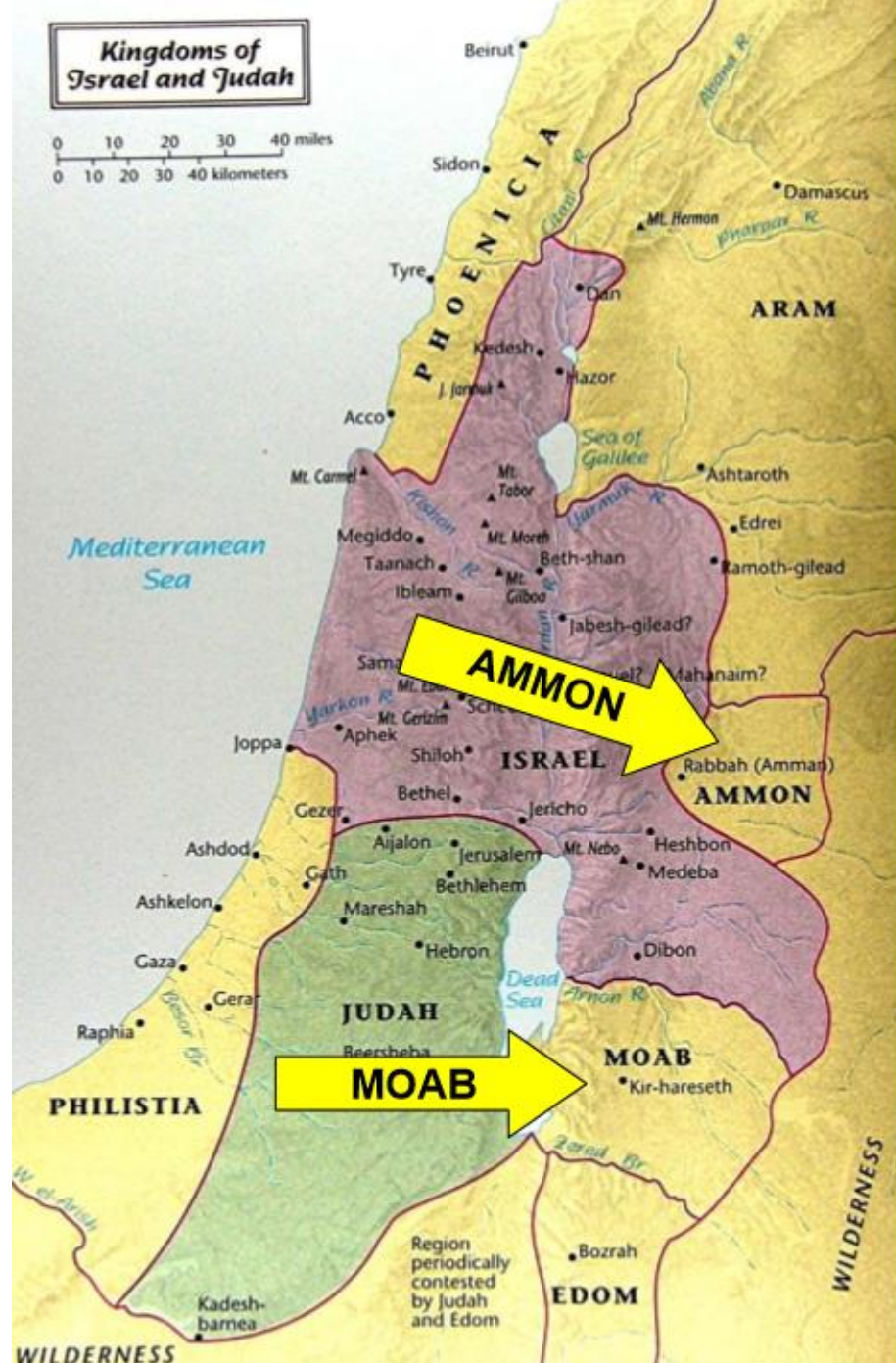
Interesting facts about Moab and Ammon:

MOAB

- They opposed the Israelite invasion of Canaan as did the Ammonites, excluding them from the congregation for 10 generations
- Moabites hired Balam to curse the Israelites

AMMON

- During the Exodus, the Israelites were prohibited by the Ammonites from passing thru their lands



THE SAD EPITAPH OF LOT

- Daughters have children by their father, Lot
- These children are Moab, then Ammon
- Moab and Ammon existed as nations well-before the Exodus
- Amman (Jordon) is Arabic pronunciation of Ammon, occupies the same area



LOT'S DISREGARD FOR HIS DAUGHTERS, RETURNS ON HIM...

- Just as he was willing to give his daughters up to shame and dishonor in order to save his own life and the lives of his guests, he suffers shame and dishonor at their hands.

- **HOWEVER,**

The incestuous union of Lot and his daughters gave birth to

1. Moab (from father) from whom came Ruth and the house of David.
2. Ben-Ami; Ammon (son of my people) from whom came Naamah

Deuteronomy 23:3 “No Ammonite or Moabite shall enter the assembly of the LORD; none of their descendants, even to the tenth generation shall ever enter the assembly of the LORD. – A later mystery to attempt to solve!



Naamah ("pleasant") was an ancient [queen consort](#), wife of King [Solomon](#) and mother of his heir [Rehoboam](#), according to both [1 Kings 14:21-31](#), and [2 Chronicles 12:13](#) in the [Hebrew Bible](#).^[1] She was an [Ammonite](#), and the only one of all the [Queens Mother of Israel](#) or [Judah](#) who was a foreigner.^[2] She was also the only one of Solomon's wives to be mentioned, within the [Hebrew Bible](#), as having borne a child.

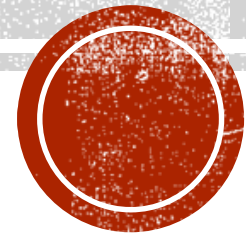
Naamah is praised in [Bava Kamma](#) 38b for her righteousness, on account of which [Moses](#) had previously been warned by God not to make war upon the [Ammonites](#), as Naamah was to descend from them



SUMMARY – CHAPTER # 19

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 20



FAITH OF ABRAHAM

10 Tests of Abraham

1. The call from his homeland
2. The famine in Canaan
3. The abduction of Sarah in Egypt
4. The war with the four kings
5. The long wait for a son and his marriage to Hagar
6. The commandment of circumcision
7. **The abduction of Sarah by Abimelech**
8. The exile of Hagar after she gave birth
9. The exile of Ishmael
10. The sacrifice of Isaac

Maimonides, the great medieval codifier of Jewish law, enumerates these (m.Avot 5:3)

A heavenly test is one that forces a person to choose between G-d's will and his own nature or understanding of what is right.

Other Things we can relate to...

- Stood against idolatry
- Practiced extravagant hospitality
- Obeyed G-d without hesitation
- Loved peace and underwent personal loss and sacrifice for the sake of peace with family and neighbors.
- Remained devoted to his wife
- Interceded for wicked and prayed for sinners
- He gave tithes to the Lord and refused to take reward from the wicked

John 8:39 – They answered him, “Our father is Avraham.” Yeshua replied, “If you are children of Avraham, then do the things Avraham did!”

Romans 4:12 – and at the same time be the father of every circumcised person who not only as had a b'rit-milah, but also follows in the footsteps of the trust which Abraham avinu (our father) had when he was still uncircumcised. (Complete Jewish Bible)



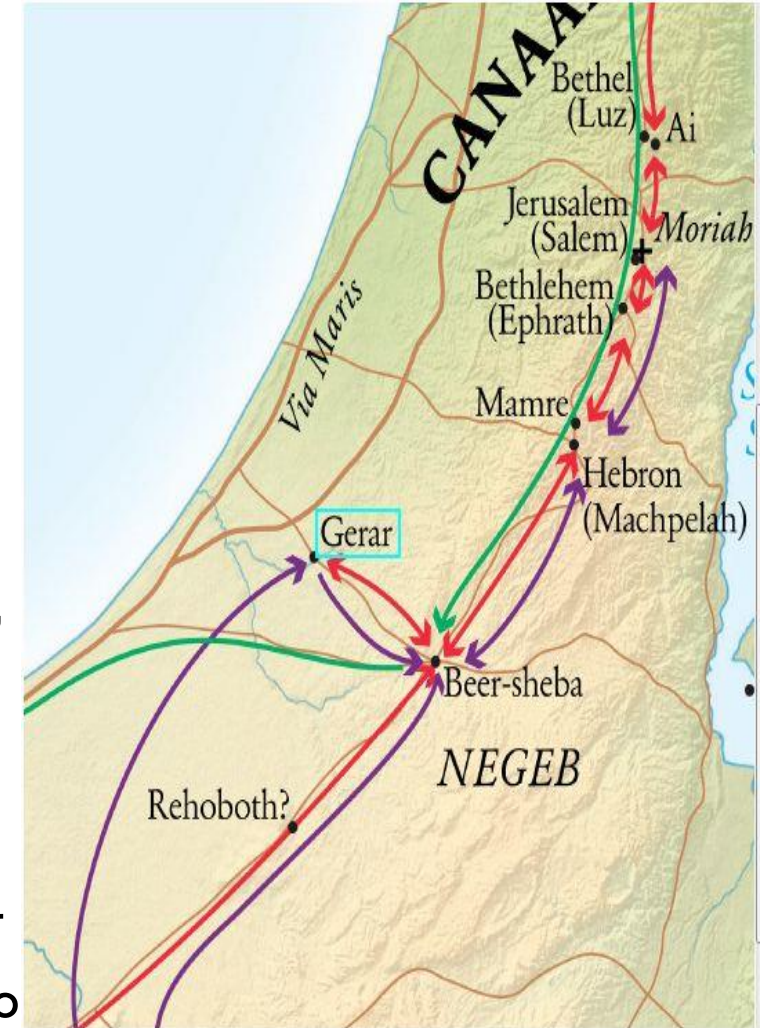
AVIMELECH AND SARAH

What was the meaning of the name?

1 And Avraham journeyed from there toward the Negev region, and dwelled between Kadesh and Shur, and sojourned in Gerar. **2** And Avraham said of Sarah his isha, She is my achot; and Avimelech Melech Gerar sent, and took Sarah. **3** But Elohim came to Avimelech in a chalom halailah (dream of the night), and said to him, See, thou art met (dead), for the isha which thou hast taken; for she is be'ulat ba'al (married of a husband). **4** But Avimelech had not come near her; and he said, Adonoi, wilt Thou slay also a goy tzaddik (righteous nation)? **5** Said he not unto me, She is my achot? and she, even she herself said, He is achi: in the tohm (integrity, guilelessness) of my lev and with clean hands of my innocency have I done this. **6** And HaElohim said unto him in a chalom, Yea, I have da'as that thou didst this in the tohm (integrity, guilelessness) of thy lev; for I also withheld thee from sinning against Me; therefore allowed I thee not to touch her.

2nd dream??

Philistine Territory



AVIMELECH...1ST OF AT LEAST (6) PAGANS TO HEAR FROM G-D IN A DREAM

- BIBLE QUIZ:

- See how many pagan kings or people who received dreams from G-d that you can name.

Abimelech's dream

- The first dream from God narrated in the Bible is when he delivered a message to an *unsaved man* about Abraham's wife:



AVIMELECH CONFRONTS ABRAHAM

7 Now therefore restore the ish his isha; for he is a navi, 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. **8** Therefore Avimelech rose early in the boker, and called all his avadim, and told all these things in their ears; and the anashim were very afraid. **9** Then Avimelech called Avraham, and said unto him, What hast thou done unto us? and how have I offended thee, that thou hast brought on me and on my mamlechah (kingdom) a chata'ah gedolah (great sin)? thou hast done deeds unto me that ought not to be done. **10** And Avimelech said unto Avraham, What sawest thou, that thou hast done this thing? **11** And Avraham said, Because I thought, Surely the yirat (fear of) Elohim is not in this place; and they will slay me on account of my isha. **12** And yet indeed she is my achot; she is the bat avi, but not the bat immi; and she became my isha.

Irony here is that a pagan king is condemning a patriarch for his sin!



OTHER PONDERINGS FOR THIS SECTION...

- **Why did Abraham have to pray/intervene for Avimelech? What does this imply if anything?**
 - V 18 says...”for YHVH had fast closed up all the wombs of the house of Avimelech, because of Sarah, Abraham’s wife. Could this be an outworking of the Abrahamic Covenant and the curse-for-curse in kind principle. Also, Avimelech’s action would have resulted in Isaac not being born which was also a promise of the same covenant. Abraham wasn’t just playing around with his life...he was making choices that affect the life of the entire nation of Israel.



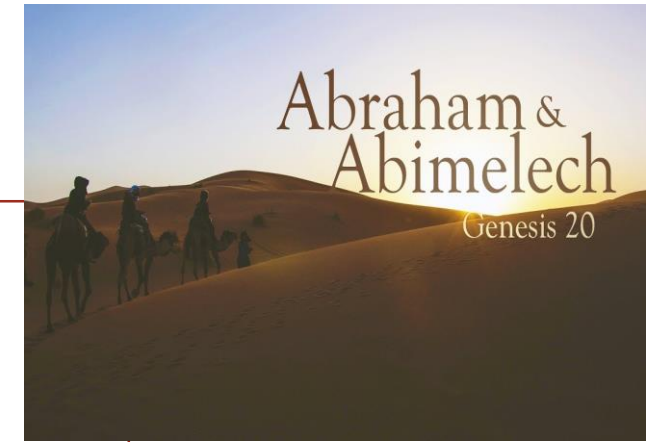
HOUSE OF AVIMELECH RESTORED

13 And it came to pass, when Elohim caused me to wander from my bais avi, that I said unto her, This is thy chesed (kindness) which thou shalt show unto me; at every place where we shall come, say of me, He is achi. **14** And Avimelech took tzon (sheep), and oxen, and avadim (men servants), and shfachot (women servants), and gave them unto Avraham, and restored to him Sarah his isha. **15** And Avimelech said, **Hinei, my land is before thee; dwell where it pleaseth thee.** **16** And unto Sarah he said, Hinei, I have given thy brother a thousand pieces of kesef (silver); hinei, it is to thee a kesut einayim (covering of the eyes, exoneration), unto all that are with thee, and with all other; thus she was vindicated. **17** So Avraham davened (prayed) unto Elohim: and Elohim healed Avimelech, and his isha, and his maidservants so that they bore children. **18** For Hashem had fast closed up kol rechem (every womb) of the bais Avimelech, on account of Sarah Avraham's isha.



THE “SHE IS MY SISTER” FIASCOS...

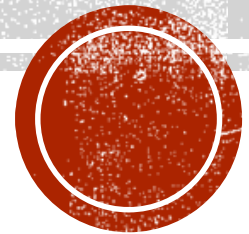
- 2X with Abraham and 1X with Isaac in Genesis 26. So is there something to this?
- An explanation I read from my Depths of the Torah commentary...”Abraham and Isaac, as wanderers; not having yet received the promises, were at the mercy of powerful overlords in Canaan, Egypt, and Philistia. They depended upon the good graces of these landowners while they themselves wandered without property or title. Water was a huge issue. The “she is my sister” narratives present Abraham and Isaac as hapless and defenseless strangers in a strange land. Despite appearances, G-d orchestrated events, and each of the “she is my sister” fiascos resulted in the humbling of the overlords and the increased honor and prosperity of the patriarchs.”
- Think of current day events...”Until the declaration of the modern State of Israel, the Jewish people have had no permanent land of their own and have been driven place to place. The kings and rulers of the places of their sojourning, like Pharaoh and Abimelech, have held the Jewish people at their mercy, downtrodden and abused. Yet our Father in Heaven sustains His people and rescues them from every evil.”



SUMMARY – CHAPTER # 20

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 21



SARAH BIRTHS ISAAC (LAUGHTER)

25 years after the promise
in Genesis 12 – thought to
be 15th Nissan, 2048

1 And Hashem visited Sarah as He had said, and Hashem did unto Sarah just as He had spoken. **2** For Sarah conceived, and bore Avraham ben in his old age, at the **mo'ed (set time)** of which Elohim had given promise unto him. **3** And Avraham called the shem of bno that was born unto him, whom Sarah bore to him, Yitzchak. **4** And Avraham circumcised bno Yitzchak at age shemonat yamim, as Elohim had commanded him. **5** And Avraham was a hundred years old, when bno Yitzchak was born unto him. **6** And she said, Elohim hath brought me tzechok (laughter), so that all that hear yitzchak (will laugh) with me. **7** And she said, Who would have said unto Avraham, that Sarah should nurse banim? for I have born him ben in his old age. **8** And the yeled grew, and was weaned; and Avraham made a mishteh gadol (great banquet) the same day that Yitzchak was weaned.

Story in Rabbinic Writings about Sarah
Nursing 'Children' and how Isaac
looked like Abraham.



HAGAR AND ISHMAEL ARE SENT AWAY...

9 And Sarah saw the ben of Hagar the Egyptian, which she had born unto Avraham, **metzachek (mocking, scoffing)**. **10** Therefore she said unto Avraham, Cast out this bondwoman and her ben: for the ben of this bondwoman shall not be heir with beni (my son), even with Yitzchak. **11** And the thing was very grievous in the eyes of Avraham because of bno. **12** And Elohim said unto Avraham, Let it not be grievous in thy sight because of the na'ar, and because of thy bondwoman; in all that Sarah hath said unto thee, shema (pay heed) unto her voice; for in Yitzchak shall thy zera be called. **13** **And also of the ben haamah will I make a nation, because he is thy zera.** **14** And Avraham rose up early in the boker, and took lechem, and a skin of mayim, and gave it unto Hagar, putting it on her shoulder, and the yeled, and sent her away; and she departed, and wandered in the midbar of Beer-Sheva.

A play upon Isaac's name...

Same root word, but in the Hebrew "piel intensive"

Galatians 4:29

²⁹At that time the son born according to the flesh persecuted the son born by the power of the Spirit. It is the same now.



SARAH WAS CARRYING OUT GOD'S WILL

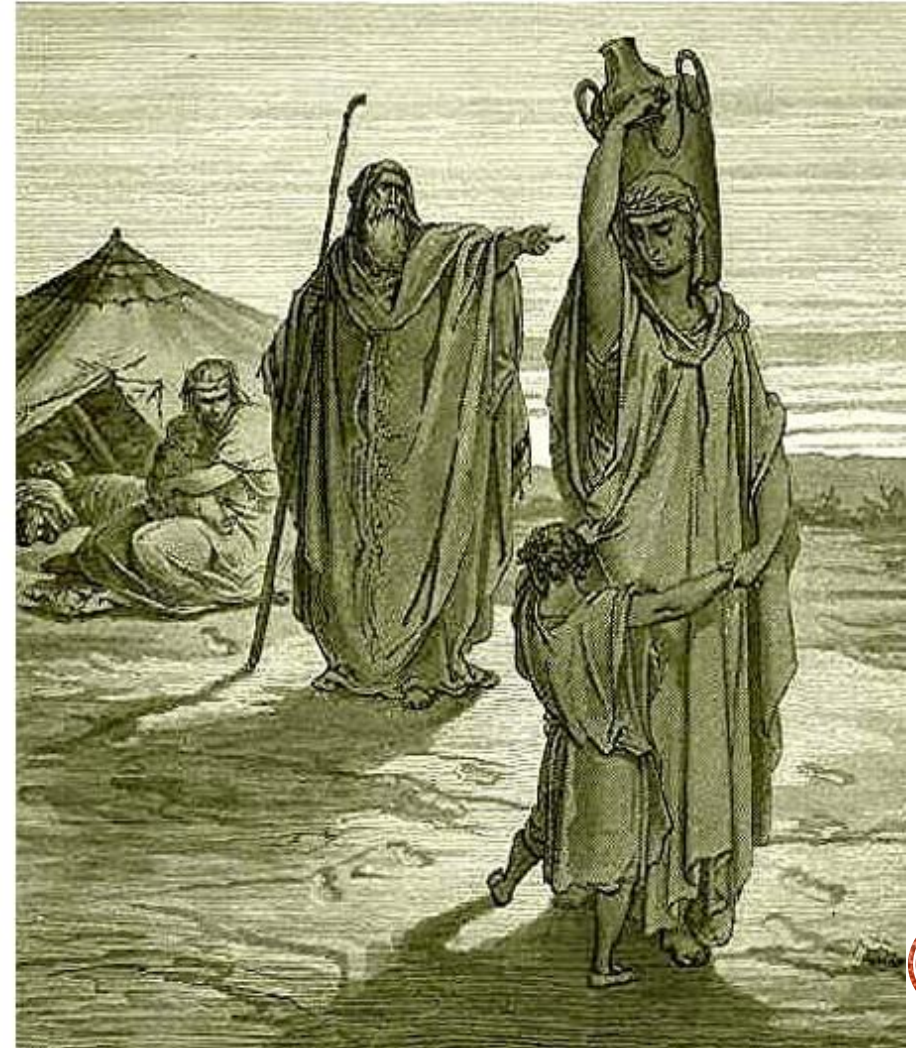
- Isaac was to be the “son of promise”, *not Ishmael*
- ***Law of Lipit-Ishtar*** explains

- 1) Hagar belonged to Sarah
- 2) Abraham could choose whether Ishmael was heir or not because he was born of a slave-woman
- 3) Father could choose whether children went with released slave-mother

**ISHMAEL LOST ALL
INHERITANCE**

This is the only time a husband is told by G-d to obey his wife.

It had to take an intervention by G-d to come into play for the expulsion to occur.

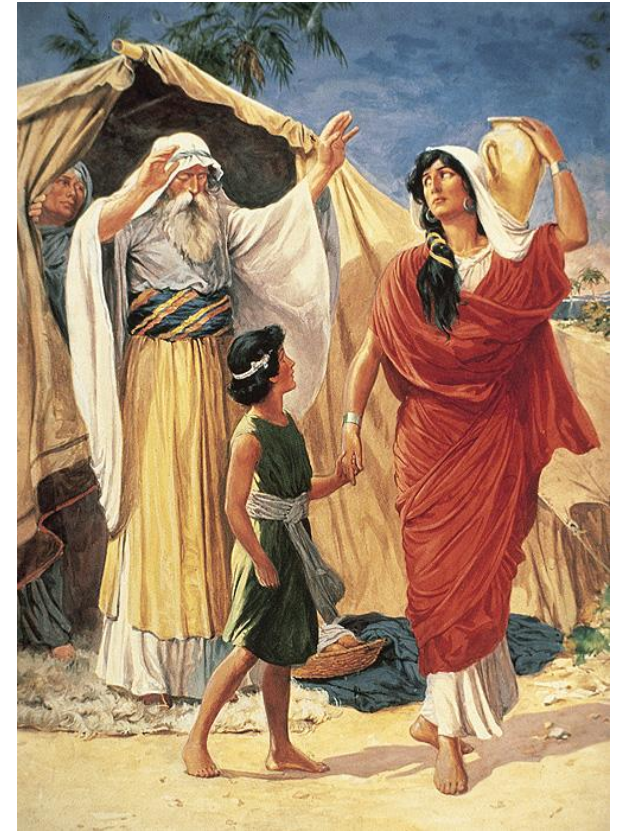


NOT A HOSTILE EXPULSION...

- Abraham did five things:

1. Rose up early in the morning
2. Took bread and a bottle of water (notice the lack of inheritance)
3. Gave it unto Hagar, putting it on her shoulder
4. Abraham gave her the child
5. Sent her away

Not the Hebrew word “garash” which was used by Sarah in verse 10; but “shalach”...the same word used of sending Adam and Eve out of the Garden of Eden in Gen 3:24



GOD WOULD SUPPLY EARTHLY BLESSING TO ISHMAEL



- Yahweh promised 12 princes (12 tribes) to Ishmael
- **SAME AMOUNT AS THE TRIBES OF ISRAEL!**
- The ONLY thing Ishmael could not have as an equivalent was the covenant promise....
- Abraham loved Ishmael and it hurt him terribly to send him away



G-D HEARS ISHMAEL

15 And the mayim in the skin was done, and she cast the yeled under one of the bushes. **16** And she went off, and sat down about a bowshot away: for she thought, Let me not see the mot hayeled. And she sat there nearby, and lifted up her voice, and wept. **17** And Elohim heard the voice of the na'ar; and the Malach Elohim called to Hagar out of Shomayim, and said unto her, Mah lach, Hagar? fear not; for Elohim hath heard the voice of the na'ar where he is. **18** Arise, lift up the na'ar, and hold him in thine yad; for I will make him a goy gadol. **19** And Elohim opened her eyes, and she saw a be'er of mayim; and she went, and filled the skin with mayim, and gave the na'ar drink. **20** And Elohim was with the na'ar; and he grew, and dwelt in the midbar (desert), and became a roveh keshet (an archer). **21** And he dwelt in the midbar of Paran: and his em got him an isha out of Eretz Mitzrayim.

Ishmael –

Means...G
-d hears!

Isn't that
fabulous??
!!



MAL'ACH ELOHIM CALLS OUT TO HAGAR



- Mal'ach Elohim means “*messenger of god*”
- God or an Angel?
- Says “I will make a great nation out of him.....”
- This HAD TO BE some manifestation of Yahweh
- Ishmael is NOT promised land (territory)...**ONLY 12 nations of PEOPLE**
- Ishmael will become desert dwellers, in the Sinai and Arabian Peninsulas



THE BATTLE OVER ISHMAEL'S PROMISES AND THE COMING REVIVAL IN THE MIDDLE EAST...

SAMUELWHITEFIELD

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The Battle Over Ishmael's Promises and the Coming Revival in the Middle East

November 30, 2016

NOTES (PDF)



AVIMELECH AND ABRAHAM AGAIN...

22 And it came to pass at that time, that Avimelech and Phichol the sar tz'va (captain of the host) of his spoke unto Avraham, saying, Elohim is with thee in all that thou doest: **23** Now therefore swear unto me here before Elohim that thou wilt not deal falsely with me, nor with my child, nor with my descendant: but according to the chesed that I have showed thee, thou shalt do unto me, and to the eretz wherein thou hast sojourned. **24** And Avraham said, I will swear. **25** And Avraham reprov'd Avimelech because of a be'er hamayim (water well), which Avimelech's avadim had violently seized. **26** And Avimelech said, I know not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but today.



COVENANT WITH AVIMELECH...

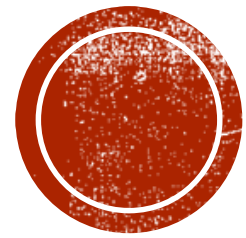
27 And Avraham took tzon and oxen, and gave them unto Avimelech; and both of them **made a brit.** **28** And Avraham set apart seven ewe lambs of the tzon by themselves. **29** And Avimelech said unto Avraham, What mean these seven ewe lambs which thou hast set apart by themselves? **30** And he said, For these sheva ewe lambs shalt thou accept of my hand, that they may be a witness unto me, that I have dug this well. **31** Therefore he called that place **Beer-Sheva**; because there they swore an oath both of them. **32** Thus they made a brit at Beer-Sheva: then Avimelech rose up, and Phichol the sar tzeva of his, and they returned into eretz Pelishtim. **33** And Avraham planted an eshel (tamarisk tree) in Beer-Sheva, and called there on the Shem of Hashem El Olam. **34** And Avraham sojourned in eretz Pelishtim yamim rabbim (many days).

After Avraham took tzon and oxen and gave them to Avimelech...this was normally how far they needed to go with the making of the covenant. Vs 28 was above and beyond.

The first act was a covenant of 'peace', the (7) ewe lambs was an extension or covenant of 'justice'.

Beer-Sheva – well of seven; also 'shava' means to 'swear'

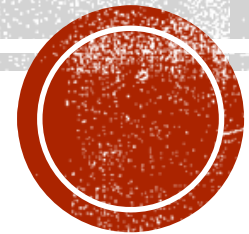




SUMMARY – CHAPTER # 21

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 22



G-D TESTS ABRAHAM WITH THE HARDEST TEST YET...

Lech Lecha...
the final test
is related to
the first test.

1 And it came to pass after these things, that G-d did test Avraham, and said unto him, Avraham: and he said, Hineini (Behold, here I am). **2** And He said, Take now thy son, thine ben yachid (only son) Yitzchak, whom thou lovest, and **get thee into eretz Moriah**; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. **3** And Avraham rose up early in the morning, and saddled his donkey, and took two of his servants with him, and Yitzchak his son, and cut the wood for the burnt offering, and rose up, and went unto the place of which G-d had told him. **4** Then on Yom HaShlishi (the third day) Avraham lifted up his eyes, and saw the place (HaMakom) afar off. **5** And Avraham said unto his servants, Abide ye here with the donkey; and I and the young man will go over there and nishtachaveh (we will worship) and we will come back again to you. **6** And Avraham took atzei haolah (the wood of the burnt offering), and laid it upon Yitzchak his son; and he took the eish (fire) in his hand, and a knife; and they went both of them together.

HaMakom

What did Avraham see?

- The mountain where he would take Isaac?
- The future temple?
- The dwelling of G-d?
- The future city?



HEBREWS 11:8-17

WRITTEN TO JEWISH BELIEVERS IN THE APOSTOLIC COMMUNITY IN THE FACE OF ADVERSITY

⁸ By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. ⁹ By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. ¹⁰ **For he was looking forward to the city that has foundations, whose designer and builder is God.** ¹¹ By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. ¹² Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.

¹³ **These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth.** ¹⁴ **For people who speak thus make it clear that they are seeking a homeland.** ¹⁵ **If they had been thinking of that land from which they had gone out, they would have had opportunity to return.** ¹⁶ **But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.**

¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son,



THE AKEDAH — BINDING OF ISAAC

This is the only exchange between Abraham and Isaac in the whole of Torah.

7 And Yitzchak spoke unto Avraham his father, and said, Avi (My father): and he said, Hineini, beni (Here am I, my son). And he said, Hinei, the eish (fire) and the wood: but where is the **seh (lamb)** for a burnt offering? [YESHAYAH 53:7] **8** And Avraham said, My son, G-d will provide Himself a seh (lamb) for a burnt offering: so they went both of them together. **9** And they came to the place which G-d had told him of; and Avraham built a mizbe'ach there, and laid the wood in order, and made the akedah (binding) of Yitzchak his son, and laid him on the mizbe'ach upon the wood. **10** And Avraham stretched forth his hand, and took the knife to slay his son. **11** And the Malach Hashem called unto him out of Shomayim, and said, Avraham, Avraham: and he said, Hineini. **12** And he said, Lay not thine hand upon the young man, neither do thou any thing unto him: for now I know that thou fearest G-d, seeing thou hast not withheld thy son, thine ben yachid from Me. **13** And Avraham lifted up his eyes, and looked, and hinei 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 TAKHAT (instead of) his son. [YESHAYAH 53:8] **14** And Avraham called the name of that place **Hashem Yireh**: as it is said to this day, In the mount of Hashem it shall be provided.



37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Matthew 10:37-39



G-D IS PLEASED WITH ABRAHAM

15 And the Malach Hashem called unto Avraham out of Shomayim the second time, **16** And said, By Myself have I sworn, saith Hashem, for because thou hast done this thing, and hast not withheld thy son, thine ben yachid: **17** That in blessing I will bless thee, and in multiplying I will multiply thy zera as the stars of the skies, and as the sand which is upon the sea shore; and thy zera shall possess the gate of his enemies; **18** And in thy zera shall kol goyei ha'aretz be blessed; because thou hast obeyed My voice. **19** So Avraham returned unto his servants, and they rose up and went together to Beer Sheva; and Avraham dwelt at Beer Sheva.

20 And it came to pass after these things, that it was told Avraham, saying, Hinei, Milcah, she hath also born children unto thy brother Nachor; **21** Utz his bechor (firstborn), and Buz his brother, and Kemuel the father of Aram, **22** And Kesed, and Chazo, and Pildash, and Yidlaph, and Betuel. **23** And Betuel fathered Rivkah: these eight Milcah did bear to Nachor, Avraham's brother. **24** And his pilegesh, whose name was Reumah, she bare also Tevach, and Gacham, and Tachash, and Maachah.



THIS STORY IN JUDAISM IS KNOWN AS THE “AKEDAH”

- Akeda means “to bind” or “the binding”.
- Devout Jews recite the Akedah every day after the initial morning blessings and before the recitation of the laws of sacrifice.
- It is estimated that Isaac was in his 30’s. If Isaac went to the altar as a young adult at the time of the Akedah and Abraham was well over 100 years old, how did the aged father forcefully bind and sacrifice a young man in the prime of his years?the Jewish reading of the story explains that Isaac willingly allowed Abraham to bind him and place him on the altar.
- So what does this story mean? What is it’s significance?



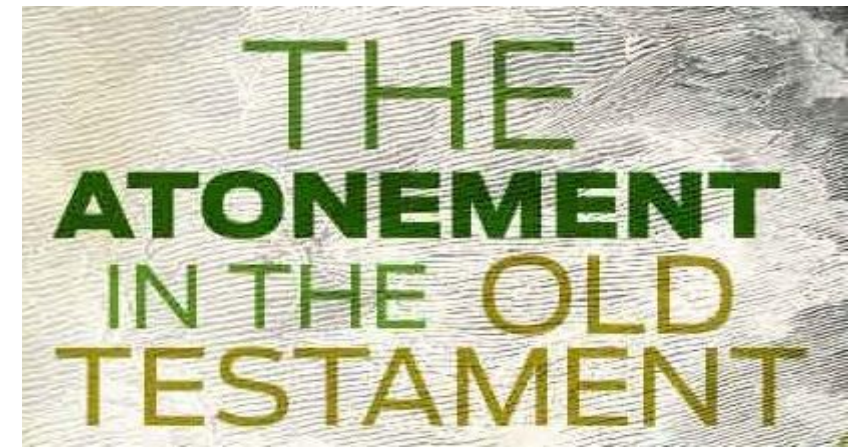
CHRISTIANITY'S EMPHASIS ON THIS STORY...

Parallels between Isaac and Yeshua in Light of Jewish Tradition

Isaac	Yeshua
Image of his father Abraham	“He that has seen me has seen the Father”
Promised son of the covenant with Abraham	Promised son of the covenant with Abraham and David
A miraculous conception	A miraculous conception
Long-awaited fulfillment of G-d's promise	Long-awaited fulfillment of biblical prophecies
Sacrificed on Mount Moriah by his father	Suffered in Jerusalem by the will of His father
Willingly complied	Willingly complied
Age – in his thirties	Age – in his thirties
Temple service instituted on merit of sacrifice	Temple service foreshadows suffering and atonement of Yeshua
Sacrifice and “resurrection” on the third day	Resurrection on the third day
Blood atones for Jewish people	Blood atones for sinners
Isaac carried the wood for the burnt offering like a man carrying the cross	Yeshua carried His cross
The blood of the Passover lamb symbolized the blood of Isaac	The blood of the Messiah invoked the blood of the Passover Lamb
United in will and purpose with his father	“Not my will, but yours be done.”
G-d kept His covenant with Abraham because Abraham did not withhold his son.	G-d made a new covenant with Abraham's descendants because G-d did not withhold His son



THE SECRET OF THE ATONING POWER OF THE DEATH OF THE RIGHTEOUS...



- The atoning power of Christ is a very Jewish concept when we look at the stories of
 1. Isaac – Starting place....
 2. Death of Aaron in conjunction with the Torah's reference to the priestly garments - Numbers 20:25-28 linked to Exodus 28:38 – sacrificial service in the Temple (Lev 16:16-34)
 3. Priest in the city of refuge (Numbers 35)
 4. Israel itself as a long-suffering servant of the Lord (its persecutions and holocausts)
 5. During the time of the Maccabees, those noble warriors who fought against the oppressive Greek rulers in the 2nd century – “They have become as a ransom for the sin of our nation and by the blood of these righteous men and the propitiation of their death, Divine Providence delivered Israel” (4 Maccabees 17:22)
 6. Even the lives and merits of the patriarchs, or the merits of the righteous act as atonement (Story of Pinchas) (Numbers 25)
 7. Yeshua – Finishing place....

The idea is...the death of the righteous/merits of the righteous serves as an atonement for the sins/ransom/purification of other men (or objects), or “as an expiation for the sins of the nation”

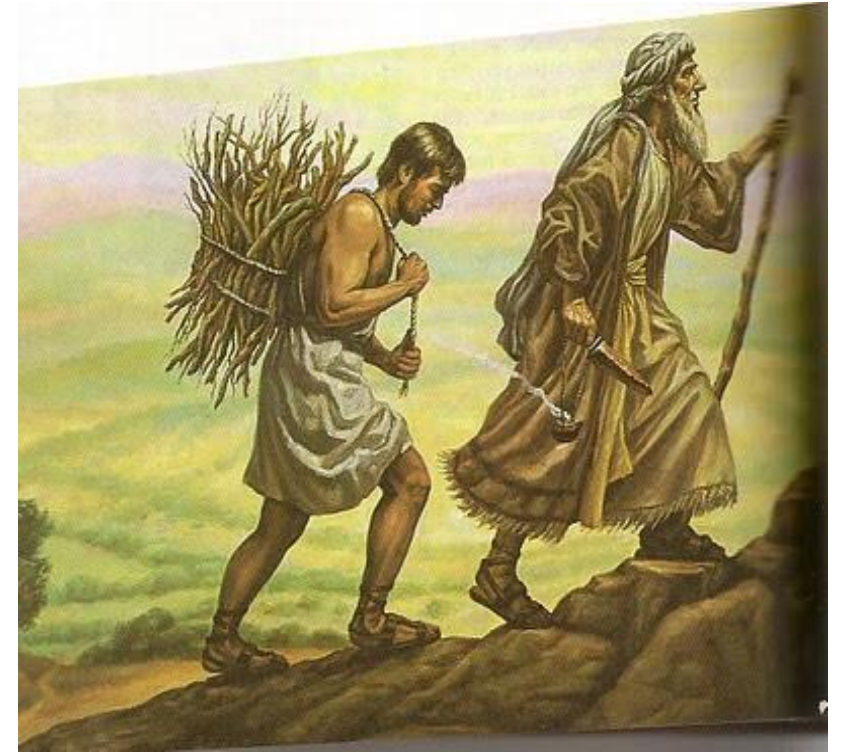


HOW DOES THE BINDING OF ISAAC FIT IN?

- Because Isaac was not sacrificed....right?
- It is a Jewish tradition that Scripture credits Isaac with having died and his ashes having lain upon the altar.” (Midrash HaGadol on Genesis 22:10) In a sense it was taught that Isaac died and then was “resurrected”. He and Abraham suffered!

(The idea here is that it was as good as done...with Abraham’s obedience. Otherwise it was less than the “real test”.)

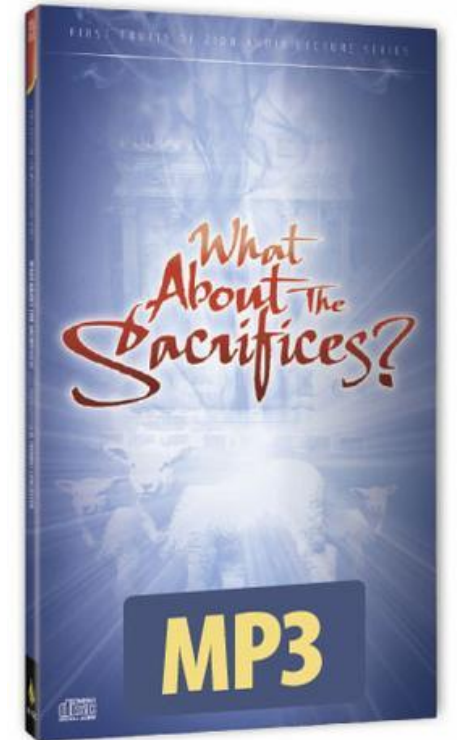
- So in the prayers of the Jewish people at elect times, they pray *“For mercy before G-d, that when the children of Isaac come to a time of distress You (G-d) may remember on their behalf the Binding of Isaac their father, and loose and forgive them their sins and deliver them from all distress.”*



ATONEMENT IN GENERAL – WHAT DOES IT MEAN?

- What is the definition of “atonement”?
1. **To Cover** – “kapara” - to hide the offenses from the sight of G_d so that in not seeing them He would not exact punishment for them (Adam and Eve...covering)
 2. **Ransom** – noun form of “kopher” – diverting of divine wrath by the payment of ransom (Eye for an eye...if man sheds blood then his blood should be shed; kinsman redeemer...all these ideas have biblical detail and support)
 3. **To Purify or Cleanse** – “kipper” – to remove impurity in order to restore a worshiper’s ability to approach G-d (altar, objects, people). This is not a ‘salvation’ type of atonement for inward sanctification, but to preserve outward corporate ‘sanctification’ or ceremonial purification so that a holy G-d can remain in the midst of an unholy people.

What are your thoughts on righteous people/animals/objects atoning for mankind? These things indicate (when studied) why the millennial sacrifices will return under the rule and reign of Messiah. (Another subject for another day.)



STORY OF PINCHAS

Numbers 25 While Israel lived in ^eShittim, ^fthe people began to whore with the daughters of Moab. **2** ^gThese invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. **3** So Israel yoked himself to Baal of Peor. And the anger of the Lord was kindled against Israel. **4** And the Lord said to Moses, ^h“Take all the chiefs of the people and ⁱhang^l them in the sun before the Lord, ⁱthat the fierce anger of the Lord may turn away from Israel.” **5** And Moses said to ^kthe judges of Israel, ^l“Each of you kill those of his men who have yoked themselves to Baal of Peor.”

6 And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were ^mweeping in the entrance of the tent of meeting. **7** ⁿWhen Phinehas ^othe son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand **8** and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped. **9** Nevertheless, ^pthose who died by the plague were twenty-four thousand.

The Zeal of Phinehas

10 And the Lord said to Moses, **11** “Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he ^qwas jealous with my jealousy among them, so that I did not consume the people of Israel in ^rmy jealousy. **12** Therefore say, ^s“Behold, I give to him my covenant of peace, **13** and it shall be to him and to ^this descendants after him the covenant of ^ua perpetual priesthood, because he was jealous for his God and **made atonement for the people of Israel.**”

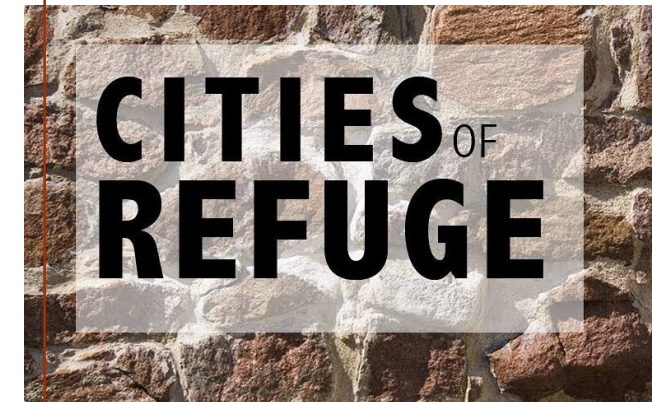


HIGH PRIEST IN A CITY OF REFUGE

9 And the Lord spoke to Moses, saying, **10** “Speak to the people of Israel and say to them, ^yWhen you cross the Jordan into the land of Canaan, **11** ^zthen you shall select cities to be cities of refuge for you, that the manslayer who kills any person without intent may flee there. **12** The cities shall be for you a refuge from the avenger, that the manslayer may not die until he stands before the congregation for judgment. **13** And the cities that you give shall be your ^asix cities of refuge. **14** ^b**You shall give three cities beyond the Jordan, and three cities in the land of Canaan, to be cities of refuge. 15 These six cities shall be for refuge for the people of Israel, and ^cfor the stranger and for the sojourner among them, that anyone who kills any person without intent may flee there.**

16 ^d“But if he struck him down with an iron object, so that he died, he is a murderer. The murderer shall be put to death. **17** And if he struck him down with a stone tool that could cause death, and he died, he is a murderer. The murderer shall be put to death. **18** Or if he struck him down with a wooden tool that could cause death, and he died, he is a murderer. The murderer shall be put to death. **19** ^eThe avenger of blood shall himself put the murderer to death; when he meets him, he shall put him to death. **20** And if he pushed him out of hatred or hurled something at him, ^flying in wait, so that he died, **21** or in enmity struck him down with his hand, so that he died, then he who struck the blow shall be put to death. He is a murderer. ^eThe avenger of blood shall put the murderer to death when he meets him.

Because of murders or unintentional killings...land experiences “blood guilt”



CITIES OF REFUGE CONT...

22 “But if he pushed him suddenly without enmity, or hurled anything on him ^gwithout lying in wait 23 or used a stone that could cause death, and without seeing him dropped it on him, so that he died, though he was not his enemy and did not seek his harm, 24 then ^hthe congregation shall judge between the manslayer and ^ethe avenger of blood, in accordance with these rules. 25 And the congregation shall rescue the manslayer from the hand of the avenger of blood, and the congregation shall restore him to his city of refuge to which he had fled, and he shall live in it ⁱuntil the death of the high priest ⁱwho was anointed with the holy oil. 26 **But if the manslayer shall at any time go beyond the boundaries of his city of refuge to which he fled, 27 and ^ethe avenger of blood finds him outside the boundaries of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of blood. 28 For he must remain in his city of refuge ⁱuntil the death of the high priest, but after the death of the high priest the manslayer may return to the land of his possession. 29 And these things shall be for ^ka statute and rule for you throughout your generations in all your dwelling places.**

30 “If anyone kills a person, the murderer shall be put to death on the ^levidence of witnesses. But no person shall be put to death on the testimony of one witness.

31 Moreover, you shall accept no ransom for the life of a murderer, who is guilty of death, but he shall be put to death. 32 And you shall accept no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the high priest. 33 You shall not ^mpollute the land in which you live, for blood ^mpollutes the land, and no atonement can be made for the land for the blood that is shed in it, except ⁿby the blood of the one who shed it. 34 ^oYou shall not defile the land in which you live, in the midst of which I dwell, ^pfor I the Lord dwell in the midst of the people of Israel.”



ATONEMENT MONEY

Exodus 30

- ¹¹ Then the LORD said to Moses, ¹² “When you take a census of the Israelites to count them, each one must pay the LORD a ransom for his life at the time he is counted. Then no plague will come on them when you number them. ¹³ Each one who crosses over to those already counted is to give a half shekel, ^[a] according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. ¹⁴ All who cross over, those twenty years old or more, are to give an offering to the LORD. ¹⁵ The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD to atone for your lives. ¹⁶ Receive the atonement money from the Israelites and use it for the service of the tent of meeting. **It will be a memorial for the Israelites before the LORD, making atonement for your lives.”**



THE SUFFERING TZADDIK...

▪ So...then within this context...going back to Isaac and all these examples....

▪ How does the death of Messiah bring atonement?

▪ Christians have attempted to offer at least these (5) theories as to why Jesus' death on a cross can bring forgiveness for other people's sins:

1. **Ransom Theory** – G-d needed to pay Satan a ransom for their release. G-d offered the life of his own son, a deal that Satan accepted; only it backfired as he did not realize that Christ could not be held in the bonds of death
2. **Representative Theory** – Christ is not a substitute for humanity's sins but rather is a representative of the human race. Christ's obedience and suffering brought a deification of sorts to the human condition which in turn brought about redemption to humanity.
3. **Satisfaction Theory** – Maintains that Christ's death made restitution to G-d for human sin by restoring balance to the scales of justice.
4. **Penal Substitution Theory** – Christ voluntarily agreed to take the punishment due to sinners, therefore satisfying the demands of justice so that G-d can justly forgive sin.
5. **Christ the Victor Theory** – Christ defeated the devil by exposing the deficiency of the Law and the injustice of Satan's system of sin, condemnation under the Law, and death.

But all (5) of these views miss the very early Jewish theology of the suffering of the righteous in which apostolic theology seems to be predicated.

THE JEWISH THOUGHT on this and I believe...the one that will hit to the "heart" of a Jewish person...

Early Judaism believed in a concept we can call the suffering of the righteous. Essentially, the concept hold that the unmerited suffering and death of a righteous person can atone for the sins of others, and in some cases, the sins of the whole nation.

The Apostle Paul uses the same type of language when he speaks about his own suffering being credited to other believers:

24 Now ^lI rejoice in my sufferings for your sake, and in my flesh ^kI am filling up ^lwhat is lacking in Christ's afflictions ^mfor the sake of his body, that is, the church



THE SUFFERING MESSIAH — MESSIAH BEN JOSEPH

Isaiah 53

- Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.
5 But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.
6 All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.
- 7 He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.



- 8 By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?
9 And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.
- 10 Yet it was the will of the LORD to crush him; he has put him to grief;^[g] when his soul makes^[h] an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.
11 **Out of the anguish of his soul he shall see^[i] and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.**



DOES THIS MAKE A DIFFERENCE NOW IN HOW JEWISH PEOPLE COULD SEE THE WORK OF YESHUA?

Zechariah 12 says this...

Mourning for the One They Pierced

10“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit^a of grace and supplication. They will look on^b me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. **11**On that day the weeping in Jerusalem will be as great as the weeping of Hadad Rimmon in the plain of Megiddo. **12**The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of David and their wives, the clan of the house of Nathan and their wives, **13**the clan of the house of Levi and their wives, the clan of Shimei and their wives, **14**and all the rest of the clans and their wives.

▪ In the words of Moshe Alshekh, the influential 16th century rabbi

- “Messiah, the son of Joseph; for our Rabbis, of blessed memory, have said that he will take upon himself all the guilt of Israel, and shall then be slain in the war to make atonement in such manner that it shall be accounted as if Israel had pierced him, for on account of their sin he has died; and, therefore, in order that it may be reckoned to them as a perfect atonement, they will repent and look to the blessed One, saying that there is none beside him to forgive those that mourn on account of him who died for their sin: this is the meaning of “They shall look upon me.”

Take from “The Real Kosher Jesus” pg 157-158



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