

Mishpachah Beit Midrash



—The Family House of Study— Examining the Parashat haShavuah by Thematic Analysis

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are *VERY* important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately *SEE* that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

◦—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.

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▢—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)

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Our study is fun and interactive. Everyone contributes to the discussion. The lesson will incorporate information for children. They are responsible for answering questions and completing a WordSearch or some other fun, written activity. Children are naturals at midrashing and connecting Scriptures thematically!

After the Beit Midrash, we will say good-bye to the Shabbat with a traditional Havdalah gathering. So come join with us as we participate in the discussion that was started centuries ago! We feel we are privileged to participate in this ancient discussion, which has practical application for us today. These weekly teachings presuppose that you understand many Hebraic thought concepts. If you are unfamiliar with Torah study, please start by reading the five introductory articles pertaining to these weekly studies. You can find them at...

<http://restorationoftorah.org/>

Then, just click on the link entitled, *Mishpachah Beit Midrash's Parashat HaShavuah!*

This lesson is presented in a *self-study* format with lots of questions. To view my answers to the questions, simply mouse-over the word *Vayeira* at the end of the questions (HTML) or the highlighted question marks (WORD). If you are viewing this in a regular e-mail format, the mouse-over function will not work; therefore, answers are also provided as footnotes so that you can print the article with answers. This article may also be found at the following link, which will also allow you to see my answers simply by using the mouse-over feature.

<http://www.restorationoftorah.org/images/torahportions/english/Vayeira.pdf>

—Parashat HaShavuah—

וַיֵּרָא

Vayeira

(And He Appeared)

Bereishit 18:1-22:24

(Genesis 18:1-22:24)

This Week's Parshiot

- Bereishit 18:1 - 19:38 ◻
- Bereishit 20:1 - 20:18 ◻
- Bereishit 21:1 - 21:21 ◻
- Bereishit 21:22 - 21:34 ◻
- Bereishit 22:1 - 22:19 ◻
- Bereishit 22:20- 22:24 ◻

Understanding Parsha

[Bereishit 18:1 - 19:38](#) ◻

Objective—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

Interpreting a Difficult Parsha

- I. We have already learned that the Scriptures were written with paragraph-like divisions called Parshiot (Parsha, singular). Furthermore, we have stated that each Parsha contains its own unique theme. That's why they exist, because they convey a complete thought. I'm sure you've noticed by now that some Parshiot are short (sometimes only one verse), whereas others are quite lengthy. In this week's lesson we will analyze the Parsha Stumah extending

from Bereishit 18:1 - 19:38. I've chosen this Parsha because of 1) its length and 2) the fact that it apparently contains two separate and unrelated stories.

- A. Read [Genesis 18:1 - 19:38](#). Note that there are no other parsha divisions in this story. What does that tell us *concerning the entire content of this Parsha*?⁸
- B. How many stories or topics does this Parsha appear to contain?⁹ At first glance, does the story of the promise of a son to Abram and Sarai appear to be unrelated to the story of the destruction of Sodom and Gomorrah?¹⁰
- C. Even though they seem to be independent stories/topics, what is the significance that they appear within the same parsha?¹¹ This is where thematic analysis will pay off. You must realize that each Parsha contains a unique theme. By knowing this, we are forced to realize that these two stories are definitely related and part of a unified theme.
- II. Although these two stories appear to be totally unrelated, we must find something that unites them in some manner.
- A. What common theme, words, subject etc. (thematic connection), is common to both stories?¹² That's right. The men are principle players in both stories.
- B. Discuss how this common theme relates to both stories.¹³
- C. Next, let's determine if there are any verses that connect the two stories. In other words, are there any textual connections between the two stories?¹⁴
- D. Read [Bereishit 18:17-19](#). What reason does Adonai give for deciding to tell Avraham what He's about to do?¹⁵ Do you see what has just happened here with these verses? This is the connection we've been looking for. Note how the Torah thematically connects the judgment of Sodom with the promise of the son. How? The significance of the promise of the son is that **he will be the first step in the establishment of the nation!** Therefore, when Adonai states, "*now that Avraham is surely to become a great and mighty nation,*" He is actually connecting the promise of Isaac's birth (the vehicle through which the nation will come) to the destruction of Sodom and Gomorrah.
- E. Why does Torah make this thematic connection?¹⁶ We know that Adonai is going to make a great nation out of Avraham's descendants so that his future descendants will be a blessing to all the nations of the world—Genesis 12:1-3.
- F. How will Adonai's special nation be a blessing to all mankind (see 18:19)?¹⁷ This interpretation is based on the Pashat reading of the text. I know there is a Messianic fulfillment of this text also, but we're dealing with the literal meaning at this time.
- G. Before going further, we must remember what we have already learned. Events in the lives of the Patriarchs are prophetic shadows of future events in the lives of their descendants. Therefore, we should expect that this episode featuring Avraham and the cities of Sodom and Gomorrah may be a prophetic shadow of how the future nation of Israel will interact with the nations of the world.
- III. To tie this all together, we simply need to understand *why Adonai tries to show Avraham that the future nation from his loins will have some effect on the destruction of cities like Sodom and Gomorrah*.
- A. Now put on your thematic thinking caps. Thematically, what does Avraham do after Adonai told him that He was going to destroy Sodom?¹⁸ That's right! He was interceding! Do you see it?
- B. What was the basis for Avraham asking Adonai not to destroy Sodom?¹⁹ Knowing that Adonai's will is that all come to repentance, why would he not destroy a city for the sake of the righteous within it?²⁰

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Comment [1]: Every portion of this parsha has one unique theme.

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Comment [2]: There appears to be two separate stories—one concerning the promise of a son and another concerning the destruction of Sodom.

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Comment [3]: Yes.

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Comment [4]: Without knowing that they are linked together by Adonai in one unit (parsha), one may think they are totally unrelated stories. Their inclusion into one parsha forces us to realize that there is a common theme that unites them.

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Comment [5]: The angels are present in both stories.

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Comment [6]: In the first story, they announce the promise of the son. In the second story, they bring judgment upon Sodom and rescue Lot. In the first story, they are agents of life/blessing. In the second, they are agents of death. In both stories, the persons who showed hospitality to the men were blessed with some form of life, whereas those who did not show hospitality (the people of Sodom and Gomorrah) received death.

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Comment [7]: Yes. Genesis 18:18-19.

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Comment [8]: He confides in Avraham because 1) He's going to make Avraham's descendants into a great nation, 2) all nations will be blessed through him/that nation and 3) Avraham will instruct his family to do what is right and just.

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Comment [9]: Because the Torah wants us to see that these two passages, 1) the story of the promised son who will be the first step in starting the nation and 2) the destruction of Sodom, are CLEARLY related.

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Comment [10]: Because they will pass on a legacy of doing righteousness and justice. This will culminate in a nation of righteousness and justice. It will be this nation's example of righteousness and justice (their ultimate purpose) that will be the blessing to mankind, leading them from idolatry to the one true Elohim.

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Comment [11]: He made intercession on behalf of Sodom.

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Comment [12]: He asked Adonai not to destroy Sodom for the sake of any righteous ones living there.

Vayeira

Comment [13]: He wouldn't destroy it in hopes that the righteous will be a positive influence ... [1]

IV. Let's wrap up the thematic connection between the two seemingly unrelated stories—the promise of the birth of Isaac and the destruction of Sodom and Gomorrah. Adonai plans to make Avraham into a great nation. This nation is destined to be a witness to the glory of the one and only true Elohim to all other nations. Their mission is to be a light to the nations. They are to be a nation that practices righteousness and justice—Genesis 18:18-19. *In this manner they will be a blessing to all nations*, showing them true righteousness and justice, so that they can perform proper teshuvah (repentance) and not need to suffer divine judgment (remember the flood and the generation of the tower of Babel). The goal is that the other nations will perform teshuvah as a result of the example of righteousness and justice found in Israel and their intercession on behalf of those nations (more later). In fact, Isaiah rebuked Am Yisrael (Isaiah 26:18) because the nation had failed in its mission.

We were with child, we writhed in pain, but we gave **birth** to **wind**. We have not brought salvation to the earth; we have not given **birth** to people of the world (Isaiah 26:18).

In order to impress upon Avraham Avinu (Avraham our Father) the scope and gravity of his calling, He gives Avraham a chance to see what will happen to mankind (the judgment of Sodom and Gomorrah) without the positive influence of a nation characterized by righteousness and justice. This real life example will serve to motivate Avraham to fulfill his calling to be the father of such a nation. This interpretation helps to explain how these two seemingly unrelated stories are truly related. This is a thematic interpretation of this Parsha. This interpretation takes into consideration that these two seemingly unrelated stories are actually two pieces of a unified message the Holy One is trying to deliver. Their juxtaposition in a common Parsha helps us to make the connection. As you can see, understanding the function of these Ruach/Spirit-inspired divisions of the Torah are important pieces of information we need when interpreting the Scriptures.

Searching the Parshiot

Objective—Learn how to 1) uncover the theme of a passage, 2) relate it to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

The Works of Avraham Avinu (Our Father Avraham)

- I. Let us look into this week's sidra for teaching concerning the actions of Avraham Avinu.
 - A. Read [Bereishit 18:4-8](#). Note Avraham's actions. Concerning his actions, what theme are these verses trying to teach?²¹ Note the verbs used describing Avraham's actions. "...Avraham hastened...Hurry!...ran...hurried...(Remember this for next week's study). Are any other passages in this week's sidra (Torah portion) thematically related to hospitality?²² In fact, note the following thematic connections.

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Comment [14]: Lot's hospitality.

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Comment [15]: Yes. Lot also has opportunity to display hospitality.

- Although both Avraham and Lot invite the men to wash their feet, Avraham ran to meet them.
- Avraham made quite a banquet for his guests (milk, curds and calf meat), whereas Lot only offered matzot.

As you can see, hospitality is a recurring theme in this sidra (Torah portion).

B. Read [Bereishit 18:20-33](#). Concerning Avraham's actions, what theme are these verses trying to teach?²³ As you can see, Avraham is acting as an intercessor on behalf of the cities of Sodom and Gomorrah!

C. Read [Bereishit 20:1-7](#). Does this Scripture remind you of another similar occurrence?²⁴ Compare Bereishit 18:20-33 and 20:1-7, noting Avraham's actions. What common theme do these passages share?²⁵ In fact, in Genesis 20:7, we are informed that Avimelech would only be healed *after* Avraham prayed for him! See the intercession?

1. Knowing that the lives of the Avot (Fathers) are prophetic pictures of the destiny of their descendants, what does this common theme suggest concerning the destiny of the nation of Israel?²⁶
2. Genesis 20:7 states that Avraham was a prophet. Have we seen any oracles of Avraham's prophecies so far in our studies? No, we haven't. I'm not saying that Avraham never prophesied; however, until this point we have not seen a specific verbal prophecy attributed to him. Can you think of another way Avraham has clearly been presented as a prophet?²⁷
3. Relate the passage above to [Isaiah 56:6-8](#), especially the last part of verse 7. Understanding Adonai's ultimate goal, as expressed in the last part of verse 7, do you see how Avraham's intercessions were prophetic actions of the destiny of his descendants?
4. Read [Exodus 19:6](#) (a nation of priests who perform intercession) and [I Peter 2:9](#). Relate these Scriptures to the Isaiah 56:6-8 passage. See the common theme of intercession by Adonai's people? For whom are they interceding?²⁸

II. Other Works—In the preceding section entitled *Understanding the Parsha*, we said that Am Yisrael had a mission to be a light to the nations. Isaiah 26:18 states that Am Yisrael was supposed to “give birth to the people of the world” and “bring salvation to the earth.” Once again, we can see a picture of this calling in the life of Avraham. Read [Genesis 12:5](#).

Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, *and the people whom they had acquired* in Haran... (Genesis 12:5)

Note the phrase, “and the people whom they had acquired.” What does this mean? The Artscroll Stone Edition of Chumash translates this phrase as, “and the souls they made!” How can this be? Chaverim, Avraham Avinu was an evangelist! He made souls because he was a soul-winner, preaching righteousness. His life is a picture of the destiny of his descendants who are called to give birth to the people of the world, i.e., make souls.

III. Lastly, we have seen two recurring themes in this sidra—hospitality and intercession. I would like to submit to you that hospitality enables perfect intercession.

Vayeira

Comment [16]: Intercession

Vayeira

Comment [17]: Avraham and Sarah used this same strategy with Pharaoh.

Vayeira

Comment [18]: Avraham interceding on behalf of others.

Vayeira

Comment [19]: One of the roles of Am Yisrael (the people/nation of Israel) will be to intercede for other nations so that blessings from Adonai will be available to them (especially the blessing of eternal life in Yeshua!).

Vayeira

Comment [20]: Yes. Many of the actions of his life are prophetic shadows of future events in the lives of his descendants!

Vayeira

Comment [21]: The nations.

Concerning Divinity

I. There is much confusion today concerning the true nature of Divinity. Is our Elohim one God manifested as three persons? Is Yeshua Divine, etc. Most people have only studied these issues from the B'rit Chadasha (New Covenant Scriptures). There is however, a substantial amount of teaching contained within the Torah concerning the nature of our Elohim. In fact, one of the prophetic goals of the Torah is to reveal the nature of our Elohim. Let's begin this journey.

A. Read [Genesis 18:1](#). According to the text, who appeared to Avraham?²⁹ If you are reading a standard English translation, you will see that "The LORD" appeared to Avraham. Whenever you see the word LORD in all caps, this means that the Hebrew is actually the four letter Name of our Elohim, YHVH (יהוה). At this point, we know that the text is describing the appearance of Father יהוה to Avraham.

B. Now read [Genesis 18:2](#). When Abram looked up, whom did he see?³⁰ Now this is extremely interesting. The text informed us that יהוה appeared to Avraham, but in the description of the encounter, the text states that Avraham saw three men! What is going on here? I suggest to you that the Holy One is teaching us about His nature. What is the most important characteristic presented here concerning the manifestation of our Elohim? I personally think it is the number three. I do not believe the men are the important theme. For we already know that the Holy One is not a man, neither is He three men. However, when Abram looked to see YHVH who appeared to him, he saw THREE men. I believe that the Holy One is inviting us to understand His nature by thematically connecting His manifestation to the number three.

C. Can we think of another place in Scripture where our Elohim is referred to in a plural sense? Yes.

1. In Genesis 1:1, the Scripture states that **God** created the heavens and the earth. You may not know this, but the Hebrew word we translate as **God** is Elohim, אֱלֹהִים. Furthermore, the word Elohim is a plural word! That's right. The word translated God is actually a plural word. Literally, it should be translated as Gods, or, actually, Mighty Ones! So what's the point? The point is that the Holy One chose a plural word to represent who He is. This is important. In fact, the Scriptures generally use plural words to represent our Mighty One, even though we speak of Him as one.
2. Read [Genesis 1:26-27](#). How does the Holy One refer to Himself, plural or singular?³¹ Once again, we see that the Scriptures use plural terms to refer to our Elohim. Again, this is significant. Why did He not choose to use singular words? I think it is because He is trying to reveal Himself to us.
3. Read [Genesis 3:22](#).

²²Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" (KJV)

Now look at the same verse from the ArtScroll Stone Edition of the Chumash.

And HASHEM God said, "Behold Man has become like the Unique One among us, knowing good and bad..." (ArtScroll Chumash)³²

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Comment [22]: YHVH.

Vayeira

Comment [23]: Three men.

Vayeira

Comment [24]: Plural—Let us.

tony robinson 10/25/2004 4:45 PM

Comment [25]: The Chumash. The ArtScroll Series/Stone Edition. Brooklyn: 1993, 1994, and 2000.

I am not a Hebrew scholar; therefore, I cannot comment on which translation is better. However, what is clear from both translations is that one can easily get the sense that maybe there is some type of plurality associated with our Elohim.

4. Read [Genesis 11:7](#). Once again, we see that the Holy One is speaking of Himself in a plurality. Now let's go back to Genesis 18.
- D. We have seen numerous instances of the Holy One referring to Himself in plural terms. Let's note some of the peculiarities of the text of Genesis 18-19.
 1. In Genesis 18:1, YHVH appears, but Avraham sees three men.
 2. From Genesis 18:4-12 the three men are addressed in the plural. Note words such as they, yourselves, them, etc. Yet Genesis 18:13 clearly states that YHVH spoke to Avraham. He is obviously one of them in some manner.
 3. Read [Genesis 19:24](#). This verse should read as follows—Then *YHVH rained* upon Sodom and upon Gomorrah brimstone and fire *from YHVH out of heaven*. Well, is YHVH in heaven or not? These are perplexing questions.

In summary, I'd like to say the following. The issue of the "Godhead" is a hotly debated issue and passions flow on all sides. One thing is sure. We find ourselves in a situation where an infinite Elohim is trying to manifest Himself to finite, creatures (you and me) who only see through a glass dimly. Therefore, we should expect that there will be many questions that will arise concerning the proper understanding of the nature of our Elohim. We know that our Elohim is one, echad (Deuteronomy 6:4). Yet, the Scriptures clearly demonstrate that this oneness is not necessarily a numerical or quantitative oneness. The best example we have to understand this is Adonai's statement concerning man and woman, that "the two shall become one flesh." Well, my wife and I are not *literally*, numerically one flesh. So what does this mean? I don't know that I can give the "correct" answer. What I do know is this, we should be careful in how we frame our words and conclusions concerning the nature of our Elohim. We should always remember that we are constantly learning (hopefully) and He is continually bringing us into fuller revelation of who He is. Let us patiently, yet diligently, try to understand His nature. I will not give any formulations at this point other than to say this: First, the Holy One is ONE! He is not more than one God. Yet, His oneness is not so much quantitative as it is qualitative. Secondly, although He is one, He has clearly chosen to reveal Himself as a plurality. Both revelations are true at the same time. We may not understand how to put this together—I certainly don't claim to be an authority on this mystery—but we can all trust Him to supply that which we cannot supply. We must trust in His faithfulness to answer all mysteries when we know Him as we are known.

The Binding of Isaac—The Akeida

- I. Last week we saw that many of the events in Avraham's life were tests. We were able to discern certain events as tests by analyzing the events thematically. In this week's sidra (Torah portion), we are told specifically that the binding of Isaac was indeed a test. The binding of Isaac is known as the Akeida. It is the most profound example of the faith of Avraham Avinu.

- A. Read [Genesis 22:2](#). Do you see any thematic connection between this verse and a particular verse in Parashat Lekh Lekha?³³ If we contrast these two portions of Scripture, we will see an almost eerie connection. In Parashat Lekh Lekha, the Holy One's asks Avraham to leave to go to a place He "will show" him in order to make a nation of his descendants. In this week's sidra (Torah portion), Avraham is asked to go to the land of Moriah to a mountain He "will show" Avraham in order to take the life of the son through whom the promise of nationhood is to be realized—the antithesis of the original promise! And don't you think Avraham realized this contradiction? This is a seemingly impossible situation, is it not?
- B. Read [Genesis 22:4-5](#). How does this verse speak of the faith of Avraham Avinu?³⁴ Isn't that amazing. Avraham knows he is supposed to offer Isaac as an olah (whole burnt offering), yet he told his young men that he and Isaac would return. Does he know something we don't? If Avraham fulfills the Divine commandment, as he intended, do you realize that there was only one way possible for Isaac to return with him—How?³⁵ Therefore, Abram's statements to his attendants is one of the most awesome statements of faith in the Scriptures!
- II. In reward for his obedience, Abram is promised three things. 1) He is promised a multitude of descendants, 2) his descendants will possess the gate of their enemies, i.e., military supremacy and 3) all nations of the earth will be blessed through his offspring.
- A. We have seen promise 1 and 3 above. These were the initial promises given to Avraham Avinu when he left Ur. The second promise is new! Therefore, I'd like to propose that the uniqueness of the promise to "possess the gates of your enemies" is specifically thematically linked to Avraham's actions of being willing to offer up his son Isaac. We will see the profound significance of this in *Messiah in the Parsha*. ☺

Making the Connection Between the Parashat HaShavuah and the Haftara

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftara reading is found in II Kings 4:1-37. I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- How is II Kings 4:1 thematically related to the Torah portion?³⁶ Remember, Adonai always hears the outcry of the fatherless and the widows.
- How is II Kings 4:8 thematically related to the Torah portion?³⁷
- How is II Kings 4:10 thematically related to the Torah portion?³⁸
- How is II Kings 4:13 thematically related to the Torah portion?³⁹ As you can see, this week's theme of hospitality is prominent in the sidra (Torah portion) as well as the Haftara. Of

Vayeira

Comment [26]: Yes. Genesis 12:1-2!

Vayeira

Comment [27]: Although Adonai had asked him to offer Isaac as an olah (whole burnt offering), he stated that he and the lad would return.

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Comment [28]: If he had fulfilled the commandment, Isaac would have been offered as an olah. Therefore, the only way Isaac could have returned is if he had been resurrected from the dead!

Vayeira

Comment [29]: The man of God came to the rescue of someone who had cried out for deliverance from the injustice of her oppressors. So likewise, the Holy One had heard the "outcry" of Sodom and Gomorrah and He personally went to straighten matters out!

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Comment [30]: She showed hospitality to the man of God and she made a meal for him, just as Avraham showed hospitality to the three men and made a meal for them.

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Comment [31]: This was an extreme act of hospitality, even as Avraham rushed to perform hospitality for the angels.

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Comment [32]: In the Haftara, the man of God wants to bestow a blessing upon the woman because of her hospitality, so likewise, the Torah portion relates how the men bestow a blessing upon Sarah and Avraham right after their act of hospitality.

course, it should not surprise us that the sages of Israel chose this particular Haftara because of it many thematic connections to the sidra. Do you see how you can actually teach the lesson of the Torah portion from the Haftara reading? Thematic analysis is the key to understanding how these passages are related. ☺

- How is II Kings 4:14 thematically related to the Torah portion?⁴⁰
- How is II Kings 4:15 thematically related to the Torah portion?⁴¹
- How is II Kings 4:16a thematically related to the Torah portion?⁴²
- How is II Kings 4:16b thematically related to the Torah portion?⁴³
- How is II Kings 4:22 thematically related to the Torah portion?⁴⁴
- What is the thematic significance of the woman saying, "all is well" in II Kings 4:23 & 26?⁴⁵
As you can see, the sages of Israel clearly saw a hint of resurrection in the Torah portion! That is why they chose this particular Haftara portion.

- I. If you would like to explore more information about connections between the Torah portion and the Haftarah reading then go to the link below. You will be able to download a document which will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. My answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Restoration of Torah Ministries' Haftarah Connections – Vayeira

<http://restorationoftorah.org/images/torahportions/english/HaftarahConnectionsVayeira.pdf>

Messiah in the Parsha

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him⁴⁶. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and midrash.

The Prophetic Significance of the Akeida

- I. Parshat Lekh Lekha taught us the following important lesson. The lives of the Fathers are prophetic shadows of future events in the lives of their descendants. We saw that Avraham's descent into Egypt was a clear picture of the future 1) descent, 2) enslavement and 3) deliverance of his descendants from Egypt. However, we have also noted that the ultimate descendant of the Fathers is Messiah Yeshua. If we have seen such a strong thematic parallel between Avraham's descent into Egypt and a future event in the lives of his descendants, do you think we may see any examples of actions of the Patriarchs that are clearly thematically connected to the person and work of Messiah Yeshua? You betcha! Watch this.

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Comment [33]: The Shunammite woman was barren, as was Sarah, and her husband was well advanced in years as was Avraham.

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Comment [34]: The Shunammite woman stood "in the doorway," just as Sarah listened "at the entrance of the tent" as the three men spoke to Avraham.

Vayeira

Comment [35]: In both passages, the agent who bestowed the blessing stated that a barren woman would receive a son "at this season next year."

Vayeira

Comment [36]: In both passages, there is some reluctance upon the part of the barren woman to believe the promise of the son.

Vayeira 10/25/2004 4:41 PM

Comment [37]: In the Haftara, the woman (whose son died) takes an ass and an attendant to go to a mountain to beseech the man of God on behalf of her dead son. In the Torah portion, Abram (whose son was ostensibly about to die) took two servants and an ass to a mountain where his son was supposed to die.

Vayeira

Comment [38]: She seemed to be absolutely unshaken in her faith that though her son had died, perhaps he would live again! This is similar to Avraham's unwavering faith when he told his attendants that he and Isaac would return. What a connection!

A. Read [Bereishit 22](#), the account of the Akeida. Note how Adonai described the relationship between Avraham and His son, "...take your son, your only one, whom you love" (Genesis 22:2 and 16). Can you think of a passage in the B'rit Chadasha that refers to Yeshua in the same manner—as an only son, beloved of the Father?⁴⁷

- John 1:18— No one has seen God at any time. The *only begotten Son*, who is in the bosom of the Father, He has declared Him.
- John 3:18— because he has not believed in the name of the *only begotten Son* of God.
- Hebrews 11:17— By faith Avraham, when he was tested, offered up Isaac, and he who had received the promises offered up his *only begotten son*...
- Mark 1:11— Then a voice came from heaven, "You are My **beloved Son**, in whom I am well pleased."

There are also other passages. Notice that every reference pertains to the relationship between our heavenly Father and His Son, Yeshua. Do you see the picture the Torah is describing for us in the Akeida? It looks like this. Just as Avraham was willing to offer up His only son whom he loved as a whole burnt offering, so likewise, our heavenly Father was willing to offer up His only begotten son as an olah! As you can see, the Akeida is a perfect picture of the work of redemption. In this picture, Avraham is a picture of the heavenly Father and Isaac is a picture of Yeshua the Messiah. Let's find more thematic connections.

B. Read [Genesis 22:6](#). How is this a picture of the Messiah?⁴⁸ By the way, based on this thematic connection, can you think of how Isaac literally fulfilled one of Yeshua's teachings on discipleship—hint, it has something to do with wood?⁴⁹ As you can see, Yeshua's teaching on the cost of discipleship is taken directly from the story of the Akeida. This is strengthened even more when you realize that at the time of the Akeida, Isaac was about 37 years old (according to traditional Jewish sources). Since Avraham was over 100, we know that he couldn't have forced Isaac into submission to offer himself. Isaac willingly laid down his life. Wow!!! I'm sure you can see another picture of Yeshua, right? ☺

C. Read [Genesis 22:13](#). How is this a picture of the Messiah?⁵⁰

II. The Sign of Resurrection—We saw earlier that this story hints at resurrection. You may not know this, but many of the writers of Midrashim (midrashic interpretations of the Torah) in traditional Judaism clearly saw hints and allusions to the concept of resurrection in the Akeida. In fact, please note that one of the prominent themes in the Haftara reading is that of **RESURRECTION!** The major theme of resurrection can be explained as follows. In resurrection, that which was **DEAD** is brought to **LIFE**.

A. Did any of the writers of the B'rit Chadasha see allusions to resurrection (LIFE coming from DEAD) in the Akeida? Read [Romans 4:16-25](#). Describe how Paul saw resurrection in the Akeida. Paul saw the theme of resurrection (**LIFE** from the **DEAD**) in the inability of Avraham and Sarah to conceive naturally because of Avraham's inability to produce seed and the "deadness of Sarah's womb"!

B. Read [Hebrews 11:8-19](#) (especially verse 19). As you can see, Paul clearly understood the hint/allusion to resurrection in the Akeida, as did the writers of many of the Midrashim and those sages who chose the Haftara portion!

III. There are other allusions between Yeshua and Isaac from this week's sidra.

Vayeira

Comment [39]: Yes, John 3:16! For God so loved the world that He gave His only begotten son.

Vayeira

Comment [40]: Isaac carried the wood on his back for his own sacrifice. So likewise, Yeshua carried his own wood for his sacrifice.

Vayeira

Comment [41]: Yes, Yeshua stated that if any man wanted to come after Him, he would have to pick up his execution stake and follow Him. Isaac literally did this when he carried the wood he was supposed to be offered on.

Vayeira

Comment [42]: The ram was caught in a thicket by its horns. So likewise, when Yeshua was offered, He wore a crown of thorns.

A. As you remember, Sarah experienced great difficulty conceiving Isaac. After all, she was barren her entire life. Why was this so? Notice that she was promised a child in her old age. She was well past the age (over 90) of ability to have children. Could her inability to conceive have anything to do with Yeshua's birth? Let's look to Yeshua's mother, Miriam (Mary). Thematically, what do Sarai and Miriam share in common?⁵¹ It is only through the supernatural power of Adonai that **they both received strength to conceive**. To drive home the thematic connection between Sarah and Miriam, note 1) what Adonai said concerning the birth of Isaac and 2) what the angel stated concerning the birth of Yeshua:

- Is anything too hard for the LORD (Genesis 18:14a) ?
- For with God nothing will be impossible. (Luke 1:37).

These are equivalent expressions. They both say the same thing in different words. Relating equivalent expressions that share a common theme is another way to make thematic connections. Through the usage of these equivalent expressions, it is obvious that Adonai wants us to see the revelation connecting the births of Isaac and Yeshua. In other words, it is now readily apparent that the circumstances surrounding Isaac's birth were a Messianic shadow of circumstances which would occur surrounding Yeshua's birth. Once again, we clearly see that the events in the lives of the Patriarchs are prophetic shadows of events to occur in the lives of their descendants, especially the Messiah.

Let's summarize what we've learned. We have clearly seen that the story of the Akeida is a prophetic picture of the work of the Messiah. The major theme of the Akeida is **Resurrection or Life from the Dead!** Furthermore, we have seen that Sarah's inability to conceive was actually a teaching concerning the conception of the Messiah. The story of the enabling of Avraham and Sarah to produce a child also contained the theme of **Life from the Dead!** Hmm... Very interesting! We have seen two stories (the Akeida and the enabling of Sarah to produce a child) that are prophetic pictures of the work and person of Messiah Yeshua, and both of them are thematically connected through the powerful theme of **Resurrection—Life from the Dead!** Could this be a general phenomenon. Could it be that whenever we see this theme of life from the dead that a Messianic teaching is at hand? Hold on Chaverim! In the next section, we will see how important is the theme of **Resurrection (Life from the Dead)**.

The Sign of the Messiah

- I. As I studied the Akeida, I realized that its themes were used by Messiah Yeshua in the book of John.
- A. Read [John 2:13-21](#). What were the Jews asking for?⁵² What sign did Yeshua say He would give them as the basis of His authority?⁵³ Do you see it? Yeshua said that the sign which points to Him is **Resurrection!**

Vayeira

Comment [43]: They are both physically unable to have children. Sarai is too old and Miriam has never had relations with a man!

Metzora

Comment [44]: A sign.

Metzora

Comment [45]: He would die (destroy this temple [of His body]) and be raised to life on the third day.

- B. Read [Mark 8:27-31](#). After Peter confessed that Yeshua was the Messiah, what did Yeshua prophesy must happen?⁵⁴
- C. Read [Romans 1:1-4](#). According to verse four, what event declared or authenticated that He was the Son of God, the Messiah?⁵⁵

Therefore, from Yeshua's own words, we learn that His resurrection from the dead is the *sign* verifying that He is the promised Messiah. Note that it is His *resurrection* that brings together the powerful theme of *Life and Death*!

I submit to you that the theme of Resurrection is the sign of the Messiah that is also given throughout the Torah! If we want to see the Messiah in the Torah, we need to look for the theme of Resurrection—Life from the Dead!

Remember, Yeshua came to fulfill the Torah. Therefore, the Torah must substantiate everything He taught. In Yeshua's own words, *the sign that proves that He is the Messiah involves two concepts*:

- Resurrection—This particular word captures the general theme of *Life and Death* in the sense of *Life from the Dead*!
- Three—Utilizing the Sod level of interpretation, we see that the number *Three* teaches us about the Messiah.

In the third introductory article to this Torah commentary entitled PaRDeS, you learned that there are four levels of understanding in the Scriptures. The deepest level is *Sod*, which means hidden. Sod level interpretations often involve numbers. Adonai uses numbers to teach us profound spiritual truths. We saw this in last week's sidra (Torah portion) where the number eight is thematically connected to new birth. Through the passages in John 2:13-21 and Mark 8:27-31, Yeshua has taught us that the number *Three* is the most important number in the Scriptures concerning the Messiah.

- D. If this is so, can we find the number three in the two stories we've discussed? How is the number three used in the Akeida?⁵⁶ Is the number three mentioned in the story of Sarah's enabling to conceive?⁵⁷ How old was Yeshua when He overcame Death by His resurrection to Life?⁵⁸ Wow!!!

The Sign of the Messiah—The Resurrection and the Life

- I. As you read the Torah, anytime you see 1) pictures of *resurrection*, 2) pictures of renewed *life* as a result of deliverance from impending *death* and 3) pictures of victory and renewed *life* as a result of *death*, we know the Torah is about to give us a teaching concerning the Messiah. I call these themes of *The Resurrection and the Life*, and they are especially strengthened when coupled in some manner with the number *three*.
- A. The first *LIVING* things (plants, grass, etc.) were created on day *THREE*! This is not strictly life from the dead; however, the principle of life coming from a state where there is no life is clear.

Metzora

Comment [46]: He would die and be raised again on the third day.

Metzora

Comment [47]: His resurrection from the dead.

Vayeira

Comment [48]: It was on the third day that Avraham saw the place where he was to offer Isaac—Genesis 22:4!

Vayeira

Comment [49]: Yes! In Genesis 17:1, it states that Avraham was 99 years old $\odot(33*3)\odot$, when He promised that Isaac would be born the next year at the same time of the year.

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Comment [50]: Thirty-three!

- B. The Torah's picture of the **RESURRECTION** of the Messiah is found in the Holy Days. The Holy Day that is a shadow of Yeshua's **RESURRECTION** is the **THIRD** Holy Day, the Day of the Omer Wave Offering (Leviticus 23)! The offering of the barley sheaves on the day after the first Day of Unleavened Bread (the day after the Shabbat) is a prophetic picture of the resurrection of the Messiah.
- C. Jonah, who was in the belly of a great fish, should have been dead. But on the **THIRD** day he came forth **ALIVE!** Truly, death was swallowed in victory!
- D. The Akeida (binding of Isaac) found in Genesis 22—Avraham was supposed to offer Isaac as an olah (whole burnt offering). Although Adonai prevented him from actually sacrificing Isaac on the **THIRD** day, the manner in which the Torah relates the story hints that Isaac died and was **RESURRECTED**. That's why Hebrews 11:17-19 records that Avraham received Isaac from the dead through **RESURRECTION** figuratively!
- II. These examples are the tip of the iceberg! As you continue to study with Mishpachah Beit Midrash, you will be introduced to many more pictures of Messiah Yeshua in the Torah. For now, let's use the knowledge we've learned about the sign of the Messiah to see even more concerning His work of redemption.
- A. Read [Genesis 22:15-18](#). Earlier, we noted that the second promise, given as a result of Avraham and Isaac's obedience, was a new promise we hadn't seen before. I suggested that the uniqueness of the promise to "possess the gate of your enemies" was specifically thematically linked to Avraham's actions of *being willing to offer up his son Isaac*. Now we know the significance of the Akeida. The Akeida is a picture of the work of Messiah Yeshua who would offer Himself on the execution stake on our behalf. Therefore, the promise to "possess the gate of your enemies" has some type of Messianic fulfillment! We can also see this connection another way.
- B. You may not have thought of finding a literal fulfillment of this promise; however, can you think of a **literal** fulfillment of the promise that your seed will, "possess the gate of your enemies—hint, the book of Judges?"⁵⁹ Wow! But, so what? Well, did you know that sinful Samson is a picture of the Messiah? Yep, that's right. And how do we know for sure? Because, we can see the sign of the Messiah in his life. Thematically, Samson was used by Adonai as a deliverer, defending Am Yisrael (the people of Israel) from their enemies.
- C. Read [Judges 16:23-31](#). In the most general terms, what is this story describing?⁶⁰ Do you see the sign of the Messiah? Hint, pay attention to Judges 16:30b—*So the dead that he killed at his death were more than he had killed in his life.*"⁶¹ This is victory through death, the sign of the Messiah. We know that Samson is a picture of the Messiah because of the sign of the Messiah. Therefore, we know that many of his actions will be prophetic acts teaching us about the work of the Messiah. Whenever the Torah thematically connects the sign of the Messiah with a character in the Torah, then the Torah is letting you know that a Messianic teaching is at hand.
- D. So what's the Messianic teaching? Read Colossians 2:15. How is this Scripture thematically connected to the sign of the Messiah that Samson manifests?⁶² Wow! If you figured out that this story about Samson is actually a prophetic shadow of Yeshua's victory over hasatan through His death, then You've Got It! ☺ The themes are right on the money. But wait, there's more!
- III. What is the Messianic understanding of the promise to "possess the gate of your enemies" in [Genesis 22:17](#)? We know that Samson literally fulfilled this in Judges 16:1-3. Furthermore,

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Comment [51]: Oh My! Yes! Incredible! In Judges 16:1-3, Samson literally carried/possessed the gate of the city of Gaza, the enemies of the Israelites!

Naso 10/25/2004 4:43 PM

Comment [52]: Warfare between Samson and the Philistines.

Naso

Comment [53]: Yes, Samson destroyed/defeated his enemies through his death! Therefore, I see **victory** as a result of **death!** Furthermore, I see the number (3)000 [3000 Philistines were killed]!

Vayeira

Comment [54]: Samson destroyed his enemies and obtained victory over them through his death. So likewise, Yeshua destroyed his enemies and obtained victory over them through His death on the execution stake!

we know that Samson is a picture of the Messiah. Therefore we know that Samson's departure with the gate of Gaza on his back has something to do with the Messiah. We've stated that Yeshua's death secured His victory over His enemies. What do the Scriptures teach is the last enemy?⁶³ Lastly, what does it mean to possess the gate of your enemies? Cities were taken by destroying the gate that led to the city. Therefore when the gate was taken, the city could be breached. In other words, when you possess the gate of your enemies, you have essentially defeated them.

A. What did Yeshua say—that's thematically related to gates of a city—after Peter's confession that He was the Messiah?⁶⁴ Now read [Rev 1:18](#). What is the significance of Revelation 1:18?⁶⁵ Now we see how this is thematically related to the prophecy of Genesis 22:17. The prophecy of Genesis 22:17 is a Messianic prophecy (midrash, not pashat) that the Messiah would conquer death. Note, the prophecy of Genesis 22:15-18 states that Avraham's descendants would possess the gates of their enemies. And this promise is directly linked to the hint at Isaac's death. Therefore, we can see that the Messiah's death would enable Him to possess the gate of His enemies. This is taught thematically in the Torah through the Akeida. ☺

IV. In the book of Exodus, we will learn that the redemption of Am Yisrael (the people of Israel) at the Red Sea is a prophetic picture of our redemption by Yeshua through His death on the execution stake. When describing this event, the Holy One states that He redeemed Am Yisrael with "an outstretched hand." Usage of the phrase, "with an outstretched hand" when describing our redemption through Yeshua, is a very appropriate phrase, because He literally redeemed us through His outstretched hands on the execution stake. Do you see a thematic connection between redemption by "an outstretched hand" and the story of Samson?⁶⁶ As we can see again, the Torah's pictures of the work of the Messiah are perfect. Our job is to understand how to read and interpret the Scriptures thematically so that we may feast on the Revelation of Yeshua HaMashiach as demonstrated by the Torah.

Avraham's Hospitality

I. Lastly, we've already seen the importance of Avraham's hospitality. According to [1 Timothy 3:2](#), is being hospitable important? Can you see the thematic connection between [Hebrews 13:2](#) and the story of Avraham and his guests?

Fun For the Whole Family!

Okay, time to show what you've learned. I've included Word Searches and a Crossword puzzle for you to test your understanding. The **Word Search For Adults** is a word search for older children and adults. All of the words (20-30) are taken from this week's sidra (portion) and some of the words may be common Hebrew words or English phrases. The **Cross Word Puzzle** is also for older children and adults and may contain common Hebrew words or English phrases also. There is also a **Word Search for the little guys!** And of course, I've included the answer key for the cross word puzzle :)

Vayeira

Comment [55]: Death is the last enemy to be destroyed—I Corinthians 15:26.

Vayeira

Comment [56]: He said that the gates of hell would not prevail against His called out ones.

Vayeira

Comment [57]: Yeshua possesses the keys to the gates of hell and death! Therefore, He possesses the gate of the last enemy to be destroyed, death itself!!!

Vayeira

Comment [58]: Yes. Samson was placed between two pillars. In order for him to destroy the temple of Dagon, he had to use his "outstretched hands" to push the pillars such that the temple collapsed, thus gaining victory over his enemies.

- Adult Crossword Puzzle – This is a crossword puzzle for older children and adults.
<http://www.restorationoftorah.org/images/torahportions/puzzles/VayeiraAdultXWP.pdf>
- Crossword Puzzle Answers – This contains answers for the cross word puzzle
<http://www.restorationoftorah.org/images/torahportions/puzzles/VayeiraAdultXWPAnswers.pdf>
- Adult Word Search – This is a word search for older children and adults.
<http://www.restorationoftorah.org/images/torahportions/puzzles/VayeiraAdultWS.pdf>
- Children’s Word Search – This is a word search for younger children.
<http://www.restorationoftorah.org/images/torahportions/puzzles/VayeiraChildrensWS.pdf>

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ Every portion of this parsha has one unique theme.

⁹ There appears to be two separate stories—one concerning the promise of a son and another concerning the destruction of Sodom.

¹⁰ Yes.

¹¹ Without knowing that they are linked together by Adonai in one unit (parsha), one may think they are totally unrelated stories. Their inclusion into one parsha forces us to realize that there is a common theme that unites them.

¹² The men are present in both stories.

¹³ In the first story, they announce the promise of the son. In the second story, they bring judgment upon Sodom and rescue Lot. In the first story, they are agents of life/blessing. In the second, they are agents of death. In both stories, the persons who showed hospitality to the men were blessed with some form of life, whereas those who did not show hospitality (the people of Sodom and Gomorrah) received death.

¹⁴ Yes. Genesis 18:18-19.

¹⁵ He confides in Avraham because 1) He’s going to make Avraham’s descendants into a great nation, 2) all nations will be blessed through him/that nation and 3) Avraham will instruct his family to do what is right and just.

¹⁶ Because the Torah wants us to see that these two passages, 1) the story of the promised son who will be the first step in starting the nation and 2) the destruction of Sodom, are CLEARLY related.

¹⁷ Because they will pass on a legacy of doing righteousness and justice. This will culminate in a nation of righteousness and justice. It will be this nation's example of righteousness and justice (their ultimate purpose) that will be the blessing to mankind, leading them from idolatry to the one true Elohim.

¹⁸ He made intercession on behalf of Sodom.

¹⁹ He asked Adonai not to destroy Sodom for the sake of any righteous ones living there.

²⁰ He wouldn't destroy it in hopes that the righteous will be a positive influence on the unrighteous to bring them to proper teshuvah (repentance).

²¹ Lot's hospitality.

²² Yes. Lot also has opportunity to display hospitality.

²³ Intercession.

²⁴ Avraham and Sarah used this same strategy with Pharaoh.

²⁵ Avraham interceding on behalf of others.

²⁶ One of the roles of Am Yisrael (the people/nation of Israel) will be to intercede for other nations so that blessings from Adonai will be available to them (especially the blessing of eternal life in Yeshua!).

²⁷ Yes. Many of the actions of his life are prophetic shadows of future events in the lives of his descendants!

²⁸ The nations.

²⁹ YHVH.

³⁰ Three men.

³¹ Plural—Let us.

³² The Chumash. The ArtScroll Series/Stone Edition. Brooklyn: 1993, 1994, and 2000.

³³ Yes. Genesis 12:1-2!

³⁴ Although Adonai had asked him to offer Isaac as an olah (whole burnt offering), he stated that he and the lad would return.

³⁵ If he had fulfilled the commandment, Isaac would have been offered as an olah. Therefore, the only way Isaac could have returned is if he had been resurrected from the dead!

³⁶ The man of God came to the rescue of someone who had cried out for deliverance from the injustice of her oppressors. So likewise, the Holy One had heard the "outcry" of Sodom and Gomorrah and He personally went to straighten matters out!

³⁷ She showed hospitality to the man of God and she made a meal for him, just as Avraham showed hospitality to the three men and made a meal for them.

³⁸ This was an extreme act of hospitality, even as Avraham rushed to perform hospitality for the angels..

³⁹ In the Haftara, the man of God wants to bestow a blessing upon the woman because of her hospitality, so likewise, the Torah portion relates how the men bestow a blessing upon Sarah and Avraham right after their act of hospitality.

⁴⁰ The Shunammite woman was barren, as was Sarah, and her husband was well advanced in years as was Avraham.

⁴¹ The Shunammite woman stood "in the doorway," just as Sarah listened "at the entrance of the tent" as the three men spoke to Avraham.

⁴² In both passages, the agent who bestowed the blessing stated that a barren woman would receive a son "at this season next year."

⁴³ In both passages, there is some reluctance upon the part of the barren woman to believe the promise of the son.

⁴⁴ In the Haftara, the woman (whose son died) takes an ass and an attendant to go to a mountain to beseech the man of God on behalf of her dead son. In the Torah portion, Abram (whose son was ostensibly about to die) took two servants and an ass to a mountain where his son was supposed to die.

⁴⁵ She seemed to be absolutely unshaken in her faith that though her son had died, perhaps he would live again! This is similar to Avraham's unwavering faith when he told his attendants that he and Isaac would return. What a connection!

⁴⁶ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

⁴⁷ Yes, John 3:16! For God so loved the world that He gave His only begotten son.

⁴⁸ Isaac carried the wood on his back for his own sacrifice. So likewise, Yeshua carried his own wood for his sacrifice.

⁴⁹ Yes, Yeshua stated that if any man wanted to come after Him, he would have to pick up his execution stake and follow Him. Isaac literally did this when he carried the wood he was supposed to be offered on.

⁵⁰ The ram was caught in a thicket by its horns. So likewise, when Yeshua was offered, He wore a crown of thorns.

⁵¹ They are both physically unable to have children. Sarai is too old and Miriam has never had relations with a man!

⁵² A sign.

⁵³ He would die (destroy this temple [of His body]) and be raised to life on the third day.

⁵⁴ He would die and be raised again on the third day.

⁵⁵ His resurrection from the dead.

⁵⁶ It was on the third day that Avraham saw the place where he was to offer Isaac—Genesis 22:4!

⁵⁷ Yes! In Genesis 17:1, it states that Avraham was 99 years old ☉ (33*3) ☉, when He promised that Isaac would be born the next year at the same time of the year.

⁵⁸ Thirty-three!

⁵⁹ Oh My! Yes! Incredible! In Judges 16:1-3, Samson literally carried/possessed the gate of the city of Gaza, the enemies of the Israelites!

⁶⁰ Warfare between Samson and the Philistines.

⁶¹ Yes, Samson destroyed/defeated his enemies through his death! Therefore, I see *victory* as a result of *death*! Furthermore, I see the number (3)000 [3000 Philistines were killed]!

⁶² Samson destroyed his enemies and obtained victory over them through his death. So likewise, Yeshua destroyed his enemies and obtained victory over them through His death on the execution stake!

⁶³ Death is the last enemy to be destroyed—I Corinthians 15:26.

⁶⁴ He said that the gates of hell would not prevail against His called out ones.

⁶⁵ Yeshua possesses the keys to the gates of hell and death! Therefore, He possesses the gate of the last enemy to be destroyed, death itself!!!

⁶⁶ Yes. Samson was placed between two pillars. In order for him to destroy the temple of Dagon, he had to use his "outstretched hands" to push the pillars such that the temple collapsed, thus gaining victory over his enemies.