

**Parashat Vayera- Shall YHWH destroy the Righteous with
the Unrighteous**

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with the Unrighteous**



Bereshiyth (Genesis) 18:1- 22:24

Aliyah 1 to 3 18;1- 19:20

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Vayera Torah Portion Events

1. Three Malakim [Messengers] visit Abraham who is promised a Son.
2. The Destruction of the Cities of the Plain are detailed.
3. Abimelech is plagued over Sarah.
4. Yitschaq [Isaac] is born & circumcised.
5. Ishmael & Hagar are expelled.
6. Abraham offers up Yitschaq known as “the Akidah.”

Within the Torah portion today we have many things happening. The Malakim visit Abraham who is promised a son, the destruction of cities of the plain are detailed, Abimelech plagued over Sarah, Yitschaq born & circumcised, Ishmael & Hagar expelled, and finally the Akidah with Abraham offering up Yitschaq (Isaac).

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ABRAHAM

Parashat Vayera- Bereshiyth (Genesis) 18:1- 22:24
Aliyah 1 to 3 [18:1-19:20]

Introduction: Our focus will be on the first 3 Aliyahs. Our Torah portion today “Vayera” has the meaning of “and he appeared or & was seen.”. What makes this so significant is that it is believed to be the 3rd day after his circumcision which for an adult is the most painful because Abraham had completed the instruction given to him by Yahweh and thereby was given such a blessing as to receive a visitation from three Malakim (Messengers) in the appearance of men though one implies he is YHWH. Despite his discomfort Abraham rushes to accommodate his guests.



What then is the purpose for this visit?

Some might think it is to bestow on Abraham the blessing that Sarah would bear a son and others have said it was to inform him of the imminent destruction of the wicked cities of Sodom and its surrounding cities.

In this appearing most commentators agree with Rashi that YHWH himself is speaking or his Memra/ Davar Word in human form as appears often as the messenger of YHWH. According to Ramban the cry of the oppressed was begging for liberation.

Where it says in verse **21** **“I will descend and see”** is one of the 10 instances that the Shechinah is recorded as descending into the world. Interestingly the Judge of the Earth personally came to those he was to judge which is truly a picture of Yahshua visiting his people and serving as Judge as we read in:

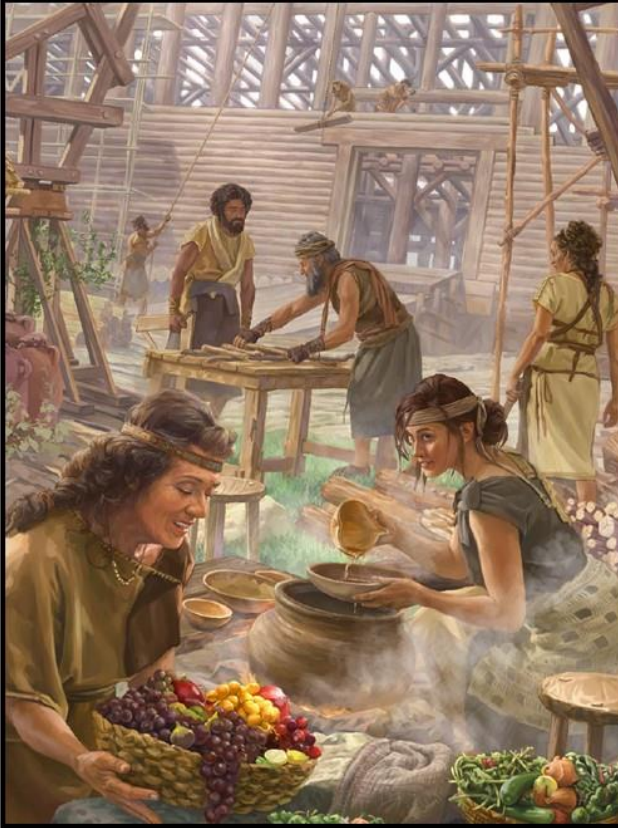


Though in the mercy of Elohim we know that for a greater purpose has YHWH sent his son firstly in the plan of Redemption as we read in:

Yahuchanan (John) 3:17 For Elohim did not send his Son into the world to judge the world, but that the world might be saved.

How do we see this call for mercy from YHWH being revealed in these verses then? We see Abraham fulfilling his role as the Father of Multitudes in his sympathy & sorrow over their impending doom though this could also reflect in his compassion for lot who dwelt there.

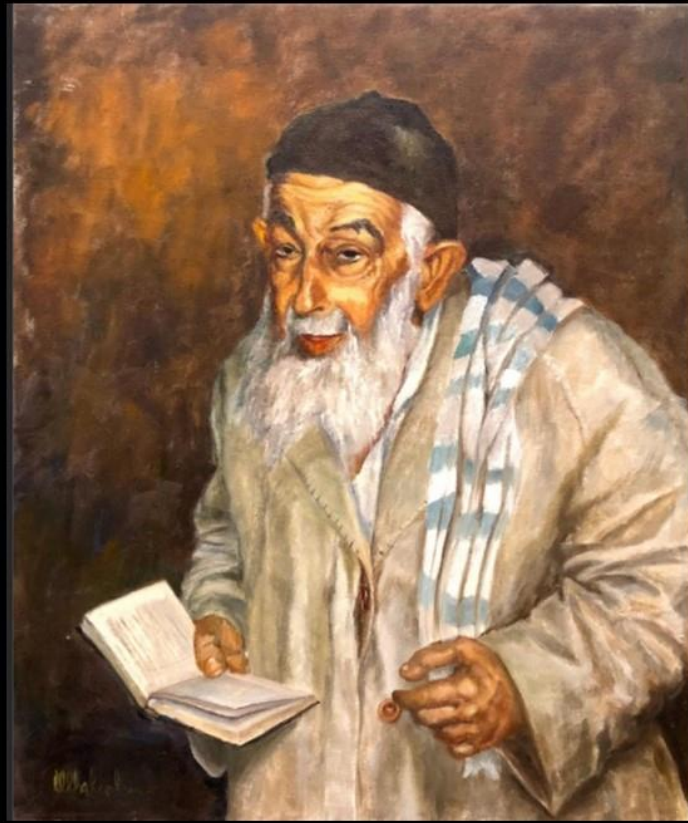
In the case of Noah, YHWH simply makes this statement:



Bereshiyth [Genesis] 6:13
“the end of all flesh has come before me.”

In this verse we see that YHWH left no room for intercession so Noach held his silence as he thought the decree was irreversible.

What we find with Abraham is the true Melki-Zedek anointing as he came before YHWH as a Priest before Elohim, to somehow appease his anger and to intercede for the inhabitants of the cities of the plain as a whole. Remember Abraham had no precedent to look back on, so he had to use both his gentle & hard qualities.



The sage & convert
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[Nach 1:2] **“A man may be dominated by his wrath but surely YHWH is always in control of his wrath.**

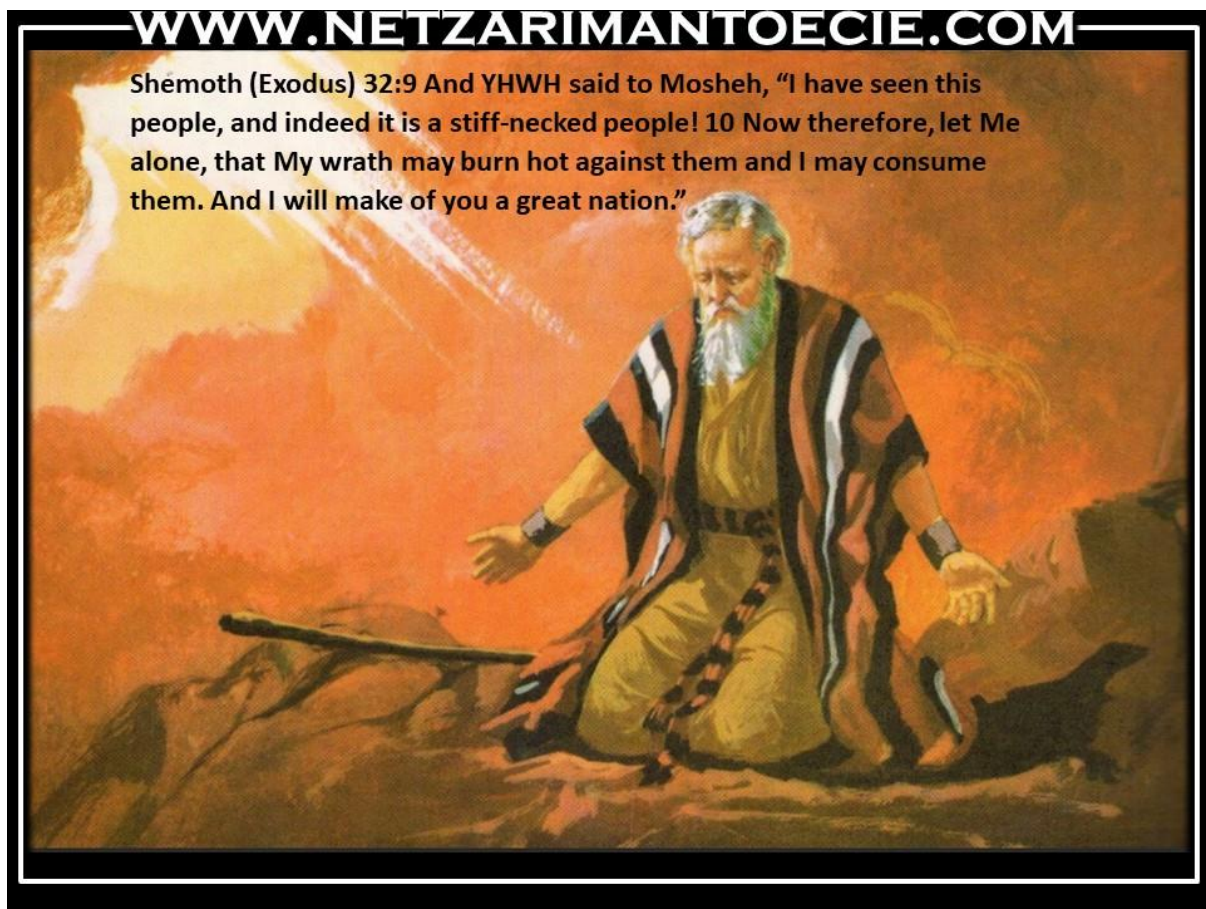
What can be understood as greatly significant in YHWH appearing to Abraham however should be that while he sat upon his throne the attribute of Justice reigned and by descending to the earthly realm it is as though he desired to express his mercy and so he comes to Abraham to reveal his intent. Abraham who was to be the Father of Nations and as we read a friend of YHWH as written in **YeshuYahu (Isaiah) 41:8** was therefore given this opportunity since the expression of intent was a call for mercy:

Abraham in pleading with YHWH was reminding him of his oath to Noach not to bring a deluge however now that would be evaded by bringing a deluge of fire. However, we are made aware that the text of **“Tosefta Taanis 2:”** says **“that the Oath does not prevent Elohim from bringing a deluge of fire.”**

This is clearly expressed by Kepha in:

Kepha Beyth (2 Pet 3:12) But the day of YHWH shall come as a thief in the night, in which the Heavens shall pass away with a great noise and the elements melt with intense heat and the earth and the works that are in it shall be burned up.

We see the theme of Abraham which is concerned too with the honour of the name of YHWH which could be seen as the inspiration for Mosheh when he intercedes for Yisrael concerning the Golden calf in:



Surely the justice of YHWH demanded action, but the attribute of mercy was staying his hand and ultimately would see the righteous rescued.

It is this unique principle that has led to an understanding of the heart of YHWH and his desire to exercise his mercy on the righteous. We see this so perfectly shown with Noach when the world was so full of violence, yet his hand was stayed for 120 years because of one righteous man since we read how YHWH saw him in:



Bereshiyth (Genesis) 7:1 Then YHWH said to Noah, "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation."

In the account of Sodom, we come to further see that YHWH goes so far at accepting the intercession of Abraham that if only 10 righteous were found then YHWH would also spare the cities that were deemed beyond redemption. To fully grasp the concept of righteous we must understand that it pertains to ones who fear Elohim not only in the safety and privacy of their home but in the midst of the city's activities in public, exerting their influence in its fields of influence. In such manner could they possess the spiritual merit to save their cities.

We do actually see that with Lot in the following verse:



Bereshiyth (Gen) 19:1 And the two messengers (Malakim) came to Sodom in the evening and Lot was sitting in the gate of Sodom.

We need to know that the gate speaks of the place where judgements were made therefore the implication is that Righteous Lot was influencing his city though they rejected his advice. We also read in the **Briyth Chadashah** (Renewed Covenant) concerning Lot this:

Kepha Beyth 2:6-9 and having reduced to ashes the cities of Sedom and Amarah condemned them to destruction – having made them an example to those who afterward would live wickedly, 7 and rescued righteous Lot, who was oppressed with the indecent behaviour of the lawless 8 for day after day that righteous man, dwelling among them, tortured his righteous being by seeing and hearing their lawless works, 9 then YHWH knows how to rescue the reverent ones from trial.

We can apply this same principle to the righteous of today and consider that the Wrath of YHWH upon the World as we know it is stayed according to our attribute of righteousness which should make us a bit apprehensive too. Are we those whose righteousness is concealed or are we making a difference in the world? Are we fulfilling the call of our Master to make disciples of all Nations and how are we doing that in real practicable ways.

The Deliverance of the Righteous:

It is in fact this concept so clearly revealed in Scripture through Noach (Noah) & Sodom that the principle of the catching up of the Righteous has been derived often referred to as the Rapture but is this a promise and how is it revealed in Scripture:

The greatest verses that are considered are those found in the words of Shaul (Paul) in:

The Great Catching Up

1 Thessalonica 4:13 Now, brothers, we do not wish you to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation.

14 For if we believe that Yahusha died and rose again, so also Elohim shall bring with Him those who sleep in Yahusha. **15** For this we say to you by the Word of the Master, that we, the living who are left over at the coming of the Master shall in no way go before those who are asleep. **16** Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger and with the trumpet of Elohim and the dead in Messiah shall rise first. **17** Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air – and so we shall always be with the Master.

We also find a reference to the book of Chanok (Enoch) concerned with the coming of YHWH & his Judgement in:

Yahudah (Jude) 14 And Chanok, the seventh from Adam, also prophesied of these, saying, “See, YHWH comes with His myriads of set-apart ones, **15** to execute judgment on all, to punish all who are wicked among them concerning all their wicked works which they have committed in a wicked way and concerning all the harsh words which wicked sinners have spoken against Him.”

The question always will arise and that is in the end of days at what time will this happen. Revelation itself speaks of many plagues comparable to the 10 plagues of Mitsrayim (Egypt) but then another consideration is given to the Righteous through these words:

Hitgalut (the unveiling- Revelation) 7:2-4 Then I saw another angel ascending from the east, having the seal of the living Elohim. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, **3** saying, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our Elohim on their foreheads.” **4** And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Yisrael were sealed:


This entire thought of protection from wrath is diverse throughout Scripture referring to the indignation of YHWH the great & only Elohim as we read further in:

YashaYahu (Isaiah) 26:20 Come, my people, enter your chambers, And shut your doors behind you; Hide yourself, as it were, for a little moment, Until the indignation is past. **21** For behold, YHWH comes out of His place to punish the inhabitants of the earth for their iniquity; The earth will also disclose her blood And will no more cover her slain.

There is that great promise for all the faithful that of a moment when all will be transformed as found in the following:

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The Last Trumpet



1 Corinthians 15:52 “in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. **53** For this corruptible must put on incorruption, and this mortal must put on immortality.

Conclusion:

We can learn and be challenged so much by the character of Abraham in that his greatest desire was always to speak to travellers concerning YHWH though he did not have the resources that we might have. Through all his difficulties and failures his character was so elevated that he finally had the strength to fulfil the most challenging of commands by offering his beloved promised son on whom all the promises hung. What we discover from the book of Ibrim (Hebrews) however is his superior dimension of faith through these words:



Ibrim (Hebrews) 11:17-19 By faith Abraham when he was tried, offered up Yitsḥaq and he who had received the promises offered up his only brought-forth son, 18 of whom it was said, "In Yitḥaq your seed shall be called," 19 reckoning that Elohim was able to raise, even from the dead, from which he received him back, as a type.

The challenge is in our hands because just as YHWH came to Abraham that he could intercede for a wicked land because YHWH delights in mercy he comes to us but do we see with the heart of mercy as Abraham did for then these words should move us into action:

The Grand Challenge

Hitgalut (Revelation) 22:12 And see, I am coming speedily, and My reward is with Me, to give to each according to his work.

