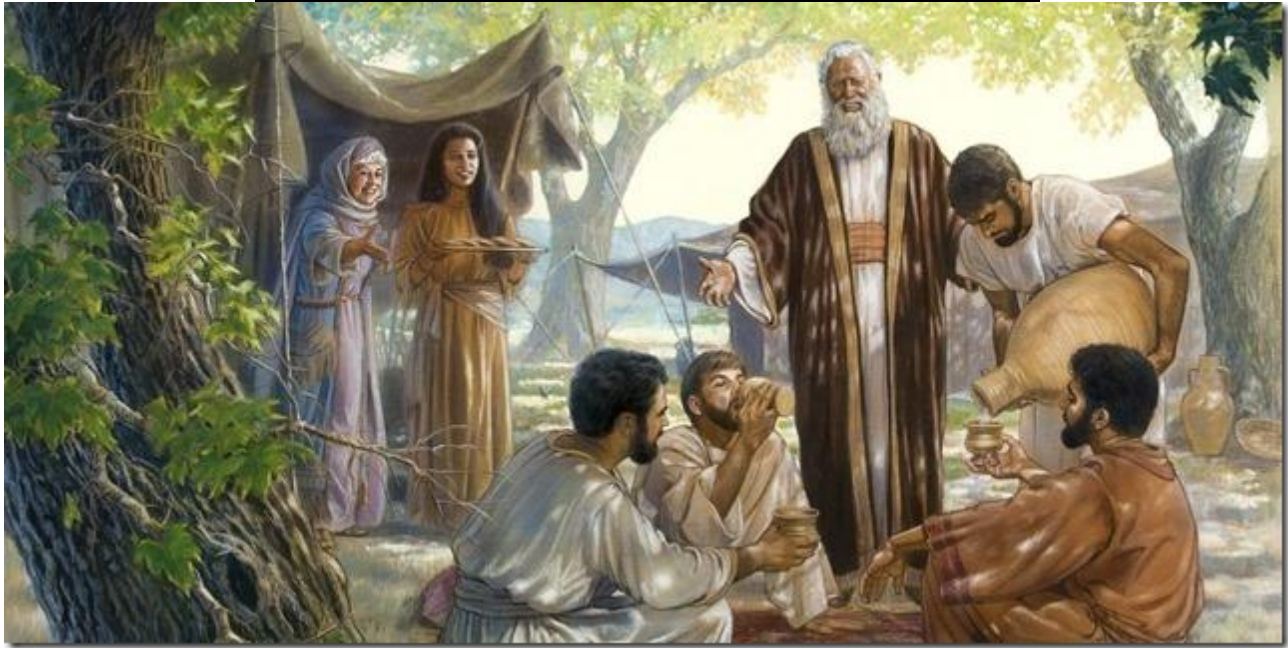


**Beth Tephila Messianic Jewish Congregation**  
(Under same management for over 5786 years)

# **SHABBAT SERVICE**

**November 8th - 10:30AM, Lolo Community Synagogue**  
**12:30 PM Oneg Shabbat & Interactive Torah Study**  
**Parsha Va Yera -- Genesis 18 - 22**



"And he took curds and milk and the calf, which he had prepared, and placed it before them..."

וַיֵּרָא אֵלָיו יְהוָה בְּאַלְנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל בְּחֹם הַיּוֹם:

**Vayera elav Adonai b'Elonei Mamre vehu yoshev petach-  
ha'ohel k'chom hayom.**

"And the Lord appeared to him by the oaks of Mamre,  
while he was sitting at the tent door in the heat of the day."

## **Haftarah – Nehemiah 9 15-17**

Thou didst provide bread from heaven for them for their hunger. Though didst bring forth water from a rock for them for their thirst. And Thou didst tell them to enter in order to possess the land, which Thou didst swear to give them. But they, our fathers acted arrogantly. They became stubborn and would not listen to Thy commandments. And they refused to listen and did not remember Thy wondrous deeds which Thou hadst performed among them. So they became stubborn and appointed a leader to return to their slavery in Egypt. But Thou art a God of forgiveness, gracious and compassionate; Slow to anger and abounding in lovingkindness. And Thou didst not forsake them.

## **B'rit Hadashah - Hebrews 13:1-2**

"Let love of the brethren continue. Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it."

### **Contrasts & Commonalities**

In the Torah portion, Va Yera, "And He appeared," we observe contrasts and commonalities in the character and lives of God's people versus the lives of those with whom they come into contact. 1) Some of God's people will **"lose their blessing,"** resulting from making poor choices that remove themselves from God's **"umbrella of protection."** 2) Others will find themselves **included by extension** in the blessings of God's people **through no merit of their own doing.** 3) We will observe both **unparalleled faith and obedience to God's commands and self-serving "bullheadedness"**..... even from **the same individual!** 4) We will see **God's grace and protective provision** as well as **His devastating judgment.** 5) We will see the results of **miraculous faith in God's promises** and the results of **inserting their own plans into God's promises** for quicker results.

As we observe these **contrasts and commonalities**, let us remember that they are **examples for us** to know how to **please God on His terms.** Let us learn from the **triumphs and mistakes of others,** so that **our lives** will be pleasing to God!!



"And when he lifted up his eyes and looked, behold, three men were standing opposite him..."

## Entertaining Angels

**Hebrews 13:1-3** admonishes us to **love fellow believers** and to show **God's kindness**

**to strangers, ill-treated ones,** and even to **prisoners.**

For in doing so, we might be entertaining angels without knowing it.

In **Chapter 18**, we find Abraham living near Hebron (originally called Kiriath Arba, "City of Four"), where he had previously built an altar to God (**Genesis 13:18**), by the oaks of Mamre about 22 miles South of Jerusalem. Suddenly Abraham found himself in the presence of three "men." We will come to find out that **one of these "men" is the Messiah; a theophany, the presence of Messiah in the Tanakh.** (A theophany occurs when a "man" appears "out of thin air" for a particular purpose, **doing something only God could do or cause to happen.** He would be **recognized as God and then vanish,** when His task was finished.) Abraham was 99 years old and may have recently been circumcised, **Genesis 17:3-27.** He was evidently resting in the shade during the hottest part of the day as was the custom, when all of a sudden there were three "men" standing nearby. Realizing that these "men" were strangers, Abraham **ran** to greet them and to offer them hospitality. Running while recuperating from circumcision must have been painful for Abraham. Yet for Abraham **hospitality** meant **putting aside caring for himself to care for others.** In their culture, the minimum requirement of hospitality was that the host provide the stranger a cup of coffee. Abraham offered his guests much more. First, he had water brought to wash their weary feet. Secondly, he asked Sarah to make some fresh bread cakes for them. Thirdly, he **ran** to where his cattle were pastured and ordered that a choice **calf** be slaughtered and prepared for his guests along with **curds and milk.** [Note the absence of kosher laws, serving milk and meat together.] While his guests sat down to partake, he **stood to serve** and perhaps sat to **talk with them.** (This was not a fast-food meal!) \*\*\*Compare the attitude of Abraham towards unexpected visitors with that of many of us today. How many of us, while recovering from an operation, would jump up to serve an uninvited stranger, who showed up at our door? How many of us would have the **chutzpah** to ask our wives to stop what they were doing and quickly cook a meal from scratch? There were no canned goods, frozen foods, or microwave ovens in Sarah's "kitchen." While we might treat unexpected strangers at our door like "**schnorrers**" (beggars or moochers, [even fellow believers in God] who might come to us for a handout), **Abraham and Sarah treated them as guests, met their physical needs, and continued to serve them.** What a witness of the "**chesed**" (covenantal loving-kindness) of God!



**My Friend, Messianic Rabbi Paul Saal**  
**Congregation Shuvah Yisrael, Avon, CT**

Faith is not only what we believe — it's also how we treat others. It's not just about what we hold, but for whom we hold space. Abraham and Sarah remind us that the door of the tent is the gateway to the soul. Abraham doesn't wait for them (the "men") to approach. He anticipates the need. He rushes to prepare food and water; Sarah kneads and bakes cakes. Together, they embody the mitzvah of **hakhnasat orchim**, the sacred duty of hospitality. If Abraham and Sarah could see our world today, I think they might weep. We've traded tents for walls, and neighbors for networks. We are more "connected" than any generation before, yet loneliness has become the epidemic of our age. We "friend" but rarely befriend. We "follow" but seldom walk alongside. We "like" but struggle to love. We have institutionalized compassion. We've delegated care to agencies, community to programs, and moral formation to schools or screens. But no algorithm can replace the warmth of a human heart. Pirkei Avot 1:5 teaches: Let your home be wide open and let the poor be members of your household. That's Torah's way of saying: don't outsource compassion — live it. Yeshua of Nazareth embodied this same spirit of **hakhnasat orchim**, our sacred duty of hospitality. He ate with tax collectors and sinners, invited fishermen to follow Him, and broke bread with Pharisees who opposed Him. He welcomed children to His arms and healed the lepers whom society shunned. In Matthew 25:35, he says, "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger, and you welcomed me." Hospitality is not peripheral to the gospel — it is the gospel lived out. And in Revelation 3:20, Yeshua stands at the door and knocks, saying, "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." Where love and hospitality abide, the presence of God is manifest. True faith requires the risk of relationship. To love is to be vulnerable, but to refuse love is to be lifeless. Abraham ran toward a relationship with these "men." Let us, then, be people of open tents and open hearts — people who choose covenant over comfort, faith over fear, presence over protection. Let our homes be places where strangers become friends, and friends

become family. Let us be known not for our walls, but for our doors. May we live with hearts open to God and to one another. May our tents be wide, our tables long, and our joy full.

**Thought Question:** By the way, how should we treat **schnorrers** today? How should we show **hospitality to fellow believers** in Messiah, Yeshua?

Over the years while studying Torah with an Orthodox Rabbi from Borough Park, NYC, there would be times when someone would come to his door, asking for money or food. He always had money put aside in the closet by the front door just for this situation, so he could give the person what he needed. His wife would hand out food or even drive the person where he needed to go. Would not it be well for us, too, to have some money set aside to meet the needs of those led by God to visit us? **We, who have appropriated God's Ruach, should always be ready to show our faith by our actions, especially to our covenantal brothers and sisters.** Messianic Rabbi **Issac Roussel** notes: **"...the concept of 'covenantal bond' is missing from much of Christian theology.** This is such a key tenant of Judaism. God lovingly chooses Israel through no merit of its own and makes a covenantal bond to her, tying His destiny to hers. **This covenant is the covenant that (gentile) nations are grafted into, not replacing.** Chesed is like a loving and attentive husband living out his commitment to his wife."

While Abraham remained talking with his uninvited guests, he would eventually realize that these "men" were different from any other men he had known. The first clue might have been when one of the strangers knew the name of his wife. The next clue certainly would have been the prediction of one of the guests that when he returned in a year, Sarah, who had already gone through menopause, would have a son. Sarah laughed to herself at the thought that she would be able to bear a child, even though God had thus previously informed them (**Gen.17:19-21**). Sarah denied that she had laughed, but **"the Lord,"** who had heard her inward laugh, corrected her.... another clue that this guest was not an ordinary man. Note: **Genesis 17:17** states that when Abraham heard from God that Sarah would bear him a son, Abraham **"fell on his face and laughed..."** One might posit that **Abraham's laughter** was **laughter out of amazement** for what God could do, while **Sarah's laughter** was because **she was a woman who knew the reality of childbirth and menopause** from having attended other women in childbirth.

As the "men" stood to leave, **Abraham extended hospitality by walking along with them for awhile.** The last and most revealing clue that Abraham was talking to Messiah, Himself, immediately followed. "...The Lord said, "Shall **'I'** hide from Abraham what **'I'** am about to do,..." and He repeated the Abrahamic covenant **told to Abraham only by God.** No simple stranger would have known that! The **Lord** told Abraham that the sin in Sodom and Gomorrah was great. Immediately, Abraham knew that he was speaking to God. **Abraham went from being host to "men" to confronting God as an intercessor** for the righteous ones in these two cities that he recognized were about to be destroyed by God. **Abraham went from meeting the physical needs of strangers to negotiating with these strangers for the physical salvation** of others in those two

cities. In an age where we are told that it is best to "not get involved" in the situations of others, we should remember the picture of Abraham providing hospitality to strangers and negotiating intercession with God.

Abraham also knew that his nephew Lot and Lot's family lived in Sodom and must have considered all of Lot's family to be righteous; not appreciating how living among the wicked could have affected Lot's family.

**Thought Question:** How does living among non-redeemed people negatively affect us?

What things do non-redeemed people living among us think are normal, but God would declare as unrighteous living?

Abraham could have calculated that with Lot and his wife and two unmarried sons and two unmarried daughters along with his two married daughters and their two husbands (Gen.19:14), there were at least ten righteous people in Sodom. Abraham tried to negotiate with God to reduce the number of righteous people necessary to save the city -- to the number he knew were in the family of Lot, whom he considered to be righteous (by extension) because they were in Lot's family. **Notice that to be included in God's family requires the appropriation of exclusive faith in the God of Israel.**

**Contrast the intercession of Abraham**, who had pursued and defeated the captors of Lot and other citizens of Sodom, and who stood before God to negotiate for the welfare of the "righteousness ones" of Sodom with Noah. There is no record of Noah making a physical effort or an appeal to God to save any people other than his immediate family. With Abraham we see a willingness to act on behalf of the welfare of others. Through the concern and actions of Abraham, others could be drawn to the God of Abraham. **There is a comparison with the "great commission" of Matthew 28:19-20, where the disciples were told to be concerned with the welfare of all nations; therefore to go to "all the nations" to make disciples and to teach these nations to observe all Messiah commanded.**

### Genesis 19:24

וַיִּהְיֶה הַמָּטֵיר עַל-סֹדֶם וְעַל-עֲמֹרָה זָפְרִית וָאֵשׁ מֵאֵת יְהוָה בְּדֹהַשְׁמַיִם:

Va'**Adonai** himtir al-Sedom v'al-Amorah gofrit va'esh me'et **Adonai** min-hashamayim.

"Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven..."



### Genesis 19:26

וּמִבֶּט אִשְׁתּוֹ מֵאַחֲרָיו וַתִּבֹּקֵץ מֵלַח:

va-ta-bet ish-to me-acha-rav va-t'-hee n'-tziv me-lach

(but his) wife from behind him looked back, and she became a pillar of salt.

## **God Rescues Lot, But Destroys Sodom**

We remember from Genesis 13 that Abram allowed his nephew, **Lot**, to choose from all the land, the place where he would settle. Lot chose the Valley of the Jordan because the land appeared to **be the best** - "like the garden of the Lord"- and **settled in** the cities of the valley as far as **Sodom**. However, as is often the case, **what appears from a human perspective to be "the best" may not be the best from God's perspective**. "Now the men of Sodom were wicked exceedingly and sinners against the Lord" (Gen.13:13). The Lord told Abraham (Gen.18:20) that the outcry of Sodom and Gomorrah was great, and their sin was exceedingly grave. In Chapter 19, the two angels made their way to the city gate of Sodom. They approached Lot, who was sitting by the gate of the city. The gates of a city were where public business was accomplished and judgments were rendered. Therefore, Lot must have either had a distinguished business position or perhaps was a judge in the city. When Lot saw the strangers' approach, he, like Abraham, showed hospitality and strongly urged the strangers to eat with his family and spend the night at his house. Without telling the strangers about the evil men of the city, Lot took these strangers into his home to keep them safe. However, word of the arrival of these visitors became public knowledge, and the men of Sodom surrounded Lot's house. They demanded that the visitors be turned over to them to have sex with them. Lot tried to reason with the men of the city, even offering his two virgin daughters to them, but was unsuccessful. While Lot is called "righteous" in 2nd Peter 2:7-8 and did offer hospitality and safety to the strangers, it is obvious that the men of Sodom changed Lot more than Lot effected change in their lives. It was then that

the visiting angels took control, rescuing Lot and blinding the homosexual men, so that Lot and his family could escape the city. However, it was only reluctantly that Lot agreed to leave after Lot negotiated with the angels that he could go to the small town **Zoar**. He was told: **1) escape for your life; 2) do not look behind you; 3) do not stay anywhere in the valley (except he was allowed to go to Zoar).** Interestingly, Lot was told to hurry because **the angel could not do anything until Lot was safe.**

This situation illustrates is what I call: **God's principle of protection by extension.** Because God keeps His promises, **those who are attached by faith to the person or people protected by God's promise are also protected while they remain attached by faith.** "God remembered Abraham and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived" (19:29). We observe the similarity with Noah, where there was no flood until Noah and his family were provided for by God. **God provides for His righteous ones** (notice, we're **not talking about perfect ones**...Lot was far from perfect), while exercising judgment on those perpetrating evil.

**Discussion Topic:** Do you think that God allows **protection by extension** today?  
How long were Lot's two daughters protected?

### **Burn layer at Numeira, the proposed site of Gomorroah**



**The burn layer at Numeira, testifying to the fiery destruction that overcame the city.**

There was **evidence of a violent earthquake that occurred with the fire.**

Geologists theorize that an earthquake caused pressure on subterranean petroleum deposits,

which were forced out of the ground, ignited, and fell back on the Cities of the Plain.

וַיִּהְיֶה הַמָּטָר עַל־סָדָם וְעַל־עֲמֹרָה וְפָרִית וְאֵשׁ מֵאֵת יְהוָה מִדֶּשֶׁשָׁמַיִם:

**Discussion Question:** Then the "**Lord**" rained on Sodom and Gomorrah brimstone and fire **from the Lord** out of heaven" (vs. 24). [By the way, how many "**Lords**" ("**Adonai**") are seen here? This is an incidence showing the **plurality of the Godhead in the Torah.**]

Lot's wife disobeyed and looked back, becoming a pillar of salt. The "look" described here means a longing look or prolonged gaze, as if longing for what was left behind. (When one leaves a sinful situation, one should never longingly look back, secretly wishing to return to that situation.) Messiah uses this event, as a comparison of the events preceding judgment in the days of Noah and in the days of Lot, when people were going about their "normal" evil deeds and were unaware they had reached a "**point of no return**;" that God was about to bring judgment for their wickedness, warning those, who are on the path to safety to not look back towards their former lives. They should remember Lot's wife. "**Whoever seeks to keep his life shall lose it, and whoever loses his life shall preserve it**" (**Luke 17:21-33**). Here, Lot's wife, seeking to preserve something of her sinful lifestyle, lost her life. While Lot and two of his daughters, choosing at that time to leave the place of their former lifestyle, preserved their lives.

Completing **Chapter 19**, Lot's two daughters who left with him worry that they will have no one to marry them. **Could they not have returned to Abraham to find husbands for them?** Taking matters into their own hands, they made their father drunk and then they committed incest with him. To them are born children, who will father the nations of the **Moabites** and the **Ammonites**; two nations that were a continuing snare to the Israelites.

**Lot pursued wealth** and went from living in a tent neighboring his uncle, Abraham, to living in a house in Sodom. Fleeing Sodom, Lot lived in a cave in the mountains overlooking Zoar. He had lost all his wealth, his wife, and some of his family, who stayed behind in Sodom. He excluded himself from God's land covenant with Abraham. **He pursued "the best," but found that "the best" wasn't God's best for him.** Notice that God did not intervene in Lot's choices.

**Discussion Question:** Does God allow us to make wrong choices and suffer the consequences of our choices?

Can we find ourselves put into predicaments that preclude (no alternative choices) our making good choices?

**Chapter 20** shows us that **Abraham**, whose faith in God was "reckoned (accounted) to him as righteousness," still **had some trust issues with God.... just like the rest of us.** Abraham went to live in **Gerar**, which is about 10 miles South of Gaza. Abraham told Abimelech, the king of Gerar, the same story about Sarah being his sister that he

had told Pharaoh in Chapter 12. The king takes Sarah, and again God rescues Sarah and restores her to Abraham. Abraham tries to justify himself in verse 12, saying that Sarah really was his sister and became his wife. Clearly, though, Abraham's story about Sarah being his sister was meant to deceive the King. Clearly, from his previous lie to Pharaoh, Abraham had not learned his lesson that God would protect him. What I have called **God's principle of protection by extension** would have protected both he and Sarah because it would be through them that their promised child, Isaac, would come. So we might say that **Abraham had Perfect Faith..... all the time..... except when he didn't.....just like all of us.**

**Chapter 21** records **the birth of Isaac** (Isaac can be translated "laughter"). Sarah gives God the credit for this supernatural birth saying, "God has made laughter for me..." (vs.6). Then several years later, when Isaac was weaned, Sarah asked Abraham to send away Hagar and Ishmael. God tells Abraham to do so because his descendants will come through Isaac. Yet because of **God's promise to protect and make fruitful Ishmael** in Chapters 16 & 17, God keeps Hagar safe and leads her away from the land promised to Isaac.



## **The Binding of Isaac**

Although God's promises to Abraham would come through the line of Isaac, God tells Abraham in **Chapter 22** to

"Take now your son, **your only son**, whom you love, **Isaac**, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains...,"

**Discussion Question:** How should we cope when God appears to be leading us into something inconsistent with His will?

How could God require child sacrifice? How could God's promises to Abraham be fulfilled if Isaac were to die?

**This is a good example of what we should do when God doesn't seem to make sense: We obey! Even when we cannot figure out how or when God will keep His promises; even in times of horrible uncertainty. We maintain our faith in God and obey!**

That is exactly what Abraham does. Notice that this time he doesn't attempt to intercede or to negotiate with God as he did when Lot's family was in peril, even though the one in jeopardy was his own son, Isaac. However, there is the hint that Abraham believed God will let him keep Isaac safe. He said to his servant,..."**we will worship and return to you**" (vs.5). Abraham replied to Isaac, who inquired, "Behold the fire and the wood, but where is the lamb for a burnt offering?" Abraham answered, "My son, **God will provide** for Himself the lamb for a burnt offering..." (**Genesis 22:7-8**). "**God will provide**" - this is Abraham's sole comment in the midst of what must have been great anxiety. God does indeed provide a ram as an offering in the place of Isaac. "Abraham therefore names the place **Adonai Yireh**, The Lord-Will-Provide; 'as it is said to this day, In the Mount of the Lord it shall be provided.'" (22:14). **The Lord is our ultimate source and overseer, the King over every aspect of our lives. There is a time to wrestle with the tough questions of spiritual life, but there is also a time when the only issue is God's sovereignty! Often, it's in the midst of our greatest trials that we must affirm this truth most clearly.**

So we see that **God provided** a substitute sacrifice for Isaac, after Abraham fully exercised his faith in doing God's will. "...Because you have done this thing, and have not withheld your son, your only son, indeed I will greatly bless you..." (vs.17). As a result of his obedience, God again reiterated the **Abrahamic Covenant** in verses 17 & 18, adding "**and your seed** shall possess the gate of their enemies."

**Discussion Question:** How does our obedience to God stack up in comparison with the obedience of Abraham?

**Abraham loved God with perfect faith.... all the time.... except when he didn't do so.... just like many of us!**

# SHABBAT SHALOM