



## **Parasha Vayera**

November 4, 2022

*Torah:* Genesis 18:1-22:24

*Haftarah:* 2Kings 4:1-37

*Ketuvim Sh'lichim:* Hebrews 6:13-20

### *Talmidim Shel Yeshua 13*

*Shabbat shalom Mishpacha! Our parasha today is Vayera meaning “And appeared,” referring to ADONAI who appeared to Abraham. It begins: 1 Then Adonai appeared to him at Mamre’s large trees while he was sitting in the entrance of his tent during the heat of the day. (Genesis 18:1 TLV). The oaks of Mamre where Abraham was living at this time was a mile or so north of Hevron, the location of the Cave of Machpelah which he later bought as a burial cave for Sarah. There are a number of important subjects in these verses. ADONAI visited Abraham and had lunch with him, the story of Sodom and Gomorrah, Lot and his daughters, Abraham tells Abimelech that Sarah is his sister, Isaac was born and finally, ADONAI’s testing of Abraham with the sacrifice of Isaac. All of these events are very important to our overall understanding of the Genesis story. You have read this parasha this week as a part of your weekly preparation for Shabbat worship. Past messages on Parasha Vayera can also be found in our message archive on our website. Today, we are continuing with our study, Talmidim Shel Yeshua, Disciples of Yeshua.*

There is so much that we don’t know about Yeshua and we treasure every detail which we have been given. Even though we know very little about Yeshua’s childhood, we have seen in our past messages that He fulfilled Scripture and prophecy with His birth, His *b’rit milah*, his circumcision and *pidyon haben*, the redemption of the first-born son. Because He was ADONAI’s Son, G-d in the flesh, we assume that He was always fully anointed with the *Ruach*, the Holy Spirit. But, we have not been told and therefore don’t know. But, there was another requirement for Him to fulfill, His immersion. Although immersion in water was a tradition of Judaism, Yeshua also fulfilled it as well. *Tevillah*, immersion, was always undergone before becoming king, becoming a rabbi or even getting married. In Yeshua’s case, He was about to become Israel’s redeemer, the only descendant of King David who fit the description of the *Goel*, the Kinsman Redeemer. Our question today is, was Yeshua filled with the *Ruach* before His immersion or was this just another thing that He was required to fulfill? John’s immersion was for repentance, but Yeshua had nothing to repent for. John didn’t want to immerse Yeshua, saying that it should be the other way around. But, Yeshua said: 15 ..., “*Let it happen now, for in this way it is fitting for us to fulfill all righteousness.*” (Matthew 3:15b TLV).

This is what Luke wrote after His immersion: *1 Yeshua, now filled with the Ruach ha-Kodesh, returned from the Jordan. He was led by the Ruach in the wilderness 2 for forty days, being tested by the devil.* (Luke 4:1-2a TLV). The number forty is said to symbolize a period of testing, trial or probation. For Yeshua, this was definitely a test and a trial. I have underlined “now” in verse 1 because it seems to have bearing on when Yeshua was filled with the Spirit. The Greek word translated as “now” is the letters *de*, pronounced “deh,” a

connective or adversative particle. An adversative implies opposition or contrast and “now” in this verse implies that Yeshua’s filling with the Ruach was a change from before. The verse says, “now filled with the Spirit.” We really don’t know how much of the Spirit Yeshua had or when He had it, but at any rate, we know that when Yeshua entered the wilderness, He was filled with the Spirit.

It also is apparent that Yeshua’s time in the wilderness was an important part of His ministry as the Messiah, the Anointed One. We often speak of types and shadows of Yeshua and parallels that we find in the *Tanakh*, the Hebrew Bible. One of them was His being in the wilderness for forty days and encountering the Adversary of Israel, *HaSatan*. Through the power of the Holy Spirit, Yeshua overcame *HaSatan* by resisting his temptations, something which His ancestors were unable to do during their forty years in the wilderness. Here we see the parallels of forty, Yeshua’s forty days and forty nights and Israel’s forty years wandering in the wilderness. Whereas, first generation Israel was overcome and completely defeated in the wilderness by their weakness, the temptations of *HaSatan*, Yeshua now addressed this defeat and reversed it at the very beginning of His ministry. He let the Adversary know in no uncertain terms that he was facing a foe who would not yield to temptation as His ancestors had. But, before Yeshua faced *HaSatan*, He fasted: *2 After He had fasted for forty days and forty nights, He was hungry.* (Matthew 4:2 TLV). While fasting for forty days and forty nights, we see Yeshua in His role as “the Prophet like Moses” who went up to ADONAI on Mount Sinai and fasted forty days and forty nights when he received the Ten Commandments (Exodus 34:28). But looking more closely, we find that Moses fasted forty days and forty nights two times. It was Moses’ second fast that was the shadow of Yeshua’s time in the wilderness. Referring to the time he found Israel worshipping the golden calf, Moses said: *18 “Then I fell down before Adonai like the first time, for 40 days and 40 nights. I did not eat bread or drink water— because of all your sin that you committed, doing evil in Adonai’s sight, provoking Him to anger.”* (Deuteronomy 9:18 TLV). The first time Moses fasted forty days and forty nights was to receive the Ten Words. The second time that he fasted was when he went back up to ADONAI because of Israel’s sin of the Golden Calf. This appears to be what Yeshua addressed by fasting forty days and forty nights in the wilderness. As the Prophet Like Moses, He went into the wilderness to pray and fast for the people of Israel regarding their sins and perhaps in some way to address the past sins of Israel. But, why Yeshua went into the wilderness, was made clear by the Gospel writers. It was the *Ruach Kodesh*, the Holy Spirit from ADONAI which sent Yeshua into the wilderness. The Spirit being from the Father may seem like a technicality, but as you remember, after His resurrection, Yeshua told His disciples that because He was going to His Father, He would send the Comforter, the Holy Spirit, to them. After He ascended to heaven and began His role as High Priest in the Tabernacle made without hands, He poured out His Spirit on the day of *Shavuot* and the *Ruach* which then came from both the Father and the Son fell upon them. Both Matthew and Luke tell that Yeshua was led by the *Ruach* into the wilderness (Matthew 4:1; Luke 4:1). “Led” is translated from the Greek *agó*, meaning “to lead, bring, or carry.” But, Mark uses more forceful language. He wrote: *9 In those days, Yeshua came from Natzeret in the Galilee and was immersed by John in the Jordan. 10 Just as He was coming up out of the water, He saw the heavens ripping open and the Ruach as a dove coming down upon Him. 11 And there came a voice from the heavens: “You are My Son, whom I love; with You I am well pleased!” 12 That instant, the Ruach drives Him into the wilderness.* (Mark 1:9-12 TLV). “Drives” or “drove” is translated from *ekballo*, meaning “to cast out.” This implies that what Yeshua was to do in the wilderness was imperative. It was something which the Father

required immediately. Yeshua was His Father's obedient Son and He willingly began His forty day fast in the wilderness as the Prophet Like Moses.

ADONAI's plan which He prophesied through Jeremiah some 600 years earlier (Jeremiah 31:30), a plan which He had laid before the foundation of the earth, now began to take shape. The New Covenant, now beginning to be revealed in Yeshua, was the instrument which would bring about not just a yearly covering of Israel's sins, but a complete and permanent atonement through G-d's own Son. ADONAI's love for His chosen people Israel is so great that earlier when the Kingdom of Judah and Jerusalem was in the midst of terrible sinfulness and rebellion, sins so terrible that He was bringing judgment on them through the Babylonian army, it was at that time of great sinfulness that He revealed His plan for a New Covenant, a plan of redemption. And, He would bring it about through His only begotten Son whom He had just anointed at the Jordan River: *16 After being immersed, Yeshua rose up out of the water, and behold, the heavens were opened to Him, and He saw the Ruach Elohim descending like a dove and coming upon Him. 17 And behold, a voice from the heavens said, "This is My Son, whom I love; with Him I am well pleased!"* (Matthew 3:16-17 TLV). We also see in these verses the *echad* G-dhead, the compound unity of the Father, Son and Holy Spirit. ADONAI's only begotten Son, Yeshua, was begotten in the manner of the procreation of human beings through ADONAI's Holy Spirit's overshadowing of a woman, once again, a picture of the *echad* G-d, Father, Son and Holy Spirit. Yeshua, *haBen*, the Son, was begotten by the *Ruach Kodesh*, the Holy Spirit, Who was sent by *HaAv*, the Father, to enter into the womb of the virgin *Miryam*. From her, Yeshua was born fully G-d and fully man. The earthly ministry of Yeshua, who in about three and one-half years would become the Mediator of the New Covenant through His death on the cross, was now beginning to be revealed to the people of Israel. In the encounter at the Jordan River, Yeshua was revealed to His generation by being pictured in the *Torah* as *Seh HaElohim*, the Lamb of G-d who takes away the sins of the world, as the *Goel HaYisra'el*, the Kinsman Redeemer of Israel, and as *Navi k'mo Moshe*, the Prophet Like Moses. In a sense, His anointing was into those offices about which John had been questioned by the priests and Levites except for Elijah. (John 1:19-21). He definitely wasn't Elijah. Everything which Yeshua did while on the earth as a man was in some way related to these coming offices and His coming ultimate position as Son of David, ADONAI's anointed King! We are not covering Yeshua's three responses to *HaSatan* in the wilderness today. They are important and I encourage you to read and study them yourselves.

Following Yeshua's temptation by *HaSatan* in the wilderness we read: *14 Yeshua returned in the power of the Ruach to the Galilee, and news about Him went out through all the surrounding region. 15 He taught in their synagogues, and everyone was praising Him.* (Luke 4:14-15 TLV). Yeshua's return to the Galilee was in the power of the *Ruach*, the Spirit, with which He had been anointed following His immersion. His return to the Galilee was the beginning of His ministry to Israel for three and one-half years. *16 And He came to Natzeret, where He had been raised. As was His custom, He went into the synagogue on Shabbat, and He got up to read.* (Luke 4:16 TLV). There are two things to discuss from this verse, the *Shabbat* and Yeshua's reading in the synagogue.

It was Yeshua's custom to go to the synagogue on *Shabbat*. He was obedient to follow *Torah* which includes instructions about *Shabbat*. John wrote of Yeshua: *1 In the beginning was the Word. The Word was with God, and the Word was God. 2 He was with God in the beginning. 3 All things were made through Him, and apart from Him nothing was made that has come into being.* (John 1:1-3 TLV). As the Word brought to life, the living Word and Creator of everything as we are told by John, Yeshua was the author of these words: 8

*“Remember Yom Shabbat, to keep it holy. 9 You are to work six days, and do all your work, 10 but the seventh day is a Shabbat to Adonai your God. In it you shall not do any work—not you, nor your son, your daughter, your male servant, your female servant, your cattle, nor the outsider that is within your gates.”* (Exodus 20:8-10 TLV). These words are from the Ten Commandments. The Book of Exodus says that *Elohim*, G-d, spoke these words. The relationship of the Father, Son and Holy Spirit is a mystery, one which we will not understand until Yeshua returns. Was Yeshua there when this command was given? In some way, He was. But, that’s all we know for certain. He was with G-d in the beginning as the Creator and would have been at Mount Sinai. But, it is my opinion that we shouldn’t make unfounded suppositions about Him and what He did before the time that He was born as a human. We know He was there and that “the written word” was from Him. And, all things that were made includes the *Torah*, the Prophets and the Writings, the three parts of the *Tanakh*, the Hebrew Bible. ADONAI’s words are Yeshua’s words. As the Creator depicted as *Elohim*, G-d, He rested on the *Shabbat*. (Genesis 2:2). He taught us about the *Shabbat* through His encounters with people and that doing good on the Sabbath is not considered work. He taught us that the narrow and rigid interpretation of what could be done on the Sabbath by certain Pharisees was not correct.

The *Shabbat* is the seventh day, the end of the week. Each Friday night during our *erev Shabbat* meal at home, we read this: 11 *“For in six days Adonai made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Thus Adonai blessed Yom Shabbat, and made it holy.”* (Exodus 20:11 TLV). This is a restatement of what happened at creation: 1 *So the heavens and the earth were completed along with their entire array. 2 God completed—on the seventh day—His work that He made, and He ceased—on the seventh day—from all His work that He made. 3 Then God blessed the seventh day and sanctified it, for on it He ceased from all His work that God created for the purpose of preparing.* (Genesis 2:1-3 TLV). The Jews, the original covenant people of ADONAI, know and honor the seventh day. It is ADONAI who commands that we honor it. In Leviticus 23 we read: 3 *“Work may be done for six days, but the seventh day is a Shabbat of solemn rest, a holy convocation. You are to do no work—it is a Shabbat to Adonai in all your dwellings.”* (Leviticus 23:3 TLV). The Sabbath is “a holy convocation,” *moed* in Hebrew, a day in which we are to corporately present ourselves to ADONAI in worship. Yeshua, in assembling in the synagogue on *Shabbat*, demonstrated His obedience to the *moed*.

To a group of Pharisees who accused Him of breaking the Sabbath, Yeshua said: 8 *“For the Son of Man is Lord of Shabbat.”* (Matthew 12:8 TLV). Matthew 12:1–8, Mark 2:23–28 and Luke 6:1–5 describe what Yeshua meant by declaring that He was Lord of *Shabbat* and in some way is also a reference to creation. He taught us that we are not to do regular work on the Sabbath, but if the proverbial ox is in the ditch, that is, if an emergency occurs, He makes allowance for us to take care of it. He also taught that doing good on the *Shabbat* is not work. He made this clear by readily healing the sick on *Shabbat* in opposition to what the Pharisees taught.

There is no question as to which day is ADONAI’s *Shabbat*. ADONAI tells us by clearly stating that the seventh day is the Sabbath. In Leviticus 23:3, He said: “the seventh day is a *Shabbat* of solemn rest.” Yeshua did not change it, the New Covenant did not change it, nor can anyone else change it. Regarding the *Shabbat* and all the other commands from the *Torah*, He said: 18 *“Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass.”* (Matthew 5:18 TLV). To support this, we have in the past said that Yeshua is the “living *Torah*,” the author of

*Torah*, who upholds it until all things come to pass. No doubt, He is the author of *Torah*, but “word” cannot be equated with *torah*. Word in Greek is *logos*. Its Hebrew equivalent is *davar*, which can also refer to speech or speaking. Genesis 1 tells us that *Elohim*, G-d, created the heavens and the earth by speaking them into existence. As the “Living Word,” not the living *Torah*, Yeshua spoke everything into existence.

When Yeshua entered the synagogue in Nazareth on that *Shabbat*, He didn’t take it upon Himself to get up to read, but was invited to read. It was an honor given to Him as a member of the synagogue. Luke wrote: *15 He taught in their synagogues, and everyone was praising Him.* (Luke 4:15 TLV). What happened in the *Torah* service in 1st century Israel was similar to what we do in ours today. It included reading from the *Torah*, the five books of Moses, and a *Haftarah* reading, a reading from the Prophets. The readings were predetermined for each specific *parshiyot*, the individual *Torah* portions, and were prescribed for each week of the year. We are told that in Israel in the first century, *Torah* was read in a three year, or triennial cycle, as opposed to the one year cycle which we follow today. We don’t know what the *Torah* and *Haftarah* portions were on that day, but based upon what Yeshua read, Isaiah 61, we assume it was the prescribed *Haftarah* reading. A reader didn’t choose what he would read, but would read the prescribed reading. *17 When the scroll of the prophet Isaiah was handed to Him, He unrolled the scroll and found the place where it was written, 18 “The Ruach Adonai is on me, because He has anointed me to proclaim Good News to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, 19 and to proclaim the year of Adonai’s favor.”* (Luke 4:17-19 TLV). Yeshua read these words from the scroll before Him. But, here is Isaiah 61, verse 1 from the *Tanakh*. *1 “The Ruach Adonai Elohim is on me, because Adonai has anointed me to proclaim Good News to the poor. He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound, ..”* (Isaiah 61:1 TLV). This verse says nothing about opening blind eyes. Is there an error in Luke’s writings? Or, did Yeshua misspeak? No, He did not and there is no error in Luke chapter 4. Yeshua read what was on the scroll he was given. Apparently, there was a variation in some of the early scrolls of Isaiah and one version included the words about opening the eyes of the blind. In fact, it was that same scroll which the translators of the LXX, the Septuagint, had used some two hundred years earlier to translate Isaiah into Greek. This is what the Greek translation of Isaiah says: *1 “The Spirit of the Lord is upon me, because he has anointed me; he has sent me to bring good news to the poor, to heal the brokenhearted, to proclaim release to the captives and recovery of sight to the blind,...”* (Isaiah 61:1 LXX). The Greek translation of Isaiah 61:1 says exactly what the Hebrew scroll read by Yeshua said. But, we also notice that Yeshua added these words: “to proclaim the year of Adonai’s favor.” They come from Isaiah 61:2. Yeshua read some of the words of Isaiah 61:2 but then left out these: *2 to proclaim the year of Adonai’s favor and the day of our God’s vengeance, to comfort all who mourn..* (Isaiah 61:2 TLV). In other words, He made a *d’rash* of it, a sermon. By leaving out some of Isaiah’s words, Yeshua made a statement about His purpose. He read: “to proclaim the year of Adonai’s favor and stopped there.” He stopped there and didn’t read about G-d’s vengeance because He knew that He would come to earth a second time bringing the “day of G-d’s vengeance.” Those words didn’t apply to His first coming. *20 He closed the scroll, gave it back to the attendant, and sat down. All eyes in the synagogue were focused on Him. 21 Then He began to tell them, “Today this Scripture has been fulfilled in your ears.”* (Luke 4:20-21 TLV). What Yeshua told them was: “What I read is what I came to do this time. But, I did not come to bring G-d’s vengeance or to be King, Son of David.” What Yeshua read from Isaiah 61 was His mission statement to the earth during His first coming. *22 All were speaking well of Him*

and marveling at the gracious words coming out of His mouth. And they were saying, “Isn’t this the son of Joseph?” (Luke 4:22 TLV). The men of the synagogue were happy with Yeshua until this point. But, as He continued to speak, pointing out their unbelief saying: 24 ..., “Truly, I tell you, ‘No prophet is accepted in his own hometown.’” (Luke 4:24b TLV). It was then that they became enraged and tried to kill Him. They only knew Him as the son of Yosef the tekton, the local home builder and jack of all trades of Nazareth. Their Messiah, the redeemer of Israel was in their midst and they wanted to kill Him.

Last *Shabbat*, we discussed the presence of the Temple during the forty years after Yeshua died on the stake and cut the New Covenant with His own blood. Until it was destroyed by the Romans, His disciples continued to worship there in obedience to *Torah* and we are told that *Sha’ul* even offered sacrifices in the Temple. Yeshua worshipped in the Temple and had great reverence for it. When He drove out the sellers and overturned the tables of the money changers, He said: 13 ..., “It is written, ‘My house shall be called a house of prayer,’ but you are making it ‘a den of thieves!’” (Matthew 21:13b TLV). He could say “my house” because He is G-d, G-d in the flesh. I personally doubt that the Temple will be rebuilt before He returns, but maybe in the *olam haba*, the world to come, we will worship in Ezekiel’s Temple.

Today, almost two thousand years later, there is no Tabernacle or Temple. How are we to worship ADONAI and Yeshua our Messiah today? We worship Father and Son today in spirit and in truth. (John 4:24). We no longer have need of a Temple with an Ark of the Covenant in the Holy of Holies: Jeremiah who prophesied the New Covenant also prophesied: 16 “It will be in those days when you multiply and become fruitful in the land.” It is a declaration of Adonai. “They will no longer talk about the ark of the covenant of Adonai, nor will it come to mind or be remembered. Neither will it be missed or another one made again.” (Jeremiah 3:16 TLV). The Jews are definitely back in the Land of Israel and fruitful today. Over 7 million of them live there. But, the real reason that the Ark of the Covenant and a physical Holy of Holies are not necessary is because of Yeshua. When He died, He opened the way into the Holy of Holies, the one in the Tabernacle in Heaven: 50 And Yeshua cried out again with a loud voice and gave up His spirit. 51 And behold, the curtain of the Temple was split in two, from top to bottom. (Matthew 27:50-51a TLV). In Herod’s Temple, the *parochet*, the heavy curtain separating the Holy Place from the Holy of Holies, was nearly 60 feet high, said to be four inches thick and weighed hundreds of pounds. The *parochet*, the curtain of the physical Temple was torn, ruined, and made unusable for worship by Yeshua’s death. Israel’s leaders built it back, but the symbolism had been proclaimed, a physical symbol of what had simultaneously happened in the Tabernacle in heaven. It opened the way for all who would trust in Yeshua to direct access through Him to the Father. The spiritual Holy of Holies, the one in heaven, is now open to us because we have trusted in Yeshua who has given us His *Ruach Kodesh*, His Holy Spirit. He had told His disciples: 26 “But the Helper, the *Ruach ha-Kodesh* whom the Father will send in My name, will teach you everything and remind you of everything that I said to you.” (John 14:26 TLV). On the Day of *Shavuot*, Pentecost, *Shimon Kefa* said to those listening to him: 38 ..., “Repent, and let each of you be immersed in the name of Messiah Yeshua for the removal of your sins, and you will receive the gift of the *Ruach ha-Kodesh*.” (Acts 2:38b TLV).

The Holy Spirit, which proceeds from the Father and the Son, now resides in us, Yeshua’s followers. *Sha’ul* said: 19 Or don’t you know that your body is a temple of the *Ruach ha-Kodesh* who is in you, whom you have from God, and that you are not your own? (1Corinthians 6:19 TLV). The Greek word for “temple” is *naos*, from *naiō* meaning dwell, the

counterpart of the Hebrew word, *mishkan*. This means that “temple” in this verse by *Sha’ul* is a reference to our whole physical body. How do we know that? Speaking to Israel in the wilderness, ADONAI said: 8 “*Have them make a Sanctuary for Me, so that I may dwell among them.* 9 *You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it.* (Exodus 25:8-9 TLV). In verse 9, “the Tabernacle” is the *mishkan*, *הַמִּשְׁכָּן*, *hamishkan* in Hebrew, the complete structure. In 1Corinthians 6:19, *naos* is a reference to our whole body as temple. Our body is the temple of the Holy Spirit, but just as sins were brought to the altar in the outer court in the Tabernacle in the Wilderness, our bodies, our outer court, also can exhibit sins. We sin with our hands, our feet, our eyes and ears and with our minds in our bodies, our Temples of the Holy Spirit. But, just as there was a “most holy place” in the Tabernacle in which ADONAI’s Spirit resided, so also is there one in our bodies. ADONAI said to Israel: 8 “*Have them make a Sanctuary for Me, so that I may dwell among them.*” (Exodus 25:8 TLV). *Mikdash*, *מִקְדָּשׁ*, is the Hebrew word translated as Sanctuary. In the Tabernacle, ADONAI’s sanctuary was the *mikdash*, the Holy of Holies, but in the *mishkan*, the temple of our bodies, His sanctuary for His Holy Spirit is His *mikdash* in us, our human spirit. That is where His Holy Spirit resides. The *Ruach Kodesh* lives in our *mikdash*, our spirit, ADONAI’s sanctuary within our *mishkan*, the temple of our bodies.

As disciples of Yeshua, our goal is to make our *mishkan*, our physical Temple, our whole body, holy. We are to take care of our physical bodies, not subjecting them to anything harmful. Why? Because they are holy, set apart, for ADONAI. After trusting in Yeshua, our spirit, our *mikdash*, our sanctuary for ADONAI’s Spirit within our Temple, is now holy. It is to the rest of our body which we must turn our attention for holiness. After telling the Corinthians that their bodies were “a temple of the Holy Spirit,” *Sha’ul* said: 20 “*For you were bought with a price. Therefore glorify God in your body.*” (1Corinthians 6:20 TLV). Yeshua loves us and gave His life for us, the price He paid for us. Let us, His disciples, those who are sincerely committed to Him, strive to serve Him with our *mishkan*, our temple, by keeping not only our physical bodies, but also our minds from sin. We must be holy because He, Yeshua our Messiah, is holy and He has told us: 48 “*Therefore be perfect, just as your Father in heaven is perfect.*” (Matthew 5:48 TLV). These are not just casual words. If we are really Yeshua’s disciples, we will want to obey Him, seeking to be perfect in ADONAI’s eyes. *Shabbat shalom!*