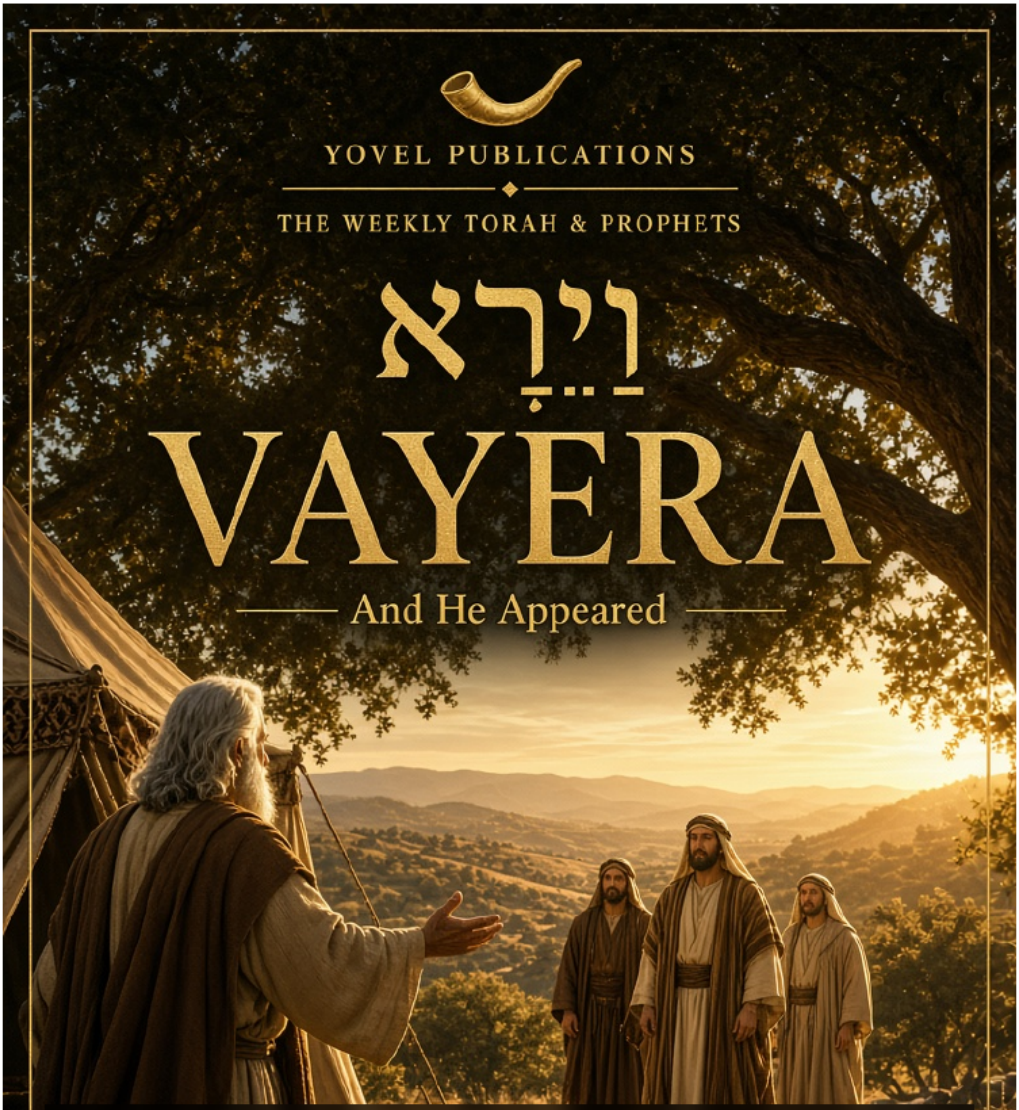
YOVEL PUBLICATIONS

THE WEEKLY TORAH & PROPHETS

וַיֵּרָא

VAYĒRA

And He Appeared



"YHVH appeared to Abraham by the oaks of Mamre."

Genesis 18:1

Genesis 18:1

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THE WEEKLY TORAH & PROPHETS

Torah: Genesis 18:1–22:24

Haftarah: 2 Kings 4:1–37

SCRIPTURE SOURCE

Scripture quotations are based on the World Messianic Bible British Edition (WMBB), a public-domain translation. Where the WMBB renders the Hebrew Divine Name as LORD or GOD, Yovel Publications uses YHVH in accordance with its house style. Such adaptations are editorial choices of Yovel Publications and are not part of the original WMBB text.

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WHY READ THE WEEKLY TORAH PORTION?

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For thousands of years, the people of God have gathered around the Scriptures to hear the words of Moses and the Prophets. The first followers of Yeshua did not regard these Scriptures as something belonging to a discarded religion or a bygone age. They were the Scriptures from which the Good News of Messiah was proclaimed.

The book of Acts gives us a wonderful glimpse of this practice. When Paul and his companions entered the synagogue at Antioch in Pisidia on the Sabbath, we are told:

> *"After the reading of the Torah and the Prophets, the rulers of the synagogue sent to them, saying, 'Brothers, if you have any word of exhortation for the people, speak.'"*
>
> Acts 13:15

Paul then stood and proclaimed Yeshua from the story of Israel. The setting is important. The Torah and the Prophets were being read on the Sabbath, and it was from within that Scriptural framework that the apostles proclaimed Messiah.

Later in the same chapter, Gentiles also wanted to hear more:

> *"The next Sabbath, almost the whole city was gathered together to hear the word of God."*
>
> Acts 13:44

The earliest proclamation of Yeshua was therefore not detached from the Torah and the Prophets. It grew naturally out of them.

MOSES WROTE ABOUT ME

♦ ♦ ♦

Perhaps no reason for studying Torah could be stronger than the words of Yeshua Himself. Speaking to those who searched the Scriptures yet failed to recognise Him, Yeshua said:

> *"For if you believed Moses, you would believe me; for he wrote about me. But if you don't believe his writings, how will you believe my words?"*
> John 5:46–47

MOSES WROTE ABOUT YESHUA.

That means Torah is not merely a collection of ancient laws and historical events. Within its pages are patterns, promises, shadows and prophetic pictures that point us toward Messiah.

The Passover lamb speaks of Him. The manna from heaven speaks of Him. The Rock in the wilderness speaks of Him. The tabernacle and priesthood speak of Him. The appointed Feasts speak of Him. The sacrifices, deliverances, covenants and great events of Torah continually prepare the reader to recognise the One who was to come.

Yeshua did not say that believing in Him should cause us to disregard Moses. He made the connection in the opposite direction: "If you believed Moses, you would believe me." And then He gave the sobering counterpart: "If you don't believe his writings, how will you believe my words?"

This changes the way we approach the Torah. We are not returning to Moses instead of following Yeshua. We are reading Moses because we follow Yeshua, and because Yeshua Himself told us that Moses wrote about Him.

After His resurrection, Yeshua demonstrated precisely this way of reading Scripture. On the road to Emmaus:

> *"Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself."*
> Luke 24:27

Beginning with Moses, Yeshua showed His disciples the things written concerning Himself. That is the spirit in which these Weekly Torah Portion booklets are offered.

Each week we will walk through another portion of Torah, allowing Scripture to tell its own story while following the threads that run through the Prophets, the Writings and the Apostolic Scriptures. Along the way we will look for the patterns of redemption, covenant, Kingdom and restoration—and above all, we will look for Yeshua.

"HE WROTE ABOUT ME."

So open the Torah. Give ear. And let us discover what Moses has to tell us about Messiah.

A PRAYER BEFORE WE BEGIN

♦ ♦ ♦

The Psalmist prays directly to YHVH:

> *"Open my eyes, that I may see wondrous things out of your Torah."*
> Psalm 119:18

And so, before opening this week's portion, let us make that prayer our own:

> *YHVH, open our eyes as we open Your Word. Give us ears to hear and hearts ready to receive. Show us the wondrous things in Your Torah, and above all, help us to recognise Yeshua, the One of whom Moses wrote. Lead us by Your Spirit into truth, understanding and faithful obedience. Amen.*

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THE TORAH

VAYERA

וַיֵּרָא

And He Appeared

Genesis 18:1–22:24

The Promise, the Judge and the Lamb.

The God Who Appears and Provides

♦ ♦ ♦

Vayera begins with a visitation. YHVH appears to Abraham, confirms the promise of a son, and draws him into the unfolding purpose of divine righteousness and mercy. The portion moves from the tent at Mamre to the judgement of Sodom, from Sarah kept safe to the birth of Isaac, and finally to Mount Moriah, where Abraham's faith is tested and YHVH provides the ram.

These events are joined by one great testimony: YHVH is faithful to His word. He knows the hearts of men, hears the afflicted, judges wickedness, preserves the promised Seed and provides what His purpose requires. Abraham learns that the promise rests not upon human strength, but upon the faithfulness of the One who has spoken.

The Haftarah continues this witness. A widow's small supply of oil becomes abundance; a Shunammite woman receives the son promised to her; and when that child dies, YHVH restores his life through the ministry of Elisha. Provision, promise and resurrection are not separate themes. Together they reveal the character of YHVH and prepare us to recognise their fullness in Yeshua Messiah, the beloved Son and the Lamb whom YHVH provides.

The Visitation That Makes the Impossible Possible

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Genesis 18:1–15; 21:1–7

The visitation at Mamre brings the promise of YHVH into the ordinary life of Abraham's household. Abraham is sitting at the entrance of his tent when he lifts his eyes and sees the visitors. He rises, runs to meet them, bows, and offers water, food and rest. His response is immediate. The man who has received the promise gives himself to the service of those who have come to him.

This is more than a passing detail of hospitality. Abraham's faith is made visible in what he does. He welcomes the visitors, provides water for the washing of their feet, and serves a meal while he remains standing nearby. The first account of foot-washing in Scripture appears here, long before Yeshua washes the feet of His disciples. In the hands of Yeshua, that act of service is brought into its fullest covenant meaning: the Master takes the place of a servant and teaches His followers that greatness in the Kingdom is expressed through humble obedience.

Yeshua speaks of the works of Abraham (John 8:39). Abraham's welcome gives substance to that expression. James confirms the same lesson: Abraham's faith was shown by his works, and he was called the friend of God (James 2:21–23). Faith is not merely an inward conviction or a claim made with the lips. It receives the word of YHVH and responds in a life shaped by His character. Abraham's service does not purchase the promise; it reveals the faith by which he walks with the One who made it.

At the heart of the visitation is a promise that human circumstances declare impossible: Sarah will bear a son. She hears the word from within

the tent and laughs. Abraham and Sarah are advanced in age, and the natural possibility of children has passed. Yet YHVH asks the question that reaches beyond their circumstances: "Is anything too hard for YHVH?" The verb in Genesis 18:14 is from the root pala, אלפ, "to be wonderful, beyond power." The related noun pele means "wonder" (Isaiah 9:6; Jeremiah 32:17). The answer is found not in human ability, but in the identity of the One who has spoken. The Creator is not confined by the limits of His creation.

The same truth appears when Jeremiah declares that nothing is too difficult for YHVH (Jeremiah 32:17, 27), and when Gabriel announces to Miriam that no word from God will be impossible (Luke 1:37). The promise of Isaac therefore stands within a wider testimony of divine action: YHVH brings His purpose to pass where human strength cannot accomplish it.

Sarah's laughter is not the final word. When Isaac is born, the laughter that arose from astonishment becomes laughter of joy. Sarah declares that YHVH has made her laugh and that those who hear will laugh with her. The name Yitzchaq — Isaac — preserves this testimony in the family itself. What seemed beyond hope becomes a living witness to the faithfulness of YHVH.

Genesis emphasises that YHVH did for Sarah as He had spoken, and that Isaac was born at the appointed time. The Hebrew word Moed speaks of an appointed time or season. The promise was not vague, and its fulfilment was not accidental. YHVH had spoken; He returned at the appointed time and did what He had promised. The birth of Isaac is a testimony to the certainty of His word.

Isaac is the son of promise, but the promise does not end with him. Through Abraham's Seed the nations are to be blessed, and Paul identifies that Seed with Messiah (Galatians 3:8, 16). Paul also draws

upon Sarah and Hagar to speak of the children of promise and the Jerusalem above (Galatians 4:22–28). The household of Abraham is therefore part of a purpose that reaches beyond one family and one generation.

The visitation at Mamre directs our attention towards Yeshua. YHVH comes near, speaks His promise and brings life where human strength cannot produce it. The birth of Isaac is not an isolated wonder; it is part of the unfolding testimony of the promised Seed. In Yeshua Messiah, the blessing promised to Abraham reaches the nations, and the faithfulness displayed at Sarah's tent finds its appointed fulfilment.

The Judge of All the Earth: Righteousness, Intercession and Mercy

♦ ♦ ♦

Genesis 18:16–19:29

YHVH's promise to Abraham is inseparable from His purpose to establish righteousness and justice. Abraham is to instruct his household to keep the way of YHVH, doing righteousness and justice, so that the promise may be fulfilled through the generations (Genesis 18:19). The covenant is not merely a guarantee of personal blessing. Abraham has been called into a purpose through which the nations will be blessed, and that purpose reflects the character of YHVH Himself.

When Abraham learns of the judgement approaching Sodom, he draws near and asks whether the Judge of all the earth will not do right. His appeal is bold, but it is not an attempt to excuse wickedness. Abraham appeals to the perfect justice of YHVH, asking whether the righteous will be swept away with the wicked. His repeated petitions show both reverence and confidence: he knows that judgement belongs to YHVH, and he trusts that the Judge will act in righteousness.

Abraham's intercession reveals the place of prayer within the purposes of God. YHVH has chosen to make known His intention to Abraham, who responds by pleading for the city. Scripture later calls Abraham the friend of God (Isaiah 41:8; James 2:23). Friendship here is not casual familiarity; it is a relationship in which YHVH reveals His purpose and Abraham draws near in reverent concern. The blessing of Abraham is meant to form a people who know the ways of YHVH and reflect His righteousness.

Sodom's judgement makes clear that mercy must never be confused with indifference to evil. The city's violence against Lot's visitors exposes its

corruption. Scripture also describes Sodom's pride, abundance and failure to care for the poor and needy (Ezekiel 16:49–50). Its judgement is not arbitrary. The outcry against the city has reached YHVH, and its conduct stands before the righteous Judge.

Lot's household becomes a place of refuge in the midst of the city's violence. When the crowd presses against the house, the visitors draw Lot inside and shut the door. The door marks a boundary between those seeking protection and those intent on evil. This detail recalls the account of Noah, when YHVH shut him into the ark before the judgement of the Flood (Genesis 7:16). In both accounts, deliverance rests upon YHVH's action. The refuge is provided by Him, and the door separates those sheltered from the judgement that falls outside.

Lot's rescue also reveals the compassion of YHVH. Lot hesitates, and the messengers take him and his family by the hand because YHVH has mercy upon him (Genesis 19:16). He is not delivered because every decision he has made has been wise. He is delivered because YHVH is compassionate. Yet mercy does not remove the urgency of the warning. Lot's wife looks back and becomes a lasting testimony to the danger of turning back when YHVH has commanded escape.

Yeshua draws directly upon the days of Lot when He warns His disciples concerning the coming of the Son of Man (Luke 17:28–32). People will be eating, drinking, buying, selling and building, absorbed in ordinary life until judgement arrives. His warning is not an invitation to speculate about dates or to condemn convenient targets. It is a call to readiness and faithful obedience. The apparent normality of daily life cannot cancel the word of YHVH, and delay must never be mistaken for safety.

The account closes by joining Abraham's intercession to Lot's deliverance: YHVH remembered Abraham and brought Lot out of the overthrow (Genesis 19:29). Abraham had pleaded for the city; YHVH

judged, remembered and rescued. The passage holds righteousness, judgement and mercy together. YHVH does not overlook wickedness, yet He does not abandon those whom He can deliver.

This pattern reaches its fullness in Yeshua Messiah. The righteous Judge does not simply ignore sin; He provides redemption. Through Messiah, YHVH remains just while making a way for the unrighteous to be reconciled to Him (Romans 3:25–26). The God who judged Sodom is the God who provides refuge, calls His people to righteousness and opens the way of salvation through His Son.

The Promise Preserved, the Afflicted Heard

♦ ♦ ♦

Genesis 20–21

The promise of YHVH stands firm even when Abraham's conduct falters. At Gerar, Abraham again presents Sarah as his sister, placing her in danger and threatening the line through which the promised son is to come. Yet YHVH intervenes. He warns Abimelech in a dream, protects Sarah and commands that she be restored to Abraham. The promised son will come through Sarah, and YHVH preserves what He has declared.

This episode does not excuse Abraham's fear. It reveals the faithfulness of YHVH. Abraham is called to trust and obey, but the covenant promise does not depend upon his flawless performance. YHVH guards Sarah because He will not abandon His word. The promise is established by His faithfulness, and human weakness cannot overturn His purpose.

The birth of Isaac brings this faithfulness into view. Scripture declares that YHVH visited Sarah as He had said and acted as He had spoken. The language of visitation presents YHVH as the One who remembers His promise and intervenes to fulfil it. Sarah conceives and bears a son at the appointed time. The long-awaited child is not the product of human ingenuity; he is the gift of the God who keeps His word.

The birth also transforms the meaning of laughter. Sarah's earlier laughter arose from the distance between the promise and what she believed possible. Now she rejoices, declaring that those who hear will laugh with her. Yitzchaq's name preserves the story of astonishment turned to joy. YHVH has brought life where human ability could not produce it, and the son born through promise becomes the bearer of the

covenant line.

Hebrews does not leave Sarah at the tent. It remembers her faith: by faith Sarah herself received power to conceive, even when she was past age, because she counted Him faithful who had promised (Hebrews 11:11). The first laugh is not the last word. Faith is not the absence of astonishment. It is coming to count the One who has spoken as faithful, and waiting for Him to do what He has said. We do not manufacture the promise. We trust the Promiser.

Paul later uses the contrast between Sarah and Hagar to explain the difference between what is born according to the flesh and what comes through promise (Galatians 4:22–28). The inheritance cannot be secured by human schemes. It rests upon the word of YHVH and is received according to His purpose. Yet the distinction between the covenant line and YHVH's compassion must be held together, for the story of Hagar and Ishmael reveals that His mercy reaches beyond the line through which the covenant continues.

When Sarah asks that Hagar and Ishmael be sent away, Abraham is distressed because Ishmael is his son. YHVH confirms that the covenant line will be called through Isaac, while also promising to make a nation of Ishmael because he too is Abraham's offspring (Genesis 21:12–13). The covenant promise has a particular line, but this does not mean that Ishmael is forgotten or beyond the care of YHVH.

In the wilderness, Hagar and Ishmael face death when their water is exhausted. Hagar weeps, and the boy's voice is heard by God. YHVH renews the promise concerning Ishmael and opens Hagar's eyes to a well of water. The provision is there, though despair has prevented her from seeing it. The God who preserves Isaac as the covenant son also hears the afflicted in the wilderness. His mercy is not confined to one household, and His faithfulness does not require Him to be indifferent to another's

suffering.

The chapter concludes at Beer-sheva, where Abraham and Abimelech establish a covenant concerning their dealings and the well. Abraham sets seven ewe lambs apart as a witness, and the place-name is linked with the seven lambs and the oath sworn there. The well speaks of provision; the covenant establishes peace and acknowledges Abraham's presence in the land. Abraham then calls upon the name of YHVH, El Olam — the Everlasting God. The One who preserves the promise is not bound by a single generation. His purpose endures.

These events prepare us for Mount Moriah. The promised son has been born, Sarah has been preserved, and YHVH has shown Himself faithful in danger and in the wilderness. The question now is whether Abraham will entrust the promised son to the God who gave him. The next account will reveal the depth of Abraham's faith, Isaac's willing submission and the provision YHVH Himself will make.

The Beloved Son, the Provided Ram and the Lamb to Come

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Genesis 22:1–14

The binding of Isaac, known in Jewish tradition as the Akedah — from the verb "to bind" — brings the promise given to Abraham to its decisive test. YHVH commands Abraham to take Isaac, the son he loves, and offer him as a burnt offering. Isaac is the son of promise, the one through whom the covenant line is to continue. The command brings Abraham to the place where he must entrust to YHVH the very gift through which the promise is to be fulfilled.

Abraham answers YHVH's call with Hineini — "Here I am." The word expresses readiness and presence. Abraham does not possess an explanation for what has been commanded, but he responds to the One whose faithfulness he has already witnessed. Hebrews tells us that Abraham reasoned that YHVH was able even to raise Isaac from the dead, and that he received him back in a figure of resurrection (Hebrews 11:17–19). Abraham's faith rests upon the power of YHVH to fulfil His word, even when the path before him appears to contradict the promise.

The description of Isaac is deliberate: Abraham is to take his son, his only son, whom he loves. Yachid carries the sense of the only or unique son. Yachid and Yachad share a Hebrew root; Echad ("one") is a different root. The link between them is thematic, not a single word family. Isaac is the unique son; Abraham and Isaac go together; and Yeshua, the beloved Son, prays that those who belong to Him may be one, even as He and the Father are one (John 17:21–23). The language of the beloved son directs the reader towards Yeshua (Matthew 3:17; 17:5; John 3:16). The pattern is not accidental. The son of promise is placed at the centre of a test that reveals both the father's trust and the faithfulness of YHVH.

As Abraham and Isaac journey towards the appointed place, the text twice declares that they go together. The Hebrew word Yachad expresses this togetherness. Isaac carries the wood for the offering, while Abraham carries the fire and the knife. When Isaac asks where the lamb is, Abraham answers that God will provide for Himself the lamb for the offering. The father and son continue together towards the place YHVH has shown him.

Isaac's submission belongs to the heart of this picture. The narrative presents him going with his father, carrying the wood and remaining with him as the purpose of the journey becomes clear. Isaac is not portrayed as resisting his father's will. He is a willing sacrifice, and his submission points towards Yeshua, who in Gethsemane yields Himself to the will of the Father:

"Not my will, but yours, be done."
Luke 22:42

Hebrews likewise presents Messiah as coming to do the will of God (Hebrews 10:7). The son of promise and the beloved Son are joined in the pattern of willing obedience.

At the appointed place, Abraham builds the altar, arranges the wood, binds Isaac and lays him upon it. The Hebrew term Akedah comes from this binding. The binding of Isaac also directs our attention towards the binding of Yeshua before His death. The pattern moves from the beloved son, to the wood, to the binding, and to the offering. Yet at the decisive moment YHVH intervenes. Abraham is told not to lay his hand upon the boy, and a ram is found caught by its horns in a thicket. Abraham offers the ram in place of his son.

The distinction is essential. The animal provided on Moriah is a ram, and it dies as the substitute for Isaac. But Isaac's question — "Where is the

lamb?" — continues to sound through the Scriptures until John the Baptist identifies Yeshua as the Lamb of God who takes away the sin of the world (John 1:29). The ram is the immediate provision; the Lamb to come is the greater Messianic fulfilment. YHVH provides the sacrifice through which redemption is accomplished.

The three-day journey also belongs to the testimony of resurrection. Abraham sets out and reaches the place on the third day. Hebrews interprets Isaac's deliverance as a figure of resurrection: Abraham received his son back from the brink of death. Hebrews 11:19 does not say that Isaac died and rose. It says Abraham received him back in a figure of resurrection, a deliverance he could only undertake by trusting that YHVH had power over death. This points towards the greater victory accomplished through Yeshua, who truly died and rose again.

Abraham names the place YHVH Yireh, commonly rendered "YHVH will provide". Abraham's confidence is not that he can secure the outcome by his own strength. He trusts that YHVH will see to the matter, and the ram becomes the visible testimony of that provision.

The name YHVH Yireh holds seeing and providing together. YHVH sees the need, and He provides what His purpose requires. This is the place where the Lamb will be seen. Abraham's answer on the mountain — "God will provide for Himself the lamb" — is not exhausted by the ram caught in the thicket. The ram is the provision for that day. The Lamb is the provision the Scriptures keep pointing toward.

The line runs through the Torah and the Prophets into the Apostolic witness. The Passover lamb is slain, and its blood marks the door of those who are spared (Exodus 12). Isaiah sees the Servant led as a lamb to the slaughter, silent, bearing the iniquity of many (Isaiah 53:6–7). John the Baptist stands and says, "Behold, the Lamb of God, who takes away the sin of the world" (John 1:29). Revelation 13:8 speaks of the Lamb who

has been killed. Revelation 5:6–12 presents the Lamb standing as though slain, worthy to receive power and glory. The phrase "from the foundation of the world" in Revelation 13:8, in the WMBB, is attached to the names not written in the book of life, not to the slaying of the Lamb.

Beholding the Lamb is the heart of this portion. The ram dies in Isaac's place. The question remains: where is the Lamb? The answer is not a further animal. It is Yeshua Messiah, the beloved Son, seen and provided by YHVH. To behold Him is to see what Abraham trusted on Moriah — that YHVH Himself would provide the sacrifice through which the promise reaches the nations.

The Akedah therefore stands at the centre of Vayera's witness. The God who brought Isaac from a barren womb now preserves his life and provides the substitute. Isaac's willing submission points towards the willing obedience of Yeshua, the beloved Son, and the question of the Lamb points forward to Messiah, through whom YHVH provides salvation and the hope of resurrection.

The Sworn Promise: The Seed and the Nations

♦ ♦ ♦

Genesis 22:15–24

After the ram has been provided and Isaac's life preserved, the Angel of YHVH calls to Abraham a second time and confirms the promise with an oath. YHVH declares, "By myself I have sworn," and promises to bless Abraham, multiply his offspring and bring blessing to all nations through his Seed. The promise that began with the call to leave his country is now reaffirmed in the shadow of the altar.

The oath does not mean that YHVH's word had previously been uncertain. Rather, it confirms the certainty of what He has promised. Hebrews later draws upon this moment to show that YHVH, wishing to demonstrate the unchangeable nature of His purpose, confirmed His promise with an oath (Hebrews 6:13–18). Abraham's confidence rests not upon the strength of his own resolve, but upon the character of the One who has sworn. YHVH cannot lie, and His purpose cannot be overturned.

The promise again directs us to the Seed through whom the nations will be blessed. Paul identifies this Seed with Messiah (Galatians 3:16). The binding of Isaac and the oath that follows therefore belong together: the beloved son is preserved, the ram is provided, and the covenant promise is confirmed. The line of promise continues because YHVH Himself sustains it, and its purpose reaches beyond Abraham's household to the families of the earth.

Paul presses the point further. The Scripture, foreseeing that God would justify the nations by faith, preached the Gospel beforehand to Abraham: "In you all the nations will be blessed" (Galatians 3:8). The promise was

not annulled by the Torah that came later (Galatians 3:17). The oath on Moriah, the Seed and the blessing of the nations belong to one Gospel, fulfilled in Yeshua Messiah.

This is the pattern that runs through the Torah. YHVH speaks, calls, promises and provides. His people are called to trust and obey, but the fulfilment of the covenant rests upon His faithfulness. On Moriah, Abraham learns again that YHVH will provide what His purpose requires. The oath makes clear that this provision serves a redemptive purpose extending to the nations.

The closing genealogy may appear to be a brief family record, but it moves the story forward. The names of Nahor's family lead towards Rebekah, who will become central to the next stage of the covenant story. Even as Abraham and Isaac descend from the mountain, the narrative is already preparing for the next generation. The promise is not confined to the moment of deliverance on Moriah; it continues through the family line YHVH has preserved.

The sworn promise therefore joins the Akedah to the future. Abraham's son has been spared, the substitute has been offered, and YHVH has reaffirmed His oath. Through the promised Seed, the blessing will reach the nations. In Yeshua Messiah, the oath, the promise and the provision converge: He is the Seed through whom the blessing of Abraham reaches the nations, and the Lamb through whom redemption is accomplished.

THE PROPHETS

HAFTARAH

2 Kings 4:1–37

Oil, promise and resurrection.

Oil, Promise and Resurrection

♦ ♦ ♦

2 Kings 4:1–37

The Haftarah brings the themes of Vayera into the ministry of Elisha. Once again, a household faces an impossible situation, a promised son is given, and the power of YHVH is revealed through provision and life restored. The details differ from the account of Abraham and Isaac, but the same testimony runs through both: YHVH hears, provides and acts beyond the limits of human strength.

The passage begins with a widow facing the loss of her sons to a creditor. Her resources appear exhausted, and all she has left is a small quantity of oil. Elisha tells her to gather empty vessels from her neighbours, go inside with her sons and shut the door. As she pours, the oil continues until every vessel is filled. The supply does not fail while there is a vessel to receive it. What began as a small remnant becomes sufficient provision to pay the debt and sustain the household.

The closed door recalls the door in Lot's house, where those inside were protected from the violence outside. Here, too, the door closes around a household in need, but the emphasis falls upon the provision of YHVH. The widow acts upon the word given to her, gathers what she needs and pours out what she has. The miracle does not glorify the oil as though it possessed power in itself. It reveals YHVH as the One who provides, and it calls attention to the trust expressed through obedience.

The next account concerns a Shunammite woman who welcomes Elisha and provides a place for him to rest. Her hospitality echoes Abraham's welcome at Mamre. She does not ask for a reward, yet Elisha declares that she will have a son. The promise is fulfilled at the appointed time, and the birth brings joy to a household that had not expected such a gift. As with

Sarah, the promised child is a testimony that YHVH sees beyond human limitation and acts according to His word.

The joy is followed by grief when the boy dies. The Shunammite woman goes to seek Elisha, holding fast to the conviction that the God who gave the child has not ceased to be her hope. Elisha returns with her, prays and stretches himself upon the child. The boy's life is restored. The narrative presents a true deliverance from death, not merely an improvement in circumstances. The son who had been given by promise is restored by the power of YHVH.

The parallels with Vayera are clear. Sarah receives the son promised at the appointed time; the Shunammite woman receives a son through a prophetic word. Isaac is laid upon the wood at Moriah and received back in a figure of resurrection; the Shunammite's son is restored to life after death. In both accounts, the promise and the life of the child rest upon the intervention of YHVH. The God who gives life is able to restore it.

These accounts also prepare the reader to recognise the greater work of Yeshua. The prophets bear witness to YHVH's power over death, but Yeshua does more than perform a sign of restoration. He is the beloved Son who willingly gives Himself and rises from the dead, securing redemption and the hope of resurrection for those who belong to Him. The provision of oil, the birth of the promised son and the restoration of the child all direct our attention towards the One in whom the promise of life reaches its fullness.

The Haftarah is therefore not a separate lesson added to the Torah portion. It echoes its central witness. YHVH provides where resources fail, fulfils the word He has spoken, hears those in distress and reveals His power over death. The God who appeared to Abraham acted through Elisha, and the purpose is fulfilled in Yeshua Messiah.

The God Who Appears, Provides and Raises the Dead

♦ ♦ ♦

Vayera reveals the character of YHVH through visitation, promise, judgement, mercy and provision. He comes near to Abraham, announces life where human strength has reached its limit, and fulfils His word at the appointed time. He judges Sodom in righteousness, yet rescues Lot through compassion. He preserves Sarah, hears Hagar in the wilderness and confirms His covenant with Abraham.

On Moriah, the promise reaches a decisive moment. Abraham entrusts the beloved son to YHVH, and Isaac willingly submits as they go together. The ram is provided in his place, while Isaac's question about the lamb points forward to Yeshua Messiah, the beloved Son and the Lamb of God. The oath that follows confirms that the blessing promised to Abraham will reach the nations through the appointed Seed.

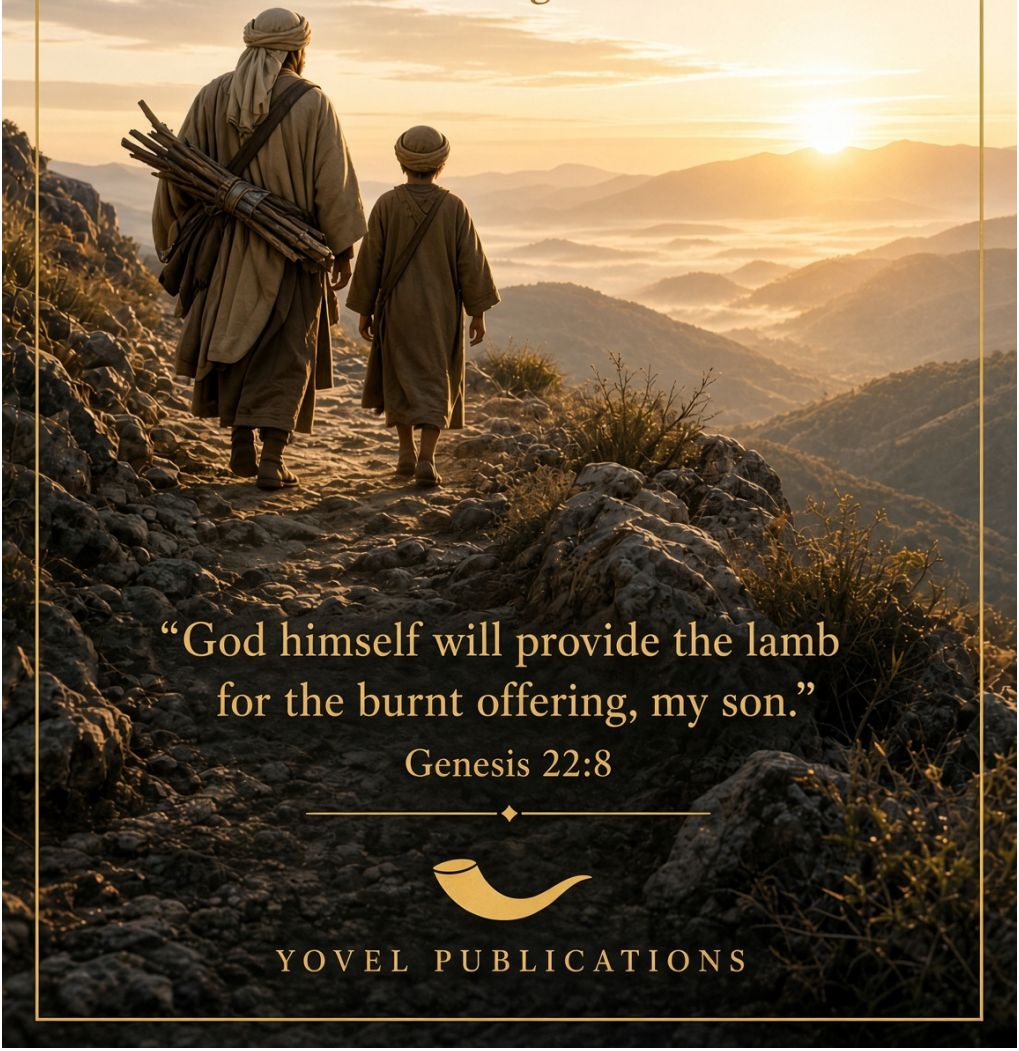
The Haftarah carries the same witness into the ministry of Elisha: oil is multiplied, a promised son is given, and a child is restored to life. YHVH's provision is not limited by scarcity, and death does not place His purpose beyond reach.

These are not separate themes. They belong to one redemptive purpose. YHVH keeps His word, hears the afflicted, judges with righteousness, provides the sacrifice and holds the power of life. In Yeshua Messiah, the promise reaches its fulfilment: the beloved Son willingly gives Himself, the Lamb is provided, and through His resurrection the hope of life is opened to all who trust in Him.

וַיֵּרָא

VAYĒRA

The Binding of Isaac



"God himself will provide the lamb
for the burnt offering, my son."

Genesis 22:8

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