

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#4 Vayeira (וַיֵּרָא – Hebrew for
“and He appeared,” –**

**Torah: Genesis 18:1-22;24
Haftarah: II Kings 4:1-37**

Gen 18:3 and said, “יהוה (YeHoVah), if I have now found favour in Your eyes, please do not pass Your servant by.



Here is a cry of a humble man of faith, who earnestly desires to have the presence of יהוה (YeHoVah) abide with him and does not, for one moment, think that he can, or has the right to, demand the presence of the Master יהוה (YeHoVah)!

We would do well to maintain the same attitude always, as we often see many who arrogantly think that they have the right to demand that יהוה (YeHoVah) to show up at their prayer meetings or gatherings, based on their self-assumed acts of righteousness!

The Hebrew word that is translated as 'favour' comes from the root word $\eta\eta$ η en(khane) - Strong's H2580 which means, 'grace, adornment, favour, gracious' and comes from the primitive root verb $\eta\eta$ η anan(khaw-nan') - Strong's H2603 meaning, 'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'.

These two words are collectively used 141 times in the Tanak (O.T.).

The word which we often translate as 'grace', meaning unmerited favour, is often understood, in Hebrew, from the word חֶסֶד ḥesed (kheh'-sed) - Strong's H2617 which means, 'goodness, kindness, deeds of devotion, faithfulness' and appears 248 times in the Tanak (OT) - 5 times more than the Greek word translated as 'grace' in the Renewed Covenant (N.T.)!!!

In Hebrew, the concept of חֵן ḥen and חֶסֶד ḥesed goes hand in hand, in understanding our loving relationship with יהוה (YeHoVah).

יְהִי חֵן can best be described as, ‘a gracious and favourable action passing from a superior to an inferior’ and is an action that cannot be forced upon or demanded!

This, in many ways, carries the same concept of the ‘Christian’ idea or concept of ‘grace’, as understood through the Greek word χάρις charis(khar’-ece) - Strong’s G5485 meaning, ‘grace, kindness, blessing, favour’.

What we need to recognize is that חַן חֵן is poured out as a gift to a people who have no 'claim' to it, as it is given freely and so, we see that this certainly is not a 'new' concept, as it is a continuous theme that we see being threaded right throughout the Scriptures, as seen in the Loving Kindness that is extended by יהוה (YeHoVah) to Yisra'ēl, His Covenanted people!

What we must understand though is that both חַן חֵן and חֶסֶד חֶסֶד are uniquely related, in terms of understanding the fullness of our relationship with our Creator. Although these two words are closely linked, in relation to walking in a relationship with our Saviour, we note that חֶסֶד חֶסֶד is different to חַן חֵן.

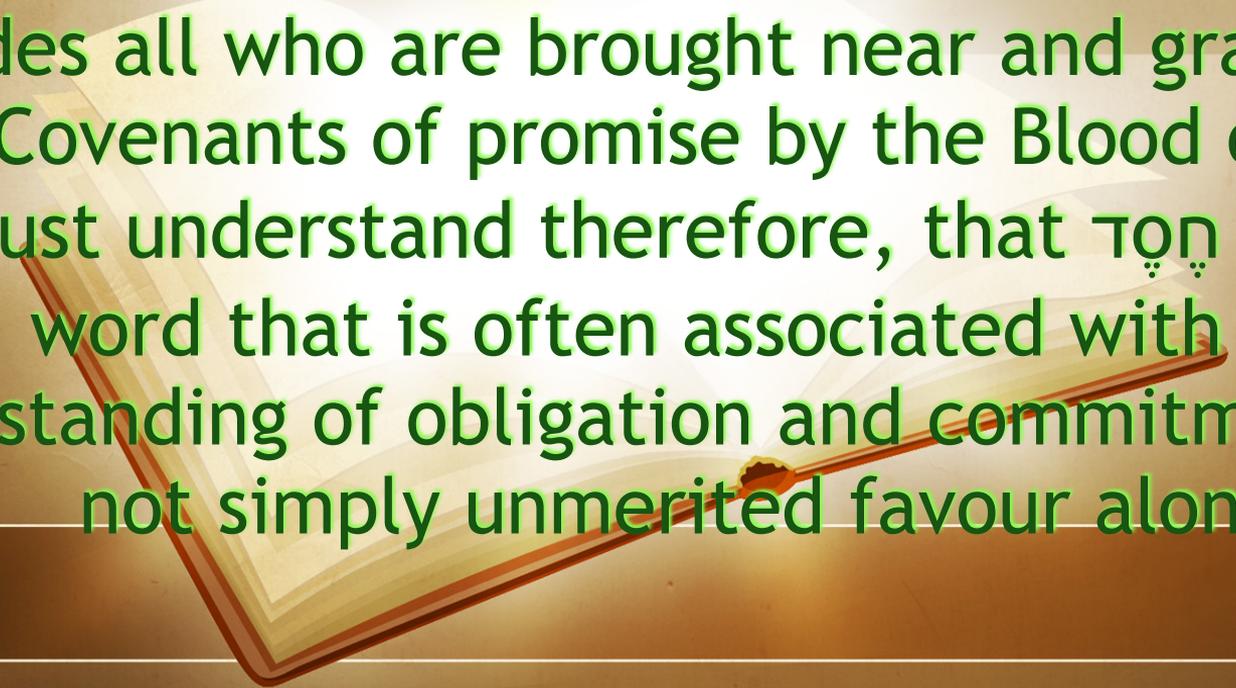
We find both these words being used together in:
Berěshith/Genesis 39:21 “But יהוה (YeHoVah) was
with Yosěph and extended loving-commitment to
him, and He gave him favour in the eyes of the
prison warden.”

יהוה (YeHoVah) extended חַסֵד ḥesed (loving-
commitment) to Yosěph and gave him חֵן ḥen
(favour) in the eyes of the prison warden.

What we find in Scripture is that $\tau\omicron\eta\grave{\eta}\ \eta\epsilon\sigma\epsilon\grave{\delta}$ is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond, or relationship, that produces in the bond itself a requirement or an obligation for action, where both parties share $\tau\omicron\eta\grave{\eta}\ \eta\epsilon\sigma\epsilon\grave{\delta}$ and can expect from each other and even demand, in a sense, reciprocal responsibilities, and so $\tau\omicron\eta\grave{\eta}\ \eta\epsilon\sigma\epsilon\grave{\delta}$ (loving-commitment) is not a free gift!



Now we see that over and over חֶסֶד ḥesed is used to describe and express יהוה's (YeHoVah's) relationship with Yisra'ĕl, His Covenanted Bride and that includes all who are brought near and grafted in to these Covenants of promise by the Blood of Messiah! We must understand therefore, that חֶסֶד ḥesed is a word that is often associated with the understanding of obligation and commitment and is not simply unmerited favour alone!



Yisra'ěl and יהוה (YeHoVah) are obligated to each other, in marriage, as a result of the Covenants made by יהוה (YeHoVah) with Abrahāam, Yitshāq and Ya'aqob! חֵן (favour) may certainly be, and actually is, the primary reason behind the establishment of the Covenants of Promise, however, the moment the Covenants were made, obligation became attached to it by both parties.



And while Yisra'el constantly broke their obligation to the Covenants, we see how lovingly committed יהוה (YeHoVah) is by extending His favour to us, an undeserving people; and it is by His חַן ḥen (being gracious toward us and adorning us with favour in His eyes) that He has extended to us His Kindness/ Loving-commitment - חֶסֶד ḥesed - which expresses His loving-commitment to the Covenants, which He remains faithful to, in being obligated and fully committed to; and thus, because of His חַן ḥen (favour/grace) which is freely given to us, we too are now, by our acceptance of His free gift, also required to express true loving-commitment, in understanding our obligation to guarding the Covenant!

How we do that is by walking 'in' His Torah (often translated as 'law').

The Torah (law) of יהוה (YeHoVah) is His instructions for us, on how we walk in His תּוֹרָה ḥesed, and so, the Torah (instructions) of Elohim is the articulation of the obligation that we, as a Covenant Bride, have to the Covenants of Promise, by which we are freely, and graciously, grafted in to, by the Blood of Messiah!

We did not earn the right to this Covenant!

יהוה (YeHoVah) made the Covenant out of הֵן הֵן (hen hen), and therefore, we understand that the הֵן הֵן (hen hen) freely given, entails חֶסֶד חֶסֶד (hesed hesed), which now both parties are to be committed to and both have an obligation to keep its requirements.

If we reject the obligations and requirements of the Covenant, we are in fact rejecting the Kindness/Loving-commitment - חֶסֶד חֶסֶד (hesed hesed) of יהוה (YeHoVah) - and by doing so, are rejecting יהוה's (YeHoVah's) bond to us, given freely by יהושע (Yeshua) Messiah Own Blood!

We can therefore understand that הַנּוּן הֶנֶן is ‘grace poured out’ and not הֶסֶד הֶסֶד.

Most of Scripture speaks clearly of הֶסֶד הֶסֶד as a result of הַנּוּן הֶנֶן; and even in the Renewed Writings (N.T.) we see a constant and continual thread of the understanding of the mutual obligations and requirements that are entailed in a ‘bonded’ relationship with יהוה (YeHoVah), by the Blood of יהושע Messiah.

The understanding of $\tau\eta\eta$ hesed , in the Hebraic mindset, characterizes our identity as being a part of, and walking 'in', the Kingdom of Elohim and adhering to His Kingdom rules as expressed in His Torah!

So, when understanding the concept of 'grace' and 'favour', we find that it is not a new concept at all, as we see that, in the truest sense of the Hebraic understanding, it entails giving the correct response of obedience, in response to the free gift of life that has been extended to us by the Hand of our Creator, and is not just a receiving of the gift alone!

The Torah gives us the clear instructions on how we are to respond to His free gift and how we are to live in Him, as a people who are in Covenant with Him!

While Abraham was certainly in Covenant with יהוה (YeHoVah), he still calls out and expresses his desire for the favour of יהוה (YeHoVah) to be extended to Him, by not passing by, but allowing him to serve the Most-High El and his 2 companions!

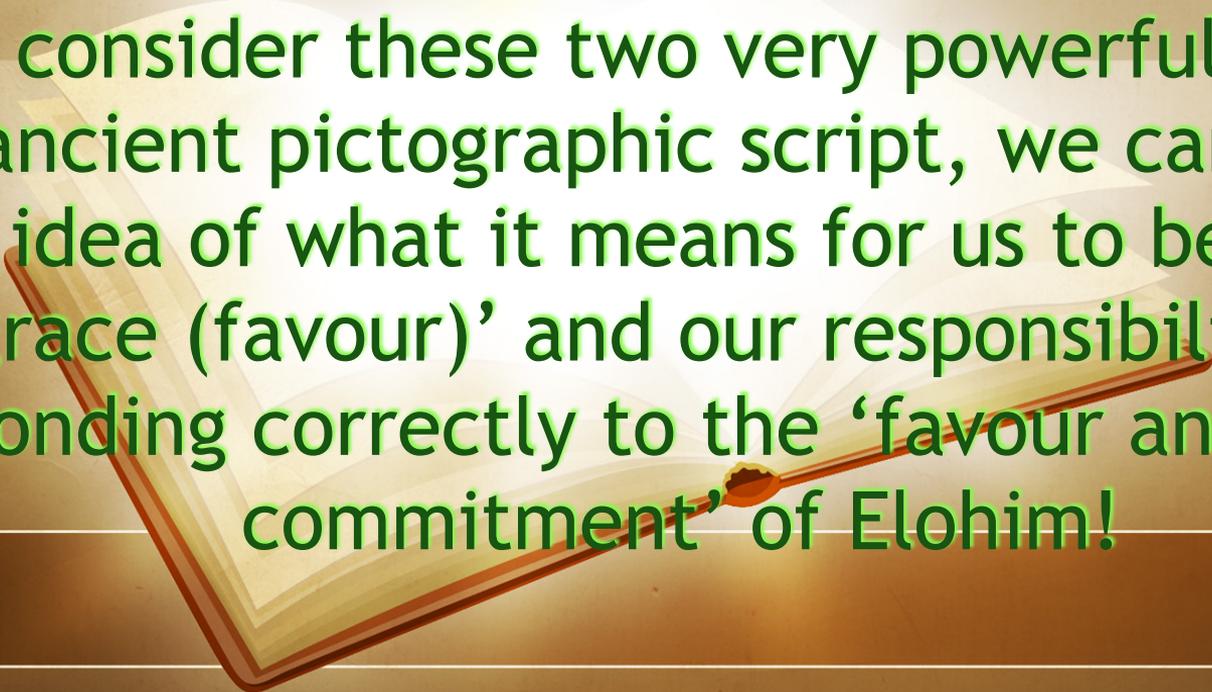
By His favour being extended to us, on the basis of our Covenant relationship with Him, we are able, and equipped, to serve Him with joy, as we 'obey' all He has commanded us, showing our true love for Elohim and love to our neighbour!!!

Abraham was desperately asking יהוה's (YeHoVah's) permission to serve Him!!!

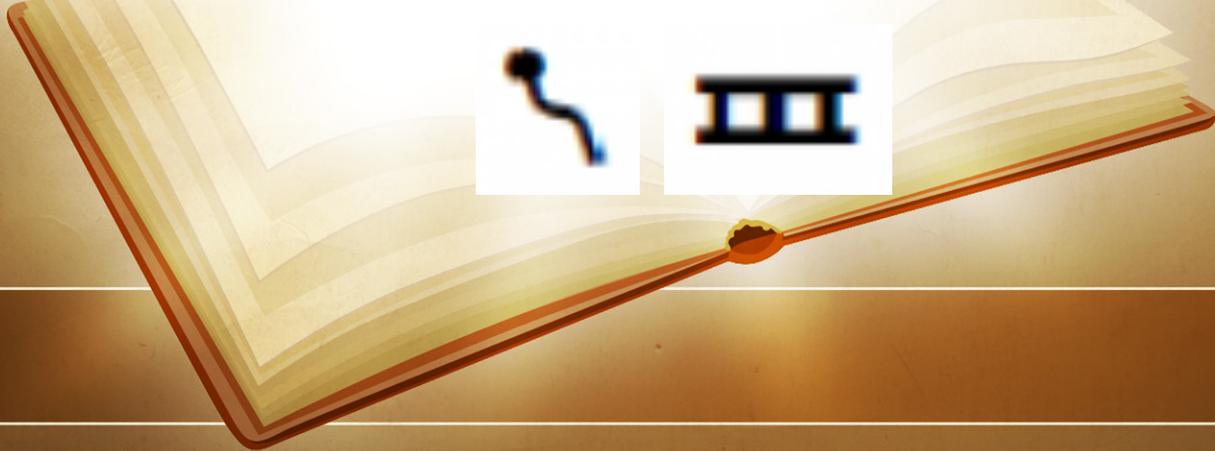
This is awesome - we too need to be desperate in seeking every occasion we have to serve יהוה (YeHoVah), and not assume that we have 'arrived', so to speak, and think we deserve to be served!!!

We are servants of the Most-High - יהוה (YeHoVah)
of Hosts!

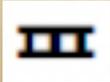
As we consider these two very powerful words, in
the ancient pictographic script, we can grasp a
better idea of what it means for us to be 'saved by
grace (favour)' and our responsibility to
responding correctly to the 'favour and loving-
commitment' of Elohim!

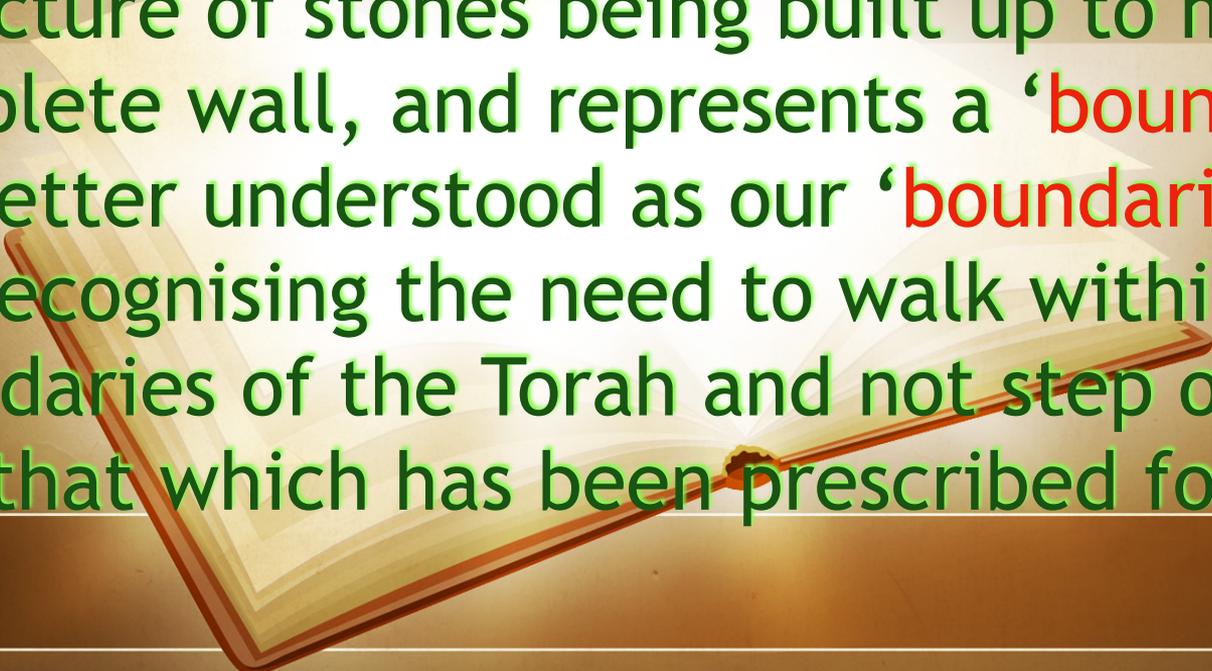


In the ancient pictographic script, the Hebrew word חַן ḥen(khane) - Strong's H2580 which means, 'grace, adornment, favour, gracious' looks like this:



Ḥet - ḥ

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.



As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Nun - ן:

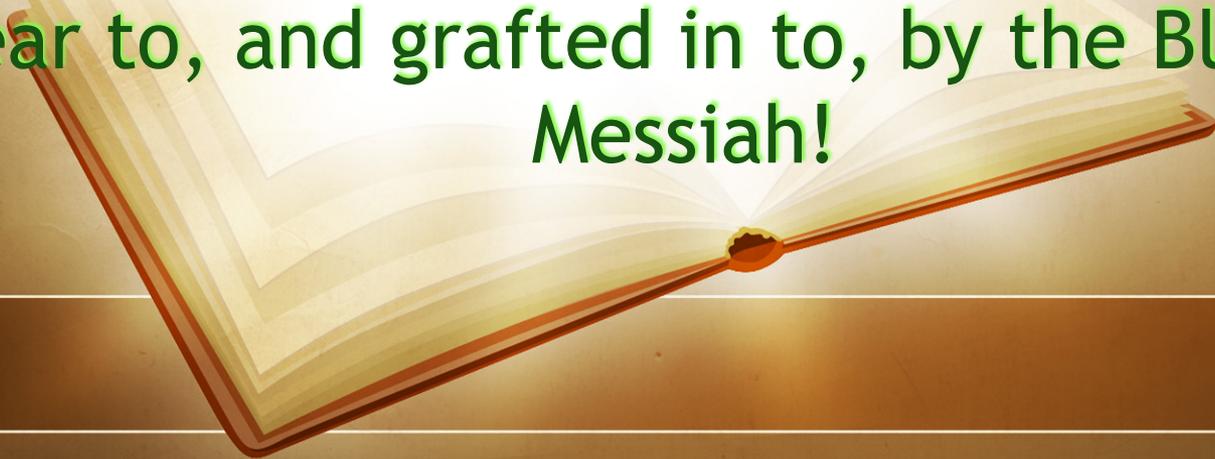
The ancient pictographic script has this letter pictured as , which pictures a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one's life expectancy.

By the clear loving-commitment of our Master, Saviour and Elohim we have been saved by His favour (grace) and when looking at this word in the pictographic symbols we are able to see that we are:

**SEPARATED, BUILT UP AND
ESTABLISHED BY THE SEED -
WHICH IS MESSIAH!**

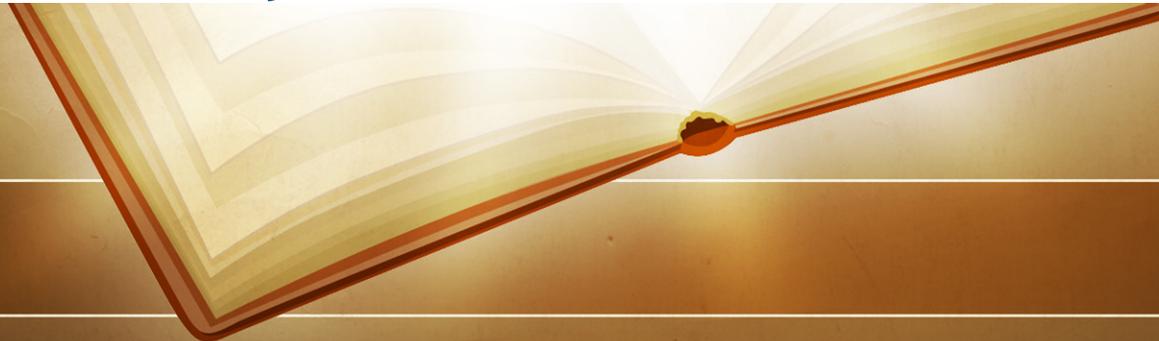


The covenants of promise, that we were once far off from, and were without Messiah and excluded from citizenship in Yisra'ěl, we have been brought near to, and grafted in to, by the Blood of Messiah!



Eph'siyim/Ephesians 2:11-13 “Therefore remember that you, once nations in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra’ěl and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יהושע (Yeshua) you who once were far off have been brought near by the blood of the Messiah.”

Galatyiim/Galatians 3:16 “But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”



Realising how we have been separated by The Seed, through the favour that He has shown us, we also need to realise that, as living stones being built up in Messiah, we are to make sure that we do not let loving-commitment and truth forsake us!

Mishlě/Proverbs 3:3 “Let not loving-commitment and truth forsake you - bind them around your neck, write them on the tablet of your heart”

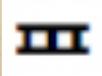
In the ancient pictographic script, the Hebrew word for 'loving-commitment' - חֶסֶד ḤESED - Strong's H2617 looks like this:



𐤇 𐤃 𐤅

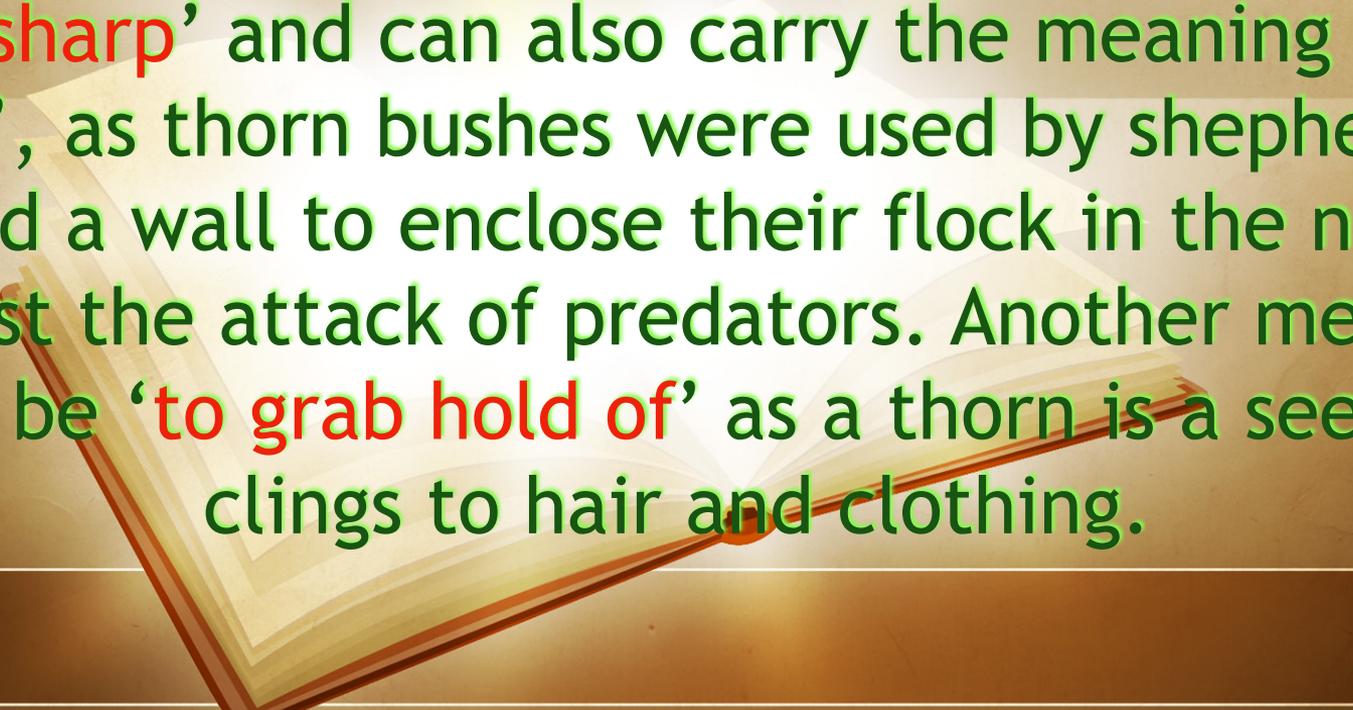


Het - ה

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean 'established, secure' as well as 'cut off, separated from'. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a 'boundary', or better understood as our 'boundaries' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Samek - օ:

The ancient script has this letter pictured as , which is a thorn and has the meanings of ‘**pierce and sharp**’ and can also carry the meaning of ‘**a shield**’, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be ‘**to grab hold of**’ as a thorn is a seed that clings to hair and clothing.

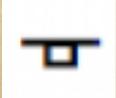


The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

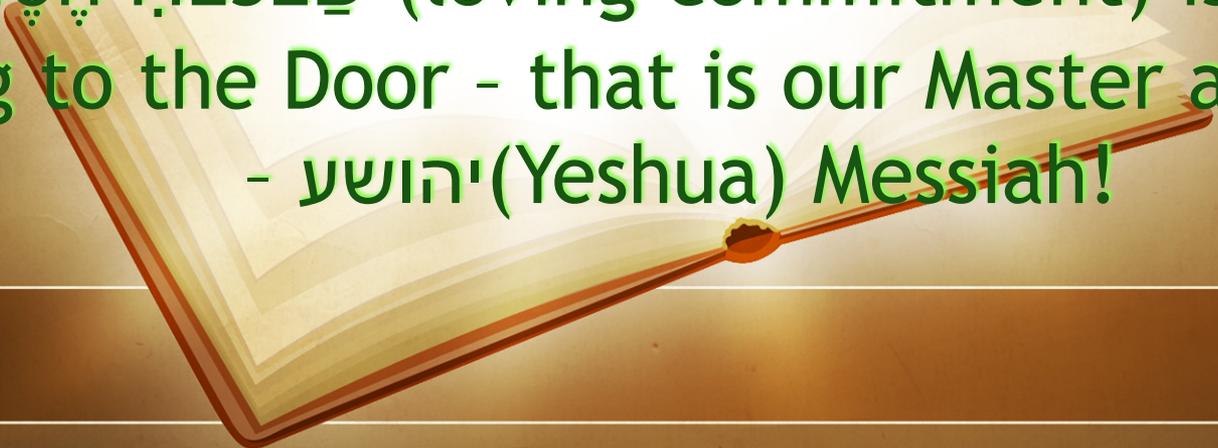
Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him!

It can also give a meaning of 'turning', for it is the thorn that turns us away from danger and to that which is secure.

Dalet - ד

The ancient script has this letter as  and is pictured as a 'tent door'. It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

When understanding תּוֹן הֶעֶדֶד in these ancient pictographic letters we are able to clearly see that the boundaries for the way in which we are to live have been established and the entrance to walking in תּוֹן הֶעֶדֶד (loving-commitment) is by our coming to the Door - that is our Master and Saviour - יהושע (Yeshua) Messiah!



**WE AS LIVING STONES ARE TO
GRAB HOLD OF AND CLING TO
THE DOOR!**



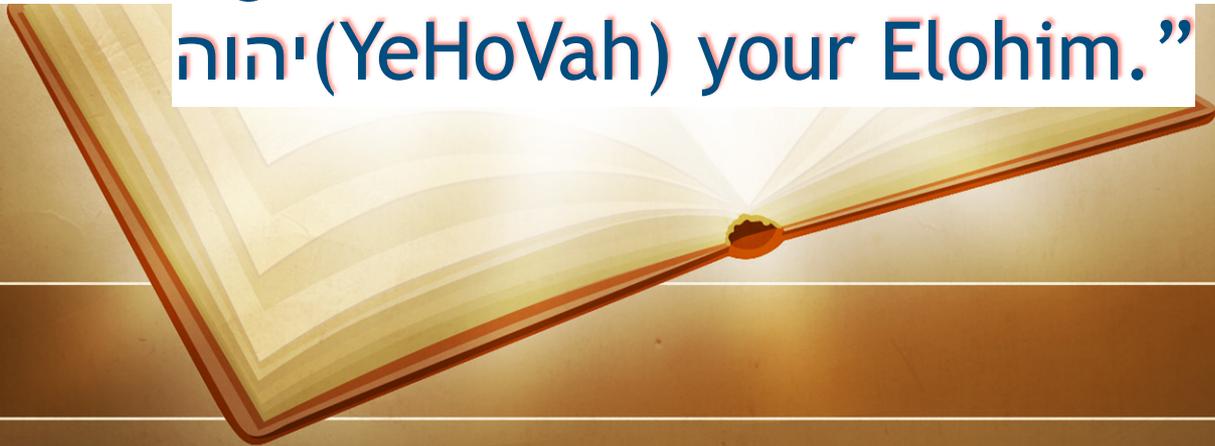
The commands that are to be written upon the doorposts, are there to remind us that we are to submit to the rules of the House - and as we recall to mind the חֶסֶד ḤESED of יהוה (YeHoVah), we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

Abraham asked that if he had now found favour in יהוה 's (YeHoVah's) eyes, that He would not pass His servant by.

Abraham the servant of יהוה (YeHoVah)!

As already mentioned, the Hebrew word for servant, is עֶבֶד ebed (eh'-bed) - Strong's H5650 which means, 'servant, slave, bondservant', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה (YeHoVah):

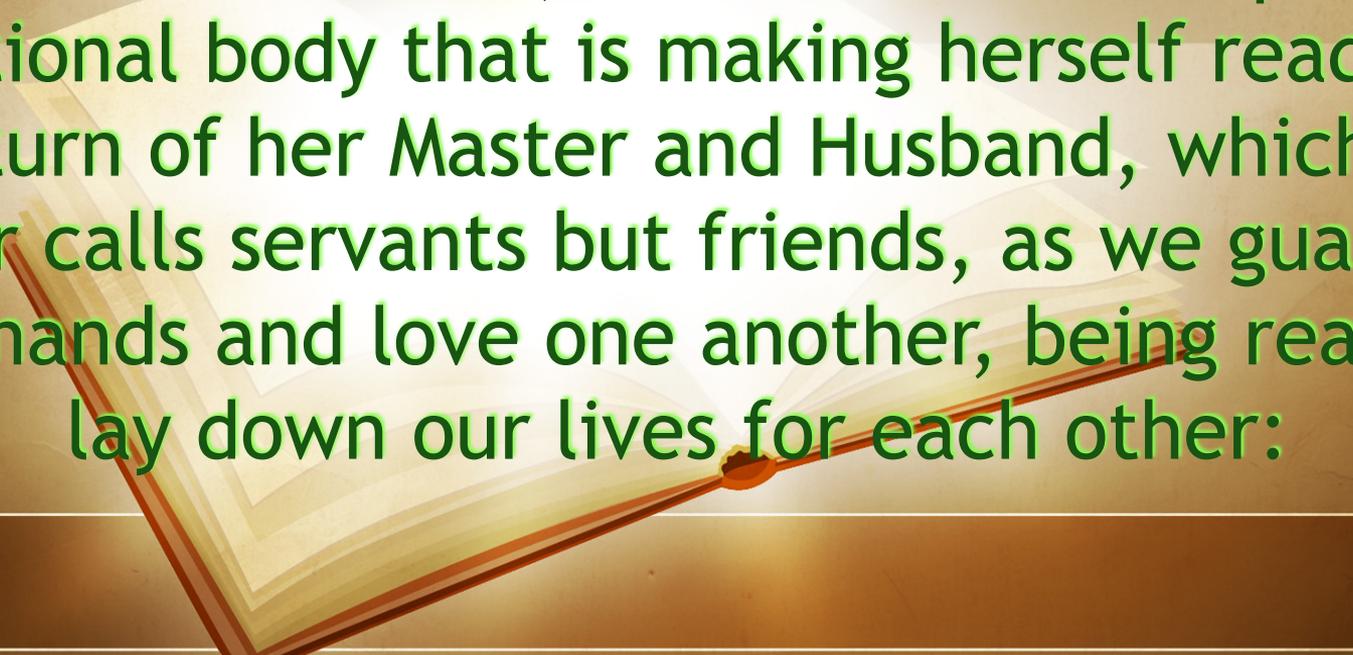
Wayyiqra/Leviticus 25:55 “Because the children of Yisra’ēl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה (YeHoVah) your Elohim.”



When we look at the LXX (Septuagint - Greek translation of the Tanak), the Greek word that is translated as servant, in Berēshith/Genesis 18:3 is the word παῖς pais(paheece) - Strong's G3816 which means, 'boy, child, servant, slave', which is the Greek word that is also used for the first translated 'servants' in Wayyiqra/Leviticus 25:55, while the second Greek word, which we have translated as 'servants' is οἰκέτης oiketēs(oy-ket'-ace) - Strong's G3610 which means, 'a house servant' which comes from the word οἰκέω oikeō(oy-keh'-o) - Strong's G3611 which means, 'to inhabit, to dwell', which comes from the word οἶκος oikos(oy'-kos) - Strong's G3624 which means, 'a house, dwelling, descendants, family'.

We also recognise that we who are in Messiah are now ‘servants’ (οἰκέτης oiketēs(oy-ket’-ace) of our Master יהושע Messiah, and we are not able to serve another master!

Luqas/Luke 16:13 “No servant is able to serve two masters, for either he shall hate the one and love the other, or else he shall cling to the one and despise the other. You are not able to serve Elohim and mammon.”



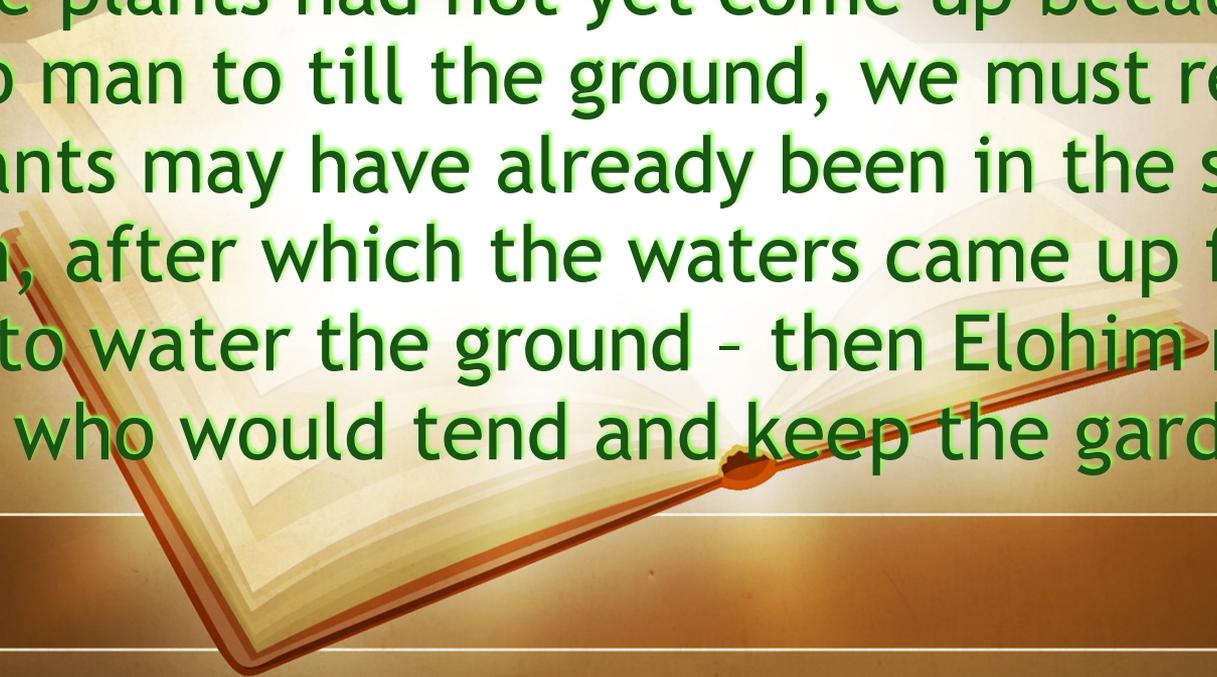
As we surrender our lives completely to the service of our Master, we are able to be part of a functional body that is making herself ready for the return of her Master and Husband, which he no longer calls servants but friends, as we guard His commands and love one another, being ready to lay down our lives for each other:

Yohanan/John 15:12-15 “This is My command, that you love one another, as I have loved you. 13 “No one has greater love than this: that one should lay down his life for his friends. 14 “You are My friends if you do whatever I command you. 15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you.”

An equivalent Greek word for servant is δούλος doulos(doo'-los) - Strong's G1401 and is translated as, 'slave, servant, bondservant, bondslaves - both men and women', and is used repeatedly throughout the renewed Writings.

The Hebrew root word עֶבֶד ebed(eh'-bed) - Strong's H5650 is used 800 times in the Tanak (O.T.) and is used as a noun which describes the one who 'works or tills' according to the instructions of His Master.

From creation we see that Elohim had clearly created the perfect environment for His servants to serve Him and tend and keep/guard what He has entrusted to man to do!



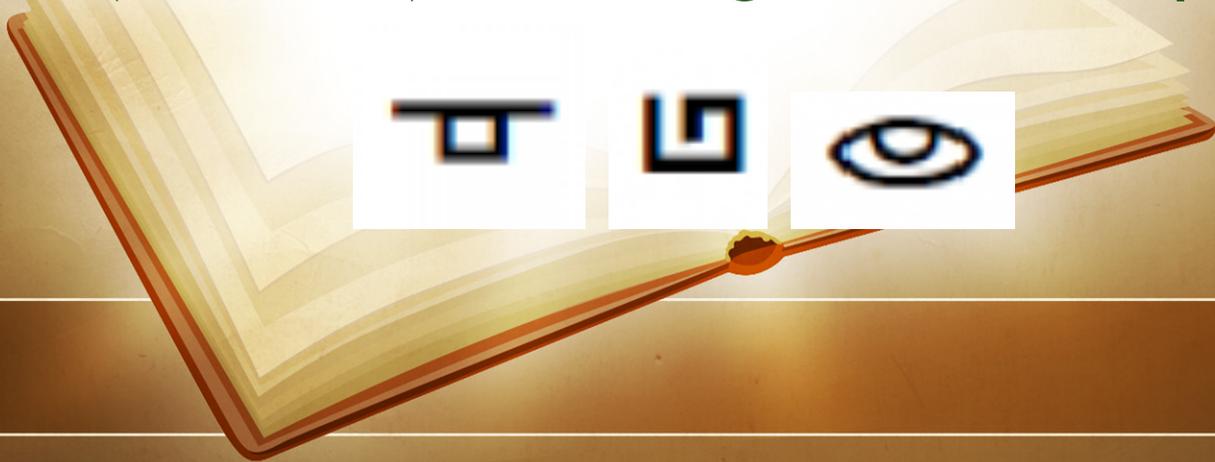
As we consider the teachings of the Kingdom we can draw from this in terms of understanding that just as the plants had not yet come up because there was no man to till the ground, we must realise that the plants may have already been in the soil in seed form, after which the waters came up from the earth to water the ground - then Elohim made man who would tend and keep the garden!



Messiah tells us in various parables how the earth is the field and the seed that is sown is the Word of Elohim and we therefore recognise that we have been created with a purpose and have a responsibility to cultivate and work the fields as we spread the Good News!

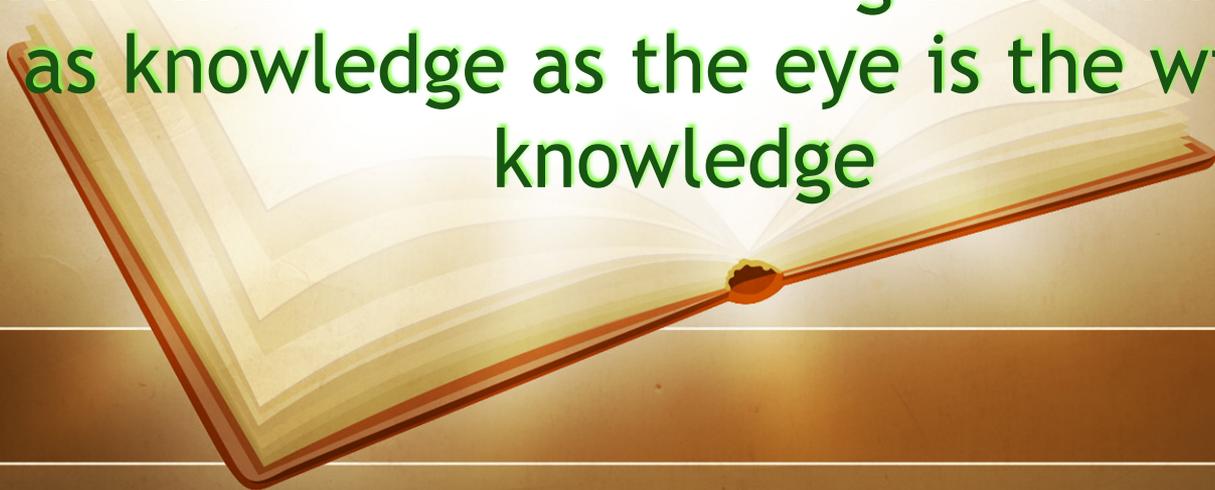
We are the servants of the Most-High!

The Hebrew word for servant is עֶבֶד ebed(eh'-bed)
- Strong's H5650 meaning, 'servant, slave,
bondservant' and in the ancient script the word
עֶבֶד ebed(eh'-bed) - Strong's H5650 is pictured as:



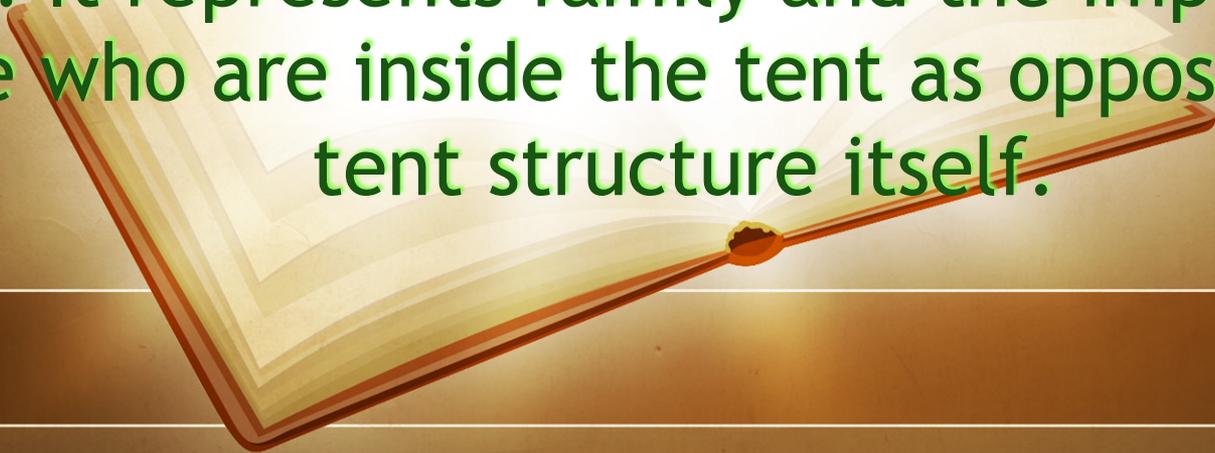
Ayin - א

The original pictograph for this letter is  and represents the idea of seeing and watching, as well as knowledge as the eye is the window of knowledge

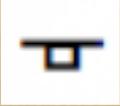


Beyt - בַּיִת:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.



Dalet - ד

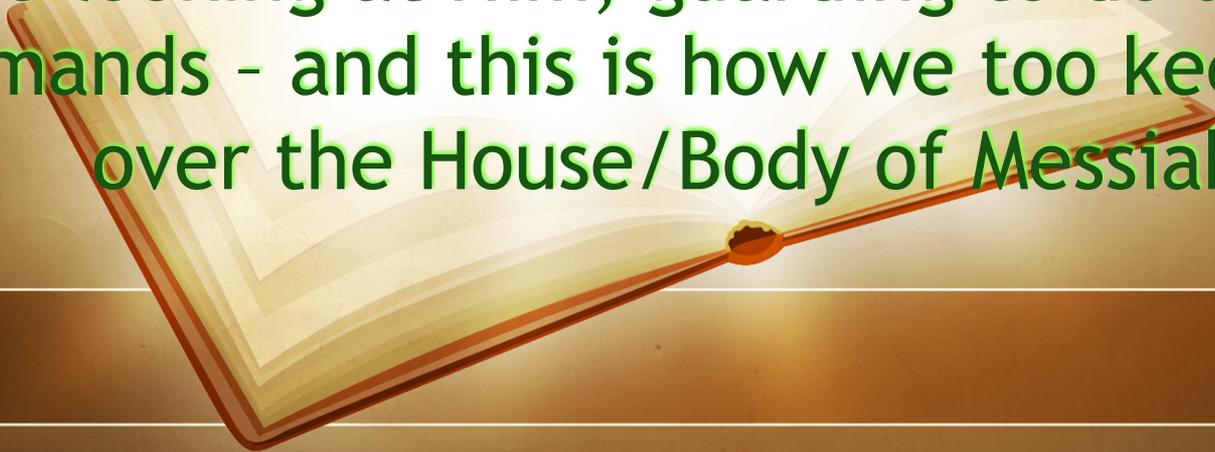
The ancient script has this letter as  and is pictured as a 'tent door'. It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

When we look at this word in the ancient script for a servant, we can see that it speaks of:

**ONE WHO WATCHES AT THE DOOR
OF THE HOUSE**



This is what our Master calls us to do; and when we consider that יהושע (Yeshua) Messiah is The Door, then we further see our need to continually be looking at Him, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah!



Gen 18:4 “Please let a little water be brought,
and wash your feet, and rest yourselves under the
tree.

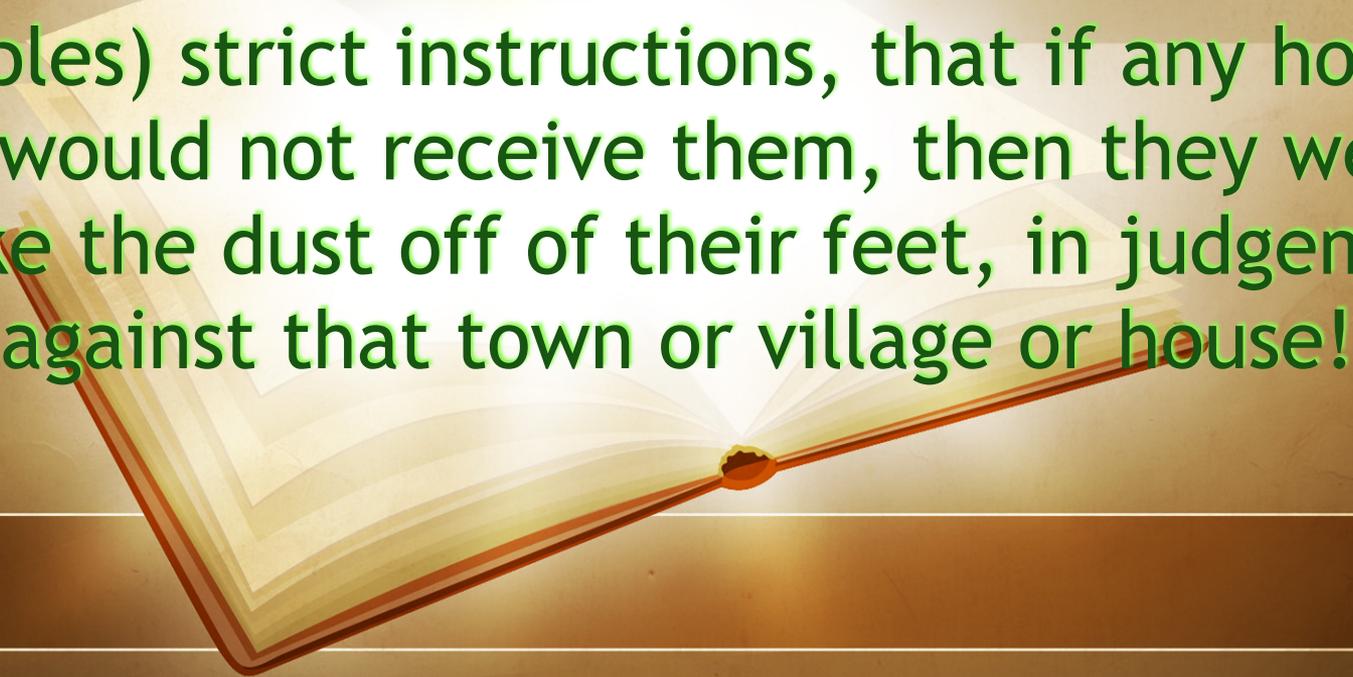


Verse 4

By bringing water, for their feet to be washed, we see a true expression of ancient hospitality, as it was customary to have weary travellers wash their feet, in order to refresh them and 'wash off' the 'dust' of their travels!

By Abraham making sure that there was water to wash their feet, it would be harder for these 3 to 'shake the dust off their feet', which is something that would be done to an unworthy host!

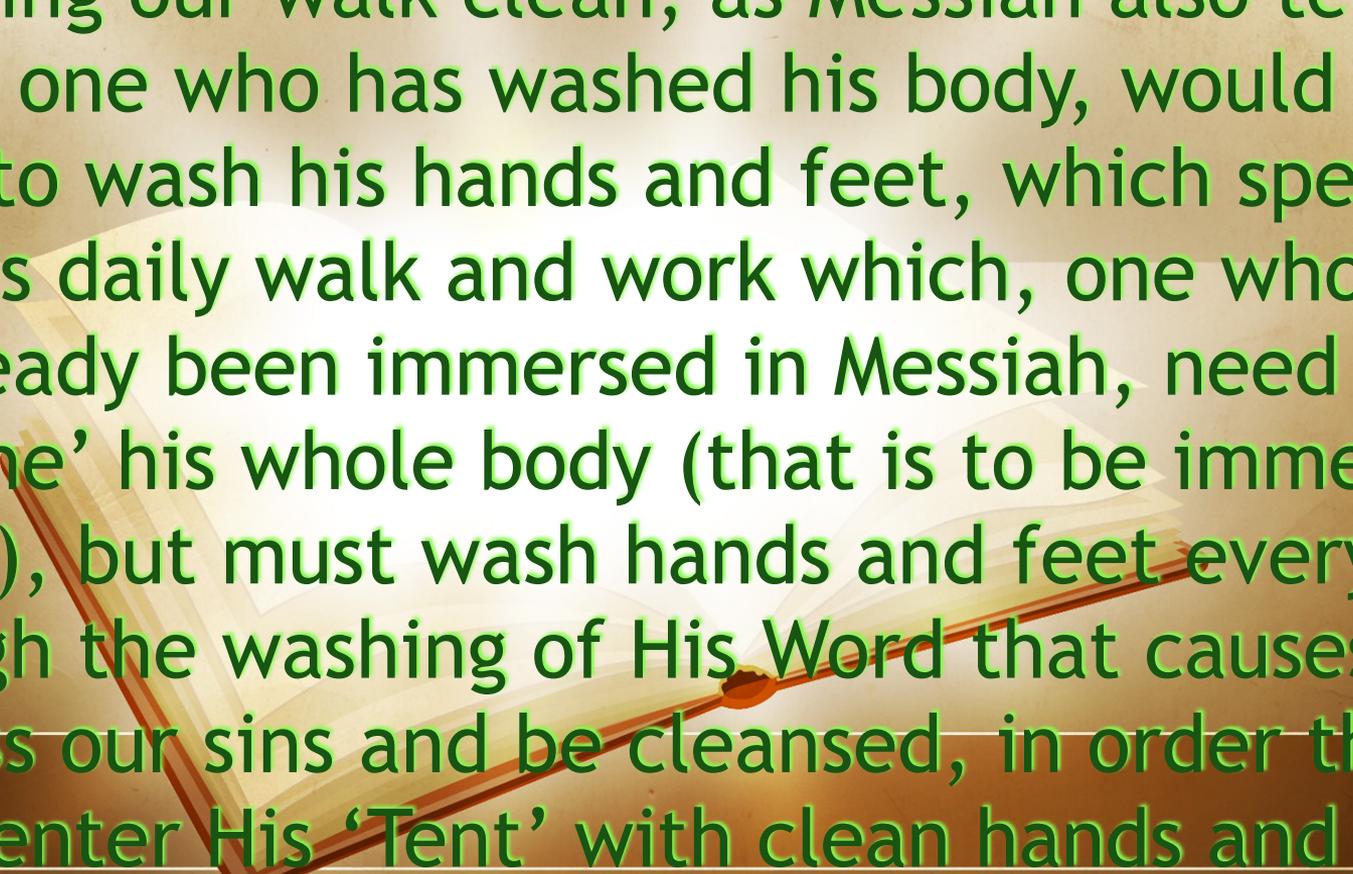
יהושע (Yeshua) Messiah gave His talmidim
(disciples) strict instructions, that if any home or
town would not receive them, then they were to
shake the dust off of their feet, in judgement
against that town or village or house!



Mattithyahu/Matthew 10:11-15 “And into whatever city or village you enter, ask who is worthy in it, and stay there until you leave. 12 “And as you enter into a house, greet it. 13 “And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14 “And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet. 15 “Truly, I say to you, it shall be more bearable for the land of Sedom and Amorah in the day of judgment than for that city!”

When יהושע (Yeshua) Messiah washed His disciple's feet, we can also see the great power in Him 'cleaning their walk' and also causing them to be accepted in the House of Elohim, as His body, which His Blood cleanses!





The washing of one's feet, is also a picture of keeping our walk clean, as Messiah also tells us that one who has washed his body, would only need to wash his hands and feet, which speaks of one's daily walk and work which, one who has already been immersed in Messiah, need not 'bathe' his whole body (that is to be immersed again), but must wash hands and feet every day, through the washing of His Word that causes us to confess our sins and be cleansed, in order that we may enter His 'Tent' with clean hands and feet!

The Hebrew root word that is used here in Berēshith/Genesis 18:4 for ‘wash’ is רָחַץ raḥats (raw-khats) - Strong’s H7364 which means ‘to wash, wash off, bathe, wash away’, and is the same word that is used in referring to the washing of the hands and feet of the priests, that was to be done from the water in the bronze laver!

And this also teaches us that we need to constantly keep ourselves clean through the washing of the Word. We see this picture right throughout Scripture - the Word is used for cleansing!

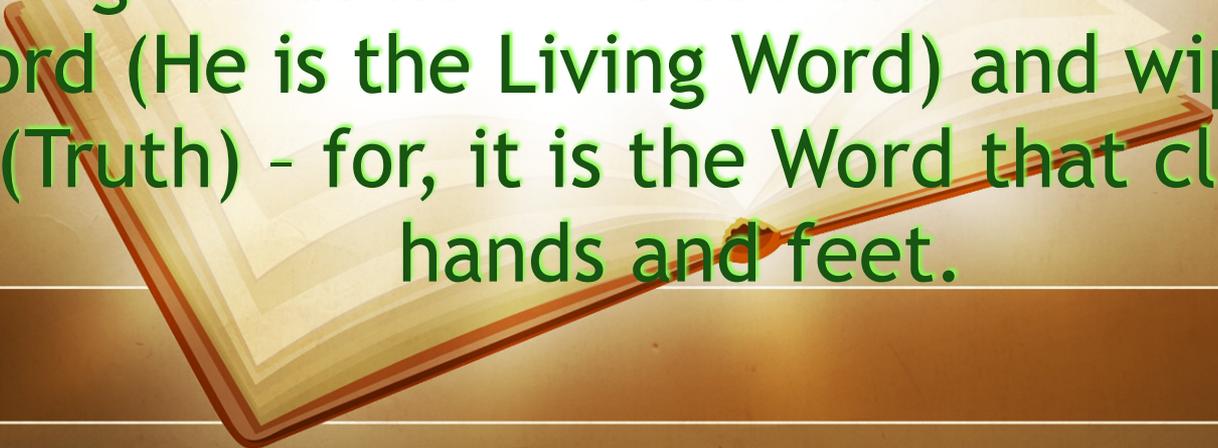
Why the priests had to wash their hands and feet only, was symbolic of the work and walk.

We have already been redeemed and washed by the Blood of the Lamb through repentance and immersion in His Name; yet as we walk from day to day in this world our feet pick up dirt and our hands may often engage in worldly affairs that must be dealt with and cleansed as we look intently into the mirror of the Word and allow the Word to wash us clean that we may serve as royal priests of the Most-High!

יהושע (Yeshua) washed the disciple's feet:

Yohanan/John 13: 5-10 “After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. 6 And so He came to Shim'on Kěpha, and he said to Him, “Master, do You wash my feet?” 7 יהושע (Yeshua) answered and said to him, “You do not know what I am doing now, but you shall know after this.” 8 Kěpha said to Him, “By no means shall You wash my feet, ever!” יהושע (Yeshua) answered him, “If I do not wash you, you have no part with Me.” 9 Shim'on Kěpha said to Him, “Master, not my feet only, but also my hands and my head!” 10 יהושע (Yeshua) said to him, “He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you.”

Notice the wonderful picture here - יהושע (Yeshua) washes their feet and wiped them with the towel, with which He was girded - a wonderful picture of the belt of truth, or the girdle of the High Priest - picturing for us how we too are to be washed by the Word (He is the Living Word) and wiped by the girdle (Truth) - for, it is the Word that cleanses our hands and feet.



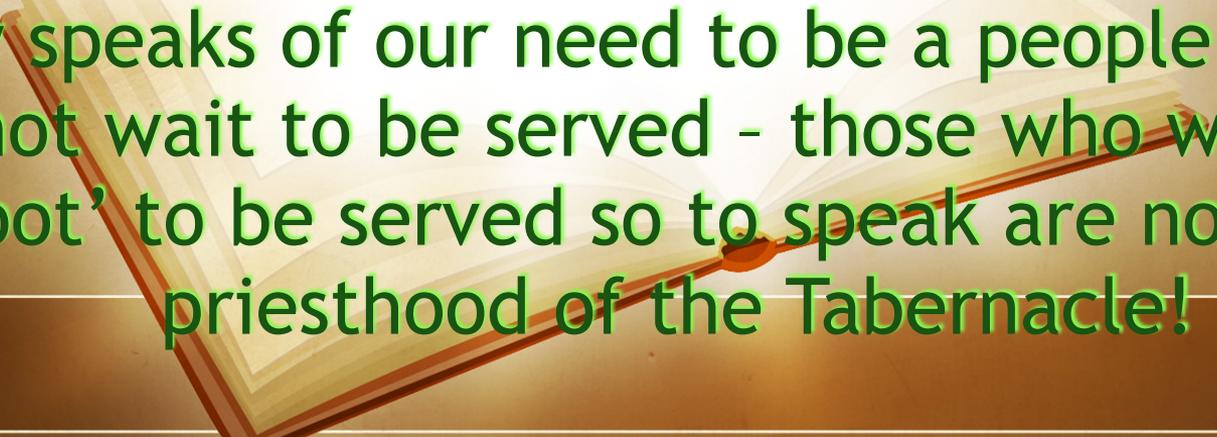
At first Kěpha said 'no', to יהושע (Yeshua) washing his feet, thinking that there was no way his Rabbi would wash his feet and יהושע (Yeshua) tells him plainly that he does not know what was being done, but would know afterwards. Kěpha then boldly asks to have his hands and head washed too, and here יהושע (Yeshua) reiterates the service in the Tabernacle - we who have been immersed in Him have had a bath, and what still needs to be washed is our feet, which speaks of our daily walk.

We cannot come and serve יהוה (YeHoVah), as a royal priesthood, if our walk has been defiled in any way - we first must wash our hands and feet so that we may serve Him with confidence and joy:

Dawid understood this:

Tehillah/Psalm 26:6 “I wash my hands in innocence; and I walk around Your altar, O יהוה (YeHoVah).”

יהושע (Yeshua) was preparing the disciples for service and showed them the necessity of washing each other's feet, as we look out for each other and encourage each other and be mature enough to tell each other when we have walked in error; and bring the cleansing through the mirror of the Word and clearly speaks of our need to be a people who serve and not wait to be served - those who wait 'hand and foot' to be served so to speak are not the true priesthood of the Tabernacle!



Yohanan/John 13:12-15 “So when He had washed their feet and taken His garments, and sat down again, He said to them, “Do you know what I have done to you? 13 “You call me Teacher and Master, and you say well, for I am. 14 “Then if I, Master and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 “For I gave you an example, that you should do as I have done to you.”



With יהושע (Yeshua) washing their 'feet' only, there is another powerful Truth being given here, of how we are unable to 'work' redemption/atonement for ourselves - for it is only by the Blood of Messiah - by His clean hands (pure work) of His Atoning offering of Himself, that we can be cleansed and our 'dead and dirty works' redeemed.

We also see how the feet of יהושע (Yeshua) was washed through the tears of a woman who was a sinner, as she came with an alabaster flask of perfume and washed His feet and anointed them with oil.

The Pharisee whom יְהוֹשֻׁעַ (Yeshua) was eating with did not wash יְהוֹשֻׁעַ (Yeshua) feet when He arrived, nor did he anoint His head with oil - this woman came and did both and was forgiven her sins, for her act of faith toward the Master.

The washing of feet, was a form of hospitality, as one's feet would pick up dirt along the way and also grow tired from walking great distances and washing feet would cleanse them and refresh them, and not bring the 'dirt' into one's home.

Today, we are to be careful as to who it is that we allow to come and bring the 'dirt' of the world into our homes, as we must be able to 'wash' each other's feet through the Word.



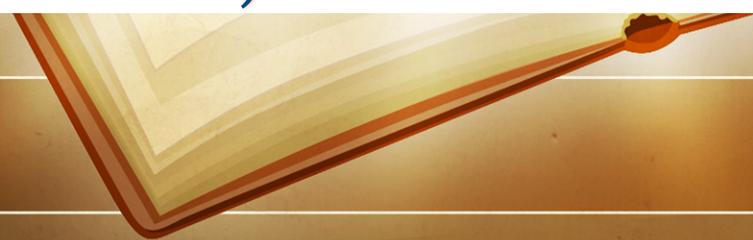
An open book is the central focus, with its pages glowing from a bright light source behind it. The book is open to a page that is mostly obscured by the text. The background is a textured, warm-toned surface, possibly parchment or aged paper, with a subtle gradient from light to dark. The overall mood is one of enlightenment and spiritual significance.

Verse 5-8

Breaking bread and sharing a meal, is a powerful picture of true community in Messiah.

Gen 18:5 “And let me bring a piece of bread and refresh your hearts, and then go on, for this is why you have come to your servant.” And they said, “Do as you have said.”

Gen 18:6 So Abraham ran into the tent to Sarah and said, “Hurry, make ready three measures of fine flour, knead it and make cakes.”



Gen 18:7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hurried to prepare it.

Gen 18:8 And he took curds and milk and the calf which he had prepared, and set it before them, and he stood by them under the tree as they ate.

