



Parasha Vayera

October 23, 2021

Torah: Genesis 18:1-22:24

Haftarah: 2Kings 4:1-37

Ketuvim Sh'lichim: Ya'acov 2:14-24

Shabbat Shalom Mishpocha! Our parasha today is Vayera meaning “And appeared,” referring to ADONAI as the one who appeared: 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). Three men suddenly appeared at Abraham’s tent. One of the men was ADONAI who said to him that He would return to him in about a year and Sarah would have a son. This divine promise came when Abraham was 99 and Sarah was 90. Torah says that “Sarah had stopped having the way of women,” which means that she was no longer ovulating and then menstruating, producing an ovum to be flushed out every cycle. In other words, her womb was dead. ADONAI replied: 14 “Is anything too difficult for Adonai? At the appointed time I will return to you—in about a year—and Sarah will have a son.” (Genesis 18:14 TLV). And Sarah denied laughing about this, but she did laugh.

The two men with ADONAI looked down over toward Sodom as Abraham was seeing them off. *20 Then Adonai said, “The outcry against Sodom and Gomorrah is great indeed, and their sin is very grievous indeed.” (Genesis 18:20 TLV). This led to Abraham asking if ADONAI would destroy the righteous along with the wicked. Beginning with 50 righteous, he asked if ADONAI would destroy the city if that many righteous could be found there and ended with asking if the city would be spared for 10 righteous. ADONAI replied that He would not destroy it.*

The two angels arrived in Sodom and met Lot who insisted that they should spend the night at his house. After they were inside, all of the men of Sodom surrounded the house and called for Lot to send them out so they could have sex with them. The angels blinded the men so they couldn’t find the door. They told Lot that ADONAI was going to destroy the city and to get his family ready to go. His two prospective sons in law who had not yet married his two virgin daughters declined to go with them. After they left the city early in the morning, they fled to Zo’ar, but Lot’s wife looked back and was turned into a pillar of salt. There were not 10 righteous people found in Sodom.

Because Lot was afraid to live in Zo’ar, he lived on a mountain in a cave. And, because there were no men around, his daughters plotted to make him drunk on wine and then have sex with him. The eldest daughter did this one night and the younger did the next night. *36 So Lot’s two daughters become pregnant by their father. 37 Then the firstborn gave birth to a son and named him Moab: he is the ancestor of the Moabites to this day. 38 The younger also gave birth to a son and named him Ben-Ammi: he is the ancestor of the sons of Ammon to this day. (Genesis 19:36-38 TLV). Although Lot was a righteous man, his two sons became founders of nations which followed other gods and were the enemies of Abraham’s descendants, Israel.*

Next, Abraham moved into the *Negev* and was living in Gerar among the Philistines. But, he was afraid for his life because of the desirability of his wife Sarah and told her to say that she was his sister, which she was, his half sister. Abimelekh, the Philistine King of Gerar took her from him, but ADONAI came to him in a dream and said: 3 *“Behold, you are as good as dead, because of the woman whom you have taken—since she is a married woman.”* (Genesis 20:3b TLV). At 90, she really must have been something! Abimelekh released her and Abraham prayed for ADONAI to release him from the curse which had been placed on him for taking Sarah.

1 Then Adonai visited Sarah just as He had said, and Adonai did for Sarah just as He had spoken. (Genesis 21:1 TLV). ADONAI restored Sarah’s body and her womb so that she could bear a child. She became pregnant and bore a son and Abraham named him Isaac, Hebrew *Yitzchak*, meaning laughter. And, he circumcised him when he was eight days old.

Isaac grew and was weaned from his mother’s breast and Abraham gave a feast in honor of the event. But, during it Sarah became jealous of Abraham’s son Ishmael and told him to send away Hagar, the mother, and her son. Abraham was distressed, but ADONAI told him not to be because He would also make Ishmael into a great nation, but that his descendants would come through Isaac. In the wilderness, ADONAI heard Ishmael’s cry and said to Hagar: 17 ... *“Do not be afraid, because God has heard the boy’s voice where he is. 18 Get up! Lift the boy up, and hold on to him with your hand, for I will make him a great nation.”* (Genesis 21:17b TLV). He then showed her a well and they drank. The boy lived and grew in the wilderness of Paran, marrying a wife from Egypt chosen by his mother.

Then Abimelekh asked Abraham to make a pledge of loyalty with him and he agreed. Prior to this Abraham had complained to Abimelekh because his servants had seized his well. Abimelekh said that he only just heard about it and didn’t know who did it. But, they agreed to a covenant. Abraham gave Abimelekh seven female lambs as a witness that he dug that well. Because of that, the place was named Beersheva, “well of the seven” or put another way, “well of the oath.” And, Abraham lived in the land of the Philistines for a long time.

1 Now it was after these things that God tested Abraham. He said to him, “Abraham.” “Hineni,” he said. 2 Then He said, “Take your son, your only son whom you love —Isaac—and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains about which I will tell you.” (Genesis 22:1-2 TLV). Abraham had two sons, *Yishma’el* and *Yitzchak*. From reading verse 2, it seems as if he did not love his son Ishmael and only loved Isaac, but I don’t think that was the intent of ADONAI’s words. The difference was that Isaac was the son of promise, the son whose descendants would inherit the land which ADONAI promised to Abraham. Everything that had gone before points to Abraham loving Ishmael. He sent him out into the wilderness because ADONAI commanded it: 12 *But God said to Abraham, “Do not be displeased about the boy and your slave woman. Whatever Sarah says to you, listen to her voice. For through Isaac shall your seed be called.”* (Genesis 21:12 TLV). And, this satisfied Abraham that Ishmael would be ok.

“For through Isaac shall your seed be called,” alludes to the meaning of *“Take your son, your only son whom you love —Isaac”* in Genesis 22:2. Only son in this verse in Hebrew is *et-bincha et-yechidecha*,

- אֶת-בִּנְךָ יְחִידְךָ אֶת-יְחִידְךָ.

Bincha means “your son” and *yechidecha* means “only.” *Et* is a pronoun which introduces both these words as a direct object. The root word of *yechidecha* is *yachid*, meaning only,

but more specifically, it means “alone,” an absolute “one.” Isaac was Abraham’s only son in respect to the promise. That is the intent of the verse. While we are here, we will refresh our memory regarding the difference between *yachid* and *echad*, both of which mean one. With regard to ADONAI, YHVH, יהוה, He never describes Himself as *yachid*, an absolute one. Any time His oneness is spoken of, it is always *echad*. In the Shema we read: 4 “Hear O Israel, the Lord our God, the Lord is one.” (Deuteronomy 6:4 TLV). One in this verse is *echad*, אחד, which does mean one, but it is a compound one, which allows it to refer to more than one. In Genesis 2 it says: 23 *Then the man said, “This one, at last, is bone of my bones and flesh from my flesh. This one is called woman, for from man was taken this one.”* 24 *This is why a man leaves his father and his mother and clings to his wife; and they become one flesh.* (Genesis 2:23-24 TLV). One flesh, *basar echad*, בשר אחד, shows that the man and the woman became a united one, *echad*. When we speak of ADONAI as one, we know that He is One, but that His unity can include *HaAv*, the Father, *HaBen*, the Son and *Ruach HaKodesh*, the Holy Spirit.

Isaac was Abraham’s *yachid* son, the son of the promise. Here is where we begin to see Isaac as a type of Messiah, a foreshadowing of Yeshua. Yeshua is ADONAI’s only begotten Son: 16 “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.” (John 3:16 TLV). The TLV even translates this as “His one and only Son,” *yachid* in Hebrew. But, it was written in Greek. In Greek, it says: *huios* (hwee-os') *toe monogenés* (mon-og-en-ace'), son, the only. *Monogenace* is described as “pertaining to being the only one of its kind or class, unique in kind.” Isaac, Abraham’s only *yachid* son was a foreshadowing of Yeshua, ADONAI’s only *yachid* Son.

More than four thousand years ago, ADONAI tested Abraham by commanding him to sacrifice his son Isaac. This event is called in Hebrew the *Akedah*, the binding of Isaac. It has been traditionally connected with *Rosh Hashanah* for centuries, because of the horn of the ram which became the sacrifice. *Pirkei Avot*, the Ethics of the Fathers, a part of the *Mishnah*, says that the left horn of the ram symbolizes the first *shofar* which was blown on Mount Sinai when the Israelites were standing before ADONAI to receive the *Torah* and the right horn, it says, symbolizes the last *shofar* and it will be blown to herald the coming of the Messiah. And that lines up with our belief. *Sha’ul* prophesied: 51 “Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52 in a moment, in the twinkling of an eye, at the last *shofar*. For the *shofar* will sound, and the dead will be raised incorruptible, and we will be changed” (1Corinthians 15:51-52 TLV).

ADONAI told Abraham to take his son Isaac to a place that he would show him and to sacrifice him there. G-d showed him a mountain where he was to build an altar. The place that Abraham built his altar was *Har Moriah*, Mount Moriah, the place where many years later, Solomon would build the Temple. When they reached the mountain, Abraham told his servants: 5 ., “Sit yourselves down here with the donkey. As for me and the young man, we’ll go over there, worship and return to you.” (Genesis 22:5b TLV). That Abraham told them that both he and Isaac would return to them is evidence of his faith. Either, he didn’t believe that Isaac would die or that if he did believe he would die, ADONAI would raise him.

Abraham placed Isaac on the altar and bound him. No one knows how old Isaac was. Suppositions range from 2 years old just after he was weaned to 37 years old. I tend to believe that he was an adult. If that was true, it showed that Isaac, like his father, had a great deal of faith. If Isaac was a man over thirty years old, he would have willingly submitted to being bound by his father. In submitting to his father, Isaac again represented a type of

Messiah in that he willingly opened himself to possible death, a foreshadowing of Yeshua's sacrifice.

8 Abraham said, "God will provide for Himself a lamb for a burnt offering, my son." (Genesis 22:8a TLV). The burnt offering most likely meant the same as it did four hundred years later in the days of the Tabernacle. It was an offering signifying appeasement for sin and complete surrender to G-d. Abraham was completely surrendered to G-d's will. It seems that Abraham had prepared himself to do what ADONAI asked, sacrifice his son, but he fully expected something else to happen. The author of Hebrews said of Abraham: 19 "He reasoned that God was able to raise him up even from the dead—and in a sense, he did receive him back from there." (Hebrews 11:19 TLV). In Abraham's mind, Isaac was dead. That was G-d's will. But, instead of a resurrection, Abraham's faith spared him from making the sacrifice. As Abraham raised his hand with the knife, the angel of ADONAI stopped him, satisfied that he would have carried out the sacrifice. A ram caught in a thicket nearby became the sacrifice.

14 Abraham named that place, Adonai Yireh,—as it is said today, "On the mountain, Adonai will provide." (Genesis 22:14 TLV). ADONAI Yireh, אֲדֹנָי יִרְאֶה, is translated as "ADONAI provides," and the provision of a ram was truly from G-d. You may wonder how a male goat just happened to be wandering around on Mount Moriah. I believe that it was a wild animal and you can still see the wild Ibex living free on the hills of *Ein Gedi* and other places in Israel. A male goat can also be called a ram. ADONAI is ADONAI Yireh, our provide.

But, ADONAI Yireh can also be rendered as "ADONAI will see." Yireh comes from the verb *lirot*, לִירֹא, which means to see, to perceive, to look. It's root is also used to describe a seer, a prophet, someone who can see things that others cannot. What did ADONAI see? This verse seems to be hinting at something which will happen in the far future. It is very possible that ADONAI commanded Abraham to sacrifice Isaac as a test, yes, but also to present him as a picture of what he would do in the future. Isaac was a foreshadowing of Messiah fulfilled by Yeshua in the future. ADONAI saw the perfect sacrifice, Yeshua the Messiah, who willingly laid down his life for his people and ultimately for the whole world?

Finally, ADONAI said to Abraham: 18 "In your seed all the nations of the earth will be blessed—because you obeyed My voice." (Genesis 22:18 TLV). We spoke about all the Nations being blessed through Abraham's seed last *Shabbat*. Genesis 22 is a prophetic picture of what was to come through Abraham's seed and also Isaac's and Jacob's seed - Yeshua. Isaac and Yeshua were alike in several ways. Both are "long-awaited sons" who were born in miraculous circumstances. Both sons carried the wood on their backs, Isaac the firewood and Yeshua, the stake. The fathers led their sons and the sons followed obediently toward their death. ADONAI provided the sacrifice in place of Isaac, also spoken of as a lamb. Yeshua is the "lamb that was slain for the sins of the world." Lastly, Abraham and Isaac are a picture of ADONAI's tremendous love. Abraham willingly prepared to offer his only son and Isaac was a willing sacrifice. They are a picture of ADONAI who willingly gave His *yachid* Son, and Yeshua, who willingly gave His life as a sacrifice for sin.

The *Akedah* happened over four thousand years ago and Yeshua's sacrifice over two thousand years ago. ADONAI Yireh, ADONAI saw our present day and even beyond. We have been promised that Yeshua will return. Where are we now? Hosea was a prophet who served ADONAI for about 60 years in the northern Kingdom of Israel. His prophecies were to those Israelites who had primarily turned to idol worship and away from worshipping ADONAI. Hosea 6 says: 1 "Come, let us return to Adonai. For He has torn, but He will heal us.

He has smitten, but He will bind us up. 2 After two days He will revive us. On the third day He will raise us up, and we will live in His presence. 3 So let us know, let us strive to know Adonai. Like dawn His going forth is certain. He will come to us like the rain, like the latter rain watering the earth." (Hosea 6:1-3 TLV). While these words were probably directed to the Israelites of Hosea's day, can it possibly have significance for us today? Most classical commentaries equate the words "on the third day he will raise us up" with Yeshua's third day resurrection and I would agree with them. But, is there another interpretation which points to our day and time and ADONAI's promise of the return of His Son Yeshua? Psalm 90, a psalm attributed to Moses says: 4 *"For a thousand years in Your sight are like a day just passing by, or like a watch in the night."* (Psalm 90:4 TLV). That was also probably what *Shimon Kefa* meant when he said: 8 *"But don't forget this one thing, loved ones, that with the Lord one day is like a thousand years, and a thousand years are like one day."* (2Peter 3:8 TLV). The *peshat*, the plain meaning of both of these verses is most likely that because ADONAI is eternal and sees past, present and future all at once, a thousand years to Him is but a blink of an eye. But, if we look at this verse as *derash*, allegorical, it could mean something else.

Several other theories have been advanced regarding the meaning of these words: *"For He has torn, but He will heal us. He has smitten, but He will bind us up. 2 After two days He will revive us. On the third day He will raise us up, and we will live in His presence."* This is my conjecture, but could have Hosea also been looking into the far future? Who is he referring to as us in these verses? Was this a prophecy of future comfort to the Jews? 1) He, ADONAI, has torn and smitten us. This happened in the 1st century when ADONAI judged Israel with the Romans just as He had done earlier through the Babylonians. In the year 70, the Temple was destroyed and the land of Israel was completely taken over by foreigners. 2) After two days, He revived us. Isaiah's prophecy speaks to that: 8 *"Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth at once? For as soon as Zion was in labor, she gave birth to her children."* (Isaiah 66:8 TLV). A nation was born in a day when Israel was proclaimed a nation. The actual proclamation made in 1948 is Addendum A at the end of this written message on our website. This revival of the Jews occurred after two days, two thousand years in prophecy. And, it included much more than the nation. The Hebrew language was revived as a living language and Jerusalem was re-established as the nation's capitol. Yeshua prophesied this in Luke 21:24. The desert is blooming and much more. 3) On the third day He will raise us up. Are we living in the third day, the Messianic era? I believe we are. We are now going through the birthpangs of Messiah. We don't know how long it will be, but we know that we are in the season. Hosea further prophesied: 3 *"So let us know, let us strive to know Adonai. Like dawn His going forth is certain. He will come to us like the rain, like the latter rain watering the earth."* (Hosea 6:3 TLV).

ADONAI has spoken through His prophets about the former and the latter, the early and the late rains. In recent years we have closely watched the water level of the Sea of Galilee. First and foremost, we have watched and prayed because of Israel's years of drought. They have been given some rest recently as the rains have been favorable. But, about two years ago, the lake level was approaching the lower red line, a time of extreme emergency. Currently, the level is -210.4 m which is 1.6 m below full pool. The minus is used because the lake is below sea level. About 5 feet below full is really good at this time of the year since the early rains are about to begin.

Rain and snow are very important in Israel and have been throughout antiquity. Israel is not a land like Egypt with its Nile River. They have to look to ADONAI to provide water

and He tied it to their obedience: 13 *“Now if you listen obediently to My mitzvot that I am commanding you today—to love Adonai your God and to serve Him with all your heart and soul— 14 then I will give rain for your land in its season—the early rain and the late rain —so that you may gather in your grain, new wine and olive oil.”* (Deuteronomy 11:13-14 TLV). We see Israel reaching out to ADONAI for rain through the prayer for rain which is prayed during the festival of *Sukkot*, which we ourselves prayed about a month ago. But, spiritual rain is even more important and that is what I believe that Hosea referred to. He said: *“He (Messiah-my interpretation) will come to us like the rain, like the latter rain watering the earth.”* (Hosea 6:3b TLV). As a spiritual season, I believe that we are living in the latter rains now. *Shimon Kefa* said on the day of *Shavuot*: 16 *“But this is what was spoken about through the prophet Joel: 17 ‘And it shall be in the last days,’ says God, ‘that I will pour out My Ruach on all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams.”* (Acts 2:16-17 TLV). Peter was quoting Joel 3:1.

There is a movement today called “The Latter Rain Movement.” Basically, it proclaims that the early rains began at Pentecost, *Shavuot*, and the latter rains began in the early 20th century with the Azusa Street Revival and the modern outpouring of the Spirit. My understanding is a little different. The outpouring of the *Ruach HaKodesh* on the day of *Shavuot* seems to have begun the outpouring of latter rains although there have been many dry spells in between. Throughout the last two thousand years, ADONAI has continued to pour out His Spirit on them who eagerly sought Him. The latter days began with the coming of Yeshua and is attested to by the writer of Hebrews in 1:2 and by *Shimon Kefa* in 1Peter 1:20.

There are those who believe in a coming latter day revival and I am one. But, my reason for this is tied to Israel. Our salvation focus is primarily directed toward Jews. As *Sha’ul* said: 16 *“For I am not ashamed of the Good News, for it is the power of God for salvation to everyone who trusts—to the Jew first and also to the Greek.”* (Romans 1:16 TLV). But, my reason for believing in a coming revival is because *Sha’ul* also said: 25 *“For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in; 26 and in this way all Israel will be saved, as it is written, ‘The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob.’”* (Romans 11:25-26 TLV). ADONAI as the Deliverer, the *Ruach HaKodesh*, shall turn away ungodliness from the Jews. He will do it as a mighty, sovereign event. This is attested to by Jeremiah’s prophecy: 32 *“But this is the covenant I will make with the house of Israel after those days” —it is a declaration of Adonai— “I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.”* (Jeremiah 31:32 TLV). ADONAI also said here that He would do it; that He would write His *Torah* on their hearts.

The salvation of all Israel will be the event which starts the revival. Yes, many have fallen away, but many will make *teshuvah* and come back to Yeshua. We see this in Zechariah’s prophecy: 20 *Thus says Adonai-Tzva’ot, “Peoples and the inhabitants of many cities will again come. 21 The inhabitants of one city will go to another saying ‘Let us go to entreat the favor of Adonai and to seek Adonai-Tzva’ot. I also am going.’ 22 Indeed, many peoples and powerful nations will come to seek Adonai-Tzva’ot in Jerusalem, and to entreat the favor of Adonai.” 23 Thus says Adonai-Tzva’ot, “In those days it will come to pass that ten men from every language of the nations will grasp the corner of the garment of a Jew saying, ‘Let us go with you, for we have heard that God is with you.’”* (Zechariah 8:20-23 TLV).

Through Abraham and Isaac, ADONAI gave us a picture of the way that He would bring salvation to us and ultimately to all Israel. Abraham called that place *ADONAI Yireh*, ADONAI sees! He saw the future sacrifice of His Son Yeshua and ADONAI sees His coming return in glory. Yeshua said: 9 *“Therefore, pray in this way: ‘Our Father in heaven, sanctified be Your name. 10 Your kingdom come, Your will be done on earth as it is in heaven.”* (Matthew 6:9-10 TLV). That should be our daily prayer. 20 *The One giving testimony to these things says, “Yes! I am coming soon!” Amen! Come, Lord Yeshua! 21 May the grace of the Lord Yeshua be with all!* (Revelation 22:20-21 TLV). *Shabbat shalom!*

Addendum A: Israel’s declaration of being a nation.

Declaration

ERETZ-ISRAEL (the Land of Israel) was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, ma'pilim (immigrants coming to Eretz-Israel in defiance of restrictive legislation) and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people — the massacre of millions of Jews in Europe — was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the community of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL.

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel".

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.

WE APPEAL — in the very midst of the onslaught launched against us now for months — to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of cooperation and mutual help

with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream — the redemption of Israel.

PLACING OUR TRUST IN THE ALMIGHTY, WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE THE 5TH DAY OF IYAR, 5708 - 14TH MAY, 1948. Signed: David Ben Gurion, Rabbi Kalman Kahana, Mrs. Golda Myerson and 36 others.