

1. Hashem appeared to Avraham in order to visit a sick person, since it was the 3rd day after Avraham's bris.
2. Since Hashem commanded Avraham to do a bris milah, He visited him when he wasn't feeling well from the bris.
3. The word "ישב" is spelled without a "ו", as if it meant "sat" instead of "sitting". This is because Hashem says that Avraham is an example for his descendants, and since Hashem says "I will stand in the Divine assembly (Beis Din)" and the judges will sit.
4. Avraham stood by the entrance to his tent to look for passerby to invite to his home.
5. Hashem made the day extremely hot so that Avraham wouldn't have to deal with inviting guests when he was so sick, but Hashem saw that Avraham was upset that nobody was coming, so He made three angels appear in human form.
6. The purpose of the *three* angels were-
 - 1- One to tell Sarah that she would be having a child,
 - 2- One to destroy Shechem
 - 3- One to heal Avraham
7. Why were there three angels? Couldn't one angel have done everything? Answer- An angel is only able to perform one mission at a time, so it was necessary to send three angels for three missions.
8. We know that only one angel performed each mission since when referring to their missions, the pasuk uses plural language.
9. The word "עליי" means that the angels were on a higher level than Avraham, it is a respectful language towards the angels.
10. Why is the word "ויער" repeated twice? The first time it refers to Avraham actually *seeing* his guests, and the second time Avraham *understands* that his guests were just standing in one spot, and they didn't want to trouble him. Even though the angels knew that Avraham would immediately run towards them and invite them, they still didn't want to trouble him. In Bava Metzia, it says that Avraham was busy tying and untying his bandages from the bris, but when he saw the angels, he immediately rushed towards them.
11. Avraham initially refers to the angels as the plural tense, but he then switches to the single tense, as he was referring only to the main angel. Another explanation

is that Avraham was asking Hashem to wait for him while he would go and greet the guests. Even though Avraham's talking to Hashem took place earlier, the Torah is not always chronological.

12. Since Avraham served the angels water by asking a messenger to get some water, Hashem repaid Avraham's descendants through a messenger by giving them water through Moshe (striking the rock).
13. The placement of Avraham saying "Wash your feet and stay" shows that he thought they were idolaters who had sinful dust on their feet, so he wanted them to wash their feet *and then* to stay. Lot, who did not care about idolaters in his house so much, said "Stay and wash your feet", which means that he would allow them into his house before washing their feet.
14. Throughout תנ"ך, we see that "bread nourishes the soul". R' Chama said that The word "לבבכם" can also be read "לבכם", which shows that the Yetzer Hora has no control over angels.
15. The words "כי על כן" means "inasmuch as", which means "because of the fact".
16. Avraham used both sifted and unsifted flour, he used sifted flour for the cakes, and unsifted flour to absorb the "scum" on the pots.
17. Avraham fed his guests three cow tongues in mustard.
18. Avraham had Yishmael help serve the guests, since Avraham was teaching Yishmael how to perform mitzvos.
19. Avraham didn't bring his guests bread, since Sarah started having her period again on that day, and the dough became Tamei through her.
20. The angels appeared to be eating, even though angels can't eat, since one must follow the custom of the place they are in.
21. The word "עליו" has dots over most of its letters, which teach you something about the letters which have a dot. In this case, it teaches you that the angels asked Sarah where Avraham was, and this shows us that we ask our hostess about the host, and the host about the hostess.
22. Another explanation is that the angels sent Sarah a cup of wine, which was a ברכה for her.
23. Sarah was in the tent because she was modest.
24. One of the angels said that at this time next year, i.e., Pesach, a son will be born to you (Avraham and Sarah).

25. The angel said that he will return to Avraham, not personally, but rather through Hashem. This is like the case when Elisha promised a child to the Shunamite woman, and the woman asked if he would promise her, like the angels by Avraham, that he would return next year. Elisha responded by saying that he may not live, unlike the angel, but whether he lives or dies, she'll have a child.
26. ve birth to will gi (vagina ,e.i) Sarah asks "Is it possible that these innards
"?"And is it possible that my shrunken breasts will give milk ?offspring
27. which refers to the time a woman ,Sarah asks if she will again have "clear skin"
.has her period
28. d and The Torah edited Sarah's words to say that she laughed because she was old
and this ,while really she laughed because Avraham was old ,could not give birth
שלום בית was done to promote.
29. The word "כי" can be used to explain something, or it can be used in place of the
word "rather". The רבנן said that "כי" can mean four things; "if", "perhaps",
"rather", and "because".
30. The word "וישקפו", which means "gazing" is almost always used in a negative
form of the word "gazing" except when it is used in reference to the הכבוד.
31. Hashem says "Should I not inform Avraham that I will destroy these five [evil]
cities? Since Avraham will inherit this entire land, should I not inform their
"father", who is someone who is close to Me?"
32. The mention of a tzaddik is a ברכה to those that mention him, as we say "זכר צדיק
זע"ל) (ל"ל) "לברכה", so by Hashem mentioning Avraham, He blessed him. The P'shat is
that Hashem says that Avraham is so precious to Him, that he deserves to become
a great nation, and to have all the nations of the world bless themselves through
his (Avraham's) name.
33. The word "ידעתיו", which means "cherish", is an expression of endearment. An
explanation of why Hashem cherishes Avraham is because Avraham instructs his
household in the ways of Hashem. Furthermore, the P'shat explanation of this
doesn't really fit here.
34. We learn that if a man raises a righteous son, it as if he does not die, since if his
children are tzaddikim then the father's reward goes to them, so it is like the
righteous children are an extension of their father.
35. The word "רבה", which is used in reference to the great sins of Sodom and
Gomorrah is accented differently, which teaches us that their sins have *already*
become great.

36. Since Hashem says that He will go and *see* the sins of Sodom and Gomorrah and judge them for Himself, we learn that judges may not give capital punishment unless they have carefully and thoroughly examined the case before giving the judgment.
37. The רבנו said that the word “הכצעקתה”, which means literally “outcry”, refers to the outcry of a girl that the Sodomites killed because she gave food to a poor person.
38. Question- We said that Avraham stood before Hashem, but didn't Hashem come to Avraham? Answer- It's really a mistake due to all the editors and scribes who made this mistake when copying the Torah.
39. From the word “ויגש”, we see that Avraham took it upon himself to speak strongly, to appeal to Hashem, and to daven, and we know this from the other uses of the word “ויגש”.
40. According to Onkelos, Avraham asks Hashem “Will you destroy the righteous along with the wicked?” (In the cities of Sodom, Gomorrah, etc.)
41. Avraham asks Hashem “Maybe there are 50 righteous people in these cities? (10 per city), and if You will say that there are not 50 righteous people in these cities, should you destroy the righteous (less than 50) because of the sins of the wicked?”
42. Avraham tells Hashem that it would be against the Nature of Hashem to kill righteous men because of the wicked, and people will say “Such is Hashem's nature! He washes away all things, like by the Flood and the tower of Bavel.
43. The letter "ה" in the word “השופט” has a Chataf Patach, which expresses Avraham's question that “Will not the Judge do true justice?”
44. Hashem says that if He finds 50 righteous men in Sodom, then he will spare all the cities, since Sodom is the biggest city, and all the other cities are dependent upon it.
45. Avraham refers to himself as “dust and ashes”, since were it not for Hashem's mercy, Avraham would have been incinerated by Nimrod.
46. Avraham argues: If five righteous people are found in each city, You, Hashem, can combine with each nine, and there will be ten for each city, making 50.
47. 40 righteous- saves 4 cities, 30 saves 3 cities, 20 saves 2, and 10 saves 1.

48. Avraham did not ask Hashem for the sake of less than 10 righteous men, since there were less than 10 righteous men by the Flood, and they were not saved.
49. Once Avraham (the advocate) was silent, the Judge (Hashem) left. Even though the advocate and the Judge had left, the prosecutor still stayed, as it says in the pasuk “the two angels came to Sodom”.