



**TORAH FORBIDS HUMAN
SACRIFICES, BUT YHWH INSTRUCTS
AVRAHAM TO SACRIFICE HIS SON**

AT LAST, THE SOLUTION!

**WE INFORM
YOU CHOOSE**

PROF WA LIEBENBERG

TORAH FORBIDS HUMAN SACRIFICES, BUT YHWH INSTRUCTS AVRAHAM TO SACRIFICE HIS SON

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Academic Proofread: Ed Garner BTh. MSc.

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Preface

YHWH "God" has called us to do two things. First, we are to never give up studying and seeking the correct interpretation of any given Bible passage. Second, such opportunities are golden moments for us to learn to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI's teachings, we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us, they are truly an expression of who we are as Messianic Jews and Gentiles who have "taken hold" of our inheritance with Israel.

Instead of saying "Jesus", we call our Saviour "Y'shua" – the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y'shua as "Christ", we use the word "Messiah" – which is an Anglicized version of the Hebrew word, Moshiach.

"YaHoWaH" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V are derived from the same Hebrew letter 'vaw'). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters"). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim ("God") to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6th to the 10th century the Masoretes (Jewish scholars who were the first to add vowels to the text of the Hebrew Bible) used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH; and later on the artificial name *Jehovah* was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of satan for not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

In the 19th and 20th centuries, Biblical scholars again began to use the form Yahweh and it is now the conventional usage in biblical scholarship; but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y'shua is derived from YaH-shuvah which means YaH saves. Yah (יָהּ) is an abbreviation of God's name, YHWH, as seen in Psalm 68:4. The Name is also found in the word hallelu-YaH, which means "you praise the LORD").

What kind of God would ask you to sacrifice your son?

Introduction

Child sacrifice is the ritualistic killing of children in order to please, propitiate or force a god or supernatural beings in order to achieve a desired result. As such, it is a form of human sacrifice.

In the Aztec culture archeologists have found remains of 42 children. It is alleged that these remains were sacrificed to Tlaloc in the offerings of the Great Pyramid of Tenochtitlan by the Aztecs of pre-Columbian Mexico. The Inca culture sacrificed children in a ritual called *capacocha*. Their frozen corpses are still being discovered in the South American mountaintops. The Moche of northern Peru practiced mass sacrifices of men and boys.

References in the TaNaCh (Old Covenant) point to an awareness of human sacrifice in the history of ancient Near Eastern practice. The king of Moab gives his firstborn son and heir as a whole burnt offering (*olah*, as used of the Temple sacrifice). It is apparently effective, as his enemy is promptly repulsed by a 'great wrath' (2 Kings 3:27). In the Book of the prophet Micah, one asks, *'Shall I give my firstborn for my sin, the fruit of my body for the sin of my soul?'* (Micah 6:7), and receives a response, *'He has shown all you people what is good. And what does YHWH require of you? To act justly and to love mercy and to walk humbly with your God.'* (Micah 6:8) The TaNaCh also implies that the Ammonites offered child sacrifices to Moloch.

In Lev 18:21, 20:3 and Deut 12:30-31, 18:10, the Torah contains a number of imprecations against and laws forbidding child sacrifice. The fact that the Torah specifically forbidding child sacrifice indicates that it happened in Israel as well. The mention of "Topheth"¹ in Isaiah 30:27–33 indicates an acceptance of child sacrifice in the early Jerusalem practices, to which the law in Lev 20:2–5 forbidding child sacrifice is a response.

Genesis chapter 22 relates the binding of Yitzhak, in which YHWH tests Avraham² by asking him to present his son, Yitzhak³, as a sacrifice on Mount Moriah. No reason is given within the text. Avraham agrees to this command without arguing. The event ends with an angel stopping

¹ In the Hebrew Bible Tophet or Topheth was a location in Jerusalem, in the Valley of Hinnom, where worshipers influenced by the Canaanite Pantheon sacrificed children to the gods Moloch and Baal by burning them alive. The Hebrew Bible also mentions what appears to be child sacrifice practiced at a place called the Tophet ("roasting place") by the Canaanites.

² Abraham.

³ Isaac.

Avraham at the last minute and making Yitzhak's sacrifice unnecessary by providing a ram, caught in some nearby bushes, to be sacrificed instead.

How is it possible that YHWH condemns human sacrifices, wrote a Law in the Torah not to do it, yet He orders Avraham to do the very act? Also, was Y'shua's death a violation of the commandment against human sacrifice?

Come journey through the Scripture with me as we unravel the truth of this enigma...

What Do the Scriptures Say about Human Sacrifices?

First of all, in approaching this matter, we must *first* pay attention to the level of detail and level of precision in the prohibitions against human sacrifice. Let's look at the major verses:

The Gen 22:12 passage on Avraham actually *does not* make any such demand to avoid human sacrifice.

Lev 18:21: *And do not give any of your offspring to pass through to Molek. And do not profane the Name of your Elohim. I am YHWH.* NOTE: the victim in this case is 'children'.

Lev 20:2-5: *Say to the children of Yisra'El, 'Any man of the children of Yisra'El, or of the strangers who sojourn in Yisra'El, who gives any of his offspring to Molek, shall certainly be put to death. The people of the land shall stone him with stones. And I, I shall set My face against that man, and shall cut him off from the midst of his people, because he has given of his offspring to Molek, so as to defile My set apart place and to profane My set-apart Name. And if the people of the land at all hide their eyes from the man, as he gives any of his offspring to Molek, and they do not kill him, then I shall set My face against that man and against his clan, and shall cut him off – and all who go whoring after him, even go whoring after Molek – from the midst of their people.* NOTE: the victim in this case is 'children'.

2 Kings 23:10: *And he defiled Topheth, which is in the Valley of the Son of Hinnom, so that no man could make his son or his daughter pass through the fire to Molek.* NOTE: the victim in this case is 'a son or daughter.'

Jer 32:35: *And they built the high places of Ba'al which are in the Valley of the Son of Hinnom, to offer up their sons and their daughters to Molek, which I did not command them, nor did it come into My heart, that they should do this abomination, to make Yehudah sin.* NOTE: the victim in this case is 'son or daughter.'

2 Kings 16:3: *But he walked in the way of the sovereigns of Yisra'El, and he also made his son pass through the fire, according to the abominations of the gentiles whom YHWH had dispossessed from before the children of Yisra'El.* NOTE: the victim in this case is 'his son.'

2 Kings 17:30-31: *And the men of Ba'el made Sukkoth Benoth, and the men of Kuth made Nergal, and the men of Hamath made Ashima, and the Awwites made Nibhaz and Tartaq. And the Sepharwites burned their children in fire to Adrammelek and Anammelek, the mighty ones of Sepharim.* NOTE: the victims in this case are 'children.'

2 Kings 21:6: *And he made his son pass through the fire, and practised magic, and used divination, and consulted spiritists and mediums. He did much evil in the eyes of YHWH, to provoke Him.* NOTE: in this case the victim is the 'king's son.'

Jer 7:31: *And they have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.* NOTE: the victims in this case are 'sons and daughters.'

Deut 12:31: *Do not do so to YHWH your Elohim, for every abomination which YHWH hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones.* NOTE: the victims are 'sons and daughters.'

Deut 18:10: *Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises divination, or a user of magic, or one who interprets omens or a sorcerer.* NOTE: the victims are 'children.'

2 Kings 23:10: *And he defiled Topheth, which is in the Valley of the Son of Hinnom, so that no man could make his son or his daughter pass through the fire to Molek.* NOTE: the victims were 'sons or daughters.'

Ezek 20:31: *For when you lift up your gifts and make your sons pass through the fire, you defile yourselves with all your idols, even to this day. And shall I be inquired of by you, O house of Yisra'El? As I live," declares the Master YHWH, "I am not being inquired of by you.* NOTE: the reference is to 'sons.'

NOTICE: The common pattern here *is not* 'human' sacrifice, but '*child*' sacrifice. Archeological data on this practice supports the fact that it was largely *infant* sacrifice.⁴

Why Child and not Human Sacrifices?

Now we need to look at the resources as to why 'child' sacrifices is the issue and not simply 'human' sacrifices. For that let's look at the remaining 'human sacrifice' passages.

Psalm 106:34-38: *They did not destroy the peoples, As YHWH had commanded them, But mixed with the gentiles And learned their works, And served their idols, And they became a snare to them. And they slaughtered their sons And their daughters to demons, And they shed innocent blood, The blood of their sons and daughters, Whom they offered to the idols of Kena'an; And the land was defiled with blood.* NOTE: The sacrifice is specifically related to the phrase 'innocent blood'--the description used throughout the Old Covenant for murder.

Ezek 23:37: *For they have committed adultery, and blood is on their hands. And they have committed adultery with their idols, and even offered their sons whom they bore to Me, passing them through the fire, to devour.* NOTE: the sacrifice of the children is linked to the 'blood on their hands' again.

Jer 19:4: *Because they have forsaken Me and have profaned this place, and have burned incense in it to other mighty ones whom neither they, their fathers, nor the sovereigns of Yehudah have known, and they have filled this place with the blood of the innocents, and have built the high places of Ba'al, to burn their sons with fire for burnt offerings to Ba'al, which I did not command or speak, nor did it come into My heart.* NOTE: the burning of the sons in the fire is referred to as 'filling the place with the blood of the innocent'--again, the phrase for murder.

So, what comes out clearly from the Scriptures is that **child sacrifice is wrong because it is murder**, as the Torah distinctly says in Exod 23.7:

"Keep yourself far from a false matter, and do not kill the innocent and the righteous, for I do not declare the wrong right."

It is not 'killing' that is the issue here, for Israel was commanded to enforce a detailed judicial death penalty according to Torah⁵, what the real issue is, is murder.

⁴ Child sacrifice, Wikipedia - http://en.wikipedia.org/wiki/Child_sacrifice

⁵ Gen 9:6; Exod 21:12, 14-16; 20:13, 21:23-25; Deut 5:17; Gen 4:10

In fact, the capital-offense for a guilty verdict is supposed to be execution/killing:

Deut 19:11-13: *But when anyone hates his neighbour, and shall lie in wait for him and rise against him and smite the life from him so that he dies, then he shall flee to one of these cities, and the elders of his city shall send and bring him from there, and give him into the hand of the revenger of blood, and he shall die. Your eye shall not pardon him, but you shall purge the blood of innocent blood from Yisra'El, so that it might be well with you.*

What we can conclude here is that **child** sacrifice is the **spilling of innocent blood** which is murder. Before we continue with Yitzhak's sacrifice you need to understand Y'shua's sacrifice.

Y'shua's Sacrificed Himself

Y'shua was obviously *not a child* when the crucifixion occurred and further He was not '*innocent*' when He was crucified, that may play around with your theology...

Scripture clearly says He was sinless and that He 'became sin for us':

2 Cor 5:21: *For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of Elohim.*

1 Peter 2:24: *who Himself bore our sins in His body on the timber, so that we, having died to sins, might live unto righteousness – by whose stripes you were healed.* (Our sins are the transgression of the Torah – 1 John 3:4.)

It is only *after* this point that YHWH's wrath was poured out upon our Messiah.

Let's recap the facts before we continue:

- ✓ To kill an innocent child as a sacrifice was murder.
- ✓ To kill an innocent child (in normal circumstances) was murder.
- ✓ To kill an adult guilty of a capital offense was justice.
- ✓ To kill an innocent adult was murder.

But the next question is makes the believer's head spin...

- ? Is it okay for an innocent adult to sacrifice himself/herself (not in the sense of suicide, but in the sense of a substitution)? [Notice that this question is only oblique to the issue of Y'shua; He became 'guilty' for us. So third option above was His situation--deliberately.]

The question that lingers, is it morally right for an adult to take a substitutionary role:

- ✓ by paying the parking ticket for someone?
- ✓ by paying someone's personal debts?
- ✓ by getting accidentally hit in trying to break up a fight?
- ✓ by contracting a highly-contagious fatal disease during caring for someone dying of that disease?
- ✓ by being killed by a car, after pushing a child out of the street to safety?
- ✓ by being hit with a sniper's bullet, while attempting to shield the President from gunfire (e.g. Secret Service agents)?

A true believer will not consider these cases of self-sacrifice to be immoral, in fact, we usually praise these actions. In the above cases, we have varying degrees of substitution with various levels of certainty of the outcome. Now let's consider Y'shua's words on the matter in John 15.13:

Greater love has no one than this, that he lay down his life for his friends.

Mark 10:45 drives the point home:

For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Needless to say, Y'shua who affirmed the Torah saw no contradiction in voluntarily dying for His friends:

John 10:11: *I am the good shepherd. The good shepherd lays down his life for the sheep.* (Which sheep, the Lost Sheep of the House of Israel Matt 15:24.)

John 10:15: *just as the Father knows me and I know the Father -- and I lay down my life for the sheep.*

John 10:17-18: *The reason my Father loves me is that I lay down my life -- only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.*

This self-giving is linked to the sacrificial ritual explicitly in Heb 7.27:

who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself.

and

Heb 9:14: *how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?*

The Unfolding Plan of YHWH

To understand why Y'shua laid His life down willingly, you need to understand the evolving plan of YHWH. Herewith a summary of how YHWH is unfolding His plan:

- YHWH married His Wife – Israel as a nation at Mt Sinai⁶.
- King Solomon's Kingdom was divided into Two Kingdoms.
- YHWH scattered the Northern Kingdom, the House of Israel also known as Ephraim into the gentile nations.
- YHWH divorced Ephraim (the House of Israel), the Northern Ten Tribes⁷.
- YHWH plans to bring her back and remarry.
- The "remarriage" is the single biggest problem and outright forbidden in the Torah.

But Scripture has it that YHWH will remarry Ephraim (the House of Israel) again...

YHWH Promised that He will Remarry the House of Israel

Many passages in the Word testify that YHWH will remarry Ephraim, the House of Israel:

*I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.*⁸

Hosea, which we studied earlier on, also confirms this:

*19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20 I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.*⁹

⁶ Exodus chapter 19.

⁷ Jeremiah chapter 3.

⁸ Mic 2:12

⁹ Hos 2:19-20

Here we can clearly see from the Scriptures quoted that YHWH wants and is going to remarry Israel¹⁰; but we sit with a major problem...

Can YHWH Violate His own Rules and Instructions in the Torah?

Although we rejoice in our Messiah's sacrifice, doesn't the forgoing question make you wonder WHY Messiah Y'shua had to die? At the most basic level of understanding, we comprehend that He took the penalty of our sin upon the crucifixion stake with Him because we couldn't overcome sin and keep YHWH's Law – at any point of our spiritual history. And yet when we comprehend a deeper mystery of YHWH's love and persistent purpose to have the intimate fellowship of His bride, we see a deeper aspect of the riches of His mercy and love for us.

Why did Y'shua have to die? The deeper revelation lies in the mitzvot (Laws or better Instructions) He gave to us through Moshe, which is the Torah. To start off with, let's answer this question: "What is sin?"

Scripture must interpret Scripture and the Word clearly says that sin is the transgression of YHWH's Torah:

*Whosoever commits sin transgresses also the law (Torah): for **sin is the transgression of the law** (Torah).¹¹*

Now here is the problem: the Torah (the Instructions of YHWH) clearly forbids the woman that harlotted and slept with other men to be taken back by the ex-husband!

*Her **former husband**, which sent her away, **may not take her again to be his wife, after that she is defiled** (after she slept with another man); for that is **abomination** before the Lord.¹²*

*They say, If a man **put away his wife**, and she go from him, and **become another man's, shall he return unto her again? Shall not that land be greatly polluted?**¹³*

From this we can clearly see that **a woman cannot return to her ex-husband after she had sex with another** man – in this case, referring to Israel who worshipped other gods!

How can YHWH take Israel back – how is it possible as He cannot transgress his own Torah! That would make Him a sinner!!

¹⁰ Facts: YHWH is **still married** to Judah and Benjamin. There is **no need** for them to be part of the Bride of Y'shua.

¹¹ 1 John 3:4

¹² Deut 24:4

¹³ Jer 3:1

The Great Mystery on how YHWH will Resolve the Issue

YHWH asked, "How shall I pardon thee, O Israel, for this?" through the Prophet Jeremiah:

How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.¹⁴

Surprisingly, in the years to come it was only Sha'ul¹⁵ that was given the solution to this mammoth mystery from all the writers of the Books of the Bible (it is unbelievable to think that you still have people rejecting or grossly misinterpreting Sha'ul's teachings):

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,¹⁶

What is "the mystery of the gospel"? The mystery is, "How can YHWH remarry Israel after she "slept with" another man (worshiped other gods)?"

The Answer to this Mysterious Mystery Locked Away for Ages

Sha'ul gives the answer to this great mystery in two of his letters:

*For the woman which hath an husband is bound by the law¹⁷ to her husband so long as he liveth; but **if the husband be dead, she is loosed from the law** (Torah Instruction) **of her husband.**¹⁸*

*The wife is bound by the law¹⁹ as long as her husband liveth; **but if her husband be dead, she is at liberty** (free) **to be married to whom she will;** only in the Lord.²⁰*

Y'shua, the Husband, had to die to make the way open for the "lost sheep to come in"!!! Remember we said that the Torah requirement is that the husband must first die for the woman to be able to marry again. This is the core reason why YHWH had to die in the flesh! He loved Israel His Bride so much that He laid His own life down on that rugged old crucifixion stake! This is the greatest love story ever told!!!

This is the mammoth mystery Sha'ul spoke about and explained to the world. It is a love that overwhelms even the love of a parent who sacrifices

¹⁴ Jer 5:7

¹⁵ Paul

¹⁶ Eph 6:19

¹⁷ Num 30:7-8

¹⁸ Rom 7:2

¹⁹ Num 30:7-8

²⁰ 1 Cor 7:39

everything to give their children a better life and greater opportunities than they had. We can understand a parent's sacrifice, but can we truly understand YHWH's? This love defies description and boggles the mind!!!

The Mystery Hidden for Ages

It is interesting to note that not even Jeremiah the Prophet knew how YHWH was going to solve this dilemma as YHWH's own Torah policed Him; Jeremiah then asked the question in sheer frustration how this problem would be solved.

*They say, If a man **put away his wife**, and she go from him, and **become another man's, shall he return unto her again? Shall not that land be greatly polluted?**²¹*

From all the writers in the Bible, Sha'ul was the one that was entrusted to make this mystery known! Why? Sha'ul was trained by Y'shua for three years at Mt. Sinai in Arabia where Moshe received YHWH's Torah.²²

*according to **the revelation of the mystery, which was kept secret since the world began,***²³

*fellowship of **the mystery, which from the beginning of the world hath been hid in God.***²⁴

*Even **the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.***²⁵

Scripture has it that Sha'ul was called for the "Gentiles"²⁶; but who were these "Gentiles", really?

Remember that the Hebrew word for "multitude of nations" is "*me'lo ha'goyim*" and literally means "the fullness of the nations". Viewing "multitude of nations" from a Grecian perspective, a Greek mindset and how Christians view it, it seems to mean: "Gentiles". By their interpretation, a Gentile is "*of the nations*" – meaning "not of the ONE nation Israel".

This is where satan has brought the highest level of deception to the masses, which directly opposes YHWH's prophecy through the blessing of "Ephraim" by his father Jacob. You see it is Israel, the Northern Ten Tribes that will become a multitude of nations. It is the Ten Tribes that would be scattered abroad and be absorbed into the foreign countries in the years to

²¹ Jer 3:1

²² Galatians chapter 1

²³ Rom 16:25-27

²⁴ Eph 3:6-9

²⁵ Col 1:25-26

²⁶ Rom 11:13

come. This is what Sha'ul was called for, he was called as the Apostle for the Ten Tribes, those who once had a solid understanding of Torah; and he was the one called to teach them and help them to return.

This is what Y'shua also literally meant when He said "*I have **only come** for the Lost Sheep of the House of Israel, the Lost Ten Tribes*":

*but go rather to the **lost sheep of the house of Isra'El**.*²⁷

*He said, "I was sent **only to the lost sheep of the house of Isra'El**."*²⁸

The **great mystery** then was the fact that Y'shua **only** came for the lost sheep of the House of Israel and He laid His life down willingly for them!

Thus, there is no contradiction—Y'shua was not a child and not 'innocent' at the point of punishment (it was justice and not murder). It is a moral goodness to give oneself sacrificially for others, according to Y'shua.

Y'shua saw no contradiction in His affirmations of the Law and His role as the Suffering Sin-bearing Servant of Isaiah (Isaiah 53). Y'shua was not a victim; He was the priestly offerer.

Y'shua was 'unblemished' *before* the crucifixion stake--it was the only reason He could become a substitute as all the sacrifices had to be *without defect* in the system.

Y'shua Took on the Sin of the World

This brings us to another question, was it against the Torah of YHWH for an unblemished Y'shua to '*take on the sins of the world*' as the Lamb of YHWH?

Strictly speaking, this is where the deity of Y'shua comes into importance. Only YHWH has the sovereign ability to accept substitutes and/or transfer legal liability²⁹. So, in Isaiah 53 we *clearly* see the actions of YHWH in 'laying' the sins of Israel upon the Messianic Servant:

We all, like sheep, have gone astray (the Lost Sheep of the House of Israel), each of us has turned to his own way; and YHWH has laid on him the iniquity of us all. (53:6)

For he was cut off from the land of the living; for the transgression of my people (the Lost Sheep of the House of Israel) he was stricken. (53:8)

²⁷ Matt 10:6 (CJB)

²⁸ Matt 15:24 (CJB)

²⁹ In the OT, attempts to offer unauthorized things met with disastrous consequences, i.e. Leviticus chapter 10

*Yet it was YHWH's will to crush him and cause him to suffer, and though YHWH makes his life a guilt offering (53.10)
For he bore the sin of many (Lost Sheep), (53.12)*

Notice that this issue of a human (albeit special), sacrificing His life for other humans, at YHWH's sovereign direction, is an *Old Covenant* issue first, not a 'Christian' issue. Believers simply inherited it from the Old Covenant believers!

The Jewish Principle

What we need to investigate is if the Jews of the period see a problem with a righteous person giving their life in this way?

The answer is obviously no, based on Isaiah 53. In fact, this "substitution motif" was applied to Moshe himself, to some Rabbis, and to the innocents, let's look at some references from their writings:

"The atonement of suffering and death is not limited to the suffering person. The atoning effect extends to all the generation. This is especially the case with such sufferers as cannot either by reason of their righteous life or by their youth possibly have merited the afflictions which have come upon them. The death of the righteous atones just as well as certain sacrifices." [Mekhilta³⁰, 72b]

There are also applied to Moshe according to Midrashic Eschatology³¹ the Scriptural words *"And he bore the sins of many"* (Isaiah 53:12), because of his offering himself as an atonement for Israel's sin with the golden calf, being ready to sacrifice his very soul for Israel, when he said, *"And if not, blot me, I pray thee, out of thy book (that is, from the Book of the Life), which thou hast written" (Exod 32:32).*' [Sotah, 14a and Berachoth 32a]

This readiness to sacrifice oneself for Israel is characteristic of *all* the great men of Israel, the patriarchs and the Prophets acting in the same way, i.e. Moshe, Samson (who killed himself), etc.

We have two passages in the Jewish inter-testamental literature that illustrate how two martyrs were understood this way:

³⁰ Mekhilta or Mekilta (Aramaic: מְכִילְתָּא, a collection of rules of interpretation) is a halakhic midrash to the Book of Exodus. The name "Mekhilta", corresponds to the Hebrew "middah" (= "measure," "rule"), and is used to denote a compilation of Scriptural exegesis.

³¹ Midrashic Eschatology is Jewish end-time studies and the principle is to use something that happen in the past and to make it Prophecy just as Y'shua used Dan 9:27 in Matt 24:15, which Antiochus Epiphanies fulfilled in 160 BCE and turned it into Prophecy.

4 Macc³² 6:26-28: *"When he was now burned to his very bones and about to expire, he lifted up his eyes to God and said, 27 "You know, O God, that though I might have saved myself, I am dying in burning torments for the sake of the law. 28 Be merciful to your people, and let our punishment suffice for them. 29 Make my blood their purification, and take my life in exchange for theirs."*

4 Macc 17.20-22: *"These, then, who have been consecrated for the sake of God, are honored, not only with this honor, but also by the fact that because of them our enemies did not rule over our nation, 21 the tyrant was punished, and the homeland purified-they having become, as it were, a ransom for the sin of our nation. 22 And through the blood of those devout ones and their death as an atoning sacrifice, divine Providence preserved Israel that previously had been mistreated."*

So, the understanding developed above is in line with the Jewish thought patterns of the period of Y'shua and even today. On top of that we see that the Biblical information clearly says that the crucifixion of Y'shua is morally acceptable.

Further, the crucifixion of Y'shua is a combination of many events:

- judgment,
- self-sacrifice,
- ransom,
- priestly offering,
- substitution,
- guilt-transference, etc.

Although the Biblical authors did not spell it out in the Scriptures in a nice and neat 'system', but if you do a careful study of YHWH's Word you will not see any glaring contradictions between these various Biblical themes.³³

³² The Maccabees also spelled Machabees (Hebrew: מַכַּבִּים or מקבים, Machabi (Latin) or Machado from Latin (marculatum) that means "Hammer" (Greek: Μακκαβαῖοι, /makav'ei/) were a Jewish rebel army that took control of Judea, which had been a client state of the Seleucid Empire. They founded the Hasmonean dynasty, which ruled from 164 BCE to 63 BCE, reasserting the Jewish religion, expanding the boundaries of the Land of Israel, by conquest, which included instances of forced conversion, reducing the influence of Hellenism and Hellenistic Judaism. The story of the Maccabees is told in 1 Maccabees and 2 Maccabees, which are part of the Apocrypha, and in 3 Maccabees and 4 Maccabees, which are in a few Eastern Christian canons. 1 Maccabees and 2 Maccabees are part of the Catholic and Eastern Orthodox canons, but not the Protestant or Jewish Hebrew Bible.

³³ A great question, by Glenn Miller - <http://christianthinktank.com/sacra.html>

Now that we have laid the foundation of thought and principles, let's move on to the sacrifice of Yitzhak, but before we study Yitzhak we need to quickly look at one of the vital rules of Scripture interpretation, and that is...

Typology Studies Confirm Doctrine

As said many time is my other books, the Torah is the foundation of everything, if your theology contradicts the Torah then it is not the Scriptures that are at fault, but your interpretation of the Scripture.

If we accept this then we should understand the concept of Isaiah 46:10 which is a fundamental principle to understand Scripture correctly. YHWH distinctly says:

"declaring the end from the beginning, and from of old that which has not yet been done, saying, 'My counsel does stand, and all My delight I do,'"

Meaning that if you want to understand the end of the Bible, you must then study the beginning, which means the Torah, as all Scripture is expanded from the Torah. Yes even Eschatology³⁴ which includes the Book of Revelation.

If your dogma concerning any prophetic event contradicts the 'Typologies' in the Torah, then your doctrine is incorrect. Typology can be defined as:

In the Old and New Covenants there are a typological linking of Old Covenant "types" to New Covenant "antitypes" ("antitype" means "imprint": the term is from die-stamping and has nothing to do with hostility). Therefore Typology (or typological symbolism) is a Believer's form of Biblical interpretation that proceeds on the assumption that YHWH placed anticipations of Y'shua in the Laws, events, and people of the Old Covenant.

Another definition is:

"Typology is a special kind of symbolism. (A symbol is something which represents something else.) We can define a type as a "prophetic symbol" because all types are representations of something yet future. More specifically, a type in scripture is a person or thing in the Old Testament which foreshadows a person or thing in the New Testament."³⁵

³⁴ Study of the end time events.

³⁵ What is biblical typology? - <http://www.gotquestions.org/typology-Biblical.html>

Let's use Yoseph³⁶ as a type of the Messiah and how his life portrays the events of Messiah Y'shua to lay a foundation for Typology Studies. Here are a few ways in which Yoseph prefigures Y'shua³⁷:

- Yoseph dreamed that he would rule over his brothers and eventually the known world. His brothers were angry and jealous. Y'shua implied that He was the promised king, the Son of David. The Pharisees and Sadducees were angry and jealous.
- Yoseph's brothers plotted to kill him. The Pharisees and Sadducees plotted to kill Y'shua.
- Yoseph's brothers cast him in a well, but later brought him out unharmed. Y'shua was put to death and rose again. Also, He was cast into a prison pit and later taken out to be charged.
- Yoseph's brothers stripped him of his special coat. The Romans stripped Y'shua of His garments and cast lots for His special coat (tallit).
- Yoseph was sold into slavery in Egypt. The Holy Family escaped into Egypt to flee from King Herod. Also, Y'shua was "sold" for 30 pieces of silver.
- Yoseph was tempted by Potiphar's wife, but did not sin. Y'shua triumphed over the temptation of the devil.
- Yoseph was convicted of rape on false testimony and was jailed with two criminals. Y'shua was condemned to death on false testimony and was also with two criminals.
- Yoseph prophesied one would live and one would die. Y'shua also prophesied that one would be with Him in paradise and the other not.
- When Yoseph was released from prison, he was "*set over all the land of Egypt*" (Gen 41:41). After Y'shua rose from the dead, He took His place as Lord of Heaven and Earth.
- Yoseph fed his people with the grain he had stored up. Y'shua feeds us with the Covenant Meal.
- Yoseph saved Israel from starvation. Y'shua saved Israel from their sins because of their starvation from Torah.
- Yoseph's brothers did not recognize him with their first coming as he had a gentile (Egyptian) name "Zaphenath-paneah." Y'shua's brothers

³⁶ Joseph.

³⁷ Note that there are over 100 of these prefigures in Yoseph's life and only some are used to bring the point over.

also did not recognize Him with His First Coming and He also took on a gentile (Greek) name "Jesus" till recently.

- Yoseph's brothers did recognize him with their second coming as he had revealed himself to him who he is. Y'shua's brothers are busy recognizing Him for who He is as many Christians are moving away from the name "Jesus" and start calling Him by His Hebrew name Y'shua.

The doctrine of typology seems to be largely neglected in the modern church either because of ignorance or of exposure to some proponents who have grossly distorted this interpretative method. Typology studies do indeed confirm doctrine as YHWH Himself said in Isaiah 46:10. If you do not apply Isaiah 46:10 in your search for truth, then there may very well be "gray" areas in your doctrine.

Now with this as the basis we can explore the life of Yitzhak.

Yitzhak is a Type of Y'shua

Where Yoseph prefigures Y'shua as a type of "saviour," Yitzhak prefigures Y'shua as the "sacrifice" to be slaughtered if we follow the textual clues given in the text of Scripture carefully. This is how Yitzhak prefigures Y'shua:

- Both Yitzhak and Y'shua were 'the only begotten son' (Gen 22:2, John 3:16).
- Both these sons were offered on a mountain/hill, in fact it was the exact same place, Mount Moriah (Gen 22:2, Matt 21:10).
- Yitzhak and Y'shua rode on donkeys before they went to their place of sacrifice (Gen 22:3, Matt 21:2-11).
- Avraham went to make the sacrifice early in the morning, Y'shua was crucified in the early morning at 9am (Gen 22:3).
- Two men each accompanied Yitzhak and Y'shua to the place of sacrifice (Gen 22:3, Mark 15:27, Luke 23:33).
- The entire ordeal was a three day journey for Yitzhak, Y'shua also had a three day journey into the underworld (Gen 22:4, Luke 24:13-21).
- Both carried wood up hill on their backs for their altars (Gen 22:6, John 19:17).
- YHWH said He will provide for Himself the sacrifice (Gen 22:8, John 1:29).
- Both sons were offered on wood (Gen 22:9, Luke 23:33).
- Both sacrifices were also in thicket of thorns (Gen 22:13, John 19:2).
- The Promise to both was as follow: Your seed will be multiplied (Gen 22:17, John 1:12, Isaiah 53:10).

- Avraham went to a place of rest after the sacrifice, Y'shua went and sat at the right hand side of the Father after His sacrifice (Gen 22:19, Luke 23:46, Heb 1:3).
- Later on Avraham's servants went to get the bride for Yitzhak, likewise with the Father, He send His Servant, the Ruach HaKodesh to get the Bride (Gen 24:1-4, Rev 21:2, 9, 22:17).
- Yitzhak's bride was a beautiful virgin, Rebekah. Rebekah means "fettering (by beauty)". You as the Bride are beautiful bound into one body for Y'shua! (Gen 24:16, 2 Cor 11:2).
- Yitzhak's servant offered 10 different gifts to the bride, Y'shua also gave us 10 gifts (Gen 24:10, Rom 6:23, 1 Cor 12). (9 gifts of the Ruach HaKodesh 1 gift of eternal life. Total 10.)

There is also a remarkable similarity between the births of Yitzhak and of Y'shua.

No 1. Both the birth of Yitzhak and the birth of Y'shua had been promised. YHWH had called Avraham out of Ur of the Chaldeans twenty-five years earlier and there YHWH told Avraham that He was going to give Sarah and Avraham a son (Gen 17:16). With the birth of Yitzhak, YHWH fulfilled His promise. As a continued foreshadow of the birth of Y'shua, YHWH through His prophet said to the nation of Israel, "*A virgin shall conceive and bring forth a son*" (Isaiah 7:14). When the day came that Y'shua was born in Bethlehem, it was the fulfillment of prophecy. Both births had been announced beforehand.

No 2. With both the birth of Yitzhak and Y'shua, there was a long interval between the promise and the fulfillment.

No 3. The announcement of the births to Sarah and Miryam³⁸ both seemed incredible and impossible. Recall the servants of YHWH's visit to Avraham as they were on their way to Sodom, the announcement seemed impossible. Sarah laughed and said, "*This thing cannot be. It is beyond belief.*" And was it not Y'shua mother Miryam who first raised a question about the virgin birth? When the angel made the announcement, she asked, "*How can this be, seeing I know not a man?*" (Luke 1:34.)

No 4. Yitzhak and Y'shua were also named before their births. Avraham and Sarah were told that they were going to have a son and that they were to name him Yitzhak. And with Y'shua, we find that He was also named beforehand. "*The angel said to Joseph, thou shalt call his name Y'shua: for he shall save his people from their sins.*" (Matt 1:21.) With the naming of Y'shua, we also are given a foreshadow of His life's purpose which makes the allusion back to the life of Yitzhak. (Read Gen 22:8.)

³⁸ Mary.

No 5. Both Yitzhak and Y'shua's births occurred at YHWH's appointed time and not before. Gen 21:2 states that at the 'set time' which YHWH had spoken to them of, Sarah gave birth to Yitzhak. Regarding the birth of Y'shua, we note that Sha'ul³⁹ says, *"but when the fullness of the time was come, YHWH sent forth his Son, made of a woman, made under the Torah."* (Gal 4:4.)

No 6. Both Yitzhak and Y'shua's births were miraculous. For a woman, any woman, to conceive a child at the age of 89 and then to give birth at the age of 90 is a miracle. Likewise, the virgin birth Isaiah foretold of Y'shua was no less a miracle.

No 7. Both sons were a joy of their fathers. The account given in Gen 21:3 states that *"Avraham called the name of his son that was born unto him, whom Sarah bare to him, Yitzhak,"* meaning 'laughter'. The parallel reference to Y'shua, we read of the Father who spoke out of heaven who said, *"This is my beloved Son, in whom I am well pleased"* (Matt 3:17). Both sons were a joy to Avraham and YHWH.

No 8. Both Yitzhak and Y'shua were obedient to their fathers even unto death. In Genesis 22 we see that Yitzhak is offered up as a blood sacrifice. Though YHWH stopped Avraham's hand, at the time Avraham believed YHWH would raise Yitzhak up again (Heb 11:18-19) which was itself a foreshadow of the resurrection of Y'shua who was also obedient to the Father unto death (Phil 2:8).

No 9. Ultimately, the miraculous birth of Yitzhak is a picture of the resurrection of Y'shua. Sha'ul applies a theological commentary of YHWH's foretelling of the birth of Yitzhak as an illustration of faith in Rom 4:16-22; saying of Avraham, *"being not weak in faith, he considered not his own body dead neither yet the deadness of Sarah's womb."* Out of apparent barrenness of Sarah comes life picturing the resurrection of Y'shua in Yitzhak.

The comparisons between the lives of Yitzhak and Y'shua through the study of typology give us sound clues and allusions of how the divine hand of YHWH was far more active in bringing about His redemptive plan than a simple survey of Old Covenant Prophecy would reveal.

Bottom-line: Both Yitzhak and his father Avraham firmly believed that Yitzhak must be killed, but that YHWH would undoubtedly resurrect Yitzhak. Avraham and his offspring is the father of faith, as Avraham said unto his young men, *"Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you"* (Gen 22:5). Y'shua trusted

³⁹ Paul.

His Father for the same. Being killed and be resurrected and it happened! That means that Yitzhak had to die...

As Y'shua, Yitzhak Willingly Agreed

According to Rashi⁴⁰, Yitzhak was a young man in his 30s when Avraham took him up to Moriah to be sacrificed as a whole burnt offering. There was no voice of protest, no refusal, no resistance, no indication whatsoever that Yitzhak refused to submit under his father's will according to Gen 22:6: *"And Avraham took the wood of the burnt offering and laid it on Yitshaq his son. And he took the fire in his hand, and a knife, and the two of them went together."*

Yitzhak asked his father what he will offer, and Avraham's response is: *"YHWH will see for Himself a Lamb for the offering my son"* (verse 7) It was at this moment that Yitzhak was given the ultimate choice...

So what did Yitzhak in his 30s and very strong, decide when he fully understood the purpose of this mission from his aged father? How did he choose? He as a strong young man could easily have resisted his aged father of over 130 years.

He chose not to resist his aged father. He willingly submitted himself in trust and allowed himself to be bound to the altar just as Y'shua was willingly bound on the crucifixion stake. Both these men laid their lives down willingly to become a human sacrifice.

Orthodox Jews' View on the Death of Yitzhak

The majority of Jewish Biblical commentators argue that YHWH was testing Avraham to see if he would actually kill his own son, as a test of his loyalty. However, a number of Jewish Biblical commentators from the medieval era, and many in the modern era, read the text in another way.

The Tzemach Tzedek⁴¹ cites a question asked by Rabbi Menachem Mendel of Vitebsk⁴²: *"At first glance, this appears to have been mainly a test of Yitzhak, for he was the one to be giving up his life al kiddush*

⁴⁰ Shlomo Yitzchaki, or in Latin Salomon Isaacides, and today generally known by the acronym Rashi (Hebrew: RABbi SHlomon Itzhaki; February 22, 1040 – July 13, 1105), was a medieval French rabbi and long highly esteemed as a major contribution Ashkenazi Jewry gave to Torah study. He is famed as the author of a comprehensive commentary on the Talmud, as well as a comprehensive commentary on the Tanakh (Hebrew Bible). He is considered the "father" of all commentaries that followed on the Talmud (i.e., the Baalei Tosafot) and the Tanach (i.e., Ramban, Ibn Ezra, Ohr HaChaim, et al.)

⁴¹ Derech Mitzvosecha 186b

⁴² Menachem Mendel of Vitebsk (1730?–1788), also known as Menachem Mendel of Horodok, was an early leader of Hasidic Judaism. Part of the third generation of Hassidic leaders, he was the primary disciple of the Maggid of Mezeritch. From his base in Minsk Menachem Mendel was instrumental in spreading Hasidism throughout Belarus.

Hashem (in order to sanctify God's Name). However the Torah states (Gen 22:1) that YHWH meant to test Avraham, not Yitzhak? Rabbi Menachem Mendel answers that although it is a very great Mitzvah⁴³ to give up one's life, it is ordinary in the annals of Jewish history. Even the most unlettered and "ordinary" Jews would surrender their lives in martyrdom. Thus, as great a Mitzvah as it is, this test is considered trivial for someone of the spiritual stature of Yitzhak, who, as one of our forefathers, was likened to YHWH's "chariot"⁴⁴ for he served as a vehicle for the **divine traits of kindness, strictness, and compassion**". These, of course, are all shadows of Y'shua.

In *The Guide for the Perplexed*, Maimonides⁴⁵ argues that "the story of the Binding of Isaac contains two "great notions." First, Avraham's willingness to sacrifice Yitzhak demonstrates the limit of humanity's capability to both **love and fear** YHWH. Second, because Abraham acted on a "**prophetic vision**" of what YHWH had asked him to do." And that prophetic vision is a type of Y'shua which Maimonides as an Orthodox Jew could not explain.

The post-biblical Jewish interpretations often elaborate the role of Yitzhak beyond the Biblical description and largely focus on Avraham's intended sacrifice of Yitzhak, called the aqedah ("binding"). According to a version of these interpretations, Yitzhak died in the sacrifice and was revived⁴⁶.

Yitzhak's willingness to follow YHWH's command at the cost of his death has been a model for many Jews who preferred martyrdom to violation of the Torah⁴⁷.

Modern-day Orthodox Jews' View on the Death of Yitzhak

Modern day Orthodox Jewish Scholars nowadays are beginning to lean more and more over to the idea that Yitzhak did indeed die and was resurrected by YHWH:

"In the earliest Biblical narrative, Yoreh believes, Isaac died that day on Mt. Moriah."⁴⁸

⁴³ Commandment

⁴⁴ Gen. Rabba 47:6

⁴⁵ Mosheh ben Maimon, called Moses Maimonides and also known as or RaMBaM (Hebrew acronym for "Rabbeinu Mosheh Ben Maimon"), was a preeminent medieval Spanish, Sephardic Jewish philosopher, astronomer and one of the most prolific and influential Torah scholars and physicians of the Middle Ages. He was born in Córdoba (present-day Spain), Almoravid Empire on Passover Eve, 1135, and died in Egypt on December 12, 1204. He was a rabbi, physician, and philosopher in Morocco and Egypt.

⁴⁶ Wikipedia - <http://en.wikipedia.org/wiki/Isaac>

⁴⁷ The New Encyclopedia of Judaism, Isaac.

⁴⁸ When Abraham murdered Isaac, by Bible scholar Tzemah Yoreh - <http://www.timesofisrael.com/when-abraham-murdered-isaac/>

Torah-observant Messianism's View on the Death of Yitzhak

Torah-observant Messianism⁴⁹ understands the full typological significance of what took place—as a sign post pointing to the most significant event in all history: when another Father would offer His "only Son" upon the same mountain. The offering of Yitzhak is a carefully constructed *divine pattern* which pointed to the *redeeming sacrifice of Y'shua* upon the crucifixion many years later. That this is true can be seen from the numerous typological correlations between this event and the crucifixion. If Yitzhak does indeed foreshadow Y'shua in every aspect of His role in the crucifixion and resurrection, then Yitzhak must have died as well. We as Torah-observant Messianics believe this.

Yitzhak did indeed die and was supernaturally resurrected by YHWH and the New Covenant confirms what we believe and what Orthodox Jews are starting to believe!

The New Covenant Confirms that Yitzhak Died

The binding of Yitzhak is mentioned in the New Covenant Letter to the Hebrews among many acts of faith recorded in the TaNaCh⁵⁰:

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. (Heb 11:17–19, NKJV)

By belief, Avraham, when he was tried, offered up Yitshaq, and he who had received the promises offered up his only brought-forth son, of whom it was said, "In Yitshaq your seed shall be called," reckoning that Elohim was able to raise, even from the dead, from which he received him back, as a type. (Heb 11:17–19, The Scriptures)

- ✓ "Offered up" clearly indicates that it was an act that was done in the past and it was completed.

⁴⁹ Messianic Judaism is a religious faith that differs from mainstream Christianity and from Judaism by combining elements of each into a single faith. Judaism is a world religion tracing its origin to the Hebrew people of the ancient Middle-East, as documented in their religious writings—the Hebrew Bible, contained in the Torah or Old Covenant. Judaists believe in YHWH as the Father. Messianic Judaism is derived from this belief; except that Messianic Judaism adherents also firmly believe in the fact that the Messiah already came and will come again, which is Y'shua and who is also the Son of YHWH (God). Messianic Judaism believes in both the Old and New Covenant. Not all of these believers are Torah-observant. Prof WA Liebenberg - <http://www.hrti.co.za/What%20is%20Torah-observant%20Messianism.html>

⁵⁰ Old Covenant

- ✓ *"Concluding that God was able to raise him up, even from the dead"* also clearly indicates that it was an act that was done in the past and it was completed – YHWH did indeed raise Yitzhak literally from the dead.
- ✓ *"He also received him in a figurative sense"* means that Yitzhak was a type of Y'shua, as Yitzhak died and rose, so will Y'shua die and rise. Yitzhak therefore prefigures Y'shua!

The Letter of James chapter 2, verses 21-24 confirms what the writer of Hebrews says:

Was not Avraham our father declared right by works when he offered Yitshaq his son on the altar? Do you see that the belief was working with his works, and by the works the belief was perfected? And the Scripture was filled which says, "Avraham believed Elohim, and it was reckoned to him for righteousness." And he was called, "Elohim's friend." You see, then, that a man is declared right by works, and not by belief alone.

Avraham's faith in YHWH is such that he felt YHWH would be able to resurrect the slain Yitzhak, in order that his prophecy (Gen 21:12) might be fulfilled:

But Elohim said to Avraham, "Let it not be evil in your eyes because of the boy and because of your female servant. Whatever Sarah has said to you, listen to her voice, for in Yitshaq your seed is called."

Avraham knew that he could freely allow Yitzhak to be killed as he would be resurrected so that the Messiah could be born from his offspring!

Did Avraham Kill Yitzhak?

If Avraham killed Yitzhak then he would have been guilty of violating YHWH's Torah. No Avraham did not kill Yitzhak, Yitzhak laid his own life down exactly as Y'shua did:

*John 10:17-18: Because of this the Father loves Me, because **I lay down My life, in order to receive it again. No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This command I have received from My Father.***

Likewise did Avraham command Yitzhak to be bound. Yitzhak laid his own life down. Neither Y'shua or Yitzhak were sacrificed by any other than themselves.

The early believers also believed that Yitzhak laid his own life down and was resurrected, believers such as Hippolytus of Rome⁵¹ says the same in his *Commentary on the Song of Songs*:

"The blessed Isaac became desirous (eager) of the anointing and he wished to sacrifice himself for the sake of the world" (On the Song 2:15).^{52 53}

The early believers preaching simply received Jewish interpretations of the binding of Yitzhak without elaborating on them. Since other believers from the period saw Yitzhak as a type of the "Word of God" who prefigured Messiah (Origen, Homilies on Genesis 11–13), it is easy to see how early believer interpreters might have made sense of this Jewish tradition.

The majority of "Christian Biblical commentators" hold this whole episode of Yitzhak to be an archetype of the way that YHWH works; this event is seen as prefiguring YHWH's plan to have His own Son, Y'shua, die on the crucifixion stake as a substitute for humanity. And Avraham's willingness to give up his own son Yitzhak is seen, in this view, as foreshadowing the willingness of YHWH the Father to sacrifice his Son; also contrasted is Yitzhak's submission in the whole ordeal with Y'shua's, the two choosing to lay down their own lives in order for the will of YHWH to be accomplished, as no struggle is mentioned in the Genesis account. Indeed, both stories portray the participants carrying the wood for their own sacrifice up a mountain.

Thus, Yitzhak obeyed YHWH and followed His commands. He was loyal to death.

Yitzhak's Connection to Rosh HaShanah – the Rapture

Because Jewish tradition and the Rabbinic writings treat Yitzhak as if he actually did die upon the altar, Yitzhak became an early symbol for resurrection. Jewish literature emphasizes the connection between Yitzhak, his Akedah⁵⁴ and resurrection, even going so far as to state that on Yitzhak's merit, all the dead will be resurrected in the future.

⁵¹ Hippolytus of Rome (170–235), born 75 years after *The Revelation* was written and died a hundred years before the Roman Catholic Church founded. He was the most important 3rd-century theologian. While some have doubted this assertion it is indisputable that his *Refutation of All Heresies* parallels the earlier work of Ireneus, *Against Heresies*. It is often asserted that he came into conflict with the popes of his time.

⁵² Hippolytus of Rome, Wikipedia - http://en.wikipedia.org/wiki/Hippolytus_of_Rome

⁵³ See Yancy Smith, "Hippolytus' Commentary On the Song of Songs in Social and Critical Context" (Unpublished PhD Dissertation; Brite Divinity School, 2008), 312.

⁵⁴ The Binding of Yitzhak (in Hebrew the **בְּתֵּן עֶקְדָּתוֹ**, Akedat Yitzhak, also known simply as "The Binding" (עֶקְדָּתוֹ), the Akedah or Aqedah, or "Slaughter"), is a story from the Bible in which YHWH asks Avraham to sacrifice his son, Yitzhak, on Mount Moriah. The account

By virtue of Yitzhak who offered himself as a sacrifice on top of the altar, YHWH will resurrect the dead in the future, as it is said, *"To hear the groaning of him who is bound; to open up release for the offspring appointed to death."* (Psalm 102:20.) "Him who is bound" is interpreted as Yitzhak bound on top of the altar. *"To open up release for the offspring appointed to death"* as the dead whose graves the Holy One, blessed be He, will open up so that He may set them on their feet in the Age to Come⁵⁵.

However what you might not know is how the resurrection is tied to the Rosh Hashanah. Jewish literature states that the resurrection of the dead will take place on Rosh Hashanah. Many Jews therefore put shofarim (trumpets-rams horns) on their tombstones. *"Your dead will live, their corpses will rise... you who live in the dust awake and shout for joy...the earth will give birth to the departed spirits"* (Isaiah 26:19).

The New Covenant confirms this:

1 Thess 3:13-18: Now, brothers, we do not wish you to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation. For if we believe that Y'shua died and rose again, so also Elohim shall bring with Him those who sleep in Y'shua. For this we say to you by the word of the Master, that we, the living who are left over at the coming of the Master shall in no way go before those who are asleep. Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first. Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air – and so we shall always be with the Master. So, then, encourage one another with these words.

The Reason Why Yitzhak Died

Yakov⁵⁶ says the following of his father Yitzhak in Gen 31:42:

Unless the Elohim of my father, the Elohim of Avraham and the Fear of Yitshaq, had been with me, you would now have sent me away empty-handed. Elohim has seen my affliction and the labour of my hands, and rendered judgment last night.

So here we see an alluding to that Yitzhak died of "extreme fright" for YHWH and not by the hand of his father Avraham.

states that Avraham "bound Yitzhak, his son" before placing him on the altar, resulting in the popular name for the incident.

⁵⁵ Mekilta Simeon.

⁵⁶ Jacob.

Jewish literature confirms that Yitzhak in a conversation to his father Avraham laid his own life down, and the "sole purpose" for laying his life down was to *redeem Israel*:

*"Father, do not be distressed. Come now and carry out the will of your Father in heaven: may it be His will that a quarter of my blood serve as an atonement for Israel."*⁵⁷

The idea of Yitzhak's offering up his blood is incredibly symbolic, especially when Orthodox Jews teach that an alternative interpretation to Exod 12: 23 is: *"For YHWH will pass through to smite the Egyptians; and when He **seeth the blood** upon the lintel, and on the two side-posts, YHWH will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you,"* is referencing YHWH's seeing Yitzhak's blood (which of course is the very picture of Y'shua⁵⁸).

What makes it more interesting is, in Gen 22:14, Avraham titles the place of the Akedah: *'The Lord Seeth,'* again a reference to YHWH's seeing Yitzhak's blood.

What does the word Akedah mean? The word is actually derived from the Hebrew verb akod translated as "bound" in verse nine. It is an unusual word. Akod literally means "ringed" or "striped." Rashi explains that the use of this verb refers to the stripe-like marks left by ropes on the ankles and wrists of a person who is tied hand and foot. A person bound in this manner would bear the impression of the ropes on their skin. It is from this particular verb, akod, that we derive the word Akedah. Therefore, the entire story is named after the marks left on Yitzhak's body.

Even the skeptic will have to admit that the Messianic foreshadowing, down to the choice of a single word, is astounding. Was it not Y'shua who was bound for sacrifice in such manner that his wrists and ankles were marked, even scarred for all eternity?

The Blood of Yitzhak is a Pre-figure of Y'shua's Blood: Only for Israel

According to Orthodox Jewish thought (who are blinded for Y'shua), *"the 'the blood of Isaac's Akedah' is carefully preserved, forever to **serve as atonement and advocate of Israel in every generation.** And whenever Isaac's descendants are in straits, He (YHWH), as it were, **beholds the blood of his Akedah,** and pity fills Him so that He turns away the wrath of His anger from His city and His people. That is what we have read in the annals of David's reign, when plague and pestilence broke loose in the Land: "And as he was about to destroy, **the Lord beheld,** and He*

⁵⁷ Beraishis Rabbah p. 90.

⁵⁸ 1 Cor 5:7.

repented Him of the evil" (1 Chron 21:15). What did he behold? **He beheld the blood of Isaac's Akedah**- and immediately His compassion conquers His anger and He redeems and delivers.⁵⁹

Yitzhak's blood is a pre-figure of Y'shua's blood, which is clearly for the sin if Israel⁶⁰. Y'shua distinctly said this about His blood for Israel:

Matt 15:24: *...I was not sent except to the lost sheep of the house of Yisra'El.* (Because He divorced the House of Israel and never divorced the House of Judah – Jeremiah chapter 3 – and will remarry Israel again who is the bride.)

Matt 10:6: *but rather go to the lost sheep of the house of Yisra'El.* (An instruction by Y'shua to only evangelize the lost sheep of the House of Israel.)

John 21:15 - 17: *When, therefore, they had eaten breakfast, Y'shua said to Shim'on Kepha, "Shim'on, son of Yonah, do you love Me more than these?" He said to Him, "Yea, Master, You know that I love You." He said to him, "Feed My lambs." He said to him again, the second time, "Shim'on, son of Yonah, do you love Me?" He said to Him, "Yea, Master, You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Shim'on, son of Yonah, do you love Me?" Kepha was sad because He said to him the third time, "Do you love Me?" And he said to Him, "Master, You know all, You know that I love You." Y'shua said to him, "Feed My sheep." (An instruction to Peter to build the body (assembly) only to feed the lost sheep of the House of Israel.)*

Y'shua is clearly referring to what the Orthodox Jews are alluding to concerning Yitzhak blood! This then means that both, Yitzhak and Y'shua **willingly died** for the House of Israel so that the House of Israel **may be redeemed!** Yitzhak being the type and Y'shua the antitype⁶¹.

Heb 11:17-19: *By belief, Avraham, when he was tried, offered up Yitshaq, and he who had received the promises offered up his only brought-forth son, of whom it was said, "In Yitshaq your seed shall be called," reckoning that Elohim **was able to raise, even from the dead, from which he received him back, as a type.***

⁵⁹ The Curious Jew, Isaac Died: The Alternative Version of Akedas Yitzchak - <http://curiousjew.blogspot.com/2007/01/isaac-died-alternative-version-of.html>

⁶⁰ 1 John 3:4

⁶¹ Antitype: One that is foreshadowed by or identified with an earlier symbol or type, such as a figure in the New Covenant who has a counterpart in the Old Covenant.

Did Avraham Know that YHWH Will Raise Yitzhak from the Dead?

Listen carefully to what Y'shua said to the Pharisees: "*Your father Abraham leaped for joy that **he should see My day, and he saw, and rejoiced.***"⁶²

Avraham saw the day Y'shua was crucified and how YHWH raised Him from the dead back to life and because of this Avraham had all the faith that Yitzhak would also be raised back to life. This is the very reason why Avraham leaped with joy. Avraham knew that his God is capable of doing anything, yes even to raise his only son back to life, because the Akedah story is full of hidden messages about this fact.

Another lesson to be learned is about *Te-chee-at HaMay-teem* - the Resurrection of the Dead, is that the concept of the resurrection is an essential part of authentic Judaism, and must be accepted and believed. We already saw that the resurrection of the dead very much part of the events of Rosh Hashanah.

Resurrection is an essential part of Judaism:

- ✓ Elijah raised the son of the Zarephath widow from the dead (1 Kings 17:17-22).
- ✓ Elisha raised the son of the Shunammite woman from the dead (2 Kings 4:32-35).
- ✓ A man was raised from the dead when his body touched Elisha's bones (2 Kings 13:20, 21).
- ✓ *"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt."* (Dan 12:1-2)
- ✓ Moses Maimonides states that the thirteenth article of the Jewish faith is, *"I believe with perfect faith that there will be a resurrection of the dead."*

Something to ponder on: Avraham and his people lived in expectation of the fulfillment of a promise made to their ancestors in Eden that a Son (Seed) would be born to them who would be a saviour. Avraham likely believed that Yitzhak was this son of promise which increased his faith. Sha'ul says: *"For the promise to Abraham and his offspring that He would*

⁶² John 8:56 (Aramaic English Interlinear New Testament)

be heir of the world did not come through the law but through the righteousness of faith." (Rom 4:13.)

If YHWH can Resurrect Himself, Then He can Resurrect Yitzhak

The offering of Yitzhak took place at Mount Moriah. Moriah is Hebrew and is pronounced "Mora Yah" and means "See Yah," or "See YHWH."

Gen 22:14 says: *"And Abraham called the name of that place **YHWH will see**: as it is said to this day, In the mount of **YHWH it shall be seen.**"* Avraham calls the place in Hebrew "YHWH Yireh," and it means "YHWH will see to." This means YHWH will provide **Himself as a lamb**. The literal meaning is: "On the mountain **YHWH will be seen.**"⁶³

Now in Hebrew you find seven different verb stems. Yireh is in the 'Kal Stem' format. This means this verb is in the third person masculine singular, and in the future tense, and there is a crucial reason for it... Y'shua elaborates in the Gospel of John on what Avraham saw that day concerning YHWH Yireh...

John 8:56: "Your father Abraham leaped for joy that he should see My day, and he saw, and rejoiced."

Avraham pierced into the future when he literally saw YHWH Yireh.

Now notice what verse 14 says (Gen 22): *"And Abraham called the name of that place **YHWH will see (to)**: as it is said to this day, In the mount of **YHWH it shall be seen.**"* As said, the literal meaning of the last part of the verse is: "On the mountain, YHWH will be seen". Meaning YHWH Himself will provide HIMSELF as a lamb, in the body of Y'shua, for the lost sheep of the House of Israel for which Yitzhak is the pre-figure!

Gen 22:7-8 reinforces what YHWH said earlier:

*And Isaac spoke to his father Abraham and said, My father. And he said, Behold me. And he said, Behold, the fire and the wood! But where is the lamb for a burnt offering? And Abraham said, My son, **YHWH will see to the lamb for Himself**, for a burnt offering. And the two of them went together. (KJV)*

Yes YHWH came down from heaven, manifested Himself in the body of Y'shua, laid His own life down for the lost sheep of the House of Israel BY dying and resurrected Himself from the dead. Avraham saw this, leaped for joy and did not hesitate one bit to attempt to offer his son. He was stopped by an angel. He passed his faith test and then Yitzhak laid his own life down as a Burnt Offering, died and was resurrected by YHWH. Yitzhak as

⁶³ "On the mountain YHWH will provides" – The Scriptures.

Y'shua, had the incontestable faith to be resurrected! Y'shua proved this when He was hanging on His altar, the crucifixion stake:

Psalm 22:13-22: They have opened their mouths against Me, As a raging and roaring lion. I have been poured out like water, And all My bones have been spread apart; My heart has become like wax; It has melted in the midst of My inward parts. My strength is dried like a potsherd, And My tongue is cleaving to My jaws; And to the dust of death You are appointing Me. For dogs have surrounded Me; A crowd of evil ones have encircled Me, Piercing My hands and My feet; I count all My bones. They look, they stare at Me. They divide My garments among them, And for My raiment they cast lots. But You, O YHWH, do not be far off; O My Strength, hasten to help Me! Deliver My life from the sword, My only life from the power of the dog. Save Me from the mouth of the lion, And from the horns of the wild beasts! You have answered Me. I make known Your Name to My brothers; In the midst of the assembly I praise You.

All Orthodox Jews believe that Yitzhak's blood is proof for Israel's redemption, soon their eyes will be opened and they will realize that Yitzhak was only the type, the "real deal" is Y'shua our Messiah!

Now What About the Ram?

So now you want to question – but what about the ram? Wasn't the ram brought in place of Yitzhak? Not it was not. The word used for "instead of" (Gen 22:13) is "tachat" meaning "under" or "in place of," but it can also mean "after." This then means that the ram was sacrificed afterwards, after Yitzhak laid his own life down.

Something to ponder on: Is Judas Iscariot a type, the "goat" who was to fulfill the "plan" whom also was caught up in a tree (he hung himself)⁶⁴, and who was sent to his own place⁶⁵ after his death?...

⁶⁴ Matt 27:3-8; Acts 1:18-19: Judas hanged himself on the day Y'shua was crucified which was before a High Holy Sabbath, and no Jew was going to touch the hanging corpse (touching a dead body caused defilement according to Torah; it would have been work to take it down on the Sabbath; added to that, death by hanging was especially a disgrace; and hoisting a dead body isn't an attractive vocation if it isn't on your property). Polhill in his Acts commentary [92n] notes that the phrase translated "becoming headlong" (prenes genomenos -- translated as "falling headlong" in the KJV, but literally being "becoming headlong" as shown in Green's Interlinear translation, 366) is a mere transcription error away from being "becoming swollen" (presthes genomenos). The latter may well be what was originally written, and as such might describe Judas' body swelling up after hanging for a while.

⁶⁵ Acts 1:25.

When did Yitzhak Marry?

When Yitzhak (type of Y'shua) was 40, Avraham (a type of ABBA Father) sent Eliezer his steward (a type of the Ruach), into Mesopotamia (where the lost sheep of the House of Israel were taken into captivity) to find a wife for Yitzhak, from his nephew Bethuel's family (Bethuel is a girl's name and means "house of God"). This means that the lost sheep of the House of Israel (bride/female), is from the House of God.

Eliezer chose Rebekah for Yitzhak. Rebekah is a feminine given name originating from the Hebrew רִבְקָה (Rivkah). The name comes from the verb רָבַק (rbq) meaning "to tie firmly"; and suggest the name means "snare", "noose", "tied up", "secured", and even "**beautifully ensnaring**"⁶⁶.

So Yitzhak was 40 when he married Rivkah. Now, if Y'shua started His ministry at age 30 which is the minimum age at which a person may start his ministry according to the Torah, then He was crucified when He was 33 years old as His ministry was just over 3 years. If you now add 7 years for the Tribulation and the marriage is concluded with the Marriage Supper of the Lamb, then the years of Y'shua's dealings with Israel is $33 + 7 = 40$, which ties perfectly in with Yitzhak's year of getting married.

Conclusion

I never meant to suggest that Yitzhak was a divine figure or atoned for our sins. However, his merit comes up a lot in Judaism and is a central part of Rosh Hashanah (the rapture of Bride) and even Yom Kippur (when the Bride appears before YHWH's throne).

Yitzhak did not die for our sins, and that is not a key concept, but he was, according to this booklet, resurrected, and his blood appeased YHWH's wrath, solely as it is a type of Y'shua's who did the actual work.

The firm idea, belief and midrash⁶⁷ that Yitzhak did not die and was not resurrected has been grossly misinterpreted, but praise YHWH, there are believers such as us who completely hold by the literal interpretation of Scripture, in which case Yitzhak's death and resurrection make perfect sense.

Remember, the whole point of Judaism is not to die for YHWH, but to live for YHWH. But unless you're prepared to quite literally die for YHWH, you cannot truly live for YHWH. It is all about your inner conviction. *"Let every man be fully persuaded in his own mind"* (Rom 14:5 KJV). That is what YHWH is most interested in. *"For man looketh on the outward appearance,*

⁶⁶ Jones' Dictionary of Old Testament Proper Names and the NOBS Study Bible Name List.

⁶⁷ Teaching and reasoning.

but YHWH looketh at the heart" (1 Sam 16:7 KJV). Trust YHWH in your death, as He is able to resurrect you one day for eternity...

*Something mind-boggling is happening right now before our eyes! What can only be seen as a sovereign work of the Ruach HaKodesh is breaking forth as Christians around the world are working to **return** to their **historical Hebrew foundation**. After being **stained** for more than eighteen centuries by Judaeophobia, anti-Judaism, and anti-Semitism, many Christians are being impacted by an unprecedented revolution of restoration. Scholars, clergy, and laity from virtually every nationality, ethnicity, and denomination are reconnecting their faith in Messiah Y'shua with its historical Hebraic Roots in the **Torah**. **HalleluYAH***

We inform – You choose⁶⁸

Never be guilty of: "**By your traditions you make the Word of God of non effect**"⁶⁹

As cold waters to a thirsty soul, so is good news from a far country. Prov 25:25
Thank you that we may minister to you from the southern point of Africa – population ratio-wise the largest group of Messianic Judaism followers in the world.

⁶⁸ The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Paul one way and it looks like he's leading the body of Messiah away from Torah; when in reality, he's leading them **to** Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes

⁶⁹ **Matt 15:3** *But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?* **Matt 15:6** *And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.* **Mark 7:9** *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition*

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