

ISAAC

By Rabbi Dr. Hillel ben David (Greg Killian)



In this [study](study.html) I would like to look at the life of Yitzchak (Isaac) from a [remez](remez.html) perspective.

The Cast of Characters:

[NAME](name.html) ROLE

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[Abram](avraham.html) People of [HaShem](hashem.html)

Isaac [Yeshua](yeshua.html)

Eliezer Comforter

[ten](ten.html) Camels [Ten](ten.html) [Commandments](cmds613.html)

Rebecca The whole House of Israel

Lets start at the beginning:

***Bereshit (Genesis) 11:26*** *After* [*Terah*](stages.html) *had lived* [*seventy*](seventy.html) *years, he became the father of* [*Abram*](avraham.html) *(Father to Aram [the highland]), Nahor (snorer) and Haran (mountaineer).*

The family moved from Ur to Haran:

***Bereshit (Genesis) 11:31***[*Terah*](stages.html) *took his son* [*Abram*](avraham.html)*, his grandson Lot (veil or covering) son of Haran, and his daughter-in-*[*law*](law.html) *Sarai (the dominant* [*one*](one.html)*), the wife of his son* [*Abram*](avraham.html)*, and together they set out from Ur (flame - the region of light) of the Chaldeans to go to Canaan (humiliated). But when they came to Haran, they settled there.*

[Abram](avraham.html) leaves "His country"

***Bereshit (Genesis) 12:1***[*HaShem*](hashem.html) *had said to* [*Abram*](avraham.html)*, "Leave your country, your people and your father's* [*household*](househld.html) *and go to the land I will show you.*

[Abram](avraham.html) makes another intermediate stop:

***Bereshit (Genesis) 12:4-6*** *So* [*Abram*](avraham.html) *left, as* [*HaShem*](hashem.html) *had told him; and Lot went with him.* [*Abram*](avraham.html) *was* [*seventy*](seventy.html)*-*[*five*](five.html) *years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there.* [*Abram*](avraham.html) *traveled through the land as far as the site of the great tree of Moreh (*[*teaching*](teacher.html) *-* [*Tree of life*](eternal.html) *or* [*synagogue*](synagog.html)*?) at* [*Shechem*](city.html) *(place of burdens). At that* [*time*](time.html) *the Canaanites (the merchants) were in the land.*

G-d makes a promise. The sons of G-d will receive the [land of Israel](city.html):

***Bereshit (Genesis) 12:7***[*HaShem*](hashem.html) *appeared to* [*Abram*](avraham.html) *and said, "To your offspring (sons of G-d?) I will give this land." So he built an altar there to* [*HaShem*](hashem.html)*, who had appeared to him.*

[Abram](avraham.html) then goes to his "home" and built an altar:

***Bereshit (Genesis) 12:8*** *From there he went on toward the hills* [*east*](east.html) *of Bethel (*[*House of G-d*](housegod.html) *-* [*Jerusalem*](city.html)*?* [*first*](one.html)[*Temple*](temple.html)*?) and pitched his tent, with Bethel on the west and Ai (the ruin) on the* [*east*](east.html)*. There he built an altar to* [*HaShem*](hashem.html) *and called on the* [*name*](name.html) *of* [*HaShem*](hashem.html)*.*

[Abram](avraham.html) then goes to the Negev and from there to Egypt:

***Bereshit (Genesis) 12:9*** *Then* [*Abram*](avraham.html) *set out and continued toward the Negev (parched place). Now there was a* [*famine*](famine.html) *in the land, and* [*Abram*](avraham.html) *went down to Egypt (twice besieged place - the* [*world*](worlds.html)*?) to live there for a while because the* [*famine*](famine.html) *(for the Word of G-d?) was severe.*

[Abram](avraham.html) returns to his "home":

***Bereshit (Genesis) 13:1-4*** *So* [*Abram*](avraham.html) *went up* [*from Egypt*](thebirth.html) *to the Negev, with his wife and everything he had, and Lot went with him.* [*Abram*](avraham.html) *had become very wealthy in livestock and in silver and gold. From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier And where he had* [*first*](one.html) *built an altar. There* [*Abram*](avraham.html) *called on the* [*name*](name.html) *of* [*HaShem*](hashem.html)*.*

[Abram](avraham.html) checks out the land and returns to:

***Bereshit (Genesis) 13:14-18***[*HaShem*](hashem.html) *said to* [*Abram*](avraham.html) *after Lot had parted from him, "Lift up your* [*eyes*](body.html) *from where you are and look north and south,* [*east*](east.html) *and west. All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. Go,* [*walk*](walking.html) *through the length and breadth of the land, for I am giving it to you." So* [*Abram*](avraham.html) *moved his tents and went to live near the great trees of Mamre (The Great* [*synagogue*](synagog.html)*) at* [*Hebron*](city.html) *(the seat of association), where he built an altar to* [*HaShem*](hashem.html)*.*

[Abram](avraham.html) is renamed to [Abraham](avraham.html) when he is 99:

***Bereshit (Genesis) 17:1-6*** *When* [*Abram*](avraham.html) *(Father of Aram) was ninety-*[*nine*](nine.html) *years old,* [*HaShem*](hashem.html) *appeared to him and said, "I am G-d Almighty;* [*walk*](walking.html) *before me and be blameless. I will confirm my* [*covenant*](covenant.html) *between me and you and will greatly increase your* [*numbers*](nchart.html)*."* [*Abram*](avraham.html) *fell facedown, and G-d said to him, "As for me, this is my* [*covenant*](covenant.html) *with you: You will be the father of many* [*nations*](nations.html)*. No longer will you be called* [*Abram*](avraham.html)*; your* [*name*](name.html) *will be* [*Abraham*](avraham.html) *(Father of many* [*nations*](nations.html)*), for I have made you a father of many* [*nations*](nations.html)*. I will make you very fruitful; I will make* [*nations*](nations.html) *of you, and kings will come from you.*

Sarai gets renamed too:

***Bereshit (Genesis) 17:15-16*** *G-d also said to* [*Abraham*](avraham.html)*, "As for Sarai your wife, you are no longer to call her Sarai (the* [*one*](one.html) *who dominates); her* [*name*](name.html) *will be Sarah (Queen). I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of* [*nations*](nations.html)*; kings of peoples will come from her."*

The child of promise is promised:

***Bereshit (Genesis) 17:17-21***[*Abraham*](avraham.html) *fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?" And* [*Abraham*](avraham.html) *said to G-d, "If only Ishmael (G-d will hear) might live under your blessing!" Then G-d said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my* [*covenant*](covenant.html) *with him as an everlasting* [*covenant*](covenant.html) *for his descendants after him. And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his* [*numbers*](nchart.html)*. He will be the father of* [*twelve*](twelve.html) *rulers, and I will make him into a great* [*nation*](nations.html)*. But my* [*covenant*](covenant.html) *I will establish with Isaac, whom Sarah will bear to you by this* [*time*](time.html) *next year."*

Since it was [Passover](passover.html) it was very appropriate that this is the day that [Abraham](avraham.html) and his [household](househld.html) were [circumcised](circumcz.html):

***Bereshit (Genesis) 17:23-27*** *On that very day* [*Abraham*](avraham.html) *took his son Ishmael and all those born in his* [*household*](househld.html) *or bought with his money, every* [*male*](male+female.html) *in his* [*household*](househld.html)*, and* [*circumcised*](circumcz.html) *them, as G-d told him.* [*Abraham*](avraham.html) *was ninety-*[*nine*](nine.html) *years old when he was* [*circumcised*](circumcz.html)*, And his son Ishmael was* [*thirteen*](thirteen.html)*;* [*Abraham*](avraham.html) *and his son Ishmael were both* [*circumcised*](circumcz.html) *on that same day. And every* [*male*](male+female.html) *in* [*Abraham*](avraham.html)*'s* [*household*](househld.html)*, including those born in his* [*household*](househld.html) *or bought from a foreigner, was* [*circumcised*](circumcz.html) *with him.*

How do we [know](daat.html) it was [Passover](passover.html)? Well, Isaac was promised a year from now:

***Bereshit (Genesis) 18:10*** *Then* [*HaShem*](hashem.html) *said, "I will surely return to you about this* [*time*](time.html) *next year, and Sarah your wife will have a son." Now Sarah was listening at the entrance to the tent, which was behind him.*

And notice that Sarah baked the bread in haste

***Bereshit (Genesis) 18:6*** *So* [*Abraham*](avraham.html) *hurried into the tent to Sarah. "Quick," he said, "get* [*three*](three.html) *seahs of fine flour and knead it and bake some bread."*

even as the Israelites in Egypt baked theirs. Notice, too, what Lot served the [angels](angels.html) on that very same day:

***Bereshit (Genesis) 19:3*** *But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without* [*yeast*](chametz.html)*, and they* [*ate*](eating.html)*.*

The Rabbis indicate that Isaac's birthday was the starting point for:

***Bereshit (Genesis) 15:13*** *Then* [*HaShem*](hashem.html) *said to him, "*[*Know*](daat.html) *for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated* [*four*](four.html) *hundred years.*

And since we [know](daat.html) that they came out on the very day that they went in:

[***Exodus***](exodus.html) ***12:41*** *At the end of the* [*four*](four.html) *hundred and* [*thirty*](thirty.html) *years, to the very day, all* [*HaShem*](hashem.html)*'s divisions left Egypt.*

And since we "[know](daat.html)" that they came out on [Passover](passover.html), it stands to reason that Isaac was the Promised [One](one.html) for [Passover](passover.html). Note also that He was born at the "[appointment](appointm.html) [time](time.html)" ([moed](settimes.html)):

***Bereshit (Genesis) 21:2*** *Sarah became pregnant and bore a son to* [*Abraham*](avraham.html) *in his old age, at the very* [*time*](time.html) *(*[*moed*](settimes.html)*) G-d had promised him.*

From the [time](time.html) of Isaac's [birth](birth.html), Ishmael is never mentioned while he was in his [Fathers](fathers.html) house. The dross is not mentioned with the gold.

When Isaac was weaned his Father gave a feast. Rashi indicates that this was on Isaac's second birthday. Some have indicated that this was his Bar [Mitzvah](cmds613.html):

***Bereshit (Genesis) 21:8*** *The child grew and was weaned, and on the day Isaac was weaned* [*Abraham*](avraham.html) *held a great feast.*

[Abraham](avraham.html) and Isaac go to Mt. Moriah to offer an elevation [offering](korbanot.html). Bereshit (Genesis) 22

Isaac carries the wood even as [Yeshua](yeshua.html) carried His "wood" (the cross):

***Bereshit (Genesis) 22:6***[*Abraham*](avraham.html) *took the wood for the* [*burnt offering*](korbanot.html) *and placed it on his son Isaac, and he himself carried the* [*fire*](fire.html) *and the knife. As the* [*two*](two.html) *of them went on together,*

[Yeshua](yeshua.html) is the [atonement](atonemen.html) for the [Gentiles](gen-jew.html) (the [world](worlds.html)). In this way He plays the role of Yitzchak (Isaac) when he was bound by [Avraham](avraham.html). In the same way that Yitzchak was an [atonement](atonemen.html) for the [Jews](gen-jew.html), so also was [Yeshua](yeshua.html) an [atonement](atonemen.html) for the [Gentiles](gen-jew.html). He was the Lamb of God, He was the sacrificial [offering](korbanot.html) required of all [Gentiles](gen-jew.html) as part of the conversion process. He is therefore a replacement for the lamb of conversion which can no longer be brought because the [Temple](temple.html) was destroyed. [Jews](gen-jew.html) do not need this lamb because they converted at Mt. [Sinai](stages.html) in the days of Moses and thus have no need of the conversion lamb.

I received the following question:

How can this be possible when Yeshua said, “I was sent only to the lost sheep of Israel”? The "lost sheep" would obviously be the lost 10 tribes of Israel.

I answered:

There are two separate issues here:

1. Atonement
2. Restoration

Yeshua was the atonement for the Gentiles – in His death, but His life mission was to begin the restoration of all things.

This restoration begins with Israel, specifically the lost sheep, the ones who are estranged from God and His Torah. The lost tribes are only tangentally included as there were virtually no members of the lost tribes in Israel at that time. Yeshua was teaching Jews who became lost because they could not stand up to strict justice – they were being lost to God and His Torah – they were giving up.

Yeshua came at a transition point in the degradation of the world due to our sins. The famous debates between Rabbi Hillel and Rabbi Shammai are the inflection point in this transition.

**Shammai** was the original perspective of the world – strict justice.

**Hillel** was the compromise perspective of the world – loving-kindness layered on top of strict justice.

We were no longer able to stand up to strict justice and we were perishing. The ways of the world were over-coming the Jewish world and many were becoming secular and were forgetting Torah.

Yeshua brought a message of loving-kindness that was given to attract the world to the Torah. This message was to the Jews first. Later this same message was brought to the Gentile world by Paul of Tarsus.

The two separate issues are accomplished by two phases in Yeshua’s mission:

1. In His life – bringing back the lost sheep of Israel.
2. In His death – bringing atonement to the Gentiles.

The manifest result of Yeshua’s death is that many Gentiles began turning to God and His Torah. The Gentile world became radically transformed from a very pagan perspective to a more Torah (Christian) perspective. The Gentiles were manifesting their atonement.

This has become manifested in the world by two phenomena as a result of Yeshua’s life mission:

1. The Baal Teshuva movement with the ingathering of the lost sheep – estranged Jews.
2. The spread of Torah (aka the gospel) to the Gentile world.

Thus Yeshua’s life mission is being accomplished by a spiritual awakening throughout the world – to the Jew fisrst and also to the Gentile.

Thus Yeshua’s death has brought atonement to the Gentiles by giving them time to repent and turn to God. This is being accomplished with the renewed ferver of the Jews in their desire to draw near to God. As they draw near they desire to teach Torah to the Jews and Gentiles. This is easily seen by attending many different shiurim where there are Gentiles in attendance, as well as Jews. The Rabbis know the Gentiles are there. They are teaching them – this was the Jews mission to become priests to the Gentile world. (The primary task of a priest was to teach Torah.)

\*\*\* End of question and answer. \*\*\*

[Abraham](avraham.html) and servants return. No mention of Isaac.

***Bereshit (Genesis) 22:19*** *Then* [*Abraham*](avraham.html) *returned to his servants, and they set off together for Beersheba (well of an oath). And* [*Abraham*](avraham.html) *stayed in Beersheba.*

Eliezer (Comforter) goes to get a bride for Isaac:

***Bereshit (Genesis) 24:1-4***[*Abraham*](avraham.html) *was now old and well advanced in years, and* [*HaShem*](hashem.html) *had blessed him in every way. He said to the chief servant in his* [*household*](househld.html)*, the* [*one*](one.html) *in charge of all that he had, "Put your* [*hand*](fourteen.html) *under my thigh. I want you to swear by* [*HaShem*](hashem.html)*, the G-d of* [*heaven*](heaven.html) *and the G-d of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living, But will go to my country and my own relatives and get a wife for my son Isaac."*

Eliezer takes the best things of [Abraham](avraham.html) to Rebecca:

***Bereshit (Genesis) 24:10*** *Then the servant took* [*ten*](ten.html) *of his master's camels (The* [*ten*](ten.html)[*commandments*](cmds613.html)*?) and left, taking with him all kinds of good things from his master. He set out for Aram Naharaim and made his way to the town of Nahor.*

Eliezer (the Comforter) finds Rebecca . Eliezer (the Comforter) gives her a down payment:

***Bereshit (Genesis) 24:47*** *"I asked her, 'Whose daughter are you?' "She said, 'The daughter of Bethuel (destroyed of G-d) son of Nahor (Snorer), whom Milcah (Queen) bore to him.' "Then I put the ring in her* [*nose*](body.html) *and the bracelets on her* [*arms*](body.html)*,*

Eliezer (the Comforter) increases the down payment:

***Bereshit (Genesis) 24:53*** *Then the servant brought out gold and silver jewelry and articles of clothing and gave them to Rebekah (fettering by beauty); he also gave costly gifts to her brother and to her mother.*

Eliezer (the Comforter) takes Rebecca to Isaac:

***Bereshit (Genesis) 24:61*** *Then Rebekah and her maids got ready and mounted their camels and went back with the man. So the servant took Rebekah and left.*

After the [sacrifice](korbanot.html) at Moriah (Calvary – [Mount of Olives](east.html)), the next [time](time.html) that we see Isaac is:

***Bereshit (Genesis) 24:62-67*** *Now Isaac (*[*Laughter*](mashal.html)*) had come from Beer Lahai Roi (well of a living (*[*One*](one.html)*) who sees me), for he was living in the Negev (parched land). He went out to the field* [*one*](one.html) *evening to meditate, and as he looked up, he saw camels approaching. Rebekah (fettering by beauty) also looked up and saw Isaac. She got down from her camel And asked the servant, "Who is that man in the field* [*coming*](coming.html) *to meet us?" "He is my master," the servant answered. So she took her veil and covered herself. Then the servant told Isaac all he had done. Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother's death.*

So, we see that when the Comforter comes to escort the bride to the Groom, the bride will be taken to the [land of Israel](city.html)!

Finally, let’s examine the genealogy of [Avraham](avraham.html) as found in:

***Bereshit (Genesis) 11:27*** *Now these are the* [*generations*](toldot.html) *of* [*Terah*](stages.html)*:* [*Terah*](stages.html) *begat* [*Abram*](avraham.html)*, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father* [*Terah*](stages.html) *in the land of his nativity, in Ur of the Chaldees. 29 And* [*Abram*](avraham.html) *and Nahor took them wives: the* [*name*](name.html) *of* [*Abram*](avraham.html)*’s wife was Sarai; and the* [*name*](name.html) *of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.*

In this genealogy we have a very interesting background to Megilat [Ruth](ruth.html). If [one](one.html) were to map out who’s who, [one](one.html) would find that **Terach** is the patriarch of both the paternal and maternal lines for the messianic genealogy.

It is mind-boggling to see that Terach was the progenitor of [Avraham](avraham.html), Yitzchak, [Yaaqob](israelja.html), and the [twelve](twelve.html) [tribes](tribes.html); while at the same [time](time.html) he was also the progenitor of the matriarchal line including Sarah, Rivka, Leah, Rachel, Bilha, Zilpa, [Ruth](ruth.html), and Naamah. All these righteous men and women were descended from Terach!

If [one](one.html) were to map out who’s who, [one](one.html) would find that **Haran** is the patriarch of the matriarchal line and also of the special women in the messianic line, *including* [*Ruth*](ruth.html).

It is mind-boggling to see that Haran was the progenitor of Sarah, Rivka, Leah, Rachel, Bilha, Zilpa, [Ruth](ruth.html), and Naamah. All these righteous women were descended from Haran!

This suggests that the *paternal* and *maternal* ‘genes’ of [Mashiach](mashiach.html) were passed down from Terach, [Avraham](avraham.html)’s father.

This also suggests that the *maternal* ‘genes’ of [Mashiach](mashiach.html) were passed down from Haran. The following genealogical chart shows the patriarcal (square cornered rectangular boxes) and matriarchal lines (rounded corner rectangular boxes) of [Mashiach](mashiach.html):



# End of Days

***Bereshit (Genesis) 17:20*** *As for Ishmael, I have heeded you. I hereby bless him. I will make him fertile and exceedingly numerous. He shall be the father of twelve chieftains, and I will make of him a great nation.*

TRUE SONS OF ISHMAEL REPENTING TO RECONNECT WITH THE SONS OF ISAAC.

When first asked about the Abraham Accords, Rabbi Nachman Kahana noted that this agreement would bring the Bne Yishmael (the sons of Ishmael) to Israel, perhaps for the first time.

“The Palestinians are not the real Bne Yishmael, Rabbi Kahana said. “The Palestinians are the result of all the nations that passed through the Fertile Crescent. With the Bedouins of this region and the true Arabs of the Persian Gulf, there is no mixing of blood. They were separate from the Persian and the Greeks.”

Rabbi Kahana noted that the arrival of the true Bne Yishmael to the Temple Mount may be a part of the teshuva (repentance process) of Yishmael, citing a verse in Genesis.

***Bereshit (Genesis) 25:9*** *His sons Yitzchak and Ishmael buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, facing Mamre*

“In this verse, Ishmael should have come first since he is older,” Rabbi Kahana noted, citing the medieval commentator Rashi who interpreted the incongruity in the verse to mean that Ishmael repented in his later years.

“Ishmael realized the spiritual superiority of Isaac and displayed this by allowing him to go first when burying their father,” Rabbi Kahana explained. He noted that this is being played out by the true Bne Yishmael showing respect for the offspring of Jacob.”

\* \* \*

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