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Human [Sacrifice](korbanot.html) or [Techiyat](techiyat.html) HaMetim?

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# I. Introduction

In the Torah we find [HaShem](hashem.html) apparently commanding [Avraham](avraham.html) to [sacrifice](korbanot.html) his son, [Yitzchak](isaac.html), on Mount Moriah. This is contrary to everything the Torah [teaches](teacher.html)! What is going on?

As we shall see, the [Midrash](orallaw.html) says that [Yitzchak](isaac.html) was resurrected from the dead, yet no [one](one.html) killed him. What is going on?

In the Nazarean Codicil[[1]](#footnote-1) we see [Yeshua](yeshua.html) as an *apparent* human [sacrifice](korbanot.html). I say *apparent* because no [one](one.html) killed Him, yet He was resurrected. How can this be?

In this [study](study.html) I would like to examine these [two](two.html) incidents to begin to understand the Torah’s prohibition against human [sacrifice](korbanot.html) while, at the same [time](time.html), apparently commanding [Avraham](avraham.html) to slay his son. If we can understand what happened to [Yitzchak](isaac.html), then we have some [insight](insights.html) into the death of [Yeshua](yeshua.html). Since there are many similarities between the akeida[[2]](#footnote-2) and the death of [Yeshua](yeshua.html), then we have much to gain by studying these [two](two.html) incidents.

Nachmanides,[[3]](#footnote-3) at the beginning of Vayikra (Leviticus) 1:9, writes that when the Torah uses the [Hebrew](hebrew.html) word ‘[korban](korbanot.html) - קרבן’, it means *human sarifice* and not that of an animal.

[HaShem](hashem.html) abhors and rejects human [sacrifice](korbanot.html), as we read in the Torah:

***Bereshit (Genesis) 9:6*** *Whoever sheds the* [*blood*](body.html) *of man (*[*adam*](adam.html)*), by man shall his* [*blood*](body.html) *be shed; for in the image of G-d has G-d made man (*[*adam*](adam.html)*).*

***Devarim (Deuteronomy) 12:29*** *When* [*HaShem*](hashem.html) *thy G-d shall cut off the* [*nations*](nations.html) *from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; 30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their G-ds, saying, How did these* [*nations*](nations.html) *serve their G-ds? even so will I do likewise. 31 Thou shalt not do so unto* [*HaShem*](hashem.html) *thy G-d: for every abomination to* [*HaShem*](hashem.html)*, which he hateth, have they done unto their G-ds; for even their sons and their daughters they have burnt in the* [*fire*](fire.html) *to their G-ds.*

[HaShem](hashem.html) abhors and rejects human [sacrifice](korbanot.html), but only as far as its [*physical*](physical.html) *implementation* is concerned, according to Rabbi [Joseph](joseph.html) B. Soloveitchik.

Rabbi Soloveitchik said, “When a man brings a [sacrifice](korbanot.html) after having sinned, he must imagine that it is he himself who is being offered upon the altar. When the [blood](body.html) of the animal is sprinkled, he must imagine that it is his own [blood](body.html) that is being sprinkled, that his own hot [blood](body.html) which in his passion drew him to [sin](sin.html), is being sprinkled upon the altar of his [sin](sin.html); that the fats which are consumed on the altar are not the animal’s, but his own fats, which congealed in his [heart](body.html) and gave him over to the [hands](fourteen.html) of [sin](sin.html). Only by virtue of [HaShem](hashem.html)’s august mercy is man [redeemed](redemption.html) from having to [sacrifice](korbanot.html) himself, for it is G-d who arranged for a ram to take the place of [Yitzchak](isaac.html). It is for this reason that it is always the ineffable [name](name.html) of [HaShem](hashem.html) (the Tetragrammaton, indicating [HaShem](hashem.html)’s attribute of mercy and [forgiveness](forgive.html)) that appears in the context of sacrifices, for the quality of divine mercy is revealed in the sacrificial rites.”[[4]](#footnote-4)

Man and all he possesses belongs to [HaShem](hashem.html). An animal [sacrifice](korbanot.html) is a very inadequate substitute for the real [korban](korbanot.html), which is human [sacrifice](korbanot.html). This is the significance of the akeida and the crucifixion.

The basic quandary created by the akeida is that on the [one](one.html) [hand](fourteen.html) Yitzhak is the progeny through whom [HaShem](hashem.html) has promised to fulfill His blessings, while on the other [hand](fourteen.html) Yitzhak is to be killed. Rabbi Soloveitchik, quoting his grandfather, describes this as a classic case of [two](two.html) verses contradicting [one](one.html) another, and a [third](three.html) verse which reconciles the [two](two.html). Mystical sources have insisted that Yitzhak did, in fact, die at the akeida, an idea found in various midrashim. The An’zal claims that Yitzhak, who would have been childless, dies, and a [new](new.html) soul that can father children enters his [body](body.html). Thus, it was the akeida that made the fulfillment of [HaShem](hashem.html)’s promises to [Avraham](avraham.html) possible. Christological sources have long seen the akeida as a prototype for their claims of a different so-called execution and [resurrection](techiyat.html). What is particularly interesting is that some midrashim describe Yitzhak’s carrying the wood as if he was bearing a cross. See Bereshit Rabbah 56:3 (and parallel sources) where the word *tzlovo* (צְלוּבוֹ) is used, a verb that may have the connotation of crucifixion. This should come as no surprise being that the Nazarean Codicil quotes parallel biblical scenes, making extensive use of extant Midrashic material.[[5]](#footnote-5)

***Bereshit Rabbah 56:3*** *And* [*Avraham*](avraham.html) *took the wood of the burnt-*[*offering*](korbanot)*[[6]](#footnote-6) - like* [*one*](one.html) *who carries his own cross[[7]](#footnote-7) [to be impaled] on his shoulder.* ***4*** *“And laid it upon his son… and they went both of them together” – The* [*one*](one.html) *to bind and the other to be bound, the* [*one*](one.html) *to slaughter and the other to be slaughtered.[[8]](#footnote-8)*

Both of them had to bear the cross of sacrificing their own personal will for the sake of [Heaven](heaven.html). The expression: etzei Olah “the wood of the burnt-[offering](korbanot)”[[9]](#footnote-9) can be interpreted also as ‘wood of ascending’ or ‘ascending trees’. The word Olah literally means: ‘to ascend’; ie. something that goes up. In the [secret](sod.html) of:[[10]](#footnote-10) “let us go up [vena’Aleh – עלה] to Zion, to the Mount of [HaShem](hashem.html)” – which is Moriah. [Abraham](avraham.html) renamed Moriah with the [name](name.html): [HaShem](hashem.html)-Yireh, previously Shem had called it Salem; and it finally was [known](daat.html) with both names: Yireh-salem = Yerushalaim. It is no coincidence that Moriah was the place chosen by [HaShem](hashem.html). It’s the place of the Holy [Temple](temple.html), the place for sacrifices, and the [first](one.html) [sacrifice](korbanot.html) performed there [consummated or not] was that of Yitzhak.

[Avraham](avraham.html) understood that [HaShem](hashem.html) wanted the life of [Yitzchak](isaac.html), but demanded only a substitute. In the end, the [Midrash](orallaw.html) indicates that [Yitzchak](isaac.html) did die, though no [one](one.html) killed him, and was resurrected. This is the [first](one.html) example of [Techiyat](techiyat.html) HaMetim ([resurrection](techiyat.html) of the dead).

[Yeshua](yeshua.html) understood that He was the substitute for all of the [Gentiles](gen-jew.html). If the Torah had used the names of *El* or *Elohim*, then a subsititute would not have sufficed as these names are associated with the attribute of strict justice. Since the korbanot are associated with the YHVH ([HaShem](hashem.html)) [name](name.html); a substitute is not only permitted, but required. In the end, the Nazarean Codicil relates that [Yeshua](yeshua.html) died, though no [one](one.html) killed Him, and was resurrected.

***Yochanan (John) 10:17-18*** *Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This* [*commandment*](cmds613.html) *have I received of my Father.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:3*** *But in those sacrifices there is a remembrance again made of* [*sins*](sin.html) *every year. 4 For it is not possible that the* [*blood*](body.html) *of bulls and of goats should take away* [*sins*](sin.html)*. 5 Wherefore when he cometh into the* [*world*](worlds.html)*, he saith,* [*Sacrifice*](korbanot.html) *and* [*offering*](korbanot) *thou wouldest not, but a* [*body*](body.html) *hast thou prepared me: 6 In* [*burnt offering*](korbanot)*s and sacrifices for* [*sin*](sin.html) *thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O G-d. 8 Above when he said,* [*Sacrifice*](korbanot.html) *and* [*offering*](korbanot) *and* [*burnt offering*](korbanot)*s and* [*offering*](korbanot) *for* [*sin*](sin.html) *thou wouldest not, neither hadst pleasure therein; which are offered by the* [*law*](law.html)*; 9 Then said he, Lo, I come to do thy will, O G-d. He taketh away the* [*first*](one.html)*, that he may establish the second. 10 By the which will we are sanctified through the* [*offering*](korbanot) *of the* [*body*](body.html) *of* [*Yeshua*](yeshua.html) *HaMashiach once for all.*

***Romans 12:1*** *I beseech you therefore, brethren, by the mercies of G-d, that ye present your* [*bodies*](body.html) *a living* [*sacrifice*](korbanot.html)*, holy, acceptable unto G-d, which is your reasonable service.*

[***Ephesians***](ephesians.html) ***5:2*** *And* [*walk*](walking.html) *in love, as* [*Mashiach*](mashiach.html) *also hath loved us, and hath given himself for us an* [*offering*](korbanot) *and a* [*sacrifice*](korbanot.html) *to G-d for a sweet smelling savour.*

During the akeida, we see that the [name](name.html) used was *Elohim* all the way till the [time](time.html) that ‘the [Angel](angels.html) of [HaShem](hashem.html)’ commanded [Avraham](avraham.html) to stay his [hand](fourteen.html). At that point, *Elohim* became [*HaShem*](hashem.html).

# II. Nullification of a Vow

The Sages point to the following incident of human [sacrifice](korbanot.html) as a vow that should have been nullified by the Bet Din:

***Shoftim (Judges) 11:29*** *Then the Spirit of* [*HaShem*](hashem.html) *came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. 30 And Jephthah vowed a vow unto* [*HaShem*](hashem.html)*, and said, If thou shalt without fail deliver the children of Ammon into mine* [*hands*](fourteen.html)*, 31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be* [*HaShem*](hashem.html)*’s, and I will offer it up for a* [*burnt offering*](korbanot)*. 32 So Jephthah passed over unto the children of Ammon to fight against them; and* [*HaShem*](hashem.html) *delivered them into his* [*hands*](fourteen.html)*. 33 And he smote them from Aroer, even till thou come to Minnith, even* [*twenty*](twenty.html) *cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. 34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. 35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art* [*one*](one.html) *of them that trouble me: for I have opened my* [*mouth*](body.html) *unto* [*HaShem*](hashem.html)*, and I cannot go back. 36 And she said unto him, My father, if thou hast opened thy* [*mouth*](body.html) *unto* [*HaShem*](hashem.html)*, do to me according to that which hath proceeded out of thy* [*mouth*](body.html)*; forasmuch as* [*HaShem*](hashem.html) *hath taken vengeance for thee of thine enemies, even of the children of Ammon. 37 And she said unto her father, Let this thing be done for me: let me alone* [*two*](two.html) *months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. 38 And he said, Go. And he sent her away for* [*two*](two.html) *months: and she went with her companions, and bewailed her virginity upon the mountains. 39 And it came to pass at the end of* [*two*](two.html) *months, that she returned unto her father, who did with her according to his vow which he had vowed: and she* [*knew*](daat.html) *no man. And it was a custom in Israel, 40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite* [*four*](four.html) *days in a year.*

In the following [Midrash](orallaw.html) we see that the death of Jephthah was completely avoidable.

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XXXVII:4*** *Jephthah made a request in an improper manner, as is proved by the text, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me... I will offer it up.[[11]](#footnote-11) Said the Holy* [*One*](one.html)*, blessed be He: ‘ If a camel, or an* [*ass*](chamor.html)*, or a dog had come out, would you have offered it for a burnt-*[*offering*](korbanot)*?’ So the Holy* [*One*](one.html)*, blessed be He, answered him correspondingly by bringing him his daughter to* [*hand*](fourteen.html)*. And it came to pass, when he saw her, that he rent his clothes (ib. 35). But surely he could have had his vow disallowed by going to Phinehas? He thought: I am a king! Shall I go to Phinehas? And Phinehas argued: I am a* [*High Priest*](priests.html) *and the son of a* [*High Priest*](priests.html)*! Shall I go to that ignoramus? Between the* [*two*](two.html) *of them the poor maiden perished, and both of them incurred responsibility for her* [*blood*](body.html)*.*

Thus we see that the death of Jephthah’s daughter was an example of Human Sacifice which was viewed in a very negative light by [HaShem](hashem.html). This is not what a [sacrifice](korbanot.html) is all about!

[Sacrifice](korbanot.html) comes as a ransom for man who is obligated to offer himself to [HaShem](hashem.html), according to R. [Avraham](avraham.html) Ibn Ezra and Ramban (Nahmanides).[[12]](#footnote-12)

# III. [Yitzchak](isaac.html) Died

Chazal,[[13]](#footnote-13) however, [teach](teacher.html) us that the akeida itself **did** take place and although the ram was offered on the altar as a replacement for [Yitzchak](isaac.html), they claim that it is not the ashes of the ram which we see but in fact the akeida of [Yitzchak](isaac.html). Although there was no [physical](physical.html) harm done to [Yitzchak](isaac.html), since the [angel](angels.html) forbade [Avraham](avraham.html) from even scratching him, nevertheless we call it “afar [Yitzchak](isaac.html)” (the ashes of [Yitzchak](isaac.html)). Psychologically and [spiritually](physical.html), at that very moment, [Avraham](avraham.html) gave [Yitzchak](isaac.html) away.

Was [Yitzchak](isaac.html) actually Shechted?[[14]](#footnote-14) There is a [Midrash](orallaw.html) that says that indeed [Avraham](avraham.html) did Shecht him, and there are a [number](nchart.html) of proofs. We say during [Rosh Hashana](teruah.html) that [HaShem](hashem.html) should remember the **ashes of** [**Yitzchak**](isaac.html) which are [gathered](gather.html) under the Keesay Hakavod.[[15]](#footnote-15) Secondly, he didn’t come to his mother’s funeral, because [angels](angels.html) brought him to the [Gan Eden](eden.html) to be healed there. That is why, when [Yaaqov](israelja.html) came in dressed in [Esav](edom.html)’s clothing, [Yitzchak](isaac.html) declared that he recognized the smell of the clothes as that of [Gan Eden](eden.html). He [knew](daat.html) that smell because he was there. These were the clothes that [HaShem](hashem.html) made for [Adam](adam.html), they passed on to Nimrod and from there to [Esav](edom.html).

Rashi said, in Bereshit (Genesis) 22:13-14:

*What is meant by “in place of his son?” At every sacrificial act he performed on it [the ram], he* [*prayed*](prayer.html) *saying: May it be Your will that this act may be regarded as having been done to my son – as though my son is being slain; as though his* [*blood*](body.html) *is being sprinkled; as though his skin were being flayed; as though he is being burnt and is being reduced to ashes…*

“There are seen in the mountain of the Lord” – the ashes of [Yitzchak](isaac.html) heaped up as it were and serving as a means of [atonement](atonemen.html).

Sacrificing the ram **in place of** [**Yitzchak**](isaac.html) reflects the idea, associated primarily with the Ramban,[[16]](#footnote-16) that an animal is sacrificed in place of the person bringing it, who should in fact have offered his own self on the altar. In this sense, “the ashes of [Yitzchak](isaac.html)”, that is, [Yitzchak](isaac.html)’s absolute readiness to [sacrifice](korbanot.html) himself to G-d, constitute the foundation of the sacrificial service for [future](future.html) [generations](toldot.html).

“.....and why is memory not mentioned in regards to [Yitzchak](isaac.html)? For the ashes of [Yitzchak](isaac.html) appear before Me, piled in place upon the altar.”[[17]](#footnote-17)

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XXXVI:5*** *Why are the Patriarchs mentioned here in reverse order? To tell you that if there were no good deeds in* [*Jacob*](israelja.html) *then* [*Yitzchak*](isaac.html)*’s deeds would suffice, and if* [*Yitzchak*](isaac.html)*’s deeds did not suffice, then* [*Avraham*](avraham.html)*’s deeds would suffice; in fact, the deeds of each* [*one*](one.html) *alone would suffice for the whole* [*world*](worlds.html) *to be kept suspended in its position on account of their* [*merit*](merit.html)*. Why was the expression ‘remembering’ mentioned in* [*connection*](connection.html) *with* [*Jacob*](israelja.html) *and* [*Avraham*](avraham.html) *but not in* [*connection*](connection.html) *with* [*Yitzchak*](isaac.html)*? R. Berekiah and our Rabbis offer different explanations. R. Berekiah says that it was because he was a child of suffering, and our Rabbis say it was because He saw* [*Yitzchak*](isaac.html)*’s ashes, as it were, heaped up upon the altar.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis XCIV:5*** *R. Berekiah made* [*two*](two.html) *observations: The Holy* [*One*](one.html)*, blessed be He, never unites His* [*name*](name.html) *with a living person* [*save*](salvation.html) *with those who are experiencing suffering, and* [*Yitzchak*](isaac.html) *indeed did* [*experience*](experience.html) *suffering. The Rabbis said: We look upon him as though his ashes were heaped in a pile on the altar.*

. . . How did they [know](daat.html) the location of the altar [when designing the [First](one.html) [Temple](temple.html)]? . . . Rav [Yitzchak](isaac.html) Napcha said, “They saw the ashes of [Yitzchak](isaac.html) piled in that spot.”

***Zevachim 62a*** *As for the* [*Temple*](temple.html)*, it is well, for its outline was distinguishable; but how did they* [*know*](daat.html) *[the site of] the altar? — Said R. Eleazar: They saw [in a vision] the altar built, and* [*Michael*](angels.html) *the great prince* [*standing*](mashal.html) *and* [*offering*](korbanot) *upon it. While R.* [*Yitzchak*](isaac.html) *Nappaha said: They saw* [*Yitzchak*](isaac.html)*’s ashes lying in that place. R. Samuel b. Nahman said: From [the site of] the whole House they smelt the odour of* [*incense*](ketoret.html)*, while from there [the site of the altar] they smelt the odour of limbs.*

[Yitzchak](isaac.html)’s [physical](physical.html) ashes cannot be on the Altar because not only is there no longer an Altar, but [Yitzchak](isaac.html) was never burned.

“[Yitzchak](isaac.html) was not actually burned as a [sacrifice](korbanot.html). Nevertheless, his willingness to be so consecrated was accepted by G-d, so much so that Chazal tell us that to this day, the ‘Ashes of [Yitzchak](isaac.html)’ rest before G-d as a continuing source of [merit](merit.html) for us. Similarly, we [pray](prayer.html) that to G-d that our thoughts – expressed through our recitation of ‘Korbanot’ - be accepted as actual sacrifices as well.”[[18]](#footnote-18)

In [spiritual](physical.html) terms, [Avraham](avraham.html)’s original [sacrifice](korbanot.html) of [Yitzchak](isaac.html) was consummated.[[19]](#footnote-19) That means to say, in [HaShem](hashem.html)’s mind, [Yitzchak](isaac.html) died as an [offering](korbanot)[[20]](#footnote-20) such that “the ashes of [Yitzchak](isaac.html) were laid before Him.”[[21]](#footnote-21) He stood up from the altar to recite the blessing for the [resurrection](techiyat.html) of the dead.[[22]](#footnote-22)

***Pirkei D’Rabbi Eliezer, 30*** *Rabbi Yehuda said: “When the knife touched* [*Yitzchak*](isaac.html)*’s* [*neck*](body.html)*, his soul flew out of his* [*body*](body.html)*. When the Voice emerged from between the* [*cherubim*](angels.html) *and commanded, “Do not send your* [*hand*](fourteen.html) *to hurt the youth...” his soul returned to his* [*body*](body.html)*, and* [*Yitzchak*](isaac.html) *stood up on his* [*feet*](heel.html)*, and realized that just so would the dead be eventually resuscitated, and he declared, “Blessed are you G-d, who resuscitates the dead.”*

# IV. Self-[sacrifice](korbanot.html)

In the siddur,[[23]](#footnote-23) we read the [Amida](amida.html) where [one](one.html) of the [eighteen](eighteen.html) benedictions is:

***Shmoneh Esreh*** *You are mighty forever, My Master, You are the Resurrector of the dead, the Powerful* [*One*](one.html) *to deliver us. Causer of the wind to blow and the rain to fall. Sustainer of the living with kindliness, Resurrector of the dead with great mercy, Supporter of the fallen, and Healer of the sick and Releaser of the imprisoned and Fulfiller of His faithfulness to those who* [*sleep*](mashal.html) *in the* [*dust*](rock.html)*. Who is like You Master of mighty deeds and who can be compared to You? King Who causes death and restores life and causes deliverance to sprout forth. And you are faithful to restore the dead to life. Blessed are You, Lord, Resurrector of the dead.*

Man attains liberty through self-[sacrifice](korbanot.html). “Total and unreserved [offering](korbanot) of soul and [body](body.html), that is the foundation of Judaism,” asserts Rabbi Soloveitchik.[[24]](#footnote-24) Moreover, he hazards that, in essence, “Judaism does not prohibit the [sacrifice](korbanot.html) of humans”; i.e., he explains, though the Torah forbids human [sacrifice](korbanot.html) and regards the phenomenon as an example of the obscene in [idolatry](idolatry.html), it does not ban the notion of self-[sacrifice](korbanot.html). In the words of the Rav, “G-d demands not tribute from man, but man himself.”[[25]](#footnote-25) Rabbi Soloveitchik sees the central philosophical idea underlying the act of [sacrifice](korbanot.html) explained in Maimonides’ assertion that man is the property of the Creator. Man and all his belongings, his [body](body.html) and soul, ideas, actions, achievements and possessions, even his wife and children, all belong not to man, but to his Creator. And if man is “the property of the Almighty, then he has no choice when the Voice of G-d calls out to him to ‘take now thy son, thine only son,’ and [sacrifice](korbanot.html) him, but to arise and set out to obey the [command](cmds613.html).” [Avraham](avraham.html) has no rights in the disposal of his son, [Yitzchak](isaac.html); [Yitzchak](isaac.html) has no claim over [Avraham](avraham.html). Man is free; he attains that [freedom](freedom.html) through exercising his right to self-[sacrifice](korbanot.html) in the service of his Creator.

Were it allowed, the [Law](law.html) would call for human sacrifices, but the dispensation of [Grace](grace.html) precludes this, asserting: “Ye shall bring your [offering](korbanot) of the cattle, even of the herd, and of the flock” (Lev. 1:2). Animal [sacrifice](korbanot.html) is allowed as a substitute for human [sacrifice](korbanot.html), but the meaningfulness of the [sacrifice](korbanot.html) remains, as it were, undiminished; so in the [sacrifice](korbanot.html) of [Yitzchak](isaac.html), and so in all other sacrificial offerings. “As the [sacrifice](korbanot.html) is burnt upon the altar, so we burn, in the act of confession over the [sacrifice](korbanot.html), our entrenched tranquility, our well-nurtured pride, our artificial lives. Through the [sacrifice](korbanot.html), or through the suffering which stands in its stead, we repeatedly feel ourselves ‘in the presence of G-d.’“[[26]](#footnote-26)

# V. [Resurrection](techiyat.html) Of The Dead

The Nazarean Codicil makes an explicit [connection](connection.html) between the death of [Yeshua](yeshua.html) and the [resurrection](techiyat.html) of the dead.

***Matitiyahu (Matthew) 27:50***[*Yeshua*](yeshua.html)*, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the* [*temple*](temple.html) *was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many* [*bodies*](body.html) *of the saints which slept arose, 53 And came out of the graves after his* [*resurrection*](techiyat.html)*, and went into the holy* [*city*](city.html)*, and appeared unto many. 54 Now when the centurion, and they that were with him, watching* [*Yeshua*](yeshua.html)*, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of G-d.*

This suggests that *this* ‘human [sacrifice](korbanot.html)’ was a voluntary death for the purpose of providing for the [resurrection](techiyat.html) of the righteous.

The Nazarean Codicil recognizes that the death of [Yeshua](yeshua.html) was a substitute for the [Gentiles](gen-jew.html) in the same way that the ram was a substitute for [Yitzchak](isaac.html), who was a substitute for all [Jews](gen-jew.html). Further, our death is the penalty for our [sin](sin.html). Our death is for the purpose of the destruction of [sin](sin.html).

***Romans 6:1-11*** *What shall we say then? Shall we continue in* [*sin*](sin.html)*, that* [*grace*](grace.html) *may abound? 2 G-d forbid. How shall we, that are dead to* [*sin*](sin.html)*, live any longer therein? 3* [*Know*](daat.html) *ye not, that so many of us as were baptized into* [*Yeshua*](yeshua.html) *HaMashiach were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as* [*Mashiach*](mashiach.html) *was raised up from the dead by the glory of the Father, even so we also should* [*walk*](walking.html) *in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his* [*resurrection*](techiyat.html)*: 6 Knowing this, that our old man is crucified with him, that the* [*body*](body.html) *of* [*sin*](sin.html) *might be destroyed, that henceforth we should not serve* [*sin*](sin.html)*. 7 For he that is dead is freed from* [*sin*](sin.html)*. 8 Now if we be dead with* [*Mashiach*](mashiach.html)*, we believe that we shall also live with him: 9 Knowing that* [*Mashiach*](mashiach.html) *being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto* [*sin*](sin.html) *once: but in that he liveth, he liveth unto G-d. 11 Likewise reckon ye also yourselves to be dead indeed unto* [*sin*](sin.html)*, but alive unto G-d through* [*Yeshua*](yeshua.html) *HaMashiach our Lord.*

In the beginning [HaShem](hashem.html) warned us that human death would be the result of our [sin](sin.html).

***Bereshit (Genesis) 2:17*** *But of the tree of the* [*knowledge*](knowledge.html) *of good and evil, thou shalt not* [*eat*](eating.html) *of it: for in the day that thou eatest thereof thou shalt surely die.*

From this we see that [HaShem](hashem.html) demands the death of the [one](one.html) who [sins](sin.html). This is strict justice.

**\* \* \***

# VI. [Covenant](covenant.html) at the Basins

The Akeda and the [Covenant](covenant.html) at the Basins

by Yonatan Grossman

Sometimes, a difficult section of the Torah can be explicated by following the literary allusions which tie it in with a totally different [one](one.html). Parashat Mishpatim ends with a [covenant](covenant.html) ceremony on Mt. [Sinai](stages.html). We shall try and understand the nature of this “[covenant](covenant.html) of the basins”[[27]](#footnote-27) by comparing it to a different incident: akedat [Yitzchak](isaac.html), based on a striking parallel in the language of both parshiot. The parallels extend beyond a common atmosphere, for both stories come to [teach](teacher.html) similar lessons.

Let us [first](one.html) compare the content of these stories.

| **Akeida** | [**Covenant**](covenant.html) **Of The Basins** |
| --- | --- |
| In both circumstances, a group of people [gather](gather.html) at the side of a mountain; a select few ascend, while the rest stay below. | In both circumstances, a group of people [gather](gather.html) at the side of a mountain; a select few ascend, while the rest stay below. |
| In both instances, they are commanded to wait the return of those who ascend. | In both instances, they are commanded to wait the return of those who ascend. |
| it states “and [Avraham](avraham.html) said to his servants, ‘YOU WAIT HERE with the [donkey](chamor.html). The boy and I will go up there; we will worship andWE WILL RETURN TO YOU’“ (Bereshit 22:5). | We read “and to the elders it was said, ‘WAIT HERE FOR US UNTIL WE RETURN TO YOU’“ (Shemot 24:14). |
| it states, “On the [third](three.html) day [Avraham](avraham.html) looked up and saw the place FROM AFAR” (Bereshit 22:4). | it says, “Then He said to Moshe, ‘Come up to the Lord, with Aharon, Nadav and Avihu, and the [seventy](seventy.html) elders of Yisrael, and bow low FROM AFAR” (Shemot 24:1). |
| “[Avraham](avraham.html) built an altar there” (Bereshit 22:9). | “he set up analtar at the [foot](heel.html) of the mountain” (Shemot 24:4). |
| [Avraham](avraham.html), on his altar, “offered it up as a burnt-[offering](korbanot) (olah) in place of his son” (Bereshit 22:13). | they offered burnt-offerings and sacrificed bulls as peace-offerings (shelamim) to G-d” (Shemot 24:5). |
| “[Avraham](avraham.html) rose EARLY in the morning” (Bereishit 22:3). | Moshe “rose EARLY in the morning” (Shemot 24:4). |
| The knife in the akeda is called a ma’akhelet (Bereshit 22:6), based on the same root as “okhla.” | After Moshe ascends the mountain, it is written “Now the Presence of the Lord appeared in the sight of the Israelites as a consuming [fire](fire.html) (eish OKHLA) on the top of the mountain” (Shemot 24:17). |
| “Do notRAISE YOUR [HANDS](fourteen.html) AGAINSTthe boy” (Bereshit 22:12). | “He did not RAISE HIS [HANDS](fourteen.html) AGAINST the leaders of the Israelites” (Shemot 24:11). |

[One](one.html) phrase in the berit ha-aganot demands elucidation: “He sent na’arei benei Yisrael, and they offered olot[[28]](#footnote-28) and sacrificed bulls as shelamim[[29]](#footnote-29) to G-d” (24:5). There is a dispute among the commentators as to the identity of the “ne’arim.” Onkelos translates the sentence as “He designated from the [first](one.html)-born of the Israelites.” In his footsteps, Rasag, Rashi, Rashbam, Ibn Ezra and others, explain the word “na’arei” to mean that the bekhorim, the [first](one.html)-born men, were chosen to offer the sacrifices.

This understanding is based on the assumption that only at a later date did the [tribe](tribes.html) of Levi and the sons of Aharon replace the [first](one.html)-born who were initially to have been the [priests](priests.html) of G-d, based on the exchange recounted in Beha’alotkha (Bemidbar 8:14-19).

It makes sense that the [first](one.html)-born would be sent to offer the sacrifices, since at this [time](time.html) they were still the “[priests](priests.html).” However, this explanation does not solve the textual problem, for we never find “na’arei” to mean the [first](one.html)-born.

The term “na’ar” has several definitions in Tanakh.[[30]](#footnote-30) Sometimes, it can refer to a baby, for example: “she saw that it was a child (na’ar) [crying](mashal.html)”.[[31]](#footnote-31) It can also refer to someone who has yet to become a grown man, as in Shoftim 8:14, and I Shemuel 2:18. Often the term ‘na’ar’ means a servant or a slave: “A [Hebrew](hebrew.html) na’ar was there with us”.[[32]](#footnote-32) Additionally, it also may denote a man of war as seen in I Shemuel 30:17, “except 400 ne’arim who mounted camels and got away”.[[33]](#footnote-33) However, there is no other place where ‘na’ar’ refers to a [first](one.html)-born.

The Ramban explains:

“Perhaps it is because Scriptures mentioned the elders who are “the nobles of the Bne Yisrael;” therefore it called the [first](one.html)-borns “ne’arim,” for relative to the “elders” they were young. It thus emphasizes that Moshe sent them to offer the sacrifices not because of their status in wisdom, for they were not yet advanced in age, but only on account of the bechora, through which they were [appointed](settimes.html) to offer sacrifices.”

According to the Ramban, the term “ne’arim” suggests that although the [first](one.html)-born are individually unworthy of such an honored position, nonetheless they are granted this position due to their [first](one.html)-born status. The Ramban offers another possible interpretation of the phrase “na’arei Bne Yisrael,” [one](one.html) which he prefers over his [first](one.html) explanation: “In line with the plain meaning of Scriptures, na’arei Bne Yisrael were the youth of Yisrael who had not tasted of [sin](sin.html), and had never come near a women, for they were the most select and holy of the people...”

We are dealing with [one](one.html) of the most significant [events](feasts.html) in the founding of Bne Yisrael as a [nation](nations.html), the forging of a [covenant](covenant.html) with G-d in preparation of the acceptance of the Torah. Why are the ne’arim, whether they are the [first](one.html)-born or young lads chosen to represent the entire congregation in such a profound moment? Should we not have expected Moshe or Aharon to accept the mantle of leadership at such an occasion? What is different about such a moment from the consecration of the [tabernacle](mikdash.html) or the inauguration of the [priests](priests.html), when Moshe performs the main role?

In light of the parallel between berit ha-aganot and Akedat [Yitzchak](isaac.html), perhaps we should see the berit as a [type](types.html) of “Akedat [Yitzchak](isaac.html)” in addition to its other purposes. Just as [Avraham](avraham.html) as an individual was commanded to [sacrifice](korbanot.html) his son, so too all of Yisrael, as a congregation, are required to offer their sons, their ne’arim, to G-d. Of course, actual human [sacrifice](korbanot.html) is an abomination. Thus, a ram was offered as a [sacrifice](korbanot.html) instead of [Yitzchak](isaac.html); correspondingly, the ne’arim sacrificed [burnt offering](korbanot)s as a substitute for themselves.[[34]](#footnote-34)

The olot that the ne’arim offered were [coming](coming.html) as “a soul for soul,” a substitute for themselves. The multitude of literary comparisons between berit ha-aganot and Akedat [Yitzchak](isaac.html) enables us to understand why the ne’arim were specifically chosen to offer the sacrifices. The [burnt offering](korbanot)s were a substitute of the na’arei Bne Yisrael themselves, who were supposed to be offered to G-d just as [Yitzchak](isaac.html), the son of [Avraham](avraham.html), was [four](four.html) hundred years earlier.

# VII. Echoes of the Akeida

Additionally, there are [four](four.html) [events](feasts.html) in the Tanach which have ‘echoes’ of the akeida. Each of these [four](four.html) [events](feasts.html) is introduced with the words: ‘*and it happened on that day*’ (Vayehi hayom) - וַיְהִי הַיּוֹם. Further, these are the only [four](four.html) times where this phrase is ever used. Every [one](one.html) of these [four](four.html) examples of, and it happened on that day, each of these [four](four.html) episodes where those words occur, are each an echo of the akeida.

*and it came to pass on that day*

*Now it fell upon a day*

*Now there was a day*

*Now it came to pass upon a day*

1. **Jonathan and Saul in the Book of Samuel**. [Shmuel alef (1 Samuel) 14:1]

Saul’s history is framed by [two](two.html) variations on the devotion of the firstborn, Hannah’s dedication of Samuel at the beginning (I Sam 1:1-28; 2:1 la) and Saul’s near [sacrifice](korbanot.html) of Jonathan at the end (1 Sam 14:23b-30, 36-45).4v More specifically, Hannah’s petitionary vow while fasting and dedication of her son are echoed in Saul's petitionary oath imposing a fast and his consequent willingness to have Jonathan put to death when it is determined

The resolution of the near [sacrifice](korbanot.html) (1 Sam 14:45) is followed by [two](two.html) summary passages that conclude the history: the end of the Philistine war (1 Sam 14:46), which fulfills the more specific version of Saul's commission (1 Sam 9:16), and Saul’s deliverance of Israel from their surrounding enemies (1 Sam 14:47-48), which fulfills the more inclusive version of his commission (I Sam 10:1[LXX]).

1. **In Job**.

[Iyov (Job) 1:6]

Job, Chapter 1, verse 1; There was this fellow by the land of Utz, his [name](name.html) was Job, and he was a wonderful guy. He was; Tam v'yashar vi'yereih Elokim - and he was fearing G-d; V'sar mei'ra'ah. By the way, sounds a lot like [Abraham](avraham.html). I mean, what is [Abraham](avraham.html) described in the Akeida? Atah yadati ki yarei Elokim atah - now I [know](daat.html) that you're a fearer of G-d. Not only that, [[Abraham](avraham.html)/Job 48:57] - Tam, an Ish Tam. Noach was an Ish Tam - a wise man, a simple man, a perfect man in his faith and Yashar and [Abraham](avraham.html) was too. What does G-d say to [Abraham](avraham.html)? Hit'halech lefanai v'heyai tamim - [walk](walking.html) before Me and be perfect, be pure, be Tam. So these [two](two.html) things actually sound a lot like [Abraham](avraham.html), a man who was Tam, a man who was Yarei Elokim, a man who was good.

And he had these children, these [seven](seven.html) children and these [three](three.html) daughters and he had lots of cattle and lots of flocks. He was; Ha'ish hahu gadol mikol bnei kedem - he was greater than all of the people in the [east](east.html). By the way, what do we [know](daat.html) about [Abraham](avraham.html)? Agadlah shemecha - I will make you great, you will have a lot of stuff. V'halchu banav v'asu mishteh - oh a Mishteh - his children go and they make a party, a particular kind of party, a Mishteh. What did [Abraham](avraham.html) do when [Abraham](avraham.html) had - [Isaac](isaac.html) was born, what did he do? He made a; Mishteh gadol - a huge party, and invited everyone to the party. Well the brothers in this case, the children of Job, made themselves a Mishteh and they invited everyone to [bring them 50:10].

But the Mishteh gets Job worried because Job says - what Job does is he starts [offering](korbanot) offerings to G-d; Ki amar Iyyov - because Iyyov says; Ulai chatu banai - maybe my children sinned? Maybe they did something wrong? U'beirchu Elokim bilvavam - and they cursed G-d in their [heart](body.html). And this is what Job would do, he would always try to protect his children that nothing would ever bad happen to his children. So therefore he gave offerings to G-d, to try to sort of protect his children.

This is the Job story in the background and all of a sudden who should show up? Vayehi hayom - [one](one.html) day, Vayavo'u bnei Ha'Elokim l'hityatzeiv al [Hashem](hashem.html) vayavoh gam ha'satan betochom - the Satan shows up and makes a bet with G-d, and says you think he's so Tam v'Yashar, let's see what happens when You start to take away his children? Think of the Akeida. The Rabbis said; Achar devarav shel Satan - that the Satan made a bet with G-d, it was Job-like. What did Job try and do? He was trying to protect his kid. What was [Abraham](avraham.html) trying to do? He was trying to protect his kid. G-d said, send away Ishmael, and he didn't want to do it.

Iyov is the only other story in Tanach in which a Tzaddik is tested with emotionally-wrenching experiences involving his children.  Chazal might reason that just as Iyov’s test was triggered by the Satan pointing out a [spiritual](physical.html) deficiency in him (Iyov 1:9-12 and 2:4-6), so too [Avraham](avraham.html)’s test was caused by the Satan noting a [spiritual](physical.html) deficit in him.  Rav [Yosef](joseph.html) Dov Soloveitchik, in his great work The [Lonely](mashal.html) Man of Faith, writes that Iyov’s failure was that he sacrificed only on behalf of his family member’s and no [one](one.html) else (Iyov 1:5).  He later corrected this misstep at the conclusion of the Sefer (Iyov 42:10) by [praying](prayer.html) on behalf of someone other than a family member.  In the interim, Iyov was tested by the loss of his children.  Similarly, [Avraham](avraham.html)’s initial failure was in lack of sacrifices, and he had to make up for it with a near [sacrifice](korbanot.html) of his precious [Yitzchak](isaac.html).  My Talmid Avi Levinson, though, questions why Iyov in fact lost his children and [Avraham](avraham.html) Avinu did not lose [Yitzchak](isaac.html).  Perhaps [offering](korbanot) the ram as substitute for [Yitzchak](isaac.html) avoided the loss of [Yitzchak](isaac.html).

*And it was after these things that* [*Avraham*](avraham.html) *was told, saying, “Behold, Milcah as well has borne children to Nachor, your brother: Utz, his* [*first*](one.html)*-born, Buz, his brother…”*

Be’er Mayim Chaim: While we, his more distant relatives, have little natural interest in Nachor’s expanding family, Chazal[[35]](#footnote-35) saw important [events](feasts.html) in this pasuk. [Avraham](avraham.html), they tell us, became fearful of having to endure Divinely-ordered suffering. [Hashem](hashem.html) told him not to worry. Utz had been born. Otherwise [known](daat.html) as Iyov, he would bear the burden of suffering, and spare [Avraham](avraham.html).

We would call this puzzling, to say the least. [Avraham](avraham.html) had just been directly assured by [Heaven](heaven.html) of a rich beracha in the aftermath of the Akeida. Why, of all times, would he now dreadfully anticipate Divinely- ordained suffering? And if he had some good reason to [fear](fear.html) it, how could Iyov, an innocent stranger, assume that suffering and spare [Avraham](avraham.html)?

We have to move our focus back a bit to discover the solution to these enigmas. While it was never [HaShem](hashem.html)’s intention that [Avraham](avraham.html) go through with the [offering](korbanot) of his son, [Avraham](avraham.html) still detected significant meaning in the very instruction, which could not have been arbitrary. [Avraham](avraham.html) reasoned that [Yitzchak](isaac.html) was linked to gevurah, including its strongest and harshest forms. The Akeida, [Avraham](avraham.html) believed, was meant to bring this gevurah under the absolute dominion of chesed – [Avraham](avraham.html)’s own characteristic. (The Ari HaKadosh explained offerings as a class in this way. The slaughter of a [korban](korbanot.html) would “sweeten” gevurah through an admixture of chesed.)

The Ari also [taught](teacher.html) that people’s neshamot often returned through their own progeny. (This is what the Torah means when it speaks of [HaShem](hashem.html) visiting the [sins](sin.html) of parents upon their children!) [Avraham](avraham.html) sensed that [Yitzchak](isaac.html)’s neshamah was linked in part to this grandfather Terach, who had ample [sins](sin.html) that remained unatoned. (Grandchildren are also reckoned as children in this regard.) When [Yitzchak](isaac.html) walked away from the Akeida unscathed, [Avraham](avraham.html) now had reason to [fear](fear.html) that the unpaid [spiritual](physical.html) debts of Terach would be collected from himself!

With the news of the [birth](thebirth.html) of Utz, [Avraham](avraham.html)’s fears were allayed. While Terach may have been linked to the neshamot of [Yitzchak](isaac.html) (and even [Avraham](avraham.html)), Utz was even closer. Utz/ Iyov was a full gilgul of Terach; his life afforded an opportunity to right the wrongs committed by Avrohom’s father. (Initially Iyov rejected his suffering. His friends all told him that he must somehow be guilty of some aveirot. Iyov [knew](daat.html), however, that he was guiltless! He could only see blind fate as somehow responsible for the way his life had turned out, and he cursed that natural fate. The intervention of Elihu changed his perception. Elihu introduced him to the concept of gilgul; Iyov then understood that his life was meant to remedy the misdeeds of an evildoer who had preceded him.)

[Avraham](avraham.html) was largely correct – even if the suffering would catch up with his son, rather than himself. [Yitzchak](isaac.html), according to Chazal, inaugurated the entire concept of living with suffering. To be sure, his suffering was minor, compared to that of Iyov. It could have been different, were it not for the fact that when [HaShem](hashem.html) remembered Sarah and allowed her to conceive, He worked the same miracle for Milcah – resulting in the [birth](thebirth.html) of Iyov, who lightened the burden that [Yitzchak](isaac.html) otherwise would have borne.

Our pasuk alludes to this by opening with “and it was”/ vayehi, the ominous phrase that portends tragedy and unhappiness. It hints at the trials and suffering of Iyov, who is introduced to us here under a different [name](name.html).

1. **Chana is chlidless**.

[Shmuel alef (1 Samuel) 1:4]

Chana, whose soul was also embittered, just like the Shunmamite woman.

1. **The Shunammite woman**.

[Melachim bet (2 Kings) 4:8]

She has no children, just like [Abraham](avraham.html) and Sarah.

she has no child; and her husband is very old. Just like [Abraham](avraham.html) and Sarah (Gen. 34:37).

Shunmamite stood in the doorway. At this [time](time.html) next year you will have a child, just like Sarah (Gen. 35:29) was [standing](mashal.html) in the doorway of the tent and told she would havbe a child at this [time](time.html) next year.

Now whereas the [first](one.html) half of the story mirrors the [birth](thebirth.html) of [Isaac](isaac.html), the second half of the story - this is going to seem to mirror the Akeida - the story of the Binding of [Yitzchak](isaac.html). Let's listen in. What happens?

[One](one.html) day the child is out in the field and he says to his father; Roshi, roshi - my [head](body.html), my [head](body.html). And the father says to those around him; Go bring the child to his mother. Now keep those words in mind, they don't appear in the Akeida story themselves, in fact Sarah is not actually involved in the Akeida story, she's noticeably absent, but keep those words in mind because they will become very important later. They don't appear in the Akeida story, but they're echoed in another phantom Akeida story, and we'll come back to that.

But in any case the father says, go bring the child to his mother. And they bring him up to his mother; And the child sits upon her knees; And the child dies. And the woman goes up and she lays the child down on the bed of the man of G-d, of Elisha. And she closes the door behind him; And she leaves. And then she calls out to her husband and says; Go find for me - the woman says - get me [one](one.html) of the lads and [one](one.html) of the donkeys; And I'm going to run to the man of G-d and I will return.

Now recall that so far the father is being, so to [speak](mashal.html), commanded by the mother to do this, but the father doesn't [know](daat.html) why, the father is not aware that the child has died. The woman has kept this [secret](sod.html). In fact, the father says; Why are you going today; He says, it's not a special day, and she says; Shalom. She just says, don't worry about it, everything will be fine. And she really does not mention anything. And she saddles her [donkey](chamor.html) and goes - and says to the lad to go with her; Go run and we're not stopping, we're single-minded focused, don't stop until I tell you.

Now here we have the beginning of the echoes of the Akeida. [First](one.html) of all, we have a woman acting without telling her husband what's going on. A mirror image of the Akeida where [Abraham](avraham.html) acts without telling Sarah what's going on. Sarah is entirely in the dark for the whole Akeida story, here the husband is in the dark in this story. Both stories revolve around the death or the potential death - the already death or the possible death of the child. The woman has a single-minded focus, she's going and not thinking about anything, just all of her actions were just going, going, going. If you look at the verbs in the beginning of the Akeida story it's going, going, going. [Abraham](avraham.html) is not thinking, just [one](one.html) verb after another verb; And he's cutting the wood for the [offering](korbanot) and he's getting up and he's going and he's waking up early in the morning. It's just verb, verb, verb. Here as well, she's going, single-minded focus.

In the Akeida story who does he go with when he saddles the [donkey](chamor.html)? He goes with the lad. Here, she saddles the [donkey](chamor.html), goes with the lad. It's the same - and where are they going? They're going in both stories to the top of a mountain; She goes here to the top of Har ha'Carmel. [Abraham](avraham.html) when to the top of Mount Moriah, and now she's going to the top of Mount Carmel.

So Elisha here intuits that something is wrong, that something is strange and says, go check out what's happening. But she doesn't tell Geichazi, she says everything is fine. What happens? She goes, so she grabs hold of she grabs a hold of the [legs](body.html) of Elisha and Geichazi thinks she's a crazy woman, he's going to push her away, but he says no, don't touch her; because her soul is very bitter; And [Hashem](hashem.html) has held this back from me, G-d has held this back from me, and has not told me what's going on.

By the way, what does this remind you of folks? This is not an Akeida reminder but again a reference to another phantom Akeida story. It's like as if all these stories are linked with each other. They're linked to the Akeida but they're also linked to each other. Which phantom Akeida story does this remind you of, where a man is approached by a woman who seems to act in a crazy kind of way, but she's in fact acting out of anguish? He realizes in this case that she's acting out of anguish, the anguish is called being of embittered soul, and he's not aware of this because G-d doesn't tip him off what's going on. What does this remind you of? Well it reminds you of the story of Chana and Eli.

Look back at the story of Samuel, at the beginning of the story of Samuel, the story of Chana and Eli, exactly the same. Chana seems to be acting crazy. She's not grabbing hold of Eli's [feet](heel.html) but she's whispering and talking and she's not [speaking](mashal.html) and Eli think that she's drunk, and he's ready to push her away just like Geichazi does. But he doesn't realize that in fact where she's [coming](coming.html) from is a place of deep anguish, it's not that she's crazy, and that's in fact what Chana says. Chana uses the same language here as is being mirrored here by the Shunammite woman, she says; [42:20] - my soul is very better, and here again we have that echo, my soul is very bitter.

In fact, what does she say? This is the [first](one.html) things out of the [mouth](body.html) of the Shunammite woman; she says; Did I ever ask this child of you? I told you not to joke with me, I didn't ask for this child, you gave me this child, I never asked for this child. What happened? Then Elisha understands what's going on.

By the way, not an echo of the Akeida story here but an echo of another story which is a phantom Akeida story - the Chana story, which is another story by the way of a woman giving up her child. Not to death, but giving up her child; [42:58] - I set aside this child, I consecrated this child, I made this child holy. [Isaac](isaac.html) was made holy as an [offering](korbanot), Samuel was made holy and given to the [Temple](temple.html) service for all the days of his life, and he was almost orphaned, he was taken away as a very young child, after weaning. The weaning of [Isaac](isaac.html) and the weaning of Samuel are the only [two](two.html) weanings we [know](daat.html) of in the entire Torah. These [two](two.html) children are weaned and then they're off and they are G-d's, they're not their parents' anymore. The Samuel is weaned and she gives him off and it's another Akeida story, it's a mother giving up her child. Not [physically](physical.html), the child is still going to be alive, she can still visit him, but she's no longer in some fundamental way, his parent, she's given over to G-d, to the service of G-d. [He's off 43:42] in the [Temple](temple.html), and Eli has taken over the parental duties, as it were.

But what does she say? The Shunammite woman says to Elisha - did I ever ask this child? What is this? This is a mirror image of Chana. Chana when she names Samuel, Samuel, she names Samuel, Samuel because Samuel in [Hebrew](hebrew.html), she says; I asked this child from G-d. Chana asked the child from G-d, G-d responded. Because G-d responded to what she asked for how did she reciprocate? She says; now I asked the child from You, and now I'm responding by lending the child back to You. In [Hebrew](hebrew.html) the word for ask and lend is the same. Sha'alti - I asked the child; And now I'm returning him to You, I'm lending the child back to G-d. Chana says that it is [legitimate](legitimate.html) for me to lend the child and give the child to G-d because I asked the child, I borrowed the child, the child is really just on borrowed [time](time.html) and therefore I'm lending him back to G-d. Over here we have the mirror image where the woman is saying; did I ask this child? I never asked this child of you.

What this is, is a mirror image of the Akeida. What's happening in the Akeida? They're going up the mountain for what purpose? What's going to happen at the top of that mountain? What's happening at the top of that mountain is that [Abraham](avraham.html) is ready to give the child back to G-d. What's happening in this story? G-d has the child, he's dead, but it's a mirror image of the Akeida in the sense that this woman is doing the very opposite of the Akeida, she's asking for the child back. Why? For exactly the opposite reasons. Because Chana - another mirror image of the Akeida story - Chana asked the child of G-d, she didn't ask this child. I never asked for it, you gave it to me, you can't be an Indian [giver](giver.html), give me the child back.

This story, I think, when you look at this in relation to the Akeida story it makes you ask fundamental questions. [One](one.html) of the questions to ask is maybe there's another response? It's not always that you give your child up. This woman got her child back - and by the way this child survives, this child lives, this child comes back to life. G-d listens to what she has to say and this child is resuscitated. He comes back from the dead. It's just fascinating because he's an example of - you would say, well the pious and the right thing to do is to give your child back to G-d. Here's a woman who did exactly the opposite, she had her child taken away from her, and demanded the child back, and won, in a mirror image of the Akeida story.

So this is [one](one.html) example of where have we heard these words before, it's a phantom Akeida story, another Akeida story which reappears elsewhere in Tanach and seems to be begging us to ask us to analyze it and to see it in light of the [first](one.html) Akeida story.

**Ishmael and** [**Yitzchak**](isaac.html)

Child bound on mother’s [shoulders](body.html), [Yitzchak](isaac.html) bound on the altar.

Child under wood of a bush, [Yitzchak](isaac.html) under wood to carry it.

A Haftorah for the day that we read both of these stories; the Akeida story itself and the expulsion of Ishmael.

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| **Bereshit (Genesis) 22** | [**Yitzchak**](isaac.html) | **Bereshit (Genesis) 21** | **Yishmael** |
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| **6** And [Abraham](avraham.html) took the **wood** of the burnt-[offering](korbanot), and **laid it** **upon** [Yitzchak](isaac.html) his son; | The wood is bound together **above** [Yitzchak](isaac.html). | **15** And the water in the bottle was spent, and she cast the child under [one](one.html) of the shrubs. | The ‘wood’ is above Yishmael. |
| **6** and he took in his [hand](fourteen.html) the [fire](fire.html) and the knife; and **they went both of them together.** | Both went together | **16** And she went, and sat her down over against him a good way off … | And she stood from afar  וַתֵּשֶׁב לָהּ מִנֶּגֶד |
| **7**And [Yitzchak](isaac.html) **said** unto [Abraham](avraham.html) his father … | Son to father |  |  |
| **7** … and **said**: 'My father.' … | Son to father |  |  |
| **7 …** And **he said**: 'Here am I, my son.' … | Father to son  Conversation between father and son TOGETHER.  (the only [one](one.html) in the Tanach) | **16** for she said: 'Let me not look upon the death of the child.' | DISTANT Mother to herself  Lack of conversation between mother and child |
| 7 …And **he said**: 'Behold the [fire](fire.html) and the wood; but where is the lamb for a burnt-[offering](korbanot)?' (Seems to be an interrupted conversation.) | Son to father |  |  |
| **8**And [Abraham](avraham.html) **said**: … | Father to son |  |  |
| **8** And [Abraham](avraham.html) said: 'God will provide Himself the lamb for a burnt-[offering](korbanot), my son.' **So they went both of them together**. | Both went together | 16 … And she sat over against him, and lifted up her voice, and wept. | And she stood from afar  וַתֵּשֶׁב מִנֶּגֶד |
| **9** And they came to the place which God had told him of; and [Abraham](avraham.html) built the altar there, and **laid the wood** in order, and bound [Yitzchak](isaac.html) his son, and **laid him** on the altar, upon the wood. | The wood is **below** [Yitzchak](isaac.html) who is bound. |  |  |

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| **Bereshit (Genesis) 22** | [**Yitzchak**](isaac.html) |
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| **7**And [Yitzchak](isaac.html) **said** unto [Abraham](avraham.html) his father … | Son to father |
| **7** … and **said**: 'My father.' … | Son to father |
| **7 …** And **he said**: 'Here am I, my son.' … | Father to son  Conversation between father and son TOGETHER.  (the only [one](one.html) in the Tanach) |
| 7 …And **he said**: 'Behold the [fire](fire.html) and the wood; but where is the lamb for a burnt-[offering](korbanot)?' (Seems to be an interrupted conversation.) | Son to father |
| **8**And [Abraham](avraham.html) **said**: … | Father to son |
| **8** And [Abraham](avraham.html) said: 'God will provide Himself the lamb for a burnt-[offering](korbanot), my son.' **So they went both of them together**. | Both went together |
| **9** And they came to the place which God had told him of; and [Abraham](avraham.html) built the altar there, and **laid the wood** in order, and bound [Yitzchak](isaac.html) his son, and **laid him** on the altar, upon the wood. | The wood is **below** [Yitzchak](isaac.html) who is bound. |

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| **Bereshit (Genesis) 21** | **Yishmael** |
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| **13** ‘And also of the son of the bondwoman will I make a [nation](nations.html), because he is thy [seed](flower.html).’ | Promise of Yishmael’s descendents |
| **14** And [Abraham](avraham.html) arose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, … | Canteen of water |
| **14** putting it on her shoulder, and the child, and sent her away; and she departed, and strayed in the wilderness of Beer-sheba. | Child is connected to his mother |
| **15** And the water in the bottle was spent, and she cast the child under [one](one.html) of the shrubs. | Cast the child away (going down) |
| **16** And she went, and sat her down over against him a good way off, as it were a bow-shot;  … | And she sat from afar וַתֵּשֶׁב לָהּ מִנֶּגֶד |
| **16** … for she said: 'Let me not look (אֶרְאֶה ) upon the death of the child.' | ‘See’ and ‘[fear](fear.html)’ are from the same root |
| **16** And she sat over against him, and lifted up her voice, and wept. **17** And God heard the voice of the lad… | Mother cries, but God hears the child. |
| **17** …[fear](fear.html) (תִּירְאִי) not; for God hath heard the voice of the lad where he is. | ‘See’ and ‘[fear](fear.html)’ are from the same root |
| 16 … And she sat over against him, and lifted up her voice, and wept. | And she sat from afar וַתֵּשֶׁב מִנֶּגֶד |
| **18** Arise, lift up the lad … | Lift up the child (going up) |
| **18** … and hold him fast by thy [hand](fourteen.html); for I will make him a great [nation](nations.html).' | Child is connected to his mother |
| **19** And God opened her [eyes](body.html), and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. | Canteen of water |
| **21** And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt. | Promise of Yishmael’s descendents |

1. [Yaaqob](israelja.html) gives [Yosef](joseph.html) and akeida like test by sending him to look for his brothers despite the fact that he knows the brothers want to kill him.
2. [Yaaqob](israelja.html) [wants](needs.html) [Yosef](joseph.html) to be the bechor and gives him the cloak of many colors in addition to the cloak He gives to all of the brothers.
3. Rav [Yosef](joseph.html) Dov Soloveitchik suggests that [Yaaqob](israelja.html) leaving Lavan is a fulfillment of the promise of [exile](galuyot.html) given to [Avraham](avraham.html).
4. [Yaaqob](israelja.html) leaves Lavan immediately after [Yosef](joseph.html) is born. [Yosef](joseph.html) is the trigger he is the [fourth](four.html) [generation](toldot.html), the firstborn of his beloved wife. See Debarim (Deuteronomy) 21:15-17 as the Torah of [Yaaqob](israelja.html)’s relationship with Leah as the ‘hated’ wife.
5. If you look through the entire Bible you will find that the [Hebrew](hebrew.html) term Senu'ah - hated woman, hated wife, is actually applied to a real person, to a specific person, only once in the entire Bible. That is Leah.

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| **Hated Wife** | **Loved Wife** |
| Leah | Rachel |
| Becor - Reuben | Becor - Yoswf |
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| **II Kings 4:17-** |  |
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1. Nazarean Codicil = New Testament (which is neither *new* nor a *testament*.) [↑](#footnote-ref-1)
2. Akeida = binding, normally applied to the binding of Yitzchak on Mt. Moriah. [↑](#footnote-ref-2)
3. Rabbi Moses ben Nachman Gerondi, known by the abbreviation RaMBaN, and to the non-Jewish world-as **Nachmanides**. [↑](#footnote-ref-3)
4. Rabbi Joseph B. Soloveitchik, On Repentance, pp. 266-268 [↑](#footnote-ref-4)
5. This paragraph is excerpted and editited from: *Echoes of Eden*, Sefer Bereishit, by Rabbi Ari D. Kahn, pg. 127, OU**PRESS –** Gefen Publishing House. [↑](#footnote-ref-5)
6. Bereshit (Genesis) 22:6 [↑](#footnote-ref-6)
7. *tzlovo* (צְלוּבוֹ) [↑](#footnote-ref-7)
8. Here Yitzhak is in the aspect of Mashiach ben Yosef. ‘As a Lamb’ [*Is 53:7*] (kaShe) = 325.  325 is the Gematria of “haNaar” (the Lad, or the young boy) name used by Abraham to refer Yitzhak in his binding; also the name used in Maasei Merkava to refer Enoch and MemTet (*cf. Sefer Heikhalot 3:2*); therefore, this name is an aspect of Mashiach ben Yosef. [↑](#footnote-ref-8)
9. Bereshit (Genesis) 22:6 [↑](#footnote-ref-9)
10. Yirmiyahu (Jeremiah) 31:6 [↑](#footnote-ref-10)
11. Shoftim (Judges) 11:31 [↑](#footnote-ref-11)
12. ## Quoted in Worship of the Heart, by Joseph Dov Soloveitchik.

    [↑](#footnote-ref-12)
13. Our Sages [↑](#footnote-ref-13)
14. Shechted = kosher slaughter [↑](#footnote-ref-14)
15. Keesay hakavod = throne of glory [↑](#footnote-ref-15)
16. In his commentary to Vayikra (Leviticus) 1:9 [↑](#footnote-ref-16)
17. Rashi, ad. loc. [↑](#footnote-ref-17)
18. Artzot HaChaim: Eretz Yehuda, ch.1, section 5 [↑](#footnote-ref-18)
19. [Bereshit Rabbah](file:///F:\Word\Body\orallaw.html) 55:5. See Zevachim 62a. [↑](#footnote-ref-19)
20. Pirke d’Rabbi Eliezer, ch. 31 [↑](#footnote-ref-20)
21. This otherworldly element of Yitzchak means that no expression of “remembrance” is necessary for him (Rashi, Vayikra 26:42, citing Torat Kohanim 8:7). [↑](#footnote-ref-21)
22. Pirke d’Rabbi Eliezer, ch. 30 [↑](#footnote-ref-22)
23. Siddur = prayerbook [↑](#footnote-ref-23)
24. “On Repentance,” 142. [↑](#footnote-ref-24)
25. “On Repentance,” 166. Compare with Soloveitchik, “Five Sermons,” translated by David Telsner (Tal Orot, Jerusalem 1974, pp. 14–15). Soloveitchik here explains Deut. 20:29: i.e., the means by which a Jew achieves purchase on the Almighty is through his “whole being” (be-khol nafshekha), as explained in Rabbi Akiva’s sermon (Ber. 63a): “Even if it costs one’s life.” The Almighty can be reached through suffering and obstinate devotion: “in short, one reaches the Almighty through sacrifice.” [↑](#footnote-ref-25)
26. “On Repentance,” 65, 167. Compare with Rabbi A. I. Kook, “The Lights of Repentance” (Jerusalem 1970), 46–52. In general, there are many points of convergence between the thinking of repentance of the “poet of repentance,” Rabbi Kook, and the “philosopher of repentance,” Rabbi Soloveitchik, as, for example, on the problems of [time](file:///F:\Word\Body\time.html), suffering, the individual and the community, etc. A comparative study of the [two](file:///F:\Word\Body\two.html) might prove enlightening. [↑](#footnote-ref-26)
27. Berit ha-aganot 24:12-18 [↑](#footnote-ref-27)
28. Olot = Burnt offerings [↑](#footnote-ref-28)
29. Shelamim = Peace Offerings. [↑](#footnote-ref-29)
30. Tanakh is an acronym for: Torah, Neviim, and Ketuvim – The Law, The Prophets, and The Writings – the Old Testament. [↑](#footnote-ref-30)
31. Shemot 2:6; see Rashi [↑](#footnote-ref-31)
32. Bereishit 41:12; see also Shemot 33:11 [↑](#footnote-ref-32)
33. See also II Shemuel, 2:18 [↑](#footnote-ref-33)
34. See Ramban Vayikra 1:9 who explains all animal sacrifices as a substitute for self-sacrifice. [↑](#footnote-ref-34)
35. Bereshit Rabbah, 56:4 [↑](#footnote-ref-35)