

Zechut Avot - The Merit of Our [Fathers](fathers.html)

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**Question**: What do you call a religion that maintains that [salvation](salvation.html) depends upon the [sacrifice](korbanot.html) of a beloved son centuries ago? What do you call a religion whose adherents believe that their [sins](sin.html) are expiated because someone long ago offered himself up to be sacrificed?

**Answer**: “Judaism”.

# I. In Judaism

Judaism is a religion that maintains that [salvation](salvation.html) depends upon the [sacrifice](korbanot.html) of a beloved son centuries ago. The [Midrash](orallaw.html) [teaches](teacher.html) us that when [Avraham](avraham.html) put the knife to [Yitzchak](isaac.html)’s throat, his soul departed. Judaism is a religion whose adherents believe that their [sins](sin.html) are expiated because someone long ago offered himself up to be sacrificed. Though this may be hard to believe, it is absolutely true.

The [sacrifice](korbanot.html) of which I [speak](mashal.html) is not the crucifixion of [Yeshua](yeshua.html), but rather it is the binding of [Yitzchak](isaac.html) from the book of Bereshit (Genesis). Because [Avraham](avraham.html) willingly offered his beloved son to [HaShem](hashem.html) as a [sacrifice](korbanot.html), [HaShem](hashem.html) blessed [Avraham](avraham.html), and, just as important, [HaShem](hashem.html) blessed [Avraham](avraham.html)'s descendants. This is straight from the Torah. According to our Sages, because [Yitzchak](isaac.html) offered himself freely to [HaShem](hashem.html) as a [sacrifice](korbanot.html), [HaShem](hashem.html) blessed [Yitzchak](isaac.html), and, just as important, [HaShem](hashem.html) blessed [Yitzchak](isaac.html)'s descendants. Therefore, our [generation](toldot.html), a [generation](toldot.html) of descendants, benefits from the righteousness of [Avraham](avraham.html) and [Yitzchak](isaac.html). We are blessed because of their willingness to [sacrifice](korbanot.html).

[One](one.html) aspect of this blessing is that [HaShem](hashem.html) is merciful toward us. Because our ancestors so dutifully obeyed [HaShem](hashem.html)'s [command](cmds613.html), [HaShem](hashem.html) is more willing to look past our [sins](sin.html). Indeed, our Sages [teach](teacher.html) that [HaShem](hashem.html) is more willing to [forgive](forgive.html) our [sins](sin.html) because of our righteous heritage. If our [sins](sin.html) are thereby forgiven, then we will secure our place in the [world](futures.html) to come. Simply stated: Because [Avraham](avraham.html) and [Yitzchak](isaac.html) obeyed [HaShem](hashem.html), [HaShem](hashem.html) blessed their descendants. This blessing includes [HaShem](hashem.html)'s mercy, and [HaShem](hashem.html)'s [forgiveness](forgive.html) of our [sins](sin.html). Our [sins](sin.html) having been forgiven, we will enjoy [eternal life](eternal.html) in the [world](futures.html) to come. Through this progression, we can draw a causal [connection](connection.html) between the attempted [sacrifice](korbanot.html) of a beloved son and the [forgiveness](forgive.html) and [salvation](salvation.html) of a later [generation](toldot.html). Believe it or not, this is [Jewish](gen-jew.html).

Zechut Avot is the doctrine by which we benefit from the good deeds of those who came before us. In addition to our patriarchs, we also benefit from the righteous deeds of the matriarchs. For instance, our Sages [teach](teacher.html) in the [Midrash](orallaw.html) that [HaShem](hashem.html) will return the [exiles](galuyot.html) to Israel because of the merits of the matriarch Rachel.

The merits of the forefathers are not a stagnant thing. It is not only our patriarchs and matriarchs, but, also our own grandfathers, Grandmothers, [fathers](fathers.html), and mothers. Each [generation](toldot.html) should earn merits as a legacy for [future](future.html) [generations](toldot.html).

# II. In The Torah and Tanach

Though we may be unfamiliar with Zechut Avot, it is actually a central tenet of Judaism. Though it may seem foreign to us, we can actually find it in [three](three.html) familiar sources. Zechut Avot plays a prominent role in the Torah, in our daily worship, and in our High [Holiday](festival.html) liturgy. Let us begin with our Torah portion. We read in:

***Devarim (Deuteronomy) 12:1*** *"These are the statutes and the ordinances which you shall observe to do in the land which* [*HaShem*](hashem.html)*, the G-d of your* [*fathers*](fathers.html)*, has given you to possess."*

There are many names for [HaShem](hashem.html), so when a text specifies a particular [name](name.html) for [HaShem](hashem.html) there is often a special significance. In this passage, the Torah introduces a series of [commandments](cmds613.html) which the Israelites must fulfill in order to possess the land that [HaShem](hashem.html) has promised. What is significant here is the nature of that promise. The Israelites' sole claim to the land is that [HaShem](hashem.html) had promised it to their forefathers, [Avraham](avraham.html), [Yitzchak](isaac.html) and [Jacob](israelja.html). The Israelites will receive the land because of Zechut Avot, the merit of their ancestors. That is why we find in this verse the particular [name](name.html) for [HaShem](hashem.html) as "Lord, G-d of your [fathers](fathers.html)."

The theme Zechut Avot is reiterated [time](time.html) and again in the Torah:

***Bereshit (Genesis) 22:16-18*** *And said, By myself have I sworn, saith the* [*HaShem*](hashem.html)*, for because thou hast done this thing, and hast not withheld thy son, thine only [son]: That in blessing I will bless thee, and in multiplying I will multiply thy* [*seed*](flower.html) *as the* [*stars*](mazaroth.html) *of the* [*heaven*](heaven.html)*, and as the sand which [is] upon the sea shore; and thy* [*seed*](flower.html) *shall possess the gate of his enemies; And in thy* [*seed*](flower.html) *shall all the* [*nations*](nations.html) *of the earth be blessed; because thou hast obeyed my voice.*

***Shemot (***[***Exodus***](exodus.html)***) 32:11-14*** *And Moshe besought the* [*HaShem*](hashem.html) *his* [*HaShem*](hashem.html)*, and said,* [*HaShem*](hashem.html)*, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty* [*hand*](fourteen.html)*? Wherefore should the Egyptians* [*speak*](mashal.html)*, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the* [*face*](body.html) *of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember* [*Avraham*](avraham.html)*,* [*Yitzchak*](isaac.html)*, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your* [*seed*](flower.html) *as the* [*stars*](mazaroth.html) *of* [*heaven*](heaven.html)*, and all this land that I have spoken of will I give unto your* [*seed*](flower.html)*, and they shall* [*inherit*](inherit.html) *[it] for ever. And the* [*HaShem*](hashem.html) *repented of the evil which he thought to do unto his people.*

**\* \* \***

***Yeshayahu (Isaiah) 41:8*** *But thou, Israel, [art] my servant,* [*Jacob*](israelja.html) *whom I have chosen, the* [*seed*](flower.html) *of* [*Avraham*](avraham.html) *my friend.*

# III. In Our [Prayers](prayer.html)

Another place we find Zechut Avot is in our daily [prayers](prayer.html). The most important aspect of the [Jewish](gen-jew.html) worship service is the [Amidah](amida.html), also [known](daat.html) as the [Shemone Esrei](amida.html) or [Eighteen](eighteen.html) Blessings. This is the climactic moment in the center of the service in which we make our requests of [HaShem](hashem.html). It begins when we rise as a congregation and recite: “Blessed are You, [HaShem](hashem.html) our G-d, and G-d of our [fathers](fathers.html), G-d of [Avraham](avraham.html), G-d of [Yitzchak](isaac.html), and G-d of [Jacob](israelja.html)." Doesn't it seem peculiar that at the height of our liturgy, the very climax of our worship service, that we would take the [time](time.html) to mention each of our patriarchs by [name](name.html)? Yet, there is a reason for this, a calculated reason. When our Sages authored this [prayer](prayer.html) over a thousand years ago, they questioned what right they had to make a request before [HaShem](hashem.html). Who are we that we should bother [HaShem](hashem.html) with our [needs](needs.html)? And why should [HaShem](hashem.html) listen to us? With these concerns in mind, the Hakhamim preceded their petitions with this clever and calculated mention of the patriarchs. In essence they are saying, "Dear [HaShem](hashem.html), we are not so righteous; we are not worthy of your attention. But [Avraham](avraham.html), he was righteous. [Yitzchak](isaac.html) was righteous. [Jacob](israelja.html) was righteous. We are their descendants, O [HaShem](hashem.html), and for their sake hear our [prayers](prayer.html)." That is why we mention the patriarchs. That is another example of Zechut Avot.

Only the [horn](shofar.html) of a ram, a [shofar](shofar.html), can summon [HaShem](hashem.html) on our behalf, because only the [horn](shofar.html) of a ram will remind [HaShem](hashem.html) of when [Avraham](avraham.html) offered his son to [HaShem](hashem.html) and instead sacrificed a ram, a ram whose horns were caught in a nearby thicket. The [shofar](shofar.html) is inextricably linked to the Akeida, the binding of [Yitzchak](isaac.html). When we blast the [shofar](shofar.html) next [Rosh HaShana](teruah.html)h, we will be reminding [HaShem](hashem.html) of the righteousness of [Avraham](avraham.html).

The Mussaf service on the 2nd day of [Yom Teruah](teruah.html), [Rosh HaShana](teruah.html)h, contains the following [prayer](prayer.html):

"Remember unto us, Adonai our G-d, the [covenant](covenant.html), the loving-kindness and the oath which you swore to [Avraham](avraham.html) our father on Mount Moriah. May the binding with which [Avraham](avraham.html) our father bound his son [Yitzchak](isaac.html) on the altar appear before you, how he overcame his [compassion](jonah.html) in order to do your will with a perfect [heart](body.html)."

On the day of judgment, [Yom Teruah](teruah.html), we will ask [HaShem](hashem.html) to remember [Avraham](avraham.html), and thereby [forgive](forgive.html) our [sins](sin.html). The High Holidays are all about Zechut Avot.

# IV. In The Torah She Baal Peh

We also find the notion of Zechut Avot in the Torah She Baal Peh, the [Oral Torah](orallaw.html). Here we find that the ashes of the Akeida are to remind us of the merit of [Avraham](avraham.html):

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLIX:11*** *AND* [*ABRAHAM*](avraham.html) *ANSWERED AND SAID: BEHOLD NOW, I HAVE TAKEN UPON ME TO* [*SPEAK*](mashal.html) *UNTO THE LORD, WHO AM BUT DUST AND ASHES (XVIII, 27). He said: Had Nimrod slain me, would I not have been dust, and had he burnt me, would I not have been ashes? Said the Holy* [*One*](one.html)*, blessed be He, to him: ‘Thou didst say, I AM BUT DUST AND ASHES; by thy life, I will give thy children* [*atonement*](atonemen.html) *therewith,’ as it says, And for the unclean they shall take of the ashes (‘afar) of the burning of the purification from* [*sin*](sin.html) *(Num. XIX, 17); also, And a man that is* [*clean*](purity.html) *shall* [*gather*](gather.html) *up the ashes of the* [*heifer*](heifer.html) *(ib. 9). We learnt’: What was the ritual of a fast? The Ark was carried out into the public square of the town and burnt ashes were sprinkled on the Ark. R. Judan b. R. Manasseh and R. Samuel b. Nahman disagreed.* [*One*](one.html) *maintained: [The ashes were to recall] the merit of* [*Avraham*](avraham.html)*, for it is written, I WHO AM BUT DUST AND ASHES. But the other maintained that they were to recall the merit of* [*Yitzchak*](isaac.html)*; he learnt ‘ashes’ only. The following statement of R. Judah b. Pazzi disagrees, for he would publicly announce: If the congregational beadle cannot get to anyone [to pour ashes on his* [*head*](body.html)*], let him take ashes himself and pour them on his own* [*head*](body.html)*. [That is not so, for] R. Judah b. Pazzi's announcement* [*teaches*](teacher.html) *that ‘afar (dust) and efer (ashes) are identical*

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXX:8*** *… in the Messianic era the merit of the Patriarchs will avail.*

**\* \* \***

The [Gemara](orallaw.html)[[1]](#footnote-1) states that Zechut Avot, the merit of the Patriarchs which protects us, has been exhausted:

***Shabbath 55a*** *And since when has the merit of the Patriarchs been exhausted? — Rab said, Since the days of Hosea the son of Beeri, for it is written, [And now] will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine* [*hand*](fourteen.html)*.( Hosea 2:12. ‘and none’, i.e., their merit) Samuel said. Since the days of Hazael, for it is said, And Hazael king of Syria oppressed Israel all the days of Jehoahaz;(II Kings 13:22) and it is written, But the Lord was gracious unto them, and had* [*compassion*](jonah.html) *upon them, and had respect unto them, because of the* [*covenant*](covenant.html) *with* [*Avraham*](avraham.html)*,* [*Yitzchak*](isaac.html)*, and* [*Jacob*](israelja.html)*, and would not destroy them, neither cast he them from his presence until now.(II Kings 13:22. ‘Until now’ implies, but no longer.) R. Joshua b. Levi said: Since the days of Elijah, for it is said, And it came to pass at the* [*time*](time.html) *of the* [*offering*](korbanot.html) *of the evening oblation, that Elijah the prophet came near, and said, O Lord, the G-d of* [*Avraham*](avraham.html)*, of* [*Yitzchak*](isaac.html)*, and of Israel, let it be* [*known*](daat.html) *this day that thou art* [*HaShem*](hashem.html) *in Israel, and that I am thy servant, and that I have done all these things at thy word.(I Kings 18:36. Here too this day implies a limitation.) R. Johanan said: Since the days of Hezekiah, for it is said, Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness for henceforth even for ever. The zeal of the Lord of hosts shall perform this. (Isaiah 9:6. ‘The zeal, etc.’ implies, but not the merit of the Patriarchs, this being exhausted by now.)*

Nevertheless, Tosafot writes in Brit Avot ([HaShem](hashem.html)'s [covenant](covenant.html) with the forefathers), the merit has not been exhausted:

***Vayikra (Leviticus) 26:40-45*** *If they shall confess their iniquity, and the iniquity of their* [*fathers*](fathers.html)*, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And [that] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:* ***Then will I remember my*** [***covenant***](covenant.html) ***with*** [***Jacob***](israelja.html)***, and also my*** [***covenant***](covenant.html) ***with*** [***Yitzchak***](isaac.html)***, and also my*** [***covenant***](covenant.html) ***with*** [***Avraham***](avraham.html) ***will I remember; and I will remember the land.*** *The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my* [*covenant*](covenant.html) *with them: for I [am]* [*HaShem*](hashem.html) *their G-d. But I will for their sakes remember the* [*covenant*](covenant.html) *of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their G-d: I [am] the Lord.*

The [Gemara](orallaw.html) also mentions the merit of the Matriarchs as well as the merit of the Patriarchs:

[***Rosh HaShana***](teruah.html) ***11a*** *R. Eliezer said: Whence do we* [*know*](daat.html) *that the Patriarchs were born in* [*Tishri*](feasts.html)*? Because it says, And all the men of Israel assembled themselves unto King Solomon, at the feast in the month Ethanim; that is, the month in which the mighty ones [ethanim] of the* [*world*](worlds.html) *were born. How do you* [*know*](daat.html) *that this word ethan means ‘mighty’? — Because it is written, Thy* [*dwelling*](dwelling.html)*-place is firm [ethan], and it also says, Hear, ye mountains, the Lord's controversy, and ye mighty rocks [ethanim] the foundations of the earth. It also says, The voice of my beloved, behold he cometh, leaping upon the mountains, skipping upon the hills, [where] ‘leaping upon the mountains’ means, for the merit of the patriarchs, and ‘skipping upon the hills’ means, for the merit of the matriarchs.*

The notion of Zechut Avot is not just a Christian notion, but a deeply rooted [Jewish](gen-jew.html) tenet. We find it in our Torah portion; we find it in our daily worship, we find it in our High [Holiday](festival.html) liturgy, and we find it in the Torah She Baal Peh, the [Oral Torah](orallaw.html).



While the Christian [Church](church.html) prays to [HaShem](hashem.html) for pardon and blessing through [Yeshua](yeshua.html) HaMashiach, the [Jewish](gen-jew.html) people beseech [HaShem](hashem.html) to have [compassion](jonah.html) upon them for the sake of the binding of [Yitzchak](isaac.html).

# V. In The Nazarean Codicil

The notion of Zechut Avot, the merit of our ancestors, is also spoken about in the Nazarean Codicil:

***I Luqas (***[***Luke***](luke.html)***) 1:67-75*** *And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed [be] the Lord G-d of Israel; for he hath visited and* [*redeemed*](redemption.html) *his people, And hath raised up an* [*horn*](shofar.html) *of* [*salvation*](salvation.html) *for us in the house of his servant David; As he spake by the* [*mouth*](body.html) *of his holy prophets, which have been since the* [*world*](worlds.html) *began: That we should be saved from our enemies, and from the* [*hand*](fourteen.html) *of all that hate us; To perform the mercy [promised] to our* [*fathers*](fathers.html)*, and to remember his holy* [*covenant*](covenant.html)*; The oath which he sware to our father* [*Avraham*](avraham.html)*, That he would grant unto us, that we being delivered out of the* [*hand*](fourteen.html) *of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 11.17-19*** *By faith* [*Avraham*](avraham.html)*, when G-d tested him, offered* [*Yitzchak*](isaac.html) *as a* [*sacrifice*](korbanot.html)*. He who had received the promises was about to* [*sacrifice*](korbanot.html) *his* [*one*](one.html) *and only son, even though* [*HaShem*](hashem.html) *had said to him, "It is through* [*Yitzchak*](isaac.html) *that your offspring will be reckoned."* [*Avraham*](avraham.html) *reasoned that* [*HaShem*](hashem.html) *could raise the dead, and figuratively* [*speaking*](mashal.html)*, he did receive* [*Yitzchak*](isaac.html) *back from death.*

***Matityahu (Matthew) 3:9*** *And think not to say within yourselves, We have* [*Avraham*](avraham.html) *to [our] father: for I say unto you, that* [*HaShem*](hashem.html) *is able of these stones to raise up children unto* [*Avraham*](avraham.html)*.*

***Romans 9:3-10*** *For I could wish that myself were set apart(like a* [*sacrifice*](korbanot.html)*) from* [*Mashiach*](mashiach.html) *for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom [pertained] the adoption, and the glory, and the covenants, and the giving of the* [*law*](law.html)*, and the [worship] service [of G-d], and the promises; Whose [are] the* [*fathers*](fathers.html) *(Patriarchs), and of whom as concerning the flesh [they are]* [*Mashiach*](mashiach.html)*, who is over all, G-d blessed for ever. Amen. Not as though the word of G-d hath taken none effect. For they [are] not all Israel, which are of Israel: Neither, because they are the* [*seed*](flower.html) *of* [*Avraham*](avraham.html)*, [are they] all children: but, In* [*Yitzchak*](isaac.html) *shall thy* [*seed*](flower.html) *be called. That is, They which are the children of the flesh, these [are] not the children of G-d: but the children of the promise are counted for the* [*seed*](flower.html)*. For this [is] the word of promise, At this* [*time*](time.html) *will I come, and Sarah shall have a son. And not only [this]; but when Rebecca also had conceived by* [*one*](one.html)*, [even] by our father* [*Yitzchak*](isaac.html)*;*

[***Galatians***](galatian.html) ***4:28*** *Now we, brethren, as* [*Yitzchak*](isaac.html) *was, are the children of promise.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 11:17-19*** *By faithful obedience,* [*Avraham*](avraham.html) *offered up* [*Yitzchak*](isaac.html)*. He was tested, having accepted the promises, offered up his only begotten son, Of whom it was said, That in* [*Yitzchak*](isaac.html) *shall thy* [*seed*](flower.html) *call: Reckoning that even from the dead,* [*HaShem*](hashem.html) *was able to raise Him up; from whence also he received a parable.*

From the Akeida we obtain a parable, as did [Avraham](avraham.html). (that [Yitzchak](isaac.html) died and [Yitzchak](isaac.html)=Israel like [Mashiach](mashiach.html)=Israel). From this we learn that there are [two](two.html) who are called ‘[seed](flower.html)’; namely, [Yitzchak](isaac.html) and [Mashiach](mashiach.html).

As [Mashiach](mashiach.html) ben [Yoseph](joseph.html) was the [salvation](salvation.html) of the [Gentiles](gen-jew.html), so too was [Yitzchak](isaac.html) the [salvation](salvation.html) of Israel (Israel was another [name](name.html) for [Jacob](israelja.html)):

[***Zohar***](orallaw.html)***, Bereshit, Section 1, Page 119b*** *David* [*prayed*](prayer.html)*, “*[*Command*](cmds613.html) *the* [*salvation*](salvation.html) *of* [*Jacob*](israelja.html)*”, as much as to say: “When messengers are sent into the* [*world*](worlds.html)*, order such as are of the side of mercy.” ‘R. Abba said: ‘The words “*[*command*](cmds613.html) *the* [*salvation*](salvation.html) *of* [*Jacob*](israelja.html)*” allude to those in* [*exile*](galuyot.html)*, for whose* [*redemption*](redemption.html) *David* [*prayed*](prayer.html)*. Further,* [*Jacob*](israelja.html) *was the crown of the patriarchs, but if not for* [*Isaac*](isaac.html) *he would not have appeared in the* [*world*](worlds.html)*; hence the request* ***“***[***command***](cmds613.html) ***the*** [***salvation***](salvation.html) ***of*** [***Jacob***](israelja.html)***” refers primarily to*** [***Isaac***](isaac.html)***, since the saving of his life was the*** [***salvation***](salvation.html) ***of*** [***Jacob***](israelja.html)***.’***

Another interesting correlation between [Mashiach](mashiach.html) and [Yitzchak](isaac.html) is that they were both the “image” of their father. Of [Mashiach](mashiach.html) it is said:

***Colossians 1:15*** *Who is the image of the invisible God, the firstborn of every creature:*

Of [Yitzchak](isaac.html) it is said:

“[HaShem](hashem.html) therefore performed another miracle and made [Isaac](isaac.html) look exactly like [Abraham](avraham.html). The miracle was even greater than it seems; when [Isaac](isaac.html) was born, he did not look at all like [Abraham](avraham.html). When people began to talk, his [face](body.html) changed and resembled that of his father, stopping all gossip.' Since [Isaac](isaac.html) looked exactly like [Abraham](avraham.html), without any difference at all, everyone admitted that he was [Abraham](avraham.html)'s son."[[2]](#footnote-2)

***Baba Metzia 87a*** *And she said, Who would have said unto* [*Abraham*](avraham.html)*, that Sarah should have given children suck? How many children then did Sarah suckle? — R. Levi said: On the day that* [*Abraham*](avraham.html) *weaned his son* [*Isaac*](isaac.html)*, he made a great banquet, and all the peoples of the* [*world*](worlds.html) *derided him, saying, ‘Have you seen that old man and woman, who brought a foundling from the street, and now claim him as their son! And what is more, they make a great banquet to establish their claim!’ What did our father* [*Abraham*](avraham.html) *do? — He went and invited all the great men of the age, and our mother Sarah invited their wives. Each* [*one*](one.html) *brought her child with her, but not the wet nurse, and a miracle happened unto our mother Sarah, her* [*breasts*](body.html) *opened like* [*two*](two.html) *fountains, and she suckled them all. Yet they still scoffed, saying, ‘Granted that Sarah could give* [*birth*](birth.html) *at the age of ninety, could* [*Abraham*](avraham.html) *beget [child] at the age of a hundred?’ Immediately the lineaments of* [*Isaac*](isaac.html)*'s visage changed and became like* [*Abraham*](avraham.html)*'s, whereupon they all cried out,* [*Abraham*](avraham.html) *begat* [*Isaac*](isaac.html)*.*

# VI. The Akeida – A Completed [Event](feasts.html)

[One](one.html) of the most intriguing commentaries on the Akeida sees the [sacrifice](korbanot.html) as actually having been consummated, and as effecting [atonement](atonemen.html) for Israel in the same manner as animal sacrifices:

“There was a remarkable tradition that insisted that [Avraham](avraham.html) completed the [sacrifice](korbanot.html) and that afterward [Yitzchak](isaac.html) was miraculously revived. According to this Aggadah, [Avraham](avraham.html) slew his son, burnt his victim, and the ashes remain as a stored-up merit and [atonement](atonemen.html) for Israel in all [generation](toldot.html).”[[3]](#footnote-3)

The Baal HaTurim quotes a *Pirke d’Rebbi Eliezer* that at the [time](time.html) of the Akeida, [Yitzchak](isaac.html) actually died and was immediately brought back to life.

***Leviticus Rabbah. 29:9*** *R. Judah says: When the sword touched* [*Yitzchak*](isaac.html)*'s throat his soul flew* [*clean*](purity.html) *out of him. And when He let his voice be heard from between the* [*two*](two.html)[*cherubim*](angels.html)*, 'Lay not thy* [*hand*](fourteen.html) *upon the lad, 'the lad's soul returned to his* [*body*](body.html)*. Then his father unbound him, and* [*Yitzchak*](isaac.html) *rose, knowing that in this way the dead would come back to life in the* [*future*](future.html)*; whereupon he began to recite, Blessed art Thou, O Lord, who quickens the dead. Pirke de-Rav Eliezer 31*

The Torah also alludes to the death of [Yitzchak](isaac.html) in Bereshit chapter 22. In this chapter of the Torah, there is no reference to [Yitzchak](isaac.html) returning home with his father.

Through the Akeida, [Yitzchak](isaac.html) had attained the status of a [korban](korbanot.html) and was forbidden to leave Eretz Canaan[[4]](#footnote-4). [Yitzchak](isaac.html) was 37 years old at the [time](time.html) of the Akeida.[[5]](#footnote-5)

In Bereshit 22:9, the word “binding”. Va Ya’akod, is found nowhere else in Tanach in conjugative form. This “binding” was something truly unique!

[Yitzchak](isaac.html)’s death was NOT caused by [Avraham](avraham.html), the Torah is clear on this point. It appears that [Yitzchak](isaac.html) gave up his own soul. This matches well with [Mashiach](mashiach.html) Who was not killed by the Romans, but instead laid down His own life.[[6]](#footnote-6)

# VII. The Akeida – The Timing

There appears to be some support for the Binding of [Yitzchak](isaac.html) taking place on [Pesach](passover.html). Rashi tells us that the Akeida was on [Pesach](passover.html).[[7]](#footnote-7) The [Zohar](orallaw.html) also makes this point.[[8]](#footnote-8) Finally, the [Talmud](orallaw.html) gives us a hint that the Akeida took place on [Pesach](passover.html):

[***Rosh HaShana***](teruah.html) ***11a*** *…on* [*New*](new.html) *Year the bondage of our ancestors in Egypt ceased; in* [*Nisan*](feasts.html) *they were* [*redeemed*](redemption.html) *and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in the* [*time*](time.html) *to come. R. Joshua says: In* [*Nisan*](feasts.html) *the* [*world*](worlds.html) *was created; in* [*Nisan*](feasts.html) *the Patriarchs were born; in* [*Nisan*](feasts.html) *the Patriarchs died.*

There is also some relationship between [Rosh HaShana](teruah.html)h and the Binding of [Yitzchak](isaac.html):

The Maharil, Rav [Yaakov](israelja.html) HaLevi Segal Moelin, compiled a detailed and authoritative compendium of the customs of his native Ashkenaz. In Chapter 9 of the section on [Rosh HaShana](teruah.html), he explains:

"On [Rosh HaShana](teruah.html), after the meal, we have the custom of going to the lakes and rivers to cast into the depths of the sea all of our [sins](sin.html). This commemorates the Akeida, in accordance with the [Midrash](orallaw.html)[[9]](#footnote-9) which says that [on the way to the intended [sacrifice](korbanot.html) of [Yitzchak](isaac.html)] [Avraham](avraham.html) Avinu passed through a river until the water reached up to his [neck](body.html), and said, 'Rescue me, [HaShem](hashem.html), for the waters have reached until the soul'.[[10]](#footnote-10) And it was actually Satan, who made himself into a river in order to prevent [Avraham](avraham.html) from performing the Akeida."

The Maharil emphasizes that Tashlich (when we cast crumbs into the water on [Yom Teruah](teruah.html)) is a commemoration of the Akeida. By going to the river, we demonstrate to [HaShem](hashem.html) that we recall [Avraham](avraham.html)'s determination to fulfill His [command](cmds613.html). Not only was [Avraham](avraham.html) willing to [sacrifice](korbanot.html) his only son, but he was willing to endure great hardship in order to do so. We imply that we too are willing to overcome obstacles to carry out [HaShem](hashem.html)'s will.

By emphasizing our continuing [connection](connection.html) to [Avraham](avraham.html) Avinu, showing that we are his [spiritual](physical.html) as well as his genetic heirs, we show that we are fully worthy of sharing in the blessing which [HaShem](hashem.html) swore to [Avraham](avraham.html)'s descendants as a result of the Akeida.[[11]](#footnote-11)

According to our tradition, when we sound the [shofar](shofar.html) on the morning of [Rosh Hashana](teruah.html)h, [HaShem](hashem.html) hears the sound and remembers the ram that [Avraham](avraham.html) Avinu, Father [Avraham](avraham.html), offered as a [sacrifice](korbanot.html) (instead of his son [Yitzchak](isaac.html)) atop Mount Moriah so many [generations](toldot.html) ago. Our act of association resurrects the merit of [Avraham](avraham.html), and his merit of faith is attributed to us. Simply because we made the [connection](connection.html).

You don’t get the Zechut unless you make the [connection](connection.html). Unless you sound the [shofar](shofar.html), invoke the symbolic link (whatever it may be) that affirms your bond, their merit is of no value.

Why should a dissolute [Jew](gen-jew.html) who identifies as a [Jew](gen-jew.html) be redeemable? Here it gets mystical. According to our sages, the Patriarchs and Matriarchs passed their [spiritual](physical.html) DNA down to their descendants. Their [spiritual](physical.html) achievements were not personal. In virtually every Divine revelation to the Patriarchs, God makes promises dealing with their descendants – they will be “like the [stars](mazaroth.html) of the [heaven](heaven.html)” and “like the sands of the seashore,” they will [inherit](inherit.html) the [Land of Israel](city.html), etc. Among the promises was that God would not let a [Jewish](gen-jew.html) soul hit rock bottom without Divine intervention to stop his free-fall. This [spiritual](physical.html) safety net is called, “*Zechut Avot,”* the merit of the forefathers.[[12]](#footnote-12)

According to the [Midrash](orallaw.html), at the Splitting of the Sea, the [angel](angels.html) of Egypt protested to God that both the [Hebrews](bereans.html) and the Egyptians were [idol](idolatry.html) worshippers. Why should the [Hebrews](bereans.html) be saved, and the Egyptians drowned? God answered that the [Hebrews](bereans.html) are the descendants of [Abraham](avraham.html), [Isaac](isaac.html), and [Jacob](israelja.html). *Zechut Avot,* the merit of the forefathers*.*

But *Zechut Avot,* like any [inheritance](inherit.html), only becomes yours if you claim it. Your grandfather can bequeath you a bank account worth a million dollars, but if don’t show up at the lawyer’s office and identify yourself as Jake Levy’s grandson, you won’t have access to his fortune. If you don’t actively identify as a [Jew](gen-jew.html), you can’t [inherit](inherit.html) the precious fortune of *Zechut Avot.*

*Zechut Avot* is like a skydiver’s reserve chute.If the main parachute fails to open, and the skydiver is falling at 120 mph, she can be saved by the reserve chute. But only if she pulls the cord! The cord that activates the merit of the forefathers is [Jewish](gen-jew.html) identity.

[Jewish](gen-jew.html) identity is what prompted Kirk Douglas to fast every [Yom Kippur](kippur.html). As he proudly stated, “I might be making a film, but I fasted.”

[Jewish](gen-jew.html) identity is what prompted Supreme Court Justice [Ruth](ruth.html) Bader Ginsburg to post a large silver [mezuzah](mezuzah.html) on the doorpost of her Supreme Court chambers.

[Jewish](gen-jew.html) identity is what prompted movie [star](mazaroth.html) Scarlet Johansson to stand up for Israel at the cost of her prestige as an Oxfam ambassador.

The [Passover](passover.html) [Seder](haggada.html) speaks about [four](four.html) sons. Only [one](one.html) of them is cast as “[wicked](wicked.html).” As the [Haggada](haggada.html) states: “The [wicked](wicked.html) son, what does he say? ‘What is this service **to you?’** ‘To you,’ but not to him. Because he excludes himself from the [community](community.html), he is a heretic. … Say to him, ‘Because of what God did for me when I went [out of Egypt](thebirth.html).’ **For me,** but not **for him,** because if he would have been there, he would not have been [redeemed](redemption.html).”

The [first](one.html) [Passover](passover.html) marked the [birth](thebirth.html) of the [Jewish](gen-jew.html) [nation](nations.html). Every [Passover](passover.html) since poses the challenge to every [Jew](gen-jew.html): Are you in or are you out?

# VIII. For Converts – [Jews](gen-jew.html) By Choice

But what of those among us who have no ancestors from whom to derive such Zechut? What of the orphans who do not [know](daat.html) upon whom to connect? Or the [Jews](gen-jew.html) by choice, the [convert](aliens.html), who have no [Jewish](gen-jew.html) ancestry at all? This is the good part. It’s not hereditary! It’s not in our chromosomes or our cell structure. It’s in our history. The collective memory of our people. It’s open to anyone who chooses to remember:

[***Galatians***](galatian.html) ***3:6-9*** *Even as* [*Avraham*](avraham.html) *believed* [*HaShem*](hashem.html)*, and it was accounted to him for righteousness.* [*Know*](daat.html) *ye therefore that they which are of faith, the same are the children of* [*Avraham*](avraham.html)*. And the scripture, foreseeing that* [*HaShem*](hashem.html) *would* [*justify*](justification.html) *the heathen through faith, preached before the* [*gospel*](mishna1.html) *unto* [*Avraham*](avraham.html)*, [saying], In thee shall all* [*nations*](nations.html) *be blessed. So then they which be of faith are blessed with faithful* [*Avraham*](avraham.html)*.*

Do we really believe that we’re genetically related to [Avraham](avraham.html) and Sarah? Do we actually think that if we could trace back our ancestry as far as we wanted we would find [Jacob](israelja.html), Moshe, and [Ruth](ruth.html)? Does it matter? We’re related to them when we choose to relate to them. You see, the act of connecting to them, to the deeds they performed, to the choices they made is, for us, a choice as well. What makes the Zechut happen is just as dependent upon our conscious decisions as it was upon theirs. It’s a [two](two.html)-way street. Their merit is credited to us by our merit. And in both instances, the merit is the simple product of making a choice.

# IX. The Akeida and [Mashiach](mashiach.html) ben [Yoseph](joseph.html)

[Yitzchak](isaac.html) Avinu was an [atonement](atonemen.html) for the [Jews](gen-jew.html) just as [Yeshua](yeshua.html) was an [atonement](atonemen.html) for the [Gentiles](gen-jew.html). How do we [know](daat.html) this?

To understand this answer requires a bit of background. Please bear with me as we gain this background.

The [Jews](gen-jew.html) are separate from the [world](worlds.html). We see this in:

***Shemot (***[***Exodus***](exodus.html)***) 19:5-6*** *Now therefore, if ye will obey my voice indeed, and keep my* [*covenant*](covenant.html)*, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: And ye shall be unto me a kingdom of* [*priests*](priests.html)*, and an holy (or separate)* [*nation*](nations.html)*. These [are] the words which thou shalt* [*speak*](mashal.html) *unto the children of Israel.*

***Shemot (***[***Exodus***](exodus.html)***) 33:16*** *For wherein shall it be* [*known*](daat.html) *here that I and thy people have found* [*grace*](grace.html) *in thy sight? [is it] not in that thou goest with us? so shall we be separated, I and thy people, from all the people that [are] upon the* [*face*](body.html) *of the earth.*

***Vayikra (Leviticus) 20:24*** *But I have said unto you, Ye shall* [*inherit*](inherit.html) *their land, and I will give it unto you to possess it, a land that flowed with milk and honey: I [am] the* [*HaShem*](hashem.html) *your G-d, which have separated you from [other] people.*

***Bamidbar (***[***Numbers***](nchart.html)***) 23:9*** *For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall* [*dwell*](dwelling.html) *alone, and shall not be reckoned among the* [*Goyim*](gen-jew.html)*.*

***Devarim (Deuteronomy) 33:28*** *Israel then shall* [*dwell*](dwelling.html) *in safety alone: the fountain of* [*Jacob*](israelja.html) *[shall be] upon a land of corn and wine; also his* [*heavens*](heaven.html) *shall drop down dew.*

***Melachim (1 Kings 8:53)*** *For thou didst separate them from among all the people of the earth, [to be] thine* [*inheritance*](inherit.html)*, as thou spakest by the* [*hand*](fourteen.html) *of Moshe thy servant, when thou brought our* [*fathers*](fathers.html)[*out of Egypt*](thebirth.html)*, O Lord* [*HaShem*](hashem.html)*.*

So, when ever we see “[world](worlds.html)” or “[nation](nations.html)”, we should see the [Goyim](gen-jew.html), the [Gentiles](gen-jew.html):

***Bereshit (Genesis) 10:5*** *By these were the isles of the* [*Gentiles*](gen-jew.html) *divided in their lands; every* [*one*](one.html) *after his* [*tongue*](spirit.html)*, after their families, in their* [*nations*](nations.html)*.*

In the above verse, both the word “[Gentile](gen-jew.html)” and the word “[nation](nations.html)” come from the [Hebrew](hebrew.html) word “[Goyim](gen-jew.html)”.

Now, consider the following verses:

***1 Yochanan (John) 2:1-2*** *My little children, these things write I unto you, that ye* [*sin*](sin.html) *not. And if any man* [*sin*](sin.html)*, we have an advocate with the Father,* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *the righteous: And he is the kippurim, [the* [*atonement*](atonemen.html)*,] for our* [*sins*](sin.html)*: and not for ours only, but also for [the* [*sins*](sin.html) *of] the all the* [*Goyim*](gen-jew.html)*.*

***Matityahu (Matthew) 24:14*** *And this* [*gospel*](mishna1.html) *of the kingdom shall be preached in all the* [*Goyim*](gen-jew.html) *for a witness unto all* [*nations*](nations.html)*; and then shall the* [*time*](time.html) *of the end come.*

***Matityahu (Matthew) 28:19-20*** *Go ye therefore, and talmudize all the* [*Goyim*](gen-jew.html)*, immersing them into the* [*authority*](authority.html) *of the Father [obeying the Torah], and of the Son, [accepting the yoke of the kingdom] and of the Shechinah:* [*Teaching*](teacher.html) *them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the* [*world*](worlds.html)*. Amen.*

We will need to unpack this next verse because this verse contains the essence of Zechut Avot, the merit of our ancestors:

***Yochanan (John) 3:16*** *For* [*HaShem*](hashem.html) *so loved the* [*Goyim*](gen-jew.html)*, that he gave his only begotten Son [*[*Mashiach*](mashiach.html) *(*[*Psalm*](psalms1.html) *2:7) / Israel (Shemot 4:22-23)], that whosoever believeth in him* (in [HaShem](hashem.html)) *should not perish, but have everlasting life.*

I have added some information within the brackets that [needs](needs.html) to be unpacked a bit. [First](one.html), lets look at:

***Tehillim (***[***Psalm***](psalms1.html)***) 2:7*** *I will declare the decree:* [*HaShem*](hashem.html) *hath said unto me, Thou [art] my Son; this day have I begotten thee.*

In this verse, [HaShem](hashem.html) is declaring that He has a Son. This Son is [Yeshua](yeshua.html) HaMashiach.

Now let’s look at another “Son”:

***Shemot (***[***Exodus***](exodus.html)***) 4:22*** *And thou shalt say unto Pharaoh, Thus saith the* [*HaShem*](hashem.html)*, Israel [is] my son, [even] my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy firstborn.*

In this verse, Israel is declared [HaShem](hashem.html)’s son! Now let’s put Yochanan 3:16 into perspective:

***Yochanan (John) 3:16*** *For* [*HaShem*](hashem.html) *so loved the* [*Goyim*](gen-jew.html)*, that he gave his only begotten Son [*[*Mashiach*](mashiach.html)*], that whosoever believeth in* [*HaShem*](hashem.html) *should not perish, but have everlasting life.*

This tells us that the [Goyim](gen-jew.html) will gain everlasting life because of [Mashiach](mashiach.html). But since this verse allows us to use both “Sons”, we need to look at this perspective:

***Yochanan (John) 3:16*** *For* [*HaShem*](hashem.html) *so loved the* [*Goyim*](gen-jew.html)*, that he gave his only begotten Son [Israel], that whosoever believeth in Him* (in [HaShem](hashem.html)) *should not perish, but have everlasting life.*

Now, hopefully, we can see that there is more to this verse than meets the eye. This verse clearly indicates that the [Jews](gen-jew.html) are the key, along with [Mashiach](mashiach.html), to the everlasting life of the [Goyim](gen-jew.html).

Let’s examine [one](one.html) more verse in the Nazarean Codicil:

***Yochanan (John) 4:40-42*** *So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there* [*two*](two.html) *days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard [him] ourselves, and* [*know*](daat.html) *that this is indeed the* [*Mashiach*](mashiach.html)*, the Saviour of the* [*Goyim*](gen-jew.html)*.*

Now that we have this background, lets look at [Yitzchak](isaac.html) to see how he saved the [Jews](gen-jew.html).

[Yitzchak](isaac.html) died at the Akeida, before he had children, as we see from the [Midrash](orallaw.html) and from the book of [Hebrews](bereans.html):

***Leviticus Rabbah. 29:9*** *R. Judah says: When the sword touched* [*Yitzchak*](isaac.html)*'s throat his soul flew* [*clean*](purity.html) *out of him. And when He let his voice be heard from between the* [*two*](two.html)[*cherubim*](angels.html)*, 'Lay not thy* [*hand*](fourteen.html) *upon the lad, 'the lad's soul returned to his* [*body*](body.html)*. Then his father unbound him, and* [*Yitzchak*](isaac.html) *rose, knowing that in this way the dead would come back to life in the* [*future*](future.html)*; whereupon he began to recite, Blessed art Thou, O Lord, who quickens the dead. Pirkei de-Rav Eliezer 31*

[***Hebrews***](bereans.html) ***11:17*** *By faith* [*Abraham*](avraham.html)*, when he was tried, offered up* [*Yitzchak*](isaac.html)*: and he that had received the promises offered up his only begotten, 18 Of whom it was said, That in* [*Yitzchak*](isaac.html) *shall thy* [*seed*](flower.html) *be called: 19 Accounting that God was able to raise up, even from the dead; from whence also he received him in a parable.*

[***Zohar***](orallaw.html) ***60a*** *“When* [*Yitzchak*](isaac.html) *was sacrificed on the altar, his soul which was in him in This* [*World*](worlds.html) *departed. But when it was said by* [*Abraham*](avraham.html)*, Blessed be He who quickens the dead, his soul of the* [*World*](futures.html) *to Come came back to him."*

***Minhat Yehudah, by R. Judah bar Eliezer ad Gen 24:64 and Paaneah Raza by R.*** [***Isaac***](isaac.html) ***bar Juda ha-Levi, 29a*** *No wonder Rebecca lost her equilibrium "and she fell from her camel" (v. 64) - for what she perceived was* [*Yitzchak*](isaac.html)[*coming*](coming.html) *down from Paradise, and he walked the way the dead walked,* [*head*](body.html) *down and* [*feet*](heel.html) *up.*

***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.html) *upon it. While R.* [*Isaac*](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.*

Since [Yitzchak](isaac.html) died, this presents a potential problem for the messianic line in that he had not married and had no children. When [Yitzchak](isaac.html) died, all of his descendants died with him. Therefore, [Yaakov](israelja.html) and his [twelve](twelve.html) sons, the [tribes](tribes.html) of Israel, all died with him. Of course, they were also resurrected with him! So, like [Yeshua](yeshua.html), [Yitzchak](isaac.html) gave up his spirit and was resurrected. This [resurrection](techiyat.html) saved every [Jew](gen-jew.html) as the soul of every [Jew](gen-jew.html) was in [Yitzchak](isaac.html)’s loins when he died. Thus they paid the penalty for [sin](sin.html).

Notice the similarity between the Akeida and the binding of [Yeshua](yeshua.html) in the following verses:

***Bereshit (Genesis) 22:2*** *And He said, "Take now your son, your only begotten son, whom you love,* [*Yitzchak*](isaac.html)*, and go to the land of Moriah; and offer him there as a* [*burnt offering*](korbanot.html) *on* [*one*](one.html) *of the mountains of which I will tell you."*

***Yochanan (John) 3:16*** *For* [*HaShem*](hashem.html) *so loved the* [*Goyim*](gen-jew.html)*, that he gave his only begotten Son [*[*Mashiach*](mashiach.html) *(*[*Psalm*](psalms1.html) *2) / Israel (Shemot 4:22-23)], that whosoever believeth in him* (in [HaShem](hashem.html)) *should not perish, but have everlasting life.*

So, at this point we can begin to analyze the Akeida to try to answer our question. In the Akeida, we have the following characters:

[Avraham](avraham.html) -

[Yitzchak](isaac.html) –

The Ram –

In this story of [atonement](atonemen.html), [Yitzchak](isaac.html) is the [appointed](settimes.html) [sacrifice](korbanot.html), yet The Ram is sacrificed instead. Since [Yitzchak](isaac.html) was the father of Israel, The Ram was a substitute for Israel.

In the [sacrifice](korbanot.html) of [Yeshua](yeshua.html), the [Goyim](gen-jew.html) were the intended [sacrifice](korbanot.html) and [Yeshua](yeshua.html), The Lamb, was sacrificed instead. The Lamb, i.e. [Yeshua](yeshua.html), was a substitute for the [Goyim](gen-jew.html).

Let’s examine the comparison between [Yitzchak](isaac.html) (Israel) and [Gentiles](gen-jew.html) in greater detail:

[Yitzchak](isaac.html) (Israel) was, as the elect are, the promised [seed](flower.html) of [Avraham](avraham.html) ([Galatians](galatian.html) 4:28): “Now we, brethren, as [Yitzchak](isaac.html) was, are children of promise.” [Yitzchak](isaac.html) was “born ... through promise” (v.23) as the [physical](physical.html) descendant [HaShem](hashem.html) promised to [Avraham](avraham.html) (Genesis 17:15-19).

The elect are the promised [spiritual](physical.html) descendants of [Avraham](avraham.html):

[***Galatians***](galatian.html) ***3:7,29*** *those who are of faith are sons of* [*Avraham*](avraham.html)*”; “And if you are* [*Mashiach*](mashiach.html)*’s then you are* [*Avraham*](avraham.html)*’s* [*seed*](flower.html)*, and heirs according to the promise.*

Other points of comparison found in [Galatians](galatian.html) 4:21-31 between [Yitzchak](isaac.html) (Israel) and the elect: [Yitzchak](isaac.html) (Israel) was, as the elect are, born of Sarah the freewoman, not of Hagar the bondwoman; [Yitzchak](isaac.html) (Israel) was, as the elect are, persecuted by the offspring of the bondwoman; [Yitzchak](isaac.html) (Israel) was, as the elect are, the only heir of [Avraham](avraham.html).

[Yitzchak](isaac.html) (Israel) was, as the elect are, [appointed](settimes.html) by [HaShem](hashem.html) to die. [Yitzchak](isaac.html) was [appointed](settimes.html) to die when [HaShem](hashem.html) commanded [Avraham](avraham.html) to “Take now ... your only son [Yitzchak](isaac.html) (Israel), ... and go to the land of Moriah, and offer him there as [burnt offering](korbanot.html)” (Genesis 22:1f).

The elect are [appointed](settimes.html) to die because they are sinners (Romans 3:23), and [HaShem](hashem.html) has decreed “The soul who [sins](sin.html) shall die” (Ezekiel 18:4; cp. Romans 6:23). (Lest any should accuse [HaShem](hashem.html) of acting capriciously when He ordered the death of [Yitzchak](isaac.html) (Israel), remember that [Yitzchak](isaac.html) (Israel) was as much a sinner as is every other member of fallen humanity.)

The lamb which was sacrificed in the place of [Yitzchak](isaac.html) (Israel) was typical of [Mashiach](mashiach.html). In [Mashiach](mashiach.html), [HaShem](hashem.html) has fulfilled the promise of [Avraham](avraham.html) to [Yitzchak](isaac.html) that “[HaShem](hashem.html) will provide for Himself the lamb for a [burnt offering](korbanot.html)” (Genesis 22:8).

[Mashiach](mashiach.html) was “led as a lamb to the slaughter” as the penal substitute of [HaShem](hashem.html)’s elect, and all those for whom this Lamb died shall be delivered from their [sins](sin.html) and the eternal death they justly deserve (Isaiah 53:7ff). We therefore exhort you to “Behold the Lamb of [HaShem](hashem.html) who takes away the [sin](sin.html) of the [Goyim](gen-jew.html)” (John 1:29).

# Addendum 1

Addenda to the Binding of [Yitzchak](isaac.html) Document of His Honor Paqid Adon Hillel ben [Avraham](avraham.html). This section was written by my beloved [teacher](teacher.html), His Eminence Hakham Dr. [Yoseph](joseph.html) ben Haggai.

[EIGHT](eight.html) FURTHER CO-INCIDENTAL SIMILARITIES BETWEEN THE [TWO](two.html) BINDINGS:

Coincidence is usually described as the occurrence of [events](feasts.html) together or in sequence in a startling way, without any casual [connection](connection.html). However, if the term is understood from a geometric perspective, we define then co-incidence as the intersection of [two](two.html) or more lines travelling in different directions or from differing starting points. It is this latter meaning of the term co-incidence that we are alluding in the following facts.

### a) Death by Divine Decree

The deaths of [Yitzchak](isaac.html) at the place of binding [Mt. Moriah] and the of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Mashiach](mashiach.html) at the same place of binding [the Gilgulet ([Hebrew](hebrew.html) for “skull”) a term derived from the word Gilgal (meaning returning to the starting point in a circumferential manner, and in such way as a [circumcision](circumcz.html) (a cutting around) to return to the original place of the [Garden of Eden](eden.html) which was also situated at Mt. Moriah)] was by Divine Decree.

In the case of [Yitzchak](isaac.html) it is written:

***Bereshit (Genesis) 22:2*** *“And He (*[*HaShem*](hashem.html)*) said, Please take your son, your only* [*one*](one.html)*, whom you love –* [*Yitzchak*](isaac.html) *- and go to the land of Moriah; bring him up there as a* [*burnt offering*](korbanot.html) *upon* [*one*](one.html) *of the mountains which I will tell you.”.*

And in the case of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Messiah](mashiach.html) we read:

***Yochanan 3:16*** *“For* [*HaShem*](hashem.html) *so loved the* [*Gentiles*](gen-jew.html)*, that He gave (as a* [*sacrifice*](korbanot.html)*) His only* [*one*](one.html) *son, that whosoever believes in Him (in* [*HaShem*](hashem.html)*) should not perish, but have everlasting life.” [cf.* [*Bereans*](bereans.html) *(*[*Hebrews*](bereans.html)*) 11:6].*

In other words, this is not a [command](cmds613.html) for every father to [sacrifice](korbanot.html) his son as a purported act of worship, [HaShem](hashem.html) forbid! For the [command](cmds613.html) was issued to [two](two.html) specific persons and it was given as a special Divine decree to accomplish a predetermined purpose in the plan of [HaShem](hashem.html) for humanity. However it should be said that anyone establishing the [commandments](cmds613.html) of [HaShem](hashem.html) as per the written and [oral Torah](orallaw.html) in faithful obedience to [HaShem](hashem.html) is credited to him/her as having shown the same obedience as [Avraham](avraham.html), [Yitzchak](isaac.html) and [His Majesty](yeshua.html) did, specially, if in doing so an apparent great loss or cost is incurred.

### b) Willingness of the Victims

In both cases, [Yitzchak](isaac.html) and [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Messiah](mashiach.html) were both willing participants in presenting themselves as sacrifices in perfect obedience to the [command](cmds613.html) of [HaShem](hashem.html).

In the case of [Yitzchak](isaac.html) it is written:

“Another comment: R. [Yitzchak](isaac.html) said: when [Avraham](avraham.html) wished to [sacrifice](korbanot.html) his son [Yitzchak](isaac.html), he said to him: ‘Father, I am a young man and am afraid that my [body](body.html) may tremble through fear of the knife and I will grieve thee, whereby the slaughter may be rendered unfit and this will not count as a real [sacrifice](korbanot.html); therefore bind me very firmly. Forthwith, HE BOUND [ISAAC](isaac.html).” ([Midrash](orallaw.html) Rabba 56:8)

And in the case of [His Majesty](yeshua.html) King [Yeshua](yeshua.html), he thus stated:

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

In both cases we do not find a [sign](signs.html) of complaint. But to the contrary, there seems to be perfect and joyful acquiescence to the will of [HaShem](hashem.html) as expressed in His [commands](cmds613.html). Some will ask, what about the protestation of [His Majesty](yeshua.html): “My [HaShem](hashem.html), my [HaShem](hashem.html), why have You forsaken me?” [Marqos (Mark) 15:34]. The answer to this, is that here we find another error of translation, for the Aramaic Peshitta has – “My [HaShem](hashem.html), my [HaShem](hashem.html), for this I was chosen! A triumphant and obedient exclamation in faithful obedience to [HaShem](hashem.html)’s [command](cmds613.html), even in the [face](body.html) of death!

### c) Execution at the Divine [Appointed](settimes.html) Place

The [two](two.html) sacrifices were not just offered anywhere at random or caprice, for [HaShem](hashem.html)’s [command](cmds613.html) is:

***Devarim (Deuteronomy) 12:13-14*** *“Take heed to thyself that thou offer not thy* [*burnt offering*](korbanot.html)*s in every place that thou seest. But in the place which* [*HaShem*](hashem.html) *shall choose in* [*one*](one.html) *of thy* [*tribes*](tribes.html)*, there thou shalt offer thy* [*burnt offering*](korbanot.html)*s, and there thou shalt do all that I* [*command*](cmds613.html) *thee.”*

It becomes obvious then that by this rule, both the Binding of [Yitzchak](isaac.html) and the death of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Mashiach](mashiach.html) ben [Yosef](joseph.html) must have of necessity occurred in the “place which [HaShem](hashem.html) shall choose” – also [known](daat.html) as Mt. Moriah or the Gilgulet (in the Greek being transliterated to Golgotha)

[Midrash](orallaw.html) Rabba (55.7) thus [teaches](teacher.html):

*AND GET THEE INTO THE LAND OF MORIAH. R. Hiyya the Elder and R. Jannai discussed this.* [*One*](one.html) *said: To the place whence instruction (hora’ah) went forth to the* [*world*](worlds.html) *(i.e. the* [*Gentiles*](gen-jew.html)*). While the other explained it: To the place whence religious awe (yirah) went forth to the* [*world*](worlds.html)*. Similarly, the word aron (the Ark). R. Hiyya and R. Jannai –* [*one*](one.html) *said: The place whence orah (light) goes forth to the* [*world*](worlds.html)*; while the other explained it: The place whence yirah (religious reverence) goes forth to the* [*world*](worlds.html)*. Similarly, the word debir (in 1 Kings 6:19 – EV ‘*[*sanctuary*](mikdash.html)*’;* [*AV*](feasts.html) *‘oracle’ – i.e. the Holy of Holies). R. Hiyya and R. Jannai discussed this.* [*One*](one.html) *said: The place whence [*[*HaShem*](hashem.html)*’s] speech (dibur) went forth to the* [*world*](worlds.html)*; while the other explained it: The place whence retribution (deber) goes forth to the* [*world*](worlds.html)*. Rabbi Joshua ben Levi said: It means the place whence the Holy* [*One*](one.html)*, blessed be He, shoots (moreh) at the other* [*nations*](nations.html) *(i.e., instructs other* [*nations*](nations.html)*) and hurls them into Gehenna (should they disobey His* [*laws*](law.html)*). Rabbi Simeon b. Yohai said: To the place that corresponds (ra’ui) to the Heavenly* [*Temple*](temple.html)*. R. Judan b. Palya said: To the place that He will show (mareh) thee (probably through a special* [*sign*](signs.html)*). R. Phinehas said: To the seat of the* [*world*](worlds.html)*’s dominion (marwetha) The Rabbis said: To the place where* [*incense*](ketoret.html) *would be offered, as you read, I will get me to the mountain of myrrh – Mor (S.S. IV,6) [All these being plays on the word Moriah].*

The Nazarean Codicil states in Marqos (Mark) 15:22:

*“And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.”*

As commented above, the exact [Hebrew](hebrew.html) word for “skull” is *Gilgulet* - a term derived from the word Gilgal (meaning returning to the starting point in a circumferential manner, and in such way as a [circumcision](circumcz.html) (a cutting around) is performed pointing to a return to the original place of humanity - the [Garden of Eden](eden.html) which was also situated at Mt. Moriah). This is again intimated in many places, particularly in [Midrash](orallaw.html) Rabbah XIV.8, where we read:

“OF THE GROUND (ADAMAH) – (Bereshit 2:7). R. Berekiah and R. Helbo in the [name](name.html) of Samuel the Elder said: He was created from the place of his [atonement](atonemen.html) (the [future](future.html) sight of the [Temple](temple.html)), as you read, An altar of earth (adamah) thou shalt make unto Me (Shemot 20:21). The Holy [One](one.html), blessed be He, said: ‘Behold I will create him from the place of his [atonement](atonemen.html), and may he endure!’”

Consequently, if the [Temple](temple.html) was to contain the righteous people of Israel, as well as the righteous from among the [Gentiles](gen-jew.html), is was necessary that their place of [atonement](atonemen.html) both for [Jews](gen-jew.html) and Righteous [Gentiles](gen-jew.html) be located in the same place from where [Adam](adam.html) was created – the unity of mankind under the government of the [One](one.html) [HaShem](hashem.html), Most Blessed be He!

### d) “[HaShem](hashem.html) Will Stare at This Place”

After sacrificing “the ram caught in a thicket by his horns” (Bereshit 22:13), we read in the next verse: “And [Avraham](avraham.html) called the [name](name.html) of that place [HaShem](hashem.html)-Yireh: as it is said to this day, In the mount of [HaShem](hashem.html) it shall be seen” (ibid. v.14). Again, [Midrash](orallaw.html) Rabba 56.10 comments on this verse as follows:

“AND [ABRAHAM](avraham.html) CALLED THE [NAME](name.html) OF THE PLACE ADONAI-JIREH – [HASHEM](hashem.html) SEETH (22:14). R. Bibi Rabbah said in R. Johanan's [name](name.html): He said to Him: 'Sovereign of the Universe! When Thou didst order me, "Take now thy son, thine only son" (ibid. v.2), I could have answered, "Yesterday Thou didst promise me, For in [Yitzchak](isaac.html) shall [seed](flower.html) be called to thee (ibid. 21:12) and now Thou sayest, 'Take now thy son,' etc." Yet [Heaven](heaven.html) forefend! I did not do this, but suppressed my feelings of [compassion](jonah.html) in order to do Thy will. Even so it may be Thy will, O [HaShem](hashem.html) our G-d, that when [Yitzchak](isaac.html)'s children are in trouble, Thou wilt remember that binding in their favour and be filled with [compassion](jonah.html) for them.'

[Avraham](avraham.html) called it 'Yireh': AND [ABRAHAM](avraham.html) CALLED THE [NAME](name.html) OF THAT PLACE ADONAI-JIREH. Shem called it Salem [Shalem]: And Melchizedek king of Salem (Bereshit 14:18 – and the same was Shem).Said the Holy [One](one.html), blessed be He: 'If I call it Yireh as did [Avraham](avraham.html), then Shem, a righteous man, will resent it; while if I call it Salem as did Shem, [Avraham](avraham.html), the righteous man, will resent it. Hence I will call it [Jerusalem](city.html), including both names, Yireh Salem (He will see peace). R. Berekiah said in R. Helbo's [name](name.html): While it was yet Salem the Holy [One](one.html), blessed be He, made Himself a [tabernacle](mikdash.html) and [prayed](prayer.html) in it, as it says, In Salem also is set His [tabernacle](mikdash.html), and His [dwelling](dwelling.html)-place in Zion (Tehillim 76:3). And what did He say: 'O that I may seethe building of the [Temple](temple.html)!'

Another interpretation: This verse [teaches](teacher.html) that the Holy [One](one.html), blessed be He, showed him the [Temple](temple.html) built, destroyed and rebuilt. For it says, AND [ABRAHAM](avraham.html) CALLED THE [NAME](name.html) OF THAT PLACE ADONAI-JIREH ([HASHEM](hashem.html) SEETH): this alludes to the [Temple](temple.html) built, as in the verse, [Three](three.html) times in a year shall all thy males be seen ... in the place where He shall choose (Deut. Devarim16:16 – thus ‘seeing’ is connected with the [Temple](temple.html) whilst it was [standing](mashal.html)); AS IT IS SAID TO THIS DAY: IN THE MOUNT refers to it destroyed, as in the verse, For the mountain of Zion, which is desolate [Eicha (Lamentations) 5:18]; WHERE [HASHEM](hashem.html) IS SEEN refers to it rebuilt and firmly established in the Messianic era, as in the verse, When [HaShem](hashem.html) hath built up Zion, when He hath been seen in His glory [Tehillim ([Psalm](psalms1.html)) 102:17].”

So, in the same way that [Jews](gen-jew.html) plead in their [time](time.html) of trouble, as well as when beseeching [HaShem](hashem.html) for [forgiveness](forgive.html), that “He remember the binding of [Yitzchak](isaac.html) in their favor and be filled with [compassion](jonah.html) for them,” so too the Righteous [Gentile](gen-jew.html) in his [time](time.html) of trouble, as well as when imploring [forgiveness](forgive.html) from [HaShem](hashem.html), do have a right to ask [HaShem](hashem.html) to remember the binding of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) ben [Yosef](joseph.html) in their favor and be filled with [compassion](jonah.html) for them. And if their plea is sincere, [HaShem](hashem.html), Most Blessed be He opens his [hand](fourteen.html) of [compassion](jonah.html) and [forgiveness](forgive.html) for He stares at Yireh-Salem and equally forgives and blesses them both. For at [Jerusalem](city.html), the place of man’s [creation](bara.html) and of the [two](two.html) great openings / bindings of faith He sees them both as righteous.

### e) “Let his [blood](body.html) be upon us”

Now, when [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Mashiach](mashiach.html) ben [Yosef](joseph.html) was being judged by the [Priests](priests.html) at [Jerusalem](city.html) at that [time](time.html), we read in the Nazarean Codicil in Yochanan (John) 18:14:

*“Now Caiaphas was he, which gave counsel to the* [*Jews*](gen-jew.html)*, that it was expedient (necessary) that* [*one*](one.html) *man should die for the people (i.e. the* [*Gentiles*](gen-jew.html)*).”*

Who is this Caiaphas? From history we understand that the priestly regime of the *Chashmoniam* offered respite from the cruel persecution of the Greek King Antiochus Epiphanes but then later gave way to chaos and internal strife. An illegitimate priestly lineage from the [wicked](wicked.html) House of Boethus began to oppress the people of Israel with their perverted courts. They bought the Priesthood from the Greeks, then sold the country to the Romans (cf. Yochanan 19:15 – “we have no king but Caesar”). The final destruction can be marked from the [time](time.html) that this Priesthood was led by a clan of [four](four.html) [known](daat.html) as Annanias [Hananiah], Jason, Kathros [Caiaphas] and Ishmael Ben Phabi. The [Talmud](orallaw.html) thus alludes to these [wicked](wicked.html) [priests](priests.html) in the [Talmud](orallaw.html) with the following words:

**Pesachim 57a** It was [taught](teacher.html), Abba Saul said: There were sycamore tree trunks in [Jericho](stages.html), and the men of violence seized them by force, whereupon the owners arose and consecrated them to [Heaven](heaven.html). And it was of these that Abba Saul b. Bothnith said in the [name](name.html) of Abba [Joseph](joseph.html) b. Hanin: ‘Woe is me because of the house of Boethus; woe is me because of their staves (with which they beat the people)! Woe is me because of the house of Hanin, woe is me because of their whisperings (their [secret](sod.html) conclaves to devise oppressive measures)! Woe is me because of the house of Kathros (the same is Caiaphas – cf. Josephus, Antiquities XX, 1.3), woe is me because of their pens (with which they wrote their evil decrees)! Woe is me because of the house of Ishmael the son of Phabi, woe is me because of their fists! For they are [High Priest](priests.html)s (wielding great political power) and their sons are [Temple](temple.html) treasurers and their sons-in-[law](law.html) are trustees and their servants beat the people with staves (cf. Josephus, Antiquities XX, 5.2).

Yet despite his illegitimacy and perversion, and with due respect for the office that he was occupying at the [time](time.html), [HaShem](hashem.html) gave this corrupt [priest](priests.html) some insightful words about the work of [Mashiach](mashiach.html) ben [Yosef](joseph.html) when he stated:

***Yochanan (John) 11:49-50*** *“And* [*one*](one.html) *of them, named Caiaphas, being the* [*high priest*](priests.html) *that same year, said unto them, Ye* [*know*](daat.html) *nothing at all, Nor consider that it is expedient for us (Israel), that* [*one*](one.html) *man should die for the people (i.e. the* [*Gentiles*](gen-jew.html)*), and that the whole (*[*Gentile*](gen-jew.html)*)* [*nations*](nations.html) *perish not.”.*

In retrospect, and from a Kabbalistic perspective, Yochanan adds by way of commentary:

***Yochanan (John) 11:51-52*** *“And this* [*spoke*](mashal.html) *he (Caiaphas) not of himself: but being* [*high priest*](priests.html) *that year, he prophesied that* [*Yeshua*](yeshua.html) *should die for (on behalf of) the* [*Gentiles*](gen-jew.html)*; And not for the (*[*Gentile*](gen-jew.html)*)* [*nations*](nations.html) *only (at that* [*time*](time.html)*), but that also he should* [*gather*](gather.html) *together in* [*one*](one.html) *the children of* [*HaShem*](hashem.html) *(of the* [*Gentiles*](gen-jew.html)*) that were scattered abroad (in* [*time*](time.html) *to come).”*

Therefore, what Caiaphas was articulating through prophecy, was that in the same manner that in the same way that it was accounted as [Yitzchak](isaac.html) having died for the whole [Jewish](gen-jew.html) [nation](nations.html), so too it was necessary for [Mashiach](mashiach.html) ben [Yosef](joseph.html) to die on behalf of the [Gentile](gen-jew.html) [nations](nations.html). This is none other than the [Jewish](gen-jew.html) doctrine of Zechut Avot, The Merit of our [Fathers](fathers.html).

However, a question may be asked as to what basis in Scripture did Caiaphas prophecy have? After all, Caiaphas was not reading a Nazarean Codicil, since such thing was not available at the [time](time.html)! Caiaphas was apparently basing his utterance on the prophecy of Yeshayahu (Isaiah) 53, which in the Tanach does not start with 53:1 but with 52:13-5, and thus making the [Gentile](gen-jew.html) Kings and not Israel the protagonists of this prophetic chapter.

### Carrying the wood

In both instances of binding, we have the “wood” factor involved, since it is supposed to be a “[burnt offering](korbanot.html).” In the case of [Yitzchak](isaac.html), we find that the Scripture states:

***Bereshit (Genesis) 22:6*** *“And* [*Avraham*](avraham.html) *took the wood of the* [*burnt offering*](korbanot.html)*, and laid it upon* [*Yitzchak*](isaac.html) *his son; and he took the* [*fire*](fire.html) *in his* [*hand*](fourteen.html)*, and a knife; and they went both of them together.”*

And in the case of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) [Mashiach](mashiach.html) ben [Yosef](joseph.html) we read:

***Yochanan (John) 19:16-17*** *“Then delivered he (Pilatus) him (King* [*Yeshua*](yeshua.html)*) therefore unto them (the Roman Soldiers) to be crucified. And they took* [*Yeshua*](yeshua.html)*, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the* [*Hebrew*](hebrew.html) *Gilgulet.”*

Again, co-incidentally in the passage of Bereshit (Genesis) 22:6 there is a most interesting key word. This same word is used by [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Messiah](mashiach.html) in Yochanan (John) 10:30 which has been mistranslated to read:

*“I and my Father are* [*one*](one.html)*.”*

[His Majesty](yeshua.html) did not say “I am my Father are [one](one.html) in [number](nchart.html).” The [Hebrew](hebrew.html) word “Echad” means [one](one.html) in [number](nchart.html), however the word that [His Majesty](yeshua.html) used is found in the key passage of Bereshit 22:6 – “And [Avraham](avraham.html) took the wood of the [burnt offering](korbanot.html), and laid it upon [Yitzchak](isaac.html) his son; and he took the [fire](fire.html) in his [hand](fourteen.html), and a knife; and they went both of them ***together”*** The word **“together”** is the [Hebrew](hebrew.html): **“Yachdav” –** and meaning: “[one](one.html) in purpose.”

[Yitzchak](isaac.html) and his father [Avraham](avraham.html), “went up the [two](two.html) of them as [one](one.html),” – in unity of purpose concerning the [sacrifice](korbanot.html), and it is clear that they did not go up as “[one](one.html)” in [number](nchart.html). And it is to this passage that [Mashiach](mashiach.html) alludes when he states:

***Yochanan (John) 10:17-18, 30*** *“Therefore does my Father love me, because I lay down my life, that I might take it again. No man takes 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) *(to lay down my life as* [*Yitzchak*](isaac.html)*) have I received of my Father. … (in this* [*sacrifice*](korbanot.html)*) I and my Father are* ***Yachdav*** *(in unity of will and purpose)”.*

Is this just mere coincidence, or more of a premeditated co-incidence?

### Mothers

After the binding of [Yitzchak](isaac.html) the [angel](angels.html) of [HaShem](hashem.html) blesses [Avraham](avraham.html) in relation to Yisrael in Bereshit (Genesis) 22:17, and in relation to the [Gentiles](gen-jew.html) in Bereshit (Genesis) 22:18, and thus clearly [speaking](mashal.html) of the [two](two.html) binding which would issue forth from [Avraham](avraham.html) – the binding of [Yitzchak](isaac.html) and the binding of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) [Mashiach](mashiach.html) ben [Yosef](joseph.html). Immediately after the binding of [Yitzchak](isaac.html) and in the next chapter we read about the death of Sarah out of the distress of [hearing](mashal.html) that her son had been sacrificed.

Again, after the death of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) ben [Yosef](joseph.html), we no longer hear about Miriam the mother of [His Majesty](yeshua.html). And, no doubt, seeing the [number](nchart.html) of precedents before us, we must interpret said silence as the death of Miriam out of the distress of seeing her son executed by the Roman authorities in collusion with the illegitimate and perverted political and religious authorities ruling at that [time](time.html) in [Jerusalem](city.html), as explained above.

### The [resurrection](techiyat.html)

After the binding of [Yitzchak](isaac.html) we no longer hear of him for a while. In fact, in Bereshit (Genesis) 22:19 we read:

*“So* [*Avraham*](avraham.html) *returned unto his young men, and they rose up and went together to Beersheba; and* [*Avraham*](avraham.html) *dwelt at Beersheba.”*

[Two](two.html) interesting points to make is that:

(a) [Avraham](avraham.html) return alone back “to his young men (servants)” and no mention is made of [Yitzchak](isaac.html); and

(b) that [Avraham](avraham.html) goes with his servants to Beersheba, whilst in the next chapter we are informed that Sarah died in [Hebron](city.html).

Whilst there are a [number](nchart.html) of diverging Midrashim that answer both of these puzzling statements, let us say that we find no more mention of [Yitzchak](isaac.html) until Bereshit (Genesis) 24:62-66, where we read:

*“And* [*Yitzchak*](isaac.html) *came from the way of the well Lahairoi; for he dwelt in the south country. And* [*Yitzchak*](isaac.html) *went out to meditate in the field at the eventide: and he lifted up his* [*eyes*](body.html)*, and saw, and, behold, the camels were* [*coming*](coming.html)*. And Rebecca lifted up her* [*eyes*](body.html)*, and when she saw* [*Yitzchak*](isaac.html)*, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.”*

Whatever the meaning of this most enigmatic well may imply, let us say that according to the Biblical record, the only person to see [Yitzchak](isaac.html) alive after his binding is a young woman by the [name](name.html) of Rebecca as we read above. Equally we read in the Nazarean Codicil:

***Marqos (Mark) 16:9*** *“Now when* [*Yeshua*](yeshua.html) *was risen, early the* [*first*](one.html) *day of the week, he appeared* [*first*](one.html) *to Miriam of Magdala, out of whom he had expelled* [*seven*](seven.html) *unclean spirits.”*

In both cases it is a woman who greets for the [first](one.html) [time](time.html) a man who had been bound as a [sacrifice](korbanot.html).

Whilst there are many more co-incidences in these [two](two.html) bindings, let us that these which we have quoted are by way of a sample to show that the similarities between these [two](two.html) bindings obviously goes beyond the realm of mere chance or probability.

DO THE [TWO](two.html) OPENINGS OF FAITH LEAD TO [TWO](two.html) DISTINCT RELIGIONS?

Some may say that since we have here [two](two.html) openings of faith for [two](two.html) distinct peoples that there may be a [justification](justification.html) then for the inception of [two](two.html) equally valid religions. Far be this from the truth, since in [commandment](cmds613.html) “thou shalt have no other gods beside Me” [Shemot ([Exodus](exodus.html)) 20:3] prohibits the starting of any “[new](new.html)” religion outside Judaism. So, then, how do we explain these [two](two.html) distinct doors of faith?

### The Example of the [Temple](temple.html)



In the Temples of Solomon and in the Second [Temple](temple.html) we find the Holy of Holies, the Holy Place, the court where the altar and the wash-stand was located and adjoining the court of the Israelites divided into [male](male%2Bfemale.html) and [female](male%2Bfemale.html) courts, and then the court of the Righteous [Gentiles](gen-jew.html). Similarly, in the depiction of the Heavenly [Temple](temple.html) by Yochanan in the Book of Revelation, there is a division in the Heavenly [Temple](temple.html) with the [One](one.html)-hundred-and-[forty](forty.html)-[four](four.html)-thousands (please note the plural) and the great multitude of Righteous [Gentiles](gen-jew.html) that could not be numbered. Both illustrate the fact that whilst they are in separate gates and courts yet they inhabit the same [Temple](temple.html), and are beneficiaries of the [one](one.html) Theocratic Governance by the [One](one.html) [HaShem](hashem.html), His Torah and His [Mashiach](mashiach.html). That [two](two.html) different openings of faith and that there are [two](two.html) distinct courts in the same [Temple](temple.html) does not at all purport or [justify](justification.html) the idea of [two](two.html) distinct religions.

It is not of chance then, that Israel was [forty](forty.html) years in the [Sinai](stages.html) Wilderness. [HaShem](hashem.html) had shown Moshe the Heavenly [Tabernacle](mikdash.html), or [Temple](temple.html), and had instructed Moshe to make a [Tabernacle](mikdash.html) in the wilderness alike the order of the [one](one.html) shown to him at the mountain. It took [one](one.html) year to build the [Tabernacle](mikdash.html), which Israel used as the [meeting place](settimes.html) of [HaShem](hashem.html) with them for the remaining [thirty](thirty.html)-[nine](nine.html) years. During those [thirty](thirty.html)-[nine](nine.html) years, Israel spent [six](six.html) years moving about with the [Tabernacle](mikdash.html) dismantled and unused. This brings us to the point that the [Tabernacle](mikdash.html) of Israel was in use as the [meeting place](settimes.html) for [HaShem](hashem.html) and His people for exactly [thirty](thirty.html)-[three](three.html) years of the [forty](forty.html) years of the wilderness [experience](experience.html). In the [Jewish](gen-jew.html) year of 3828 on the [ninth](nine.html) day of the month of [Av](feasts.html), the Romans destroyed the [Temple](temple.html) for the second [time](time.html). However, Titus, alike Nebuchadnezzar, put [Jerusalem](city.html) under siege on the day of [Lag B'Omer](omer.html). And again, co-incidentally when [His Majesty](yeshua.html) King [Yeshua](yeshua.html) was [Lag B’Omer](omer.html) in age ([thirty](thirty.html)-[three](three.html) years of age) his [body](body.html) ([temple](temple.html)) was put to death by Roman execution of the cross.

### In [Avraham](avraham.html)

As mentioned above, the [angel](angels.html) of [HaShem](hashem.html), [spoke](mashal.html) to [Avraham](avraham.html) after the Binding of [Yitzchak](isaac.html) and said to him in Bereshit (Genesis) 22:

*v. 16 By myself I swear – the word of* [*HaShem*](hashem.html) *– that because you have done this thing, and have not withheld your son, your only* [*one*](one.html)*,*

*v. 17 that I will surely bless you and greatly increase your offspring like the* [*stars*](mazaroth.html) *of the* [*heavens*](heaven.html) *and like the sand of the seashore; and your offspring shall* [*inherit*](inherit.html) *the gate of its enemy.*

*v. 18 And all the* [*Gentiles*](gen-jew.html) *of the earth shall be engrafted into your offspring because you have listened to my voice.”*

Compare with the words of Hakham Shaul to the Romans, chapter 11:

*v. 17 And if some of the (natural) branches be broken off, and you, being a branch from a wild olive tree, were grafted in among them, and with them partakes of the root and fatness of the olive tree;*

*v. 18 Boast not against the branches. But if you boast, you bare not the root, but the root bares you.*

A dispassionate analysis of the [three](three.html) verses quoted above from Bereshit (Genesis) clearly indicates that in [Yitzchak](isaac.html) an opening of faith was created for all [Jews](gen-jew.html), but v.18 clearly indicates that an opening of faith in the [future](future.html) would be established for the [Gentiles](gen-jew.html) so that they can legitimately be grafted into Yisrael. Nevertheless, both texts from Bereshit and from the Epistle to the Romans make clear that this engrafting is into Israel and the [Jewish](gen-jew.html) olive tree of which the [Jewish](gen-jew.html) Rabbinic authorities are its custodians. Whilst these [two](two.html) texts sanction [two](two.html) openings of faith (i.e. [two](two.html) bindings), they most categorically prohibit the formation of any religion outside [Jewish](gen-jew.html) Orthodoxy.

### Against “Mutilating the Shoots of Faith” & 2 Luqas 15

In commenting upon the erection of the Tower of [Babel](bavel.html), the Ramban (Nachmanides) states:

“However, he who knows the meaning of the word “[name](name.html)” – as they said, and we will make for us a [name](name.html) [Bereshit (Genesis) 11:4] – will understand their intent and will [know](daat.html) the extent of their evil intention in constructing the tower. And then he will understand the whole subject, namely, that theirs was an evil thought, and the punishment that came over them – to be dispersed in their languages and countries – was meted out measure for measure for “they mutilated the shoots” of faith by seeking to undermine the principle of the Unity.” (Genesis: Parashat [Noach](noachide.html))

The people at [Babel](bavel.html) wanted a “[name](name.html)” that was different from that which [Noach](noachide.html) and Eber worshipped, and to this day there are many who in the [name](name.html) of [Mashiach](mashiach.html) ben [Yosef](joseph.html) want a [name](name.html) distinct from Israel’s economy and from the wise and sacred teachings of Torah and our Hakhamim, something which [Mashiach](mashiach.html) himself never purposed to do nor his Talmidim. To say that because we have [two](two.html) distinct openings of faith, [one](one.html) for the [Jews](gen-jew.html) through [Yitzchak](isaac.html), and [one](one.html) for the [Gentiles](gen-jew.html) through [Mashiach](mashiach.html) ben [Yosef](joseph.html), we have a mandate for [two](two.html) separate religions or to separate from the Theocratic economy of Israel, amounts to falling in to the same error as those at [Babel](bavel.html) – “mutilation of the shoots of faith.” The reward for this great [sin](sin.html) is nothing but a life full of intellectual and [spiritual](physical.html) [Babel](bavel.html) – confusion, devoid of any blessings from [HaShem](hashem.html), Most Blessed be He.

It is for this reason, and to warn all concerned, that in the Nazarean Codicil we find Hakham [Yaaqov](israelja.html) Ha-Tsadiq most solemnly adjudicating once and for all as a Rosh Bet Din:

***2 Luqas (Acts) 15:21*** *“For the rest Moshe (i.e. Written and* [*Oral Torah*](orallaw.html)*) of old* [*time*](time.html) *has in every* [*city*](city.html) *them that proclaim him, being read to you in the (*[*Jewish*](gen-jew.html)*)* [*synagogues*](synagog.html) *every* [*Shabbat*](sabbath.html)*.”*

It is true that in certain places Orthodox [Jews](gen-jew.html) who adhered to [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Messiah](mashiach.html) were thrown by uninformed and misguided [Jews](gen-jew.html) from local [Jewish](gen-jew.html) Orthodox [Synagogues](synagog.html), and therefore resorted to creating [Synagogues](synagog.html) of their own. However, this is no way is a carte-blanche to the starting of a [new](new.html) religion, or unnecessary divisions of the faith, far be it from the truth! For anyone who in truth adheres to the [Messiah](mashiach.html) of Israel, must of necessity belong to the Theocratic economy of Israel, worshipping the same [HaShem](hashem.html), and abiding by the same Torah and Halachah as Orthodox [Jews](gen-jew.html) do. To do otherwise is but “mutilating the shoots of the faith by seeking to undermine the principle of the Unity.”

Yes, there are Bresslover Chassidim, Bostoner Chassidim, and Lubavitcher Chassidim, but there is no such thing as Bresslover Judaism, or Bostoner Judaism, nor Lubavitcher Judaism. We surely have various schools of thought and practice in Judaism but it is all [one](one.html) Orthodox Judaism. We all say similar [prayers](prayer.html) and bide by the same Torah. Nazarean Judaism or Messianic Judaism in opposition to Orthodox Judaism is no Judaism at all, and destroys completely the work of [Mashiach](mashiach.html) ben [Yosef](joseph.html), his principles and his goal:

***Malachi 2:10*** *“Have we not* [*one*](one.html) *Father? Did not* [*one*](one.html)[*HaShem*](hashem.html) *created us all? Why, then, is* [*one*](one.html) *person betrayed by another, in order to defile the* [*covenant*](covenant.html) *of our forefathers?”*

\* \* \*

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1. Shabbat 55a [↑](#footnote-ref-1)
2. Yalkut Me’Am Lo’Ez by Hakham Ya’aqov Culi [↑](#footnote-ref-2)
3. The Torah: A Modern Commentary (UAHC, 1981), p. 151, n.5 [↑](#footnote-ref-3)
4. Bereshit 26:1-2 [↑](#footnote-ref-4)
5. Midrash Bereshit Rabbah 56:8 [↑](#footnote-ref-5)
6. I Yochanan (John) 3:16 [↑](#footnote-ref-6)
7. Rashi on Bereshit 18 [↑](#footnote-ref-7)
8. see the Zohar on Bereshit (Genesis) 28:11 [↑](#footnote-ref-8)
9. Yalkut Shimoni, Vayera 99 [↑](#footnote-ref-9)
10. Tehillim 69:2 [↑](#footnote-ref-10)
11. Bereshit 22:16-18 [↑](#footnote-ref-11)
12. The end of the section was written by by Sara Yoheved Rigler. [↑](#footnote-ref-12)