

3-Year  
Torah Cycle  
**Parashat #19**

וַיֵּירָא

**VAYEIRA**

*Genesis 22:1-24*  
*Isaiah 33:7-22*  
*Matthew 27:27-66*

## I) Reading the Torah Portion

Now it's time to read the Torah portion. You will get the most out of the Torah portion if you have a disciplined plan for approaching it each week. I suggest the following (although you may want to develop your own plan of attack). Prepare by having a pen and paper ready to take notes or by having your computer ready. Read the Torah portion quickly just to get a bird's-eye view of it and to gain a general understanding of its contents. Then read it again slowly and more contemplatively. As you read it, you should keep track of 1) changes in the main storyline (plots and subplots) of the text, 2) the introduction of new major themes you have not encountered heretofore and 3) connections to the main themes developed in the Torah portion. Keeping track

of the major themes will provide you with thoughts to help you outline the passage later on. Recording changes in the storyline (subplots) will 1) help you more accurately interpret Scripture and 2) see connections to themes that may be repeated in the Haftarah and Apostolic readings.

I strongly recommend that when you study these lessons you have the following tools available. 1) a Bible [all references are based on the NKJV], 2) a printed copy of this lesson, 3) pen and paper [notebook preferred] where you can either write extra notes or complete answers to questions where the lines in this lesson are not enough space to write on, 4) an on-line version of the Bible. I suggest BibleGateway (<https://www.biblegateway.com/>). There are many instances where I will ask you to make a connection to some other passage. The BibleGateway app has an awesome SEARCH feature to find Bible passages. Also, once you find a passage you can use Control-F or Command-F (MAC users) to *find* words, numbers or phrases in the text on display. Lastly, as often as possible ... have a partner studying with you!

## II) Outlining the Torah Portion

Now that you have read the Torah portion, it's time to outline it. Try to divide the Torah portion into its major subject divisions. Please limit the outline to no more than seven major headings. Also, try to limit each subject division to a short phrase. In the chart below provide a brief phrase describing each significant change of events in the reading. Outlining will help you develop the skill of "seeing" the themes in the text.

I.
II.
III.
IV.
V.
VI.
VII.

### III) Hebrew – One Significant Word at a Time

Learn a significant Hebrew word from the Torah portion!

Genesis 22:4 – Then on the third day Abraham lifted his eyes and saw **the place** afar off. . . . The Hebrew word for *place* is maqom , מָקוֹם. *The place* is hamaqom, הַמָּקוֹם. This word is very instrumental in the Torah and is used to speak about Jerusalem! You will learn how in this lesson. The key will be to understand its use in **repetition**, one of the many ways Adonai teaches us His secret wisdom.

### IV) Torah Portion Discussion Questions

I have given you a number of questions to stimulate your thought about the Torah portion reading. My goal is two-fold. First, I want to ask you questions about what the Spirit has shown me are important lessons to learn from the Torah reading. Secondly, I want to help you develop the art of making thematic connections. This skill will develop as you practice, practice, practice. Furthermore, once you see the benefits of making thematic connections I'm hoping that you believe that the language of thematic connections is Adonai's "language."

1. Have you noticed a particular phrase that is used multiple times pertaining to Isaac as a unique son? What is it and how often is it mentioned?

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2. There is a reason why this statement, "your son, your only son," which is mentioned three times, should be somewhat troubling and/or confusing. Do you know why?

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3. What then are we to make of Adonai calling Isaac Abraham's "only son"?

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4. How is Genesis 22:2 (Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.") thematically connected to Genesis 12:1-3?

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5. Comment on the moral and ethical issues concerning Adonai commanding Abraham to offer his son as a whole burnt offering.

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6. Thematic connections occur in various ways. We need to be on the alert to see and make connections when they occur. For example, read Genesis 22:2: Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." Do you realize that this verse has made a thematic connection or an association between two things? What is the connection?

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7. Given Adonai's command to Abraham concerning sacrificing Isaac, **what is Abraham about to do in Genesis 22:10?** In Genesis 22:5, **what did Abraham tell his two young men he was about to do?** Can you formulate a definition of worship based on Adonai's command and Abraham's statement to the two young men?

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8. Remember to always look for repetition! Repetition is Adonai's way of highlighting the text so that you will take notice. How many times does the text use the word *place* to designate the area where Abraham is located? Have you noticed the repetition of the word *place* before (associated with one of the other patriarchs)?
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9. Read Genesis 28:16-17 and notice the many ways that Jacob characterizes *the place*? Write down the various ways Jacob describes *the place*. Through repetition and the many ways Jacob characterizes *the place*, he is surely speaking of one particular *place*. Where is *the place* Jacob was located?
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10. The place that Abraham and Jacob encountered is the same "*the place*"! The repetition of the phrase in these two passages is the hint Adonai uses to get us to see that Jacob and Abraham visited the same place. The text strongly suggests that the place (hamaqom) is Jerusalem. Let's see if we can gather more evidence that the place Jacob and Abraham visited was Jerusalem. Where else in the Bible do we find a reference to Mount Moriah?
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11. We have seen how important the phrase *the/that place* is in Genesis 22 and 28. Furthermore, we've seen that this place is Mount Moriah in Jerusalem. Now, can you think of any section of Scripture that speaks prophetically of Jerusalem as *the place*?
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12. We have noted that Adonai called Isaac Abraham's *son*, *his only son*, even though Ishmael is also Abraham's son. Notice also that although Isaac was Abraham's firstborn through Sarah, he was not the first son of Abraham. We have also seen that the covenant with Abraham will be accomplished through Isaac, not Ishmael. How can you identify and explain this pattern with respect to Adam's progeny also? Hint – the key is the rejection of the firstborn.
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13. Do you see the same pattern in the lives of the children of Isaac, Jacob and Joseph? Explain.
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14. Concerning the ages of Noah's sons and who may have been the firstborn, some translations (ASV and NIV) state that Shem was the firstborn (most likely because he is listed first in the genealogy of Genesis 9:18), whereas the KJV states that Japheth was the firstborn. There is no question who the younger was because Genesis 9:24 states that Ham was the youngest. Knowing that Messiah's lineage is through Shem and the pattern that we've discussed in questions 12 and 13 above, who is most likely Noah's firstborn, Shem or Japheth and why?

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15. Speaking of firstborns and who was chosen or rejected, what evidence can you provide from the Scriptures that Abraham thought Eliezer (his trusted servant) was going to inherit the promises of Genesis 12:1-3?

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16. As stated earlier, Genesis 22:2 is the first place in Scripture that entertains the idea of human sacrifice. Notice that the context is hinting that a human being can be an offering! What passage in the book of Judges also suggests this?

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17. Can you think of any passages in the book of Psalms that suggests a person can be an offering?

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18. What offering is being referred to in Psalm 141:2? Hint—Leviticus 1-6 teaches us about the basic types of offerings.

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19. The three passages above seem to suggest that people can be a sacrifice, and all are referring to the whole burnt offering or olah tamid! Based on these connections, what would you say the Scripture is trying to teach?

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20. Read Genesis 22:15-18. How is this passage thematically connected to Genesis 3 and what's the significance?

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## (VI) Messiah in the Parsha

In Luke 24:25-27 and 46-47 Yeshua stated that Moses, the Prophets and the Writings all prophesied of His death, burial and resurrection in three days. Therefore, we should expect to see teachings about Yeshua and His role in redemption throughout the Torah. In this section I will ask you questions that will hopefully help you “see” Messiah Yeshua in the Torah portion and sometimes the Haftarah reading as well.

Taken as a whole, the yearly Torah portion called Vayeira (Genesis 18:1–22:24) is literally filled with Messianic prophecy! It seems that Adonai chose Vayeira as a central depository of many Messianic truths. So many, that we won't be able to even touch the surface. Nevertheless, we will try our best to cover a number of topics so you can learn these truths for yourself.

1. We noted previously how the phrase, “***your son, your only son,***” was mentioned three times. Hmmm . . . There's that number three. We also mentioned that Isaac was not literally Abraham's *only* son, but that he was ***Abraham's unique son*** called to be heir of the promises. Using these two facts that we've learned about Isaac, can you make a thematic connection in the Apostolic writings pertaining to this phrase? List at least two references.

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2. Remember that whenever you see pictures of resurrection, deliverance from death unto life and the number three, Messianic prophecy is lurking in the text. I call this the Sign of the Messiah because these themes are like a sign saying to us, "Messianic prophecy is here!" In your own words, write what you can see as the Sign of the Messiah in Genesis 22. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Read Genesis 22:6-9. Connect Isaac's actions to Yeshua's actions on the day of His crucifixion and write down how Isaac's journey in the aforementioned verses foreshadowed Yeshua's. Hint: Take note of all of the words describing Isaac's actions and then apply them to what you know about Yeshua on the day of His crucifixion.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Now we've seen how Isaac is surely a Messianic figure, one who foreshadows the Messiah through his life. Isaac is "acting out" Messianic prophecy through his life, just as his father Abraham was acting out other prophetic aspects of Messianic prophecy and historical events related to the future of the nation of Israel. Explain how the events in this chapter are a veiled prophecy of the death, burial and resurrection of Yeshua in three days.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. We've seen the sign of the Messiah in the story of Isaac's deliverance. Now let's go back to last week's reading in Genesis 21. Do you see a story of death and resurrection there? If so, explain.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. Remember, I told you that the yearly Torah cycle reading (Genesis 18:1-22:24) is bursting with pictures of renewed life and deliverance from death! We know that Isaac is a Messianic figure, but could Ishmael be a Messianic figure also? There's only one way to find out! It's time to roll up your sleeves and do some work . . . some thematic connections work. Read Genesis 21:14-21 and compare it to Genesis 22! How many connections can you see between Ishmael and Isaac's "death and resurrection"? Try your hand at it before looking at my answers. Once you see my answers you'll find a pleasant surprise. No peaking!  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Once again, we need to think about the primary and secondary reason why thematic connections exist. What are these reasons? \_\_\_\_\_  
\_\_\_\_\_
8. So, who is equivalent to whom in this parallelism? \_\_\_\_\_  
\_\_\_\_\_
9. But we already know that Isaac is a Messianic figure. Therefore, what is his equivalence with Ishmael teaching us? \_\_\_\_\_  
\_\_\_\_\_
10. Earlier, we noted that Isaac had to carry the wood he was to die on. Can you make a connection to something Yeshua said that captures the essence of Isaac's actions and applies them to us?

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11. Theologically, Yeshua's death on our behalf was called a ***vicarious*** death in that He was substituted for us. He died in our place. He took the punishment due us. We know that Isaac is a picture of the Messiah teaching us of Yeshua's substitutionary death on our behalf. Which verse(s) of Genesis 22 demonstrates substitutionary blood atonement?

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12. Remember Adonai's original command to Abraham to offer his son as an olah, or whole burnt offering. Although Isaac never actually died, explain how Isaac was, in fact, for all intents and purposes, offered as a whole burnt offering in Adonai's eyes. Hint – use the idea of substitution.

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13. Where else (in the book of Judges) do we see a human being offered as an olah AND what similarities do you see to our story here in Genesis 22?

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14. Many people believe Jephthah sacrificed his daughter. Please answer the following questions. Did Abraham literally offer Isaac as an olah? Yet, did we not see how Isaac was offered as an olah in our studies? Read the story of Jephthah's daughter and explain how she was offered as an olah.

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15. In which verse in the book of Romans does Paul show how we too can offer ourselves as whole burnt offerings?

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16. As we've seen, Genesis 22, ostensibly about the required death of Abraham's son, is actually bursting with life. And we've only touched the surface! We'll need to save other connections to be explored later. However, can you find one more way this passage is ***bursting forth with life***?

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## VI) Making the Connection to the Haftarah Reading

I have listed a number of passages from the Haftarah reading that have thematic connections to the Torah portion. Your job is to find the thematic connections in the Torah portion. Although I may quote an entire verse or two from the Haftarah reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Haftarah verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Isaiah 33:11b (Your breath, ***as fire***, shall devour you.) thematically connected to the Torah portion?

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2. How is Isaiah 33:12 (And ***the people shall be like the burnings of lime***; Like thorns cut up ***they shall be burned in the fire***.) thematically connected to the Torah portion?

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3. How is Isaiah 33:17b (***They will see the land that is very far off.***) thematically connected to the Torah portion?  

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  4. How is Isaiah 33:19-20 (***You will not see a fierce people,*** A people of obscure speech, beyond perception, of a stammering tongue that you cannot understand. Look upon Zion, the city of our appointed feasts; ***your eyes will see Jerusalem, a quiet home, a tabernacle that will not be taken down; not one of its stakes will ever be removed, nor will any of its cords be broken.***) thematically connected to the Torah portion?  

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  5. How is Isaiah 33:20a (***Look upon Zion,*** the city of our appointed feasts; ***your eyes will see Jerusalem,*** a quiet home,) thematically connected to the Torah portion?  

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  6. How is Isaiah 33:21a (But there the majestic Lord will be for us ***a place*** of broad rivers and streams,) thematically connected to the Torah portion?  

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  7. How is Isaiah 33:22b (***He will save us***) thematically connected to the Torah portion?  

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## VII) Making the Connection to the Apostolic Writings

I have listed a number of passages from the Apostolic reading that have thematic connections to the Torah portion. Your job is to find the thematic connections to the Torah portion. Although I may quote an entire verse or two from the Apostolic reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Apostolic verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Matthew 27:29 (When they had ***twisted a crown of thorns, they put it on His head,*** and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!") thematically connected to the Torah portion?  

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2. How is Matthew 27:31 (And when they had mocked Him, they took the robe off Him, put His own clothes on Him, ***and led Him away to be crucified.***) thematically connected to the Torah portion?  

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3. How is Matthew 27:32 (Now as they came out, they found a man of Cyrene, Simon by name. Him ***they compelled to bear His cross.***) thematically connected to the Torah portion?  

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## VIII) Some Basic Facts About Our Lesson

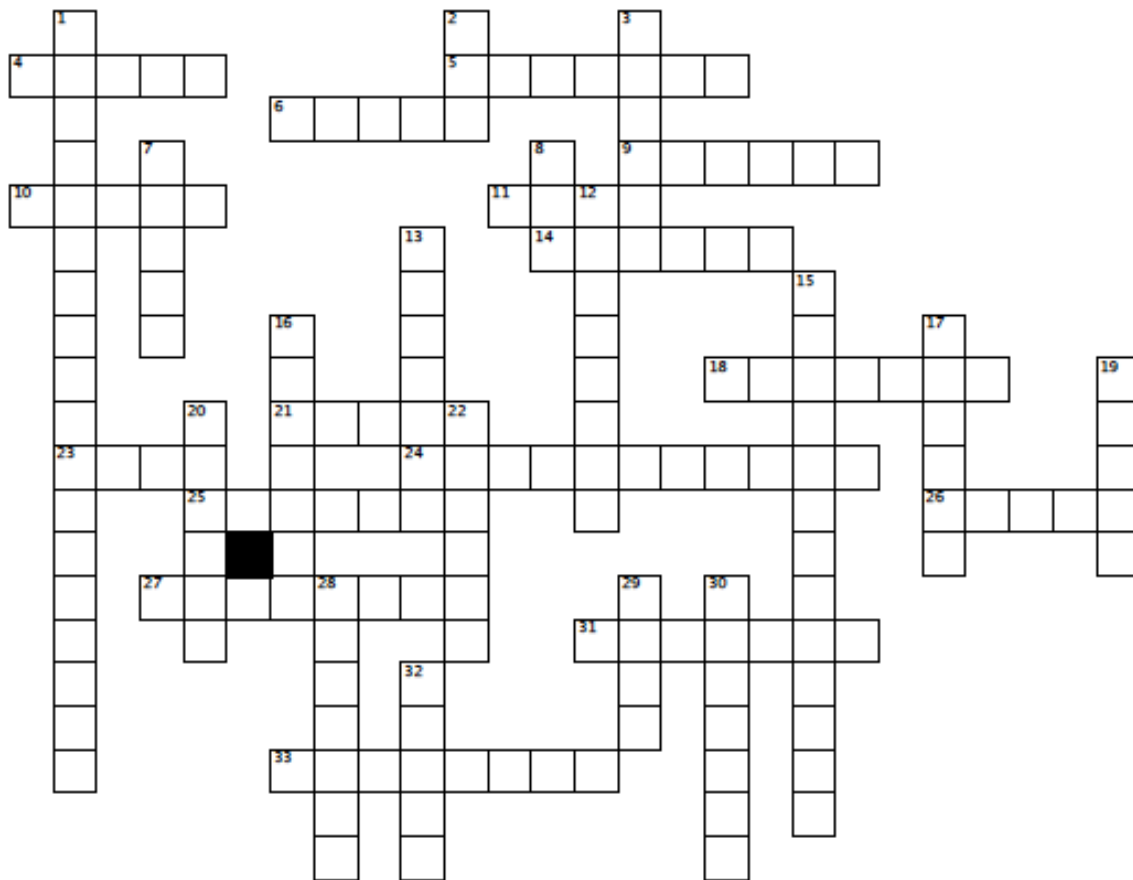
This crossword puzzle will cover basic facts about the Torah portion, Haftarah reading and Apostolic readings. The answers are based on the text from the New King James Version of the Bible and may contain phrases as well as individual words.

### Parashat 19 (3-Year Torah Cycle)

#### Genesis 22:1-24

#### Beit Israel Hebraic Community

#### May Contain Words or Phrases (NKJV)



#### Across

4. the \_\_\_\_ day
5. the place was \_\_\_\_
6. tied
9. beast of burden
10. shofars
11. a symbol of strength
14. a mountain
18. service to God
21. wood preparation step
23. What was missing?
24. offspring
25. antagonists
26. place of sacrifice
27. the beach
31. Rebekah's father
33. held back

#### Down

1. name of hamaqom
2. a young man
3. over there
7. equipment taken
8. sacrificial animal
12. Abraham and Isaac went \_\_\_\_\_
13. to furnish or give
15. an olah
16. take by force
17. Nahor's wife
19. given an oath
20. kept the command
22. God \_\_\_\_ Abraham
28. Abraham answered \_\_\_\_
29. to revere God
30. brush (n)
32. Abraham's brother



## IX) The Master Connection

The primary way Adonai teaches us His wisdom is through thematic connections. We read a passage. Then we make a thematic connection via a similar word, phrase, theme, situation, event or circumstance in another portion of Scripture. Once we make the connection we open our minds to understand how one passage “sheds light” on the other passage to help provide a more truly Holy Spirit-inspired interpretation. This section is provided to help you discover the importance and relevance of making thematic connections.

Last week I had you make connections between the following two passages: Genesis 18:1-15 and 21:1-21 versus II Kings 4:8-37. You were supposed to list as many connections as you could between the two stories.

A) Apply what I’ve taught you about the *primary* reason why thematic connections are given by telling me who is Isaac thematically connected to in II Kings 4:8-37?

B) Apply what I’ve taught you about the *secondary* reason why thematic connections are given by telling me this: What do you think Adonai is trying to tell us by connecting Isaac to the Shunammite woman’s son?

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## X) Practical Application

Let's get practical. The study of the Word is not complete until we are encouraged to think, speak and act differently. Our study of the Word should always involve personal application of the text to our lives. As I've heard it said before, Adonai's Word needs to go from our head to our hearts and then to our hands. Our lifelong journey is to become like our master, Yeshua, and this is only accomplished as we faithfully apply His Word to every aspect of our lives.

### Discipling Our Children

What have you learned from this week’s Torah study that you can teach your children?

- Write down what you learned that can and/or should be discussed with your children? Perhaps they need to know some of the facts covered in the crossword puzzle?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that revealed bad habits or thought patterns in your children’s lives?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that revealed good habits or thought patterns that your children need to be encouraged or strengthened in and grow in obedience to?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that can be a topic of prayer for you and your children this week or permanently?
  - \_\_\_\_\_

- \_\_\_\_\_
- \_\_\_\_\_

### **Discipling One Another**

Think about what you've studied in this week's lesson.

- Write down anything you learned that impacted you the most?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that revealed bad habits or thought patterns you need to stop?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that revealed good habits or thought patterns you need to be encouraged or strengthened in and grow in obedience to?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that can be a topic of prayer for yourself, your family, your worship community, your neighborhood, the world or Adonai's people at large?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_

Just focus on one thing and talk to an accountability partner about it. Determine what you can DO over the next week (or more) in order to put what you've learned into practice. Make a commitment to someone else that you are going to seek to put some aspect of this week's lesson into practice.

## **ANSWER KEY**

### **Outlining the Torah Portion**

- I. Genesis 22:1-2 – The Command to Sacrifice Isaac
- II. Genesis 22:3-5 – The Journey to Mount Moriah
- III. Genesis 22:6-8 – Where is the Lamb?
- IV. Genesis 22:9-14 – Isaac's Deliverance From Death
- V. Genesis 22:15-19 – The Abrahamic Covenant Secured
- VI. Genesis 22:22-24 – Milcah's Children

### **Torah Portion Discussion Questions Answers**

1. The phrase is "your son, your only son," and it's mentioned three times.
2. The fact is Abraham has another son named Ishmael, so technically Isaac is not his "only son."
3. He's the only son in that Isaac is unique and different from Ishmael because Isaac was the son of the promise Adonai had made to him. Isaac was the son born out of a seemingly impossible situation. And Isaac is the chosen seed to receive the promises. In these ways he is Abraham's son, his only son.
4. There are two main connections: A) Abraham is told to ***leave one land and travel to another***. B) Abraham is told to ***separate himself from his loved ones***. In Genesis 12 he must leave his father's house, whereas in

Genesis 22 he must **sacrifice Isaac, thus severing that relationship**. For verses that condemn human sacrifice see Deuteronomy 12:30-32, Leviticus 20:1-6, and Psalm 106:34-41.

5. Human sacrifice is an abomination according to God Himself, so why would He ask Abraham to offer Isaac as a sacrifice? All human life is precious and should never be taken as Adonai has requested. The offering of humans in sacrifice to a god is a pagan practice.
6. It has made a thematic connection or association between a human being and a sacrifice! By Adonai commanding Abraham to offer Isaac as a whole burnt offering, Adonai has established for the first time that **a human being can be a whole burnt offering!** This is very important, especially considering the fact that we know that Adonai hates human sacrifice! Nonetheless, I just want you to see that connections abound and we must have our eyes open to recognize and take note of them when they occur. You may not know the reason why the connections exists when you first see it, but it will help you later on to understand other truths Adonai wants to teach you – hint, hint!
7. A) We know that Abraham is about to sacrifice Isaac, that which is most important to him, for all the covenant blessings were to be found in Isaac. B) Abraham tells his young men that he is about to go yonder and worship. C) Knowing that Abraham is about to sacrifice his son, we can see a beautiful definition of worship – offering that which is most important to you to God.
8. It is mentioned 4 times in that context. In Genesis 28:10-22 the word *place* is mentioned no less than 6 times!
9. A) The LORD is in *the place*, B) Jacob experienced fear *in the place*, C) Jacob said *the place* was awesome, D) *The place* was the house of God, and E) *The place* was the gate of heaven! This must be Jerusalem!
10. II Chronicles 3:1-2 – Now Solomon began to build the house of the Lord **at Jerusalem on Mount Moriah**, where the Lord had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite. And he began to build on the second day of the second month in the fourth year of his reign. We know that Abraham was on Mount Moriah; II Chronicles 3:1 tells us that Mount Moriah is in Jerusalem!
11. Yes, Moses specifically wrote of the place (speaking of Jerusalem throughout Deuteronomy 12-16). See Deuteronomy 12:5: “But you shall seek the place where the Lord your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go.” Other passages include Deuteronomy 12:11, 14, 18, 21, and 26; 14:23, 24 and 25; 15:20; and 16:2 to name a few! These all refer to Jerusalem. Thus, all of the connections we’ve seen in the last few questions prove that Abraham was willing to offer Isaac on Mount Moriah in Jerusalem, even though the word Jerusalem was never mentioned in the text specifically. This is why we study by making thematic connections! Adonai is constantly communicating to us **through the connections**.
12. Cain was Adam’s firstborn. However, we see that the lineage of Messiah will not come through the lineage of Adam, but through the lineage of Seth! Remember the importance of those genealogies!
13. Yes, although Esau was the firstborn, the covenant blessings were through Jacob. Although Reuben was Jacob’s firstborn, the blessings of leadership did not go to him. Although Manasseh was the firstborn, Joseph gave the greater blessing to Ephraim. In all these instances, the firstborn was not the one chosen by Adonai.
14. The pattern seems to be that the firstborn does NOT get the blessing; therefore, I think Japheth was Noah’s firstborn (as identified in the KJV).
15. Genesis 15:2 – But Abram said, “Lord God, what will You give me, seeing I go childless, and **the heir of my house is Eliezer of Damascus?**” Then Abram said, “Look, You have given me no offspring; **indeed one born in my house is my heir!**”
16. In Judges 11 Jephthah stated that he was going to offer his daughter as a whole burnt offering.
17. Yes, Psalm 141:2 – Let my prayer be set before You as incense, The lifting up of my hands **as the evening sacrifice**.
18. The evening sacrifice is a reference to the olah tamid, or whole burnt offering.
19. It is trying to teach us what is a whole burnt offering. A whole burnt offering is a picture of us offering ourselves completely to God in service. We are to be completely consumed in service to Him like the whole burnt offering. These verses and their connections provide the foundation for understanding the significance of the whole burnt offering, which was not about burning an animal. It teaches spiritual lessons about us and how we relate to Adonai.

20. This relates to the prophetic passage of Genesis 3:15-16

- A. Multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore. This is thematically connected to Genesis 3:16—***“I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.”*** It represents a victory over the pronouncement in Genesis 3:16!
- B. ***“And your descendants shall possess the gate of their enemies.”*** In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” This is thematically connected to Genesis 3:15 – And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.” The promise that Abraham’s seed would possess the gates of their enemies is a direct fulfillment of Genesis 3:15 where Adonai promises that the seed of the woman will crush the head of the seed of the serpent. These Scriptures apply to Yeshua AND those of us in Messiah! The Abrahamic covenant is the covenant through which we overcome the effects of the pronouncements of Genesis 3:15-19!

## Messiah in the Parsha Answers

1. The following verses all point to the fact that Yeshua was Adonai’s ***only*** and ***unique son***:
    - John 1:18 – No one has seen God at any time. The ***only begotten Son***, who is in the bosom of the Father, He has declared Him.
    - John 3:16—For God so loved the world that He gave His ***only begotten Son***, that whoever believes in Him should not perish but have everlasting life.
    - Hebrews 11:17—Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his ***only begotten son***. Notice how this verse specifically connects to the events in our Torah reading!
  2. This is an instance of deliverance from impending death. Isaac was supposed to die because Abraham was poised with knife to kill. Then, at the last second, Adonai intervened and Isaac’s life is spared. The number three occurs because Abraham saw “the place” after three days.
  3. Isaac was willing to die, just as Yeshua was willing to die. Isaac carried the wood he was supposed to die on, just as Yeshua carried the wood He died on. Abraham said that Adonai would “provide for Himself a lamb.” Yeshua was the lamb of God. This is the story about a father who loved his son, his only son and yet he was willing to offer him as a sacrifice unto God. Both Isaac and Yeshua were whole burnt offerings.
  4. The answer in question 2 above provides the basis for Yeshua’s death, burial and resurrection in three days. Isaac was brought to death’s door as a shadowy image of Yeshua’s death. Then, by the miraculous intervention of Adonai, Isaac’s life was spared, or given back to him, as his death decree is annulled. This is a veiled shadowy image of resurrection. Lastly, the three days and three nights is hinted at by the number three in our text.
  5. We can see a story of death and resurrection in the story of the banishment of Ishmael! Ishmael was sent away. He and his mother wandered through the wilderness where he almost died of thirst. Then, in a miraculous turn of events, Adonai intervened and delivered Ishmael from death.
  6. Not only will you find connections, but these two stories are told in parallel as a parallelism! Compare A-F in the first half with A-F in the second half, and pay attention to the bold italicized words for the connections.
- A) Genesis 21:11-13—Abram’s ***strong affections for his son Ishmael*** (“the matter was very displeasing in Abraham’s sight because of his son”); ***Adonai commanded Abraham to drive Ishmael away*** (“Whatever Sarah has said to you, listen to her voice”)
- B) Genesis 21:14—***Abraham awoke early in the morning; Abraham made preparations for a journey*** (secured bread and water); ***a parent leaves on a journey to an unknown place*** with his/her child (Hagar and Ishmael ***head towards the desert***)
- C) Genesis 21:15-16—***Separation*** (Hagar separates herself from Ishmael); Scripture notes ***lack of water (necessary for life)***, which is ***a portent of Ishmael’s impending death; association of Ishmael with***

- wood (he is placed under a tree/shrub); a distance is given between her and the child (she went and sat down across from him at a distance of about a bowshot); she waited for the child to die*
- D) Genesis 21:17-18—The *angel of God called to Hagar from heaven*; Adonai *noticed the youth's state* (he was crying); *lift up the youth, grasp your hand upon him*
- E) Genesis 21:19—God *opened her eyes and she perceived a well*; saved the child's life by *providing water*
- F) Genesis 21:20-21—*Ishmael's life and the lineage of his wife*
- A') Genesis 22:1-2—Abraham's *strong affections for his son Isaac* ("Take now your son, your only son Isaac, whom you love"); *Adonai commanded Abraham to sacrifice his son as an olah* (whole burnt offering)
- B') Genesis 22:3-4—*Abraham awoke early in the morning; Abraham made preparations for a journey* (split wood, saddled donkey and secured two servants); *a parent leaves on a journey to an unknown place* with his/her child (Abraham and Isaac *head towards Mount Moriah*)
- C') Genesis 22:5-9—*Separation* (Abraham and Isaac separated from the two youth; Scripture notes the *lack of a lamb (necessary for a sacrifice)*, which is *a portent of Isaac's impending death; the association of Isaac with wood (Isaac carried the wood); a distance is given between Abraham and Isaac and the two youth* (I and the lad will *go yonder*); Abraham lifted his hand ready to *kill Isaac*
- D') Genesis 22:11-12—The *angel of YHVH called to Abraham from heaven*; Adonai *noticed Abraham's faith*; "do not *stretch out your hand against the lad*"
- E') Genesis 22:13—Abraham *raised his eyes and saw a ram*; saved the child's life by *offering a ram in his place*
- F') Genesis 22:15-24—A *prophecy of Isaac's future, Isaac's descendants and the lineage of his wife*
7. Primary – to show equivalence between people, places, things, events and circumstances. Secondary – to be able to learn something new that we would not have been able to see apart from making the connection.
  8. Ishmael is equivalent or equal to Isaac.
  9. Since Ishmael is equivalent to Isaac and Isaac is a Messianic figure, then Ishmael (in this instance) is a Messianic figure also. However, Ishmael's "Messianic" status is temporary, just in this story. He himself is not a true Messianic figure like Isaac. However, Adonai wants us to see that this particular story in Genesis 21 is Messianic in scope. He does this by telling two stories in parallel, hoping that we see the themes connecting Ishmael to Isaac. The bottom line? We now have two pictures of death and resurrection!
  10. Luke 9:23-24-23 – Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me (parallel passages are found in Matthew 16:24-25 and Mark 8:34-35). For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. As you can see, Isaac carried his "cross" and was willing to lose his life, just as Yeshua did and just as we're supposed to do.
  11. Genesis 22:13 – Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and ***took the ram, and offered it up for a burnt offering instead of his son.*** Isaac was supposed to die. However, Adonai sent a ram to die (substitute) in his place.
  12. When Isaac lay down and was willing to allow his father to slay him, he was literally laying down his life in sacrifice as an olah, or whole burnt offering. He was simply waiting for the stroke of death from his father. Adonai accepted Isaac's willingness. Nonetheless, the ram was offered on his behalf as an olah (substitution)! Therefore, by offering the ram in Isaac's place it is as if Isaac was offered as a whole burnt offering. This is the essence of what happens anytime a worshiper offers a whole burnt offering to Adonai. The animal dies in the worshiper's place.
  13. Judges 11:34-40 describes the story of Jephthah's vow concerning his daughter. He was a father of an only child who, through a different circumstance, was required to offer his child. Jephthah's daughter was also willing to be offered as an olah, even as Isaac was!
  14. No he was not. She was offered as an olah in that she took a vow of singleness and never married. Instead, she served Adonai through singleness and gave up her desire to marry.

15. Romans 12:1-2—I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.
16. Genesis 22:20-24—Now it came to pass after these things that it was told Abraham, saying, “Indeed **Milcah also has borne children to your brother** Nahor: Huz his firstborn, Buz his brother, Kemuel the father of Aram, Chesed, Hazo, Pildash, Jidlaph, and Bethuel.” And Bethuel begot Rebekah. **These eight Milcah bore to Nahor**, Abraham’s brother. **His concubine, whose name was Reumah, also bore** Tebah, Gaham, Thahash, and Maachah. This chapter that was supposed to end tragically in the death of an only beloved son has ended with a breaking forth of LIFE!

## Haftarah Connection Answers

1. Genesis 22:7b—Then he said, “Look, **the fire** and the wood, but where is the lamb for a burnt offering?” Isaac was carrying the fire that was supposed to “**devour him**”!
2. The Haftarah reading mentions people who were supposed to be burned up by fire. This is what was supposed to happen to Isaac.
3. Genesis 22:4—Then on the third day Abraham lifted his eyes and **saw the place afar off**.
4. Genesis 22:17b—and your descendants shall possess the gate of their enemies. The Haftarah verses describe a scene where Israel has dominion over her enemies and none rise to attack her, leaving her in peace.
5. Genesis 22:2—Then He said, “Take now your son, your only son Isaac, whom you love, and **go to the land of Moriah**, and offer him there as a burnt offering **on one of the mountains of which I shall tell you**.” We now know this place is Jerusalem.
6. The place is mentioned numerous times in our Torah reading.
7. Isaac was saved from death by Adonai.

## Apostolic Reading Answers

1. You will remember that the ram takes the place of Isaac! The ram was caught in a thicket by its horns. In other words, the ram, a picture of Isaac (who is a picture of Messiah) has vegetation associated with his head! This is a veiled prophecy of the crown of thorns on Messiah’s head.
2. Genesis 22:6b-8 – . . . and a knife, **and the two of them went together**. But Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” Then he said, “Look, the fire and the wood, but where is the lamb for a burnt offering?” 8 And Abraham said, “My son, God will provide for Himself the lamb for a burnt offering.” So the two of them went together. In this passage, Isaac is being led to his death by his father.
3. Originally, Yeshua carried His own cross as did Isaac, who carried the wood he was supposed to die on.

## The Master Connection Answers

- A. Isaac is thematically connected to the Shunammite woman’s son.
- B. Adonai wants us to see a picture of death and resurrection in the story of the binding of Isaac in Genesis 22. He does this by 1) giving numerous thematic connections between these two stories so we can make the connection, 2) connecting Isaac to the Shunammite woman’s son, and C) having the Shunammite woman’s son literally die and be resurrected! This is how we can know beyond a shadow of doubt that the primary meaning (not the only reason) we are to walk away with pertaining to the binding of Isaac is that it is the story (in veiled imagery) of the death and resurrection of an only beloved son!