

# פרשת וירא / Parashat Vayera

Shabbat Cheshvan 20, 5770, November 7, 2009  
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d  
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## The Akedah

### השבועות הזה קוראים / This Week's Reading

תורה: Genesis 18:1-22:24  
הפטרה: 2 Kings 4:1-37  
הברית: Luke 1:26-38 24:36-53 2 Peter 2:4-11  
החדשה

10 The section of the Torah we are looking at this week is titled “The Akedah” also known as “Akedat Yitzchak” is the story of how G-d tested Avraham asking him to bind the beloved son of his old age Yitzchak (Isaac) and offer him as a burnt offering (sacrifice) on Mount Moriah. In Judaism, the Akedah is recited during every morning service and during Rosh Hashanah. In the  
15 Christianity this section of scriptures is understood as a foreshadowing of the ultimate sacrifice our heavenly Father would do on our behalf. This is quite honestly one of the most widely read portions of scripture in the Bible.

## בראשית 22:1-8

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם כִּב

וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךְךָ אֶת־יִצְחָק אֶת־יְחִידֶךָ אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים: וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֵשׁ אֶת־

חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֵו וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרְחֹק: וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׂבֹרוּ לָכֶם פֶּה עֲסֵד־חֲמֹר וְאֲנִי וְהַנֶּשֶׂר נִלְכָה עִדְבָה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹכָה אִלֵּיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשְׁם עַל־יִצְחָק בְּנֵו וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִי וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנֵי וַיֹּאמֶר הֲנִנִּי הַאֵשׁ וְהָעֵצִים וַאֲיֵה הַשֶּׁה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יְרַאֲה־לֹו הַשֶּׁה לְעֹלָה בְנֵי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ אֶל־

### Bereshit / Genesis 22:1-8

22:1 Now it came about after these things, that God tested Avraham, and said to him, ‘Avraham!’ And he said, ‘Here I am.’ 22:2 He said, ‘Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.’ 22:3 So Avraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. 22:4 On the third day Avraham raised his eyes and saw the place from a distance. 22:5 Avraham said to his young men, ‘Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you.’ 22:6 Avraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. 22:7 Isaac spoke to Avraham his father and said, ‘My father!’ And he said, ‘Here I am, my son.’ And he said, ‘Behold, the fire and the wood, but where is the lamb for the burnt offering?’ 22:8 Avraham said, ‘God will provide for Himself the lamb for the burnt offering, my son.’ So the two of them walked on together.

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20 Can you imagine the scene here? G-d was testing Avraham by asking him  
to turn his son into a burnt offering. I can only imagine what was running through  
Avraham's mind when the Lord asked this of him. I would think there is nothing  
25 more detestable to a man's natural instinct than killing his own son and even more  
so the only son that was a gift from G-d. I am certain that Avraham had to be  
internally torn by this request and had run scenarios through his head in an  
attempt to resolve this while recognizing that the divine command to offer his son  
as a sacrifice was not an immoral act. The conclusion Avraham had come to is  
30 found in *Bereshit / Genesis 22:7*, G-d would provide a sacrifice. If Avraham did  
not have the capacity to adjust can you imagine how different things may have  
been? When G-d asked Avraham to offer his son, Avraham had two choices (i) to  
refuse to kill his son or (ii) to obey. While Avraham and his son Yitzchak walked  
I am sure Avraham understood the implications of what he was about to do and  
though he had faith in G-d all was going to be ok, Avraham had made a  
connection between faith and reality which drove him forward in his obedience to  
35 the Lord.

***Bereshit / Genesis 22:12***

*Vayomer al-tishlakh yadkha el-hanaar veal-taas lo meuma ki ata yadati  
ki-yere elohim ata velo khasakhta et-binkha et-yekhidkha mimeni.*

40 While reading *Bereshit / Genesis 22:12* the phrase “ki ya'rey Elohim ata” is quite  
interesting. According to the peshat of this passage the word “ki” should be  
translated as “that” and that agrees with the English translations of the Bible.  
According to the NASB (22:12) Avraham's readiness to offer his son proved to  
45 G-d that he was a “ya'rey Elohim.” Avraham followed the divine command  
rather than his own feelings that G-d calls him a “ya'rey Elohim” because  
Avraham was a man of high moral character, the thought of killing his own son  
had to have been very difficult. (Note that the biblical text does not detail the  
struggle Avraham had to have had in his heart over this command from G-d). As  
50 a result of Avraham overcoming his thoughts and following through with G-d's  
command (up until the point when G-d stopped him see *Bereshit / Genesis 22:12*),  
G-d promised Avraham with an oath (see *Bereshit / Genesis 22:16*) that he shall  
never break His covenant with him and his children. This oath, which includes  
that Avraham did not hold back his son, is what provides for us a “Messianic  
55 expectation” of what G-d was planning to do in Yeshua the Messiah providing us  
a type and shadow of things to come.

The type and shadow (picture) of what the Akedah provides for us here is  
that of our Lord Yeshua as the “Lamb of G-d” who takes away the sins of the  
world (see *Yochanan / John 1:29*). The parallels between Yeshua and Yitzchak  
60 are amazing, (i) they were born by a miracle, (ii) they are the only begotten sons  
(the only begotten of Avraham and the only begotten of G-d), (iii) they were to be  
sacrificed by their fathers at Mount Moriah, (iv) they were to be resurrected (Note  
that it is believed Avraham had faith that Yitzchak would be resurrected, see  
*Bereshit / Genesis 22:5, Ivrit / Hebrews 11:17-19, Pirkei Rabbi Elieazer and*  
65 *Mekilta Simeon*), (v) they were willing to be sacrificed and (vi) they demonstrated

that one life may be offered as a sacrifice for another (i.e. the ram for Yitzchak and Yeshua for mankind).

**Conclusion**

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Life is filled with unexpected turns and unforeseen problems. Avraham learned to develop the capacity to adjust and follow through with what G-d had requested. You may not experience the challenges Avraham and Yitzchak faced but you will encounter your own unique set of difficulties. G-d has given us the unique ability/capacity to rise above our circumstances with His help. Until we are able to come to terms with what we have been dealt in life we will never cultivate happiness. Avraham cultivated contentment in the circumstance of the Akedah. The key to Avraham’s success was resting in the knowledge that G-d is ultimately in control. Let’s take this as a lesson for us that can be used for immediate application for our lives today. Quite honestly, it is difficult some times to rest in the knowledge that G-d is in control because we feel what life has dealt us is just overwhelming. This is why we need to seek the Lord to help us to cultivate contentment in every circumstance. Let’s pray.

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Heavenly Father,

Sometimes it is difficult to see a blessing in the difficult circumstances life brings me. But I know and re-confirm in my heart, in my words, and by my actions that You are indeed ultimately in control Lord. I thank you for orchestrating my life in the way that You have and seek to draw nearer to You on a daily basis. Help me to become everything that You want me to be and use me in Your kingdom. Thank you Lord for revealing to us the truths about the Messiah Yeshua in your Torah so that we may rest assured Yeshua is the chosen, Lamb of G-d that takes away the sins of the world. I reaffirm my faith in Yeshua, that His blood was shed on my behalf. In the Akedah I see how Avraham accepted a ram as a substitute offering for his son Yitzchak which foreshadowed that Yeshua would be taken as a substitute for me. Thank you Lord for such a wonderful salvation you have provided. Help me to walk and to live according to your ways. I give you all the glory, the honor, and the praise, in Yeshua’s name I pray.

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Amen.

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**Be Blessed in Yeshua our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
“Yeshua” King Messiah forever and ever