

# A Rood Awakening!

Presents

# *Awakening in the Word*

By Glenn McWilliams of TK TORAH KEEPERS  
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## THE OVERVIEW

This week's Torah portion may well be one of the most dramatic, shocking, confusing, and emotional stories in the entire Tanach. After waiting for a hundred years to have a son, Abraham is put to one of the greatest tests that any father could possibly face. Our portion begins with the solitary voice of Elohim asking Abraham to take his son Isaac to the land of Moriah and there lift him up as a burnt offering unto the Sovereign One. Our story follows this great *tzadik* (righteous one) as he unquestioningly responds in obedience. The events of this great testing occupy the bulk of our portion, raising numerous questions and providing us with a corresponding number of revelations. The portion concludes with the peculiar announcement of Abraham's brother being blessed with offspring.

## THE OUTLINE

- Genesis 22:1-2 Elohim commands Abraham concerning Isaac
- Genesis 22:3 Preparations are made for the journey
- Genesis 22:4-5 Abraham prophesies to his servants
- Genesis 22:6-8 An intimate conversation between Abraham and Isaac
- Genesis 22:9-10 The binding and offering of Isaac
- Genesis 22:11-12 The deliverance of Isaac
- Genesis 22:13 YHWH provides a ram
- Genesis 22:14-18 Abraham's obedience is met with affirmation and blessing
- Genesis 22:19 Abraham returns to Beersheba
- Genesis 22:20-24 The genealogy of Nahor's descendants

## SUGGESTED STUDY QUESTIONS

1. How old was Isaac when this event took place?
2. Does the Sovereign One truly "tempt" people?
3. How are the events recorded in this portion related to the Garden of Eden?
4. Why did the Creator tempt/test Abraham?
5. What is the meaning of the name "Moriah"?
6. Why did YHWH say "please"?
7. What was the Creator looking for?
8. What was Abraham asked to do?
9. Did the Holy One ask Abraham to sacrifice Isaac?
10. Does the Torah allow for human sacrifice?
11. What is the purpose of the sacrificial system?
12. What is the significance of the divine names used in this portion?
13. Why is this event so important for all Israel?
14. What revelations of the Messiah are found in this portion?

**THE TEXT**

**Genesis 22:1-24** *And it came to pass after these things, that Elohim did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. <sup>2</sup>And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. <sup>3</sup>And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which Elohim had told him. <sup>4</sup>Then on the third day Abraham lifted up his eyes, and saw the place afar off. <sup>5</sup>And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. <sup>6</sup>And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. <sup>7</sup>And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? <sup>8</sup>And Abraham said, My son, Elohim will provide Himself a lamb for a burnt offering: so they went both of them together. <sup>9</sup>And they came to the place which Elohim had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. <sup>10</sup>And Abraham stretched forth his hand, and took the knife to slay his son. <sup>11</sup>And the angel of YHWH called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. <sup>12</sup>And He said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest Elohim, seeing thou hast not withheld thy son, thine only son from Me. <sup>13</sup>And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. <sup>14</sup>And Abraham called the name of that place YHWH-yireh: as it is said to this day, In the mount of YHWH it shall be seen. <sup>15</sup>And the angel of YHWH called unto Abraham out of heaven the second time, <sup>16</sup>and said, By Myself have I sworn, saith YHWH, for because thou hast done this thing, and hast not withheld thy*

son, thine only son: <sup>17</sup>that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; <sup>18</sup>and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice. <sup>19</sup>So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. <sup>20</sup>And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; <sup>21</sup>Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, <sup>22</sup>and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. <sup>23</sup>And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. <sup>24</sup>And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

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If you will indulge me, I would like to share a personal reflection on this particular Torah portion. From the time I was a little boy, I can remember telling my parents that when I grew up I wanted to have at least seven children. My reasoning was simple. If one of them would get sick, I would have six more to pick from to go fishing with. As I grew from childhood to manhood, my love of children did not diminish. During summers in High School I found myself working as a counselor or assistant camp director at various summer camps. In college I worked as a direct care worker in a childcare facility in Pittsburgh. During my seminary internship I worked in an inner-city church at the Youth Drop-In-Center.

When the opportunity came to begin a family, my first wife and I tried for 14 years to have children, but with no success. We later adopted two children who were eight and ten years of age at the time. I went to some of the best fertility specialists in the city and was told by all of them that I would never father a child. While I learned to live with this painful and disappointing reality, content to love every child as my own, the heartache for my wife was overwhelming. This is possibly what led her to file for divorce. A year later she was gone, leaving me with both of our adopted children.

Due to extremely unforeseen circumstances, and at the age of 40, I married again. My current wife was tragically widowed at the age of 40, leaving her to raise her five young children alone. Shortly after our wedding, it hit me that I was now the father of SEVEN children! How long had I held this dream and desire for a big family with seven children, and now it was reality! How many times had I hoped and hoped, only to be disappointed! How often had I given up my dream of a big family and contented myself with loving every child! Now, after all these years, I was raising SEVEN children, although with seven children I found I had little time for fishing.

How awesome the Creator is to hear the silent cries of our hearts! But the Holy One was not finished yet. Two months after our wedding, my wife informed me that she was pregnant. Though I never suspected her of any infidelity, I did accuse her of wishful thinking. I assured her that the best fertility specialist in the city of Pittsburgh had assured me that I would never father a child. It was not until I saw the actual ultrasound that I allowed myself to believe her. What a nervous wreck I was. After having five children, Barbara was excited but undaunted by this reality. But for me, it was beyond my wildest imagination.

That November 5<sup>th</sup> at midnight Sean Michael McWilliams came into the world. I remember watching the nurses passing him around, weighing him, checking him, washing him, and bundling him. When the nurses finally placed this little bundle of joy into my arms, I remember thinking of Abraham and Sarah who had waited and waited for this joy. I gave thanks to YHWH for my wife, my newborn son, and my other seven children and quietly said, "Now in my old age, should I know pleasure?"<sup>1</sup>

Later that night, as things quieted down, I began again to think of Abraham and Sarah, and I rejoiced with them at a hope and prayer finally fulfilled. But in time, my joy began to turn to fear. I remembered what

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<sup>1</sup> Genesis 18:12

the Sovereign One had called upon Abraham to do. From that time on, I began to look at my son fearfully. What love I had for this little boy! What love I had for all my children! It is the burden of a parent to love his or her children so deeply, so thoroughly, so unconditionally. But it is this love for our children that is our greatest testing. I could not help but fear that the Creator would put me to the test as He did Abraham. What if the Sovereign One asked me to send my other children away? What if the Sovereign One would speak to me in prayer and tell me that He was taking this boy from me? Thoughts of the Holocaust and the Great Tribulation ran through my mind. What if I was threatened with death if I didn't renounce my faith in YHWH and His Messiah Yeshua? What if my son's life was threatened if I didn't renounce my faith in YHWH and His Messiah? Would my deep love for my wife and my children be my undoing? I thought of Yeshua's words to his *talmidim*.<sup>2</sup>

**Matthew 10:37** *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*

**Luke 14:26** *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

**Luke 12:9** *But he that denieth me before men shall be denied before the angels of Elohim.*

What if my child, like so many others' sons and daughters, was sent off to war, or for other reasons was taken away? Would my faith in a loving, gracious, compassionate, and Holy Elohim still hold up, or would grief, despair, and anger overwhelm me?

I must share that shortly after Sean Michael was born, I was called upon, as a pastor, to minister to the family of a terminally ill boy named Jonathan, who eventually returned to the Creator at the age of two. Ironically, my Grandmother died the same day as Jonathan. I had to perform a funeral for my 80-year-old Grandmother one day, and Jonathan, a two-year-old, the next day. What emotions ran through my head and heart. As I laid Jonathan's body to rest, I again thought of my own son Sean (Irish for John) and also of the Creator's request of Abraham to offer up his long-awaited and deeply beloved son. What would I do if YHWH asked for my son?

I wish that I could give you a conclusive answer to this question, but I cannot. I can only hope that YHWH would give me the necessary grace to do what is right when and if such a time should come. What I can tell you is that I both love and hate this particular story in the Torah. There are so many profound and scholarly things to consider in this narrative, but one cannot truly grasp the significance of this portion without putting oneself in Abraham's place and considering from the heart what is being asked of him and what is being or may likewise be asked of us.

Before we go any further, let me encourage those who have suffered the pain and heartache of infertility not to give up hope. May YHWH bless you with the grace and patience necessary to wait upon the Creator to grant you the desire of your heart. Let me also extend my heartfelt prayer for those who may have already tragically lost a child to disease, accident, war, or any other reason. May the merciful YHWH comfort your hearts with His tender love and the sure hope of the resurrection from the dead and life in the world to come. For those with children in harm's way, serving in the military or other dangerous situations, may YHWH hear your heart's concern and watch carefully over your loved ones while they serve and fulfill their duty. Amen and amen.

With this in mind and our hearts truly engaged, let us turn our attention to the Torah and seek understanding and courage from the Holy One that we may stand strong in the day or days of our testing.

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<sup>2</sup> *Talmidim* is the Hebrew word for "disciples."

As is true of many of the stories in the Torah, in our portion there is a certain amount of ambiguity which tends to evoke debate. One of the first and easiest debates to deal with is Isaac's age at the time that he journeyed to Moriah with his father. The last time we read of Isaac, his family was celebrating the fact that he was weaned. It was at this time that Sarah witnessed the teenage Ishmael mocking Isaac.

**Genesis 21:8-9** *And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. <sup>9</sup>And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.*

It was this "mocking" that led to Hagar and Ishmael being liberated from slavery and put away from Abraham, Sarah, and Isaac. The Torah does give us a few details to work with. We know that Sarah was ten years younger than Abraham. Abraham was 99 years of age when he was circumcised, so Sarah was 89 years of age at that time.

**Genesis 17:17** *Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?*

**Genesis 17:24** *And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.*

After Abraham circumcised himself and his household, we were told that Sarah would bear a son the following year.

**Genesis 17:21** *But My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.*

**Genesis 18:9-10** *And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. <sup>10</sup>And He said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.*

**Genesis 18:14** *Is any thing too hard for YHWH? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.*

**Genesis 21:1-2** *And YHWH visited Sarah as He had said, and YHWH did unto Sarah as He had spoken. <sup>2</sup>For Sarah conceived, and bare Abraham a son in his old age, at the set time of which Elohim had spoken to him.*

**Genesis 21:5** *And Abraham was an hundred years old, when his son Isaac was born unto him.*

Thus, we may reason that if Ishmael was 13 when he was circumcised and Isaac was born a year later, then Ishmael was 14 when Isaac was born. If, according to archeological evidence, children in the Ancient Near East were weaned between three and five years of age, then it is possible that Ishmael was somewhere between 17 to 19 years of age when he was expelled. The Torah also tells us that Sarah was 127 years old when she died.

**Genesis 23:1-2** *And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. <sup>2</sup>And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.*

If Sarah gave birth to Isaac when she was 90 and died when she was 127, then she lived for 37 years after Isaac was born. Therefore, we know that Ishmael was 51 years of age and Isaac 37 years of age when Sarah died.

Because of the juxtaposition of the stories of the offering of Isaac and the death of Sarah,<sup>3</sup> many of the rabbis teach that Sarah died of shock and a broken heart when she heard the news that Abraham had sacrificed Isaac. By subtracting the age of Sarah at the birth of Isaac (90) from Sarah's age at the time of her death (127), they determine that Isaac must have been 37 years of age at the time he was bound by Abraham and placed upon the altar. If this is so, then clearly we must conclude that the conversation between Abraham and Isaac on the way to the altar was a well-reasoned one.

We must also conclude that if Abraham was 100 years of age when Isaac was born, then Abraham was 137 years of age at the time he offered Isaac upon the altar (Abraham was 175 years of age when he died).<sup>4</sup> This means that it would have been very possible for Isaac to overpower Abraham and to escape from this potential danger. If this reckoning of time is correct, it explains, according to many of the Jewish commentators, why Isaac becomes the subtle focus of this story instead of Abraham. From this point of view, the fact that Isaac allowed himself to be bound and placed upon the altar is just as serious a testing as that of Abraham. We may ask which is the greater test – to slay your son, or to passively allow your father to kill you?

While this understanding of Isaac as a fully grown man at the time of his binding presents us with several powerful questions to ponder, it cannot be substantiated by the Scriptures. First, there is nothing in Scripture that reveals the exact age of Isaac at the time of his weaning. Second, there is nothing which tells us how much time had passed between the expulsion of Ishmael and the command of the Sovereign One instructing Abraham to offer up Isaac. The text speaks only in generalities.

***Genesis 22:1** And it came to pass after these things, that Elohim did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.*

The Scriptures are not even clear as to what "things" these events took place after. There is no way to reckon the time here. The same may be said concerning the death of Sarah. There is nothing implicit in the text that tells us that Sarah died when she heard the news of Isaac's being bound upon the altar. In fact, there is nothing at all evident in the text that would connect Sarah's death with the events that took place at Mount Moriah. What we do witness in the text are very vague clues, from which we simply cannot determine with any certainty how old Isaac was at the time of his binding. .

Twice in this portion Isaac is referred to as a *na'ar* (*nun, ayin, resh*) – a "lad," "youth," "young man," or "servant." Remembering Abraham's advanced age, anyone short of 80 may be rightly referred to as a "young man." We may remember from the previous portion that YHWH referred to Ishmael by using the same word, *na'ar*.

***Genesis 21:12** And Elohim said unto Abraham, Let it not be grievous in thy sight because of the **lad**, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

***Genesis 21:17** And Elohim heard the voice of the **lad**; and the angel of Elohim called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for Elohim hath heard the voice of the **lad** where he is.*

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<sup>3</sup> Genesis 23:1ff

<sup>4</sup> Genesis 25:7

We have already stated that Ishmael could have been anywhere from 17-19 years of age at this time. Looking at the usage of the word *na'ar* elsewhere in the Torah, we see that it may refer to children as young as two years of age as well as those old enough to fight in battles and think about romance.

**Exodus 2:6-7** *And when she had opened it, she saw the child: and, behold, **the babe** (na'ar) wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?*

**Genesis 14:24** *Save only that which the **young men** (na'ar) have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.*

**Genesis 34:19** *And the **young man** (na'ar) deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.*

**Genesis 41:12** *And there was there with us a **young man** (na'ar), an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.*

What we see from the word's usage in the Torah is the fact that the term *na'ar* generally applies to those who are yet under authority and/or not yet fully mature. This leaves the spectrum of possibility for Isaac's age fairly wide. The text likewise tells us that Isaac was old enough to walk, to talk, to observe the world around him, to reason for himself, and to carry a bundle of cut wood up a fairly rugged and steep mountain. These facts rule out any notion, as is sometimes taught in the Christian community, that Isaac was just an infant or a toddler at the time of his binding. The truth is that we must simply content ourselves with the fact that the Torah does not tell us his age at the time of his being offered up. We may deduce that he was anywhere between 5 and 37 years of age. If the Torah does not tell us this detail, it may be because it is irrelevant to the truth that the story is trying to communicate to us. Therefore, let us not spend any more time trying to solve what cannot be solved and instead focus on some of the larger issues that are set before us.

At the very heart and core of this portion is the testing of Abraham. The question that must be asked is "Does the Creator 'tempt' people?"

**Genesis 22:1** *And it came to pass after these things, that Elohim did **tempt** Abraham, and said unto him, Abraham: and he said, Behold, here I am.*

According to *The Oxford American College Dictionary*, the word "tempt" is a verb which means "to entice or attempt to entice (someone) to do or acquire something that they find attractive but know to be wrong or not beneficial..."<sup>5</sup> We must question whether this is the proper word usage in this passage. Would the Creator intentionally entice someone to do what they know to be wrong?

Clearly in this story Abraham is asked to take his son Isaac to Mount Moriah and offer him there upon an altar for a burnt offering.

**Genesis 22:2** *And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*

The Hebrew word in the above Scripture translated as "burnt offering" is the word *olah* (*ayin, lammed, hey*), which means, "ascent," "stairway," "elevate," and "to go up." This particular offering is often

<sup>5</sup> *The Oxford American College Dictionary*, Oxford University Press, Pg. 1427

described as an “elevation” offering. It is possible that the name “ascent offering” or “elevation offering” was given due to the fact that the meat of the offering was “lifted up” or “elevated” upon the altar. It is also taught that the name came from the idea that this offering was to “elevate” the heart, mind, and soul of the one offering it. The elevation offering came to be known as the “whole burnt offering” because the entire animal (with the exception of the blood) was completely burned upon the altar.<sup>6</sup> The two names, “elevation offering” and “whole burnt offering” come together in the idea that the whole offering “goes up” in smoke upon the altar.

Clearly Abraham understood that the Creator was asking him to “sacrifice” his beloved son Isaac. This reality is made clear in the preparations that Abraham made for the trip, taking with him wood, the fire pot, and a knife for slaughtering.

**Genesis 22:6** *And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.*

Here we should note that the Torah expressly forbids human sacrifice. Life was to be protected and sanctified by man, as is made clear in the Noahic Covenant.

**Genesis 9:5-6** *And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. <sup>6</sup>Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of Elohim made He man.*

We must also take note of the specific prohibition against giving one’s seed to Molech, or passing one’s children through the fire.

**Leviticus 18:21** *And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy Elohim: I am YHWH.*

**Leviticus 20:2-5** *Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. <sup>3</sup>And I will set My face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile My sanctuary, and to profane My holy name. <sup>4</sup>And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: <sup>5</sup>then I will set My face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.*

There is some debate among modern scholars as to whether the name “Molech” is the proper name of a specific Canaanite deity or the name of a specific type of sacrifice involving children.<sup>7</sup> In either case, it is clear that child sacrifice is prohibited by the Torah. The fact that this prohibited form of pagan worship was later practiced among the children of Israel is attested to throughout the Tanach.<sup>8</sup> Given this clear prohibition, it would appear that the Sovereign One was truly “tempting” Abraham to do what is clearly evil in His sight. But can this truly be the case?

<sup>6</sup> Leviticus 1:1-17; 6:8-13

<sup>7</sup> Dictionary of Deities and Demons in the Bible, Karel van der Toorn, Bob Becking, Pieter W. van der Horst, Brill Academic Publishers and Wm. B. Eerdmans Publishing Company, Pp. 581-582

<sup>8</sup> Leviticus 18:21, 20:2-5; Deuteronomy 18:10; Judges 11:30-40; 1 Kings 11:7; 2 Kings 3:27, 16:3, 17:17, 21:6, 23:10; 2 Chronicles 33:6; Jeremiah 32:35; Ezekiel 16:21, 20:26, 20:31, 23:37; Micah 6:6-7

Some may understand the two trees in the Garden of Eden in the same manner. Many have asked the question, "If Elohim knows everything, and knew that Adam and Eve would fall, then why did He put the Tree of Knowledge of Good and Evil in the Garden of Eden?" Many see the Tree of Knowledge of Good and Evil as a temptation or enticement to do wrong. The tree was beautiful to look at and filled with benefits.

**Genesis 3:6** *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

We are all familiar with the consequences of the fall. But did the Creator "entrap" Adam and Chava by placing such an appealing tree in the garden? Did He truly "tempt" them to do what they knew was wrong by playing to their weakness for forbidden fruit? Clearly this is not the correct understanding of this story. The Creator was very clear with Adam and Chava that the fruit of this tree was not only forbidden and undesirable for life, but that it was, in fact, deadly.

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

It is hard to believe that anyone would call a threat of death an "enticement." Understanding the purpose of the Tree of Knowledge of Good and Evil will help us to understand the Sovereign's request of Abraham.

We have stated in an earlier teaching<sup>9</sup> that the purpose of the Tree of Knowledge of Good and Evil in the Garden of Eden was not to be a temptation to Adam and Chava; it was to be a means for them to demonstrate their love and worship of their Creator. Clearly the love of YHWH is at the heart of the calling extended to Adam and his descendants.

**Deuteronomy 6:5** *And thou shalt love YHWH thy Elohim with all thine heart, and with all thy soul, and with all thy might.*

**Deuteronomy 11:1** *Therefore thou shalt love YHWH thy Elohim, and keep His charge, and His statutes, and His judgments, and His commandments, alway.*

**Deuteronomy 11:13** *And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love YHWH your Elohim, and to serve Him with all your heart and with all your soul...*

**Deuteronomy 11:22** *For if ye shall diligently keep all these commandments which I command you, to do them, to love YHWH your Elohim, to walk in all His ways, and to cleave unto Him...*

**Deuteronomy 19:9** *If thou shalt keep all these commandments to do them, which I command thee this day, to love YHWH thy Elohim, and to walk ever in His ways; then shalt thou add three cities more for thee, beside these three...*

**Deuteronomy 30:6** *And YHWH thy Elohim will circumcise thine heart, and the heart of thy seed, to love YHWH thy Elohim with all thine heart, and with all thy soul, that thou mayest live.*

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<sup>9</sup> See my commentary Y1 P2 Creation of Man and Woman.

**Deuteronomy 30:16** *In that I command thee this day to love YHWH thy Elohim, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and YHWH thy Elohim shall bless thee in the land whither thou goest to possess it.*

**Deuteronomy 30:20** *That thou mayest love YHWH thy Elohim, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which YHWH swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

**Joshua 22:5** *But take diligent heed to do the commandment and the law, which Moses the servant of YHWH charged you, to love YHWH your Elohim, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul.*

**Joshua 23:11** *Take good heed therefore unto yourselves, that ye love YHWH your Elohim.*

**Psalms 31:23** *O love YHWH, all ye his saints: for YHWH preserveth the faithful, and plentifully rewardeth the proud doer.*

**Matthew 22:37** *Yeshua said unto him, Thou shalt love YHWH thy Elohim with all thy heart, and with all thy soul, and with all thy mind.*

Throughout the Scriptures we are reminded of the connection between this love and our obedience to YHWH. This reality is epitomized in the words of the prophet Samuel to King Saul as well as in the words of Yeshua the Messiah.

**1 Samuel 15:22** *And Samuel said, Hath YHWH as great delight in burnt offerings and sacrifices, as in obeying the voice of YHWH? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*

**John 14:15** *If ye love me, keep my commandments.*

**John 14:23** *Yeshua answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

**John 14:24** *He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

**John 15:10** *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.*

Thus, we should understand that the Tree of Knowledge of Good and Evil presented Adam and Chava with a choice. Love is not truly love until it is freely given. For love to be freely given, there must be the possibility of withholding it. The two trees in the Garden of Eden gave Adam and Chava the choice to show their love to the Creator by their obedience or to withhold their love by ignoring the Creator's prohibition. By their obedience to the Word of YHWH they demonstrated their love for the Creator. By keeping the commandment of the Creator, Adam and Chava demonstrated that they valued their relationship with the Creator more than any benefit that was to be gained by eating of the forbidden fruit.

We may infer from this that the Creator placed the Tree of Knowledge of Good and Evil in the Garden of Eden not to tempt or entice Adam and Chava to do evil but to provide them the opportunity to demonstrate their great love for Him. Adam and Chava fell, not because of what YHWH did, but because of their own choice to value their flesh more than their spirit and themselves more than their Creator. The apostle James wrote:

**James 1:13-14** *Let no man say when he is tempted, I am tempted of Elohim: for Elohim cannot be tempted with evil, neither tempteth He any man: <sup>14</sup>but every man is tempted, when he is drawn away of his own lust, and enticed.*

Here it is clearly stated that the Sovereign One does NOT “tempt” people to do evil. Therefore, we must reject any understanding that the binding of Isaac was a temptation for Abraham to do that which is prohibited as evil. Let us look, therefore, not to the English text but to the Hebrew text to gain understanding. Again, this is another reason why we do not base our faith on translations.

The Hebrew word translated by the King James translators as “tempted” is the word *nasah* (*nun, samech, hey*), which may be better understood as to “test,” “try,” “prove,” or even “assay.” Let us look at a few other verses where this same word is translated differently.

**Exodus 15:25** *And he cried unto YHWH; and YHWH shewed him a tree, which when he had cast into the waters, the waters were made sweet: there He made for them a statute and an ordinance, and there He **proved** them.*

**Exodus 16:4** *Then said YHWH unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may **prove** them, whether they will walk in My law, or no.*

**Deuteronomy 4:34** *Or hath Elohim **assayed** to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that YHWH your Elohim did for you in Egypt before your eyes?*

**2 Chronicles 32:31** *Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, Elohim left him, **to try him**, that He might know all that was in his heart.*

To “prove” something is to reveal its nature and/or abilities. The Oxford American College Dictionary gives this definition:

*v.1. demonstrate the truth or existence of (something) by evidence or argument...Law, establish the genuineness and validity of...demonstrate one’s abilities or courage...<sup>10</sup>*

The definition of “test” given in the same source is as follows:

*n. 1. a procedure intended to establish the quality, performance, or reliability of something, esp. before it is taken into widespread use...an event or situation that reveals the strength or quality of someone or something by putting them under strain.<sup>11</sup>*

The word “assay,” as related to metallurgy, refers to the act of testing the purity of precious metals.

<sup>10</sup> The Oxford American College Dictionary, Oxford University Press, Pg. 1093

<sup>11</sup> *Ibid.*, Pg. 1433

*The testing of a metal or ore to determine its ingredients and quality...a procedure for measuring the biochemical or immunological activity of a sample...to determine the content or quality.<sup>12</sup>*

Clearly any of these three definitions is more consistent with the biblical usage of the Hebrew word *nasah* than the translation "tempt." In other words, the Sovereign was not "tempting" or "enticing" Abraham to stumble; instead, He was giving Abraham the opportunity to reveal why he was selected above everyone else to be the "Father of the Faith." Through his many testings, Abraham "proved" himself worthy of the calling and honor that YHWH had bestowed upon him. We should remember that this is not the first of the tests that Abraham faced. Traditionally, the sages speak of Abraham being tested ten<sup>13</sup> times. There are several possible lists of these ten trials.

Relying on Torah lore, the oft-cited Rabbi Shlomo Yitzhaki, better known as Rashi, lists the ten temptations of Abraham as follows:

1. Abraham hid underground for thirteen years from King Nimrod, who wanted to kill him.
2. Nimrod flung Abraham into a burning furnace.
3. Abraham was commanded to leave his family and homeland.
4. Almost as soon as Abraham arrived in Canaan, he was forced to leave to escape a famine.
5. Sarah was kidnapped by Pharaoh's officials.
6. The kings captured Lot, and Abraham was forced to go to war to rescue him.
7. Elohim told Abraham that his offspring would suffer under four monarchies.
8. At an advanced age Abraham was commanded to circumcise himself and his son.
9. Abraham was commanded to drive away Ishmael and Hagar.
10. Abraham was commanded to sacrifice Isaac.

The twelfth century Torah scholar Moses Maimonides (also known as the Rambam), sticking to Scripture, lists the ten trials of Abraham as follows:

1. Abraham's exile from his family and homeland
2. The hunger in Canaan after Elohim had assured him that he would become a great nation there
3. The corruption in Egypt that resulted in the abduction of Sarah
4. The war with the four kings
5. His marriage with Hagar after having despaired that Sarah would ever give birth
6. The commandment of circumcision
7. Abimelech's abduction of Sarah
8. Driving away Hagar after she had given birth
9. The very distasteful command to drive away Ishmael
10. The binding of Isaac on the altar<sup>14</sup>

My own list might run something like this:

1. Abram is asked to leave his country, his kinfolk, and his father's house.
2. Abram faces famine in Canaan.
3. Abram is bereft of Sarai in Egypt.
4. Abram must separate from Lot.
5. Abram must go to war with his neighbors to rescue Lot.

<sup>12</sup> The Oxford American College Dictionary, Oxford University Press, Pg. 73

<sup>13</sup> We may recall that the numeral "ten" in the Scriptures generally speaks of completion.

<sup>14</sup> The Schottenstein Edition Interlinear Chumash Volume 1: Bereishis / Genesis, ArtScroll / Mesorah Publications, Pg. 110

6. Sarai is barren.
7. Sarah is abducted by Abimelech.
8. Abraham is given the command to circumcise.
9. Abraham must expel Hagar and Ishmael.
10. Abraham is commanded to bind Isaac upon the altar.

We may note that in the last two lists, the testing begins with Abraham being asked to leave his country, his kinfolk, and his father's house and ends with the binding of Isaac upon the altar. We should note that both of these stories contain the Hebrew phrase "*lech lecha*" or "go yourself." In some respects these two phrases (Genesis 12:1 and Genesis 22:2) serve as parentheses around the time of testing. We may also note that within the span of the parentheses Abraham is asked to walk away from his heritage and past (Genesis 12:1ff) by leaving his father's house, his present (Genesis 21:14) in the expulsion of Hagar and Ishmael, and finally his future (Genesis 22:1ff) in the offering of Isaac. Clearly there is a great deal asked of Abraham between the two commands *lech lecha*, "go yourself." What is clear from the Scriptures is the fact that Abraham was thoroughly tested.

Since there is no specific reference in the Scriptures to the number of times Abraham was tested, we need not worry about the exact number. What is clear from these various challenging events in the life of Abraham is the fact that Abraham always chose to obey the Word of YHWH. In every instance Abraham revealed himself willing to submit to the circumstances of his life without losing faith in the promises of YHWH. Therefore, we may understand these tests to be a means for Abraham to reveal what was in his heart towards his Creator. Revelation of the heart clearly is the reason given in the Scriptures for the Sovereign One allowing us to be tested.

**Genesis 22:1** *And it came to pass after these things, that Elohim did **prove** Abraham, and said unto him, Abraham: and he said, Behold, here I am.*

**Genesis 22:12** *...for now I know that thou fearest Elohim, seeing thou hast not withheld thy son, thine only son from Me.*

**Deuteronomy 8:2** *And thou shalt remember all the way which YHWH thy Elohim led thee these forty years in the wilderness, to humble thee, and **to prove thee, to know what was in thine heart**, whether thou wouldest keep His commandments, or no.*

**Deuteronomy 13:3** *Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for YHWH your Elohim **proveth you, to know whether ye love YHWH your Elohim with all your heart** and with all your soul.*

We should note that earlier in the Torah, when YHWH desired to reveal what was in His heart concerning Sodom and Gomorrah, He spoke of knowing certain truths about the character of Abraham.

**Genesis 18:17-19** *And YHWH said, Shall I hide from Abraham that thing which I do; <sup>18</sup>seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup>**For I know him**, that he will command his children and his household after him, and they shall keep the way of YHWH, to do justice and judgment; that YHWH may bring upon Abraham that which He hath spoken of him.*

Through the various tests that Abraham endured, YHWH revealed Abraham's heart and character. We must question, however, whether the Holy One, since He is indeed all-knowing, didn't already know that Abraham would choose to submit to His request and obey His Word. By the testimony of Scripture this question can only be answered in the affirmative. Therefore, if the Holy One is all-knowing, we might ask why the test is even needed. There are several answers to this question. While no one but Isaac and Abraham were on Mount Moriah at the time of the offering to see Abraham's heart revealed, Isaac Arama

points out the fact that the Torah records this story for all the children of Israel (and the entire world) to read. Arama writes:

*Since this trial was narrated in the Torah as testimony of the living God, it is as if the trial took place in the presence of every Jew, past, present, and future. No one has failed to witness, through this medium, the greatness of this trial and the steadfastness of Abraham's faith, which become indelibly fixed in the hearts of all members of the human race.*<sup>15</sup>

In this light we may emphatically state that the revelation of Abraham's faith, heart, and character was not for YHWH'S benefit but for ours. If this is so, it may explain why YHWH instructed Abraham to go to Mount Moriah. Mitchell Dahood suggests that the name "Moriah" means "My teacher is Yah."<sup>16</sup> I would suggest that the "proving" of Abraham was neither for YHWH'S sake nor Abraham's sake, but for our sake. In other words, what Abraham was submitting to was being a part of a much larger proclamation and revelation of YHWH and His heart towards His creation. Just as the children of Israel would later be invited to enter into a covenant with YHWH at Mount Sinai and be the bearers of the restored image of YHWH in the world, so here in this portion Abraham is being asked to play a part in the proclamation and revelation of YHWH.

As already mentioned above, the children of Israel too would be proved to see if they had the heart to live by the exclusive Word of YHWH, a necessary character trait for fulfilling their unique calling. Thus, we should understand the events that took place on Mount Moriah as a shadow picture of what was to happen to the descendants of Abraham at Mount Sinai. At Mount Moriah, with the help of Abraham and Isaac, YHWH was teaching the children of Israel how to fulfill their calling. In his "Guide to the Perplexed," Rambam illuminates this concept of the binding of Isaac as a teaching opportunity.

*The sole object of all the trials mentioned in Scripture is to teach man what he ought to do...so that the event which forms the actual trial is not the end desired; it is but an example for our instruction and guidance...The account of Abraham our father binding his son includes two great principles of our faith. First, it shows us the extent and limit of the fear of God. Abraham is commanded to perform a certain act, which is not equaled by any surrender of property or by any sacrifice of life, for it surpasses everything that can be done....He had been without child, and had been longing for a child; he had great riches, and was expecting that a nation should spring from his seed. After all hope of a son had already been given up, a son was born unto him. How great must have been his delight in the child! How intensely must he have loved him! And yet because he feared God, and loved to do what God commanded, he thought little of that beloved child, and set aside all his hopes concerning him, and consented to kill him after a journey of three days. If the act by which he showed his readiness to kill his son had taken place immediately when he received the commandment, it might have been the result of confusion and not of consideration. But the fact that he performed it three days after he had received the commandment proves the presence of thought, proper consideration, and careful examination of what is due to the Divine command and what is in accordance with the love and fear of God...For Abraham did not hasten to kill Isaac out of fear that God might slay him or make him poor, but solely because it is man's duty to love and to fear God, even without hope of reward or fear of punishment. The angel, therefore, says to him, "For now I know," etc. (Genesis 22:12), that is, from this action, for which you deserve to be truly called a God-fearing man, all people shall learn how far we must go in the fear of God. This idea is confirmed in Scripture, where it is distinctly stated that one*

<sup>15</sup> New Studies in Bereshit, Genesis, Nehama Leibowitz, LAMBDA Publishers Inc., Pg. 190

<sup>16</sup> New International Commentary on the Old Testament, The Book of Genesis Chapters 1-17, Victor P. Hamilton, William B. Eerdmans Publishing Company, Pp. 102-103

*sole thing, fear of God, is the object of the whole Law with its affirmative and negative precepts, its promises, and its historical examples; for it is said, "If thou wilt not observe to do all the words of this Law that are written in this book, that thou mayest fear this glorious and fearful name, YHWH thy God" etc. (Deuteronomy 28:58).<sup>17</sup>*

According to Rambam, through the events of Mount Moriah YAH teaches us the proper definition of the "fear of the Elohim." We should note that Rambam points out that Abraham did what he did not out of fear of punishment or out of thought for reward, but simply because YHWH had asked him to do it. Supporting this idea is the fact that YHWH does not "command" Abraham to bind Isaac but asks him to "please" offer Isaac.

**Genesis 22:1-2** *And it came to pass after these things, that Elohim did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. <sup>2</sup>And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*

The King James Version is lacking greatly here. The literal Hebrew of verse 2 says:

**Genesis 22:2** *And He said, take, please, thy son...*

Thus, we should understand that this was a request on the part of the Creator and not a direct commandment. We should also note that in many of the previous encounters between the Sovereign One and Abraham, there are promises of blessings connected to YHWH'S instructions.

**Genesis 12:1-3** *Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:<sup>2</sup> and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:<sup>3</sup> and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

After Abraham separates from Lot (Genesis 13:8-18), there is a promise of abundant seed and land. In the cutting of the Covenant of the Pieces (Genesis 15:1ff) YHWH promises Abraham seed and land. In the cutting of the Covenant of Circumcision (Genesis 17:1ff), there is again the promise of seed and land. In the command to liberate Hagar and Ishmael (Genesis 21:12-21) there is the promise to care for Ishmael and to make him a nation. What makes this encounter so very significant is that there is no threat of punishment if Abraham fails to do what he is asked, nor is there any promise of blessing given to Abraham if he faithfully fulfills this divine request. Clearly Abraham's only motivation is the love and fear of Elohim.

But is the proper definition of the fear of Elohim the only lesson being taught in this story? To answer this question, let us turn our attention to the Sovereign's request of Abraham. From the beginning of the Abrahamic narrative we have witnessed that the focus is upon the election of Abraham and his seed for a particular calling, land, and inheritance. We have also witnessed the fact that Ishmael, the son of the Egyptian servant, was not to be a part of this particular calling.

**Genesis 17:18-21** *And Abraham said unto Elohim, O that Ishmael might live before Thee! <sup>19</sup>And Elohim said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him. <sup>20</sup>And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes*

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<sup>17</sup> New Studies in Bereshit, Genesis, Nehama Leibowitz, LAMBDA Publishers Inc., Pp. 188-189

*shall he beget, and I will make him a great nation. <sup>21</sup>But My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.*

**Genesis 21:12** *And Elohim said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

While it may have appeared to Abraham and to us that YHWH was asking him to sacrifice Isaac, we should note that the particular offering is the “elevation” offering as described above. I would suggest to you that what YHWH was asking Abraham to do was to “elevate” or “dedicate” Isaac. Is it possible that what Abraham was being asked to do was to consecrate Isaac?

*S. Walthers has observed that apart from Genesis 22, “burnt-offering” and “appear, be seen” (Niphal of ra’a) and “ram” occur together in only two places in the O.T. These are (1) the ordination of the priests, (Leviticus 8-9, esp. 9:2-4) and the Day of Atonement (Leviticus 16, esp. v.v. 1,3). Thus the ram is associated with priesthood and atonement.<sup>18</sup>*

We may recognize here that all of Israel was in Isaac at the time of his being offered up. Just as all humanity was in Adam at the time of his fall and, therefore, shares in his bondage to death,<sup>19</sup> and just as all the Levites were in Abraham at the time of his offering of the tithe to Melchizedek,<sup>20</sup> so too was all Israel elevated with Isaac and consecrated to YHWH by the actions of Abraham. Thus, Abraham was not being asked to slay the people of Israel but to elevate them to a higher priestly calling. Again, this may be confirmed in the very calling given to Israel at Mount Sinai.

**Exodus 19:5-6** *Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: <sup>6</sup>and ye shall be unto Me a **kingdom of priests, and an holy nation**. These are the words which thou shalt speak unto the children of Israel.*

Finally, we should understand that Abraham was submitting his life and that of his son to the complete service of YHWH regardless of whether there was a cost or a reward and regardless of whether he understood the full impact of what he was asked to do. Let us be clear here that the whole of the sacrificial system is a matter of proclamation. In other words, YHWH commands the specific sacrifices because they are a part of the revelation of YHWH. Within the ritual performed by Abraham is the proclamation of the provision that YHWH would make to free us from bondage to sin and its consequence of death. Here we should clearly recognize that Abraham and Isaac are playing out before our eyes a great prophetic revelation concerning YHWH and His Messiah.

Clearly we witness in the lives of Abraham and Isaac the drama that would later unfold on the same mountain. We should take note of the various titles given to Isaac. The Sovereign One refers to Isaac as “son,” “only son,” and “beloved son.” We see these same titles later given to Yeshua. Thus, what we see in Abraham and Isaac is what we shall see in YHWH and Yeshua: the Father willingly offering up His son, His only son, His beloved son. We should also note that Abraham even prophesies the resurrection in his statement to his waiting servants.

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<sup>18</sup> New International Commentary on the Old Testament, The Book of Genesis Chapters 1-17, Victor P. Hamilton, William B. Eerdmans Publishing Company, Pg. 113

<sup>19</sup> 1 Corinthians 15:22

<sup>20</sup> Hebrews 7:9-11

**Genesis 22:5** *And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.*

The monumental difference between the story of Isaac and the story of Yeshua, of course, is the presence of the ram. Isaac, with all of Israel within him, is spared by the provision of YHWH. We should note that up until this time the only title used for the Holy One was that of Elohim. In the deliverance of Isaac, however, the name YHWH is used. This change of name proves that the documentary theory that states that different people wrote the Bible based upon the various divine titles is bunk. Clearly this is one consistent story from beginning to end. The use of these different names consistently reveals the various attributes of the Creator. More importantly, we should recognize that YHWH has made a provision to redeem and deliver all of Israel. Again, we must understand Abraham's response to his son not only as prophesying about the ram that spared Isaac (a near-time fulfillment) but also of the provision of Yeshua, the lamb of Elohim, who would deliver all Israel from bondage to death (a future fulfillment).

**Genesis 22:8** *And Abraham said, My son, Elohim will provide Himself a lamb for a burnt offering: so they went both of them together.*

There are several other more subtle illusions to the Messiah in this passage worth noting. The first of these is the phrase "the third day."

**Genesis 22:4** *Then on the third day Abraham lifted up his eyes, and saw the place afar off.*

While there is nothing overtly obvious about this reference in the Torah, it is clear that Messiah's vindication will take place on the third day when he is raised from the dead.

But even more subtle than this is a reference found only in the Hebrew text. Let me quote the English first, and then we will look at the underlying Hebrew text.

**Genesis 22:6** *And Abraham took the wood of the burnt offering, and laid it upon Isaac his son.*

When we read the Hebrew text, we see that the word for "wood" is *eytz*, which can also be translated as "tree." We have already observed that the word for "burnt offering" is the same word used for "elevation." In other words, we could read this verse as saying that Abraham placed the "tree of elevation" upon his son Isaac. What a wonderful picture this provides of the son of Elohim carrying the cross upon which he would be lifted up so that the whole world might be drawn to him!

**John 3:14** *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.*

**John 8:28** *Then said Yeshua unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.*

**John 19:17** *And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.*

**John 12:32** *And I, if I be lifted up from the earth, will draw all men unto me.*

The provision of YHWH for our liberation from sin and death is already being boldly proclaimed in the Torah – if we but have eyes to see and ears to hear.

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