

**Resurrection of Isaac-Through the eyes of Abraham?  
Rosh Hashanah – 5771**

**INTRO:**

- 1 In the past we have looked at the different perspective of the Akeda story.
  - a. We have seen this unfold from the viewpoint of Isaac as a son trusting his Father
  - b. Last year we told it from the point of view from Hagar and Ishmael
  
2. This year we see it from the point of view of Abraham
  
3. Before we begin we need to know how Abraham responded based on the initial Blessings from God, which were told to him in Genesis 12:1-3
  - a. I will make you a great nation
  - b. I will give you a land
  - c. I will bless all the nations through your seed
  
4. HOW WILL WE RESPOND? ....Just as God tested Abraham and Isaac, the Lord will test us in various ways. He will ask us to do difficult things, or make difficult choices, in order that He may come first in our lives - above all else. Messiah tells us that in order to for us really be His disciples, and truly follow Him, we must love the Lord our God with all our hearts, all our soul, and all our strength. Nothing must come before God - no earthly possession - not even those whom we love, our dearest relations, our husbands or wives, our children, our people, even our own lives, for the one who saves his life will lose it. - nothing. Our God must come first in our lives, above everything else

**I Abraham responds to God based on Gen 22:1-3**

*1 Some time later God tested Abraham. He said to him, "Abraham!"  
"Here I am," he replied.*

*2 Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about."*

*3 Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about*

- A. Abraham is talking to God very personally= Here I am
- B. Abraham understood God because it is plain = Sacrifice your son
- C. Abraham doesn't hesitate= Early the Next morning

What was going through the mind of Abraham?

**II Abraham responds to God based on Gen 22:4-8**

*4 On the third day Abraham looked up and saw the place in the distance.*

*5 He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.*

*"6 Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together,*

*7 Isaac spoke up and said to his father Abraham, "Father?" □ "Yes, my son?" Abraham replied. "The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"*

*8 Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.*

- A. Abraham is still steadfast = He looked up and saw the place
- B. Abraham still loves God = We will worship
- C. Abraham Trusts God = Then we will come back

What was going through Abraham's mind? = We will come back?....Keep that thought

### III Abraham responds based on Gen 22:9-12

*9 When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood.*

*10 Then he reached out his hand and took the knife to slay his son.*

*11 But the angel of the LORD called out to him from heaven, "Abraham! Abraham!" □ "Here I am," he replied.*

*12 "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.*

- A Abraham is going through with this = Akeda = He bound his son Isaac

#### **The Hands and Feet of Isaac**

Incidentally, what does the word Akeda mean? The word is actually derived from the Hebrew verb akod translated as "bound" in verse nine. It is an unusual word. Akod literally means "ringed" or "striped." Rashi explains that the use of this verb refers to the stripe-like marks left by ropes on the ankles and wrists of a person who is tied hand and foot. A person bound in this manner would bear the impression of the ropes on their skin. It is from this particular verb, akod, that we derive the word Akeidah. Therefore, the entire story is named after the marks left on Isaac's body.

Even the skeptic will have to admit that the Messianic foreshadowing, down to the choice of a single word, is astounding. Was it not Yeshua who was bound for sacrifice in such manner that his wrists and ankles were marked, even scarred for all eternity?

#### **Maybe the Torah is trying to tell us something?**

- B Abraham knew there was something spiritual about this = laid him on the altar
- C Abraham had much faith in God = reached out to slay his son

“WHAT MUST HAVE BEEN GOING THROUGH THE MIND OF ABRAHAM”

Illustration: There has been much discussion both Jewish and Christian about this story. This story is so profound, Orthodox Jews read this passage every day, and then we read two Pashas' the most noted being the day of Rosh Hashanah. We often ask questions like this?

- A. Did Abraham know child sacrifice was wrong?
- B. Did Abraham believe even if Isaac was sacrificed God could raise him from the dead?
- C. Did Abraham really believe beforehand he was coming back with his son?

Illustration: I would like to focus our attention tonight on a subject that is both intriguing and mysterious.... easy yet difficult to understand...full of questions, yet full of hope.... or Messianic Hope!

**The idea of a resurrection, of being raised from the dead.... not reincarnation, but resurrection, because the Akeda story is full of hidden messages about this fact**

**Message: Did Abraham believe even if Isaac died God would raise him from the dead?**

**Another lesson to be learned is about Te-chee-at HaMay-teem - the Resurrection of the dead. The concept of the resurrection is an essential part of authentic Judaism, and must be accepted and believed and as you will see is very much part of the story and ideas of Rosh Hashanah**

## **I. Resurrection as an essential part of Judaism:**

1. Elijah raised the son of the Zarephath widow from the dead ([1 Kings 17:17-22](#)).
2. Elisha raised the son of the Shunammite woman from the dead ([2 Kings 4:32-35](#)).
3. A man was raised from the dead when his body touched Elisha's bones ([2 Kings 13:20, 21](#)).
4. *"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. 2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.* ([Dan 12:1-2](#))

5. Moses Maimonides states that the thirteenth article of the Jewish faith is, "I believe with perfect faith that there will be a resurrection of the dead"

6. 2. THE GOD OF NATURE: Amida Said it tonight

You, O Lord, are mighty forever, you revive the dead, you have the power to save. You sustain the living with loving-kindness, you revive the dead with great mercy, you support the falling, heal the sick, set free the bound and keep faith with those who sleep in the dust. Who is like you, O doer of mighty acts? Who resembles you, a king who puts to death and restores to life, and causes salvation to flourish? And you are certain to revive the dead. Blessed are you, O Lord, who revives the dead

7. The [Mishnah](#) (c. 200) lists belief in the [resurrection](#) as one of three essential beliefs necessary for a Jew to participate in it:

*All Israel have a portion in the world to come, for it is written: Thy people are all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.' But the following have no portion therein: one who maintains that resurrection is not a biblical doctrine, the Torah was not divinely revealed, and an Apikoros ("Epicurean, apostate"). [Mishnah Sanhedrin 10:1](#), [Talmud Sanhedrin 90a](#)<sup>1</sup>*

## **II Resurrection is an essential part of Christianity, and must be accepted and believed, sometimes by even the most obscured people**

1. Many saints rose from the dead at the resurrection of Jesus ([Matt. 27:50-53](#)).
2. Jesus raised the son of the widow of Nain from the dead ([Luke 7:11-15](#)).
3. Jesus raised the daughter of Jairus from the dead ([Luke 8:41, 42, 49-55](#)).
4. **Jesus raised Lazarus from the dead ([John 11:1-44](#)).**
5. Peter raised Dorcas from the dead ([Acts 9:36-41](#)).
6. Eutychus was raised from the dead by Paul ([Acts 20:9, 10](#)).
7. **Jesus rose from the dead ([Matt. 28:5-8](#); [Mark 16:6](#); [Luke 24:5, 6](#)).**

**Illustration:** *In one of his lighter moments, Benjamin Franklin penned his own epitaph. He didn't profess to be a born-again Christian, but it seems he must have been influenced by Paul's teaching of the resurrection of the body. Here's what he wrote: The Body of B. Franklin, Printer Like the Cover of an old Book Its contents torn out, And stript of its Lettering and Gilding, Lies here, Food for Worms, But the Work shall not be wholly lost: For it will, as he believ'd, Appear once more In a new & more perfect Edition, Corrected and amended by the Author*

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<sup>1</sup> . [Mishnah Sanhedrin 10:1](#), [Talmud Sanhedrin 90a](#)

### III. Resurrection is an essential belief of Abraham

#### A. Did Abraham Believe Isaac to be Messiah?

*Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. (James 2:21-24)*

Abraham was a Horite. His people lived in expectation of the fulfillment of a promise made to their ancestors in Eden that a Son (Seed) would be born to them who would be a savior. Abraham likely believed that Isaac was this son of promise since many of the circumstances surrounding Isaac align with the ancient Horus myth. St. Paul says, "For the promise to Abraham and his offspring that He would be heir of the world did not come through the law but through the righteousness of faith." (Rom. 4:13)

Consider the following correspondences:

1. Isaac was born miraculously (Gen. 21:5) as was Horus, who was said to have been born of a virgin. Isaac was not born of a virgin, but Jesus was.
2. God named Isaac as the son by whom Abraham's Seed would be called (Gen. 21:12). His brother Ishmael was banished. Horus was exalted after being abused by his brother who was banished. Jesus will be exalted and those who reject Him will be banished to the fire.
3. Isaac was sacrificed by the father (by faith) and restored to life (Gen. 22:2-9), since to Abraham he was already given up (holocaust). Horus was restored to life. This is why many ancient Egyptian funerary amulets were made in the shape of the Eye of Horus.
4. Isaac received the kingdom from his father (Gen. 25:25) just as Horus received a kingdom from Osiris. Jesus receives the kingdom from the Father. In the Horite myth, Horus and Osiris are frequently interchangeable - "I and my Father are one", as Jesus explained (John 10:30). They are also all-seeing, even when their eyes are dimmed by blood.

#### B. Did Abraham believe God could raise him from the dead?

1. We are informed in the book written to the Messianic Jews (Hebrews) that Abraham knew that God had promised that Isaac was the special inheritor of God's promises to Abraham, and he believed that God would raise Isaac from the dead, in order to fulfill His word to Isaac (Hebrews 11:19). Abraham's faith was strong enough that he believed that if he sacrificed Isaac, God would raise Isaac up from the dead!

(17-19) Abraham's faith was great enough to know God was able to raise the dead, and that God was able to keep His promises no matter what.

*By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.*

- a. **By faith Abraham, when he was tested, offered up Isaac:** The verb tense for **offered up** indicates that as far as Abraham was concerned, the sacrifice was complete. In his will and in his purpose, he really did sacrifice his son.
- b. **Offered up his only begotten son:** Though Abraham had another son (Ishmael, the son of his fleshly attempt to fulfill God's promise), God did not recognize the other son (Genesis 22:1-14) - so Isaac could be called **his only begotten son**.

c. **Accounting that God was able:** **Accounting** means in the ancient Greek just what it sounds like in English. It is a term from arithmetic expressing “a decisive and carefully reasoned act.” (Guthrie) This means that Abraham calculated God’s promise worthy of confidence.

d. **From the dead, from which he also received him:** As far as Abraham was concerned, Isaac was as good as dead, and it was from the dead that he received him back, in a manner that prefigured the resurrection of Jesus.

i. Bruce wonders if this is not the incident that Jesus referred to in [John 8:56](#): *Your father Abraham rejoiced to see My day; and he saw it, and was glad.*

e. When Abraham was confronted with a promise and a command from God which seemed to contradict each other, he did what we all should do: he obeyed the command and let God take care of the promise - which God was more than able to do

### **The Parable of the Lost Parable**

When commenting on the Akeidah of Isaac in Genesis 22 the writer of the book of Hebrews makes a strange allusion to an unknown parable. He says, *"By faith, being tested, Abraham offered up Isaac . . . reckoning that God was able to raise him from the dead; from where indeed he obtained him in a parable."* (Hebrews 11:17-19, Hendrickson Literal Translation) What parable are we talking about here? In what parable did Abraham obtain Isaac from the dead? The answer is not to be found within the cannon of Scripture. There is no such parable among the stories of Yeshua or in Christian literature at all. So uncomfortable is this lost allusion that the translators of the NIV render the passage as follows: *"Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death."* By obscuring the translation with the phrase, figuratively speaking the NIV smoothes the verse out. We are no longer left wondering, "What parable is he talking about." That's too bad, because the parable still exists in several versions. It has been preserved for us and transmitted to us by the ancient Jewish commentaries on the Scriptures, that is the Midrash, and indeed, the Hebrew word for this kind of parable is midrash.<sup>2</sup>

2. Early Christian preaching sometimes simply received Jewish interpretations of the binding of Isaac without elaborating on them. For example Hippolytus of Rome says in his *Commentary on the Song of Songs*, "The blessed Isaac became desirous of the anointing and he wished to sacrifice himself for the sake of the world" (*On the Song* 2:15).<sup>[3]</sup> Since other Christians from the period saw Isaac as a type of the "Word of God" who prefigured Christ (Origen, *Homilies on Genesis* 11–13), it is easy to see how early Christian interpreters might have made sense of this Jewish tradition. The majority of Christian Biblical commentators hold this whole episode to be an archetype of the way that God works; this event is seen as prefiguring God's plan to have his own Son, **Jesus**, die on the cross as a **substitute for humanity**, much like the ram God provided for Abraham. And Abraham's willingness to give up his own son Isaac is seen, in this view, as foreshadowing the willingness of God the Father to sacrifice his Son; also contrasted is Isaac's submission in the whole ordeal with Christ's, the two choosing to lay down their own lives in order for the will of God to be accomplished, as no struggle is mentioned in the Genesis account. Indeed, both stories portray the participants carrying the wood for their own sacrifice up a mountai<sup>4</sup>

### **C Did Abraham effect what Judaism teaches about the Resurrection of Isaac?**

#### **1. The slaying of the first-born**

**Gen 22:1** *After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I." 2 He said, "Take 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."*

**Gen 22:9** *When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. 10 Then he reached out his hand and took the knife to slay his son*

<sup>2</sup> <http://www.rabbiyeshua.com/articles/2001/akeidah.html>

<sup>3</sup> ^ See Yancy Smith, "Hippolytus' Commentary On the Song of Songs in Social and Critical Context" (Unpublished PhD Dissertation; Brite Divinity School, 2008), 312.

<sup>4</sup> [http://en.wikipedia.org/wiki/Binding\\_of\\_Isaac](http://en.wikipedia.org/wiki/Binding_of_Isaac)

There was...a remarkable tradition that insisted that Abraham completed the sacrifice and that afterward Isaac was miraculously revived.... According to this **haggadah**, Abraham slew his son, burnt his victim, and the ashes remain as a stored-up merit and atonement for Israel in all generations .... □ The Torah: A Modern Commentary (UAHC, 1981), p. 151, n.5

a. According to our lost parable, that is the midrashic version of the Akeidah, Isaac died on the altar. As soon as Abraham's knife reached Isaac's neck, his soul departed. Even if only for a short instant, Isaac died. Then when the Angel of the LORD called out to Abraham, staying his hand, Isaac's soul was returned to him. It's right there in the midrash. It's a parable. A story. Figuratively speaking or not, that's the parable from which Abraham obtained Isaac back from the dead.<sup>5</sup>

R. Judah says: When the sword touched Isaac's throat his soul flew clean out of him. And when He let His voice be heard from between the cherubim, "Lay not thy hand upon the lad." The lad's soul was returned to his body. Then his father unbound him and Isaac rose, knowing that in this way the dead would come back to life in the future; whereupon he began to recite, "Blessed are You, LORD, who resurrects the dead." (Pirkei Rabbi Eliezer)<sup>6</sup>

b. Because Jewish tradition and the Rabbinic writings treat Isaac as if he actually did die upon the altar, Isaac became an early symbol for resurrection. The Midrash goes on to further emphasize the connection between Isaac, his Akeidah and resurrection, even going so far as to state that on Isaac's merit, all the dead will be resurrected in the future.<sup>7</sup>

By virtue of Isaac who offered himself as a sacrifice on top of the altar, the Holy One blessed be He, will resurrect the dead in the future, as it is said, "To hear the groaning of him who is bound; to open up release for the offspring appointed to death." (Psalm 102:21) "Him who is bound" is interpreted as Isaac bound on top of the altar. "To open up release for the offspring appointed to death" as the dead whose graves the Holy One, blessed be He, will open up so that He may set them on their feet in the Age to Come. (Mekilta Simeon<sup>8</sup>)

c. However what you might not know is how the resurrection is tied to the Rosh Hashanah

d. **The Talmud states that the resurrection of the dead will take place on Rosh Hashanah. Many Jews therefore put shofarim (trumpets-rams horns) on their tombstones. "Your dead will live, their corpses will rise... you who live in the dust awake and shout for joy...the earth will give birth to the departed spirits" Isaiah 26:19**

## 2. The Ascension and Second Coming of Isaac

a. There are more parables and stories around the Akeidah. The Midrash is full of them. Some are well known and remembered even today. Some are more obscure. For example, consider the manner in which the midrash attempts to resolve the question of Isaac's absence at the end of the Genesis narrative. The Torah reads thus:

*"So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba." (Genesis 22:19)*

In the same stark, simple language with which it began, the Torah concludes the story of Akeidah by stating that Abraham returned to his servants and they went together to Beersheba. Conspicuously absent is Isaac. Why does the Torah not say, "Abraham and Isaac returned . . ." Twice previously the Torah emphatically stated that Abraham and Isaac went together. But here, at the conclusion of the passage, Abraham returns alone. Isaac is not seen in the Torah again until he meets his bride, Rebekah.

b. Two contradicting traditions explain Isaac's absence. The most widely accepted and well

<sup>5</sup> <http://www.rabbiyeshua.com/articles/2001/akeidah.html>

<sup>6</sup> Pirkei Rabbi Eliezer

<sup>7</sup> <http://www.rabbiyeshua.com/articles/2001/akeidah.html>

<sup>8</sup> Mekilta Simeon

known explanation is that Isaac remained in Salem to study under Melchizedek. However, there is another tradition which explains his absence as follows:

And Isaac, Where was he? The Holy One, blessed be He, brought him into the Garden of Eden, and there he stayed three years . (Midrash Hagadol)

After the sacrifice on Mount Moriah, Abraham returned to Beer-Sheba, the scene of so many of his joys. Isaac was carried to Paradise by angels, and there he sojourned for three years. Thus Abraham returned home alone. (Ginzberg)

In this version of the story, Isaac ascends into heaven following the Akeidah. Absurd and preposterous as this parable may sound, we are again reminded of another Biblical character who met a similar appointment in Salem. He was bound, sacrificed and resurrected, and then ascended to heaven.

c. Consider one, last, lost parable. This one is a midrash on Genesis 24:62-64 in which Isaac is depicted as descending from heaven to claim his bride:

"And Isaac came from the way of Beer-le-hai-roi . . . And Isaac went out . . ." From where did he go out? From Paradise. No wonder Rebekah lost her equilibrium as it says "and she fell from the camel" -for what she perceived was Isaac coming down from Paradise . . ." (Minchat Yehudah)

So much for the Jewish reading of the story. At least in the version of the Akeidah presented by this collection of parables, the Jewish reading sounds more Christian than the Christian reading of the story. How is that possible? Is it possible that the Torah is trying to suggest something to her people?<sup>9</sup>

#### **D. Did Abraham effect Jewish Literature?**

The most learned rabbinic scholar of the second century A.D. and the "father of the mishnah" the Amora Hoshaiiah likened Isaac to one carrying his cross.

Furthermore, in the rabbinic Passover Midrash there is a supplication that when the Jews offer animal sacrifices, God should consider it as if they were sacrificing Isaac! In the Bereshit Rabbati, Isaac says to Abraham that a quarter of his blood is an atonement for all Israel.

According to the rabbinic Mekilta's commentary on 1 Chronicles 7:12, when the angel of the Lord came to destroy Jerusalem, he stopped because he saw Isaac's blood. Even the ram's horn at Yom Kippur is designed to model the horns of the ram that replaced Isaac. In some rabbinical teachings, Isaac was killed and resurrected. (Indeed it could be argued that Judaism has unwittingly switched the stories of Yeshua and Isaac, much like how Islam switched the stories of Isaac and Ishmael.)<sup>10</sup>

### **Conclusion:**

#### **I. The Mind of the Resurrection**

It is impossible to fully understand the mind of Abraham or what must have been going through his head. The Danish philosopher Soren Kierkegaard wrote a whole philosophical essay, *the Fear and the Trembling*, trying to understand Abraham. In *Fear and Trembling*, Kierkegaard remarks that he has understood all the intricacies of Kantian philosophy, but still has no idea what was in Abraham's mind as he walked with Isaac to Mount Moriah.

Yet the Akedah will not make sense unless you realise that Abraham did not see Death in God's commands, but Life. He knew that God would return Isaac to him alive, and he had faith that God would

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<sup>9</sup> <http://www.rabbiyeshua.com/articles/2001/akeidah.html>

<sup>10</sup> <http://roshpinaproject.com/2010/08/12/the-unbinding-of-yeshua/>

have the ultimate victory. Yet even then we are at a loss to fully understand Abraham.

Just as Kierkegaard could not understand Abraham, neither can we comprehend God's marvellous ways. We join with Paul in declaring: "Who has known the mind of God? Who can understand his ways?" (Romans 11:33).

Just as Isaac unbound has fascinated rabbis and philosophers for centuries, the unbinding of Yeshua takes us way beyond our own understanding and into a place of wonder and awe.

## II The Hope of the Resurrection

*Gen 22:15 The angel of the LORD called to Abraham from heaven a second time 16 and said, "I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, 17 I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, 18 and through your offspring <sup>(b)</sup> all nations on earth will be blessed, because you have obeyed me."*

### *The Coming of the Lord*

*13But we do not want you to be uninformed, brothers, about those who are asleep, <sup>(A)</sup> that you may not grieve as others do <sup>(B)</sup> who have no hope. 14For <sup>(C)</sup> since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him <sup>(D)</sup> those who have fallen asleep. 15For this we declare to you <sup>(E)</sup> by a word from the Lord, <sup>(a)</sup> that <sup>(F)</sup> we who are alive, who are left until <sup>(G)</sup> the coming of the Lord, will not precede those who have fallen asleep. 16For <sup>(H)</sup> the Lord himself will descend <sup>(I)</sup> from heaven <sup>(J)</sup> with a cry of command, with the voice of <sup>(K)</sup> an archangel, and <sup>(L)</sup> with the sound of the trumpet of God. And <sup>(M)</sup> the dead in Christ will rise first. 17Then we who are alive, who are left, will be <sup>(N)</sup> caught up together with them <sup>(O)</sup> in the clouds to meet the Lord in the air, and so <sup>(P)</sup> we will always be with the Lord. 18Therefore encourage one another with these words*

A. Faith in Te-chee-at HaMay-teem, the resurrection of the dead, has been and will continue to be an essential part of genuine Judaism, and true Christianity. We need to have that resurrection faith too! A Judaism without faith in the resurrection of the dead is a terribly deficient Judaism. How sad it is that so many of my Jewish people no longer believe that a resurrection will take place, a resurrection of the righteous, who believe in and obey Messiah Yeshua, and a resurrection of the wicked, who ignore God and the wonderful Messiah that He has sent to us. Blessed is the one who takes part in the first resurrection. Do you know that there will be a resurrection of the dead, and that you are part of that first and blessed resurrection?

B. "The shofar blown at mount Sinai, when the Torah was given, came from the ram which had been sacrificed in place of Isaac. The left horn was blown for a shofar at Mount Sinai and its right horn will be blown to herald the coming of Moshiaich. The right horn was larger than the left, and thus concerning the days of Moshicah it is written, "on that day, a great shofar will be blown."  
(Tz'enah Urenah)

### **The Resurrection of Isaac**

C. By the merit of Isaac who offered [*hiqrib*] himself upon the altar, the Holy One (blessed be He) will in the future resurrect the dead, as it is written:

[For He looks down from His holy height; □ the LORD beholds the earth from heaven] □ to hear the groans of the prisoner, □ [to release those condemned to death.] [Ps 102:20-21] (*Pesikta de-Rab Kahana, zo't habberaka*)

**The idea that God would offer resurrection of the dead because of Isaac's "offering of himself" makes best sense if he is thought to have actually offered himself to die.**

The rabbis and their predecessors who appear to have interpreted Isaac as undergoing willing martyrdom, offering himself in obedience to God as a literal sacrifice, also understood that God had resurrected Isaac.

This idea reappeared periodically in Jewish thought. Levenson quotes a mid twelfth century poem by Rabbi Ephraim of Bonn:

He made haste, he pinned him down with his knees, □ He made his two arms strong. □ With steady hands **he slaughtered him** according to the rite, □ Full right was the slaughter.

**Down upon him fell the resurrecting dew, and he revived** □ (The father) seized him (then) to slaughter him once more, □ Scripture, bear witness! Well-grounded is the fact: □ And the Lord called Abraham, even a second time from heaven<sup>11</sup>

D. However the idea of the Akeda = the Binding of Isaac makes the most sense when we truly do see it through the mind of Abraham.

*John 8:48* The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?"

*49* "I am not possessed by a demon," said Jesus, "but I honor my Father and you dishonor me. *50* I am not seeking glory for myself; but there is one who seeks it, and he is the judge. *51* I tell you the truth, if anyone keeps my word, he will never see death."

*52* At this the Jews exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death. *53* Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"

*54* Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. *55* Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word. *56* Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

**Illustration:** As Vice President, George Bush represented the U.S. at the funeral of former Soviet leader Leonid Brezhnev. Bush was deeply moved by a silent protest carried out by Brezhnev's widow. She stood motionless by the coffin until seconds before it was closed. Then, just as the soldiers touched the lid, Brezhnev's wife performed an act of great courage and hope, a gesture that must surely rank as one of the most profound acts of civil disobedience ever committed: She reached down and made the sign of the cross on her husband's chest. There in the citadel of secular, atheistic power, the wife of the man who had run it all hoped that her husband was wrong. She hoped that there was another life, and that that life was best represented by Jesus who died on the cross, and that the same Jesus might yet have mercy on her husband.

- E Do you want to see God through the eyes of Abraham?
- F Do you want to love God through the eyes of Abraham?
- G Do you want to trust God through the eyes of Abraham?

Then have faith in the resurrection, not Isaac's but yours. Please heed the words of Daniel again:

*2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.*

*(Dan 12:1-2)*

How do you know which one will befall you? Want to be sure your name is written in the Book of Life?

*13* But we do not want you to be uninformed, brothers, about those who are asleep, <sup>(A)</sup> that you may not grieve as others do <sup>(B)</sup> who have no hope. *14* For <sup>(C)</sup> since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him <sup>(D)</sup> those who have fallen asleep

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<sup>11</sup> <http://vridar.wordpress.com/2008/05/23/the-offering-of-isaac-4-death-and-resurrection/>