

The Messiah within the Akedah

<http://rabbiyeshua.com/articles-by-kehilat/item/57-akedah>

Seven days a week, twelve months a year, the story of the Akedah is read and prayed over in the morning prayer service.

Rabbi Bechaye points this out as he asks, "Was not the ram burnt as a burnt offering together with its horns, skin and flesh? How could this be the source of the shofar that was blown on Mount Sinai?" It is a literal objection from a Rabbi who takes things very literally. But in the same source he goes on to answer his own question saying, "The answer is that God created a new ram out of the ashes." How can the horn from Isaac's ram be the horn that will herald the Messiah when that ram was completely burned? The answer is simple. The Ram was resurrected.

Speaking of Abraham's ram, there is an interesting textual problem around the description of this ram. It is an anomalous grammatical form in verse 13 which has caused many a Rabbi to scratch his head. The verse literally reads, "And Abraham lifted up his eyes, and looked, and behold a ram after caught in the thicket . . ." The Hebrew word rxa "achar" is best translated as after. Its appearance in the text here seems somewhat clumsy and misplaced. In order to explain this, several possible interpretations have been made. The most widely accepted is the KJV, which renders the sentence, ". . . and behold, behind him, a ram caught in a thicket."

One opinion has it that Abraham saw the achareit yomim, "the last days." Perhaps what is being implied is that when Abraham looked up, he saw not only this ram caught in the thicket, but he saw a future sacrifice, one that would come long after his day.

Jesus said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:5-6)

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)

Similarly, Jesus was bound, sacrificed and resurrected, and then ascended to heaven.

And he will descend 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)

Incidentally, what does the word Akedah 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 Akedah. 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?

More Resources:

<https://ladderofjacob.com/2016/11/16/akeidah/>

<http://www.messianicgoodnews.org/the-lord-will-provide-the-sacrifice-of-isaac-the-akedah-in-rabbinic-writings/>