

Genesis 22 – the *Akeidah* (Binding) and Offering of Isaac

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Introduction ^a

My notes for Living Messiah Ministries Sabbath Study 2/13/2016 ^{b c d}

Reference this document as: See Gen-22-the-Akeidah-Binding-and-Offering-of-Isaac, article #[943](#).

^a ToDo: give an outline and things you would want to bring up if you were doing a teaching on this chapter.

^b See <http://livingmessiah.com/bboard.html#sched> in addition there is also Isaiah 33:7-22 & Matthew 27:27-66

^c MHB Parasha #4.5, <http://www.myhebrewbible.com/Parasha/22>; *V'HaElohim Nisah* (And Elohim tested), Gen 22, Isa 33:7-22, Mat 27:27-66, Joh 19:16-17

^d **“Scribal” Note:** Mostly I’m using the KJV with some changes e.g. the LORD → YHVH, Inserted **red** Standalone Aleph Tav’s; In the Hebrew interlinear I’m using my e-Sword HSB5 with some words that the fonts changed to red and/or enlarged for emphasis.

Genesis Chapter 22 verses 1-34

Abraham is tested with the command to offer Isaac

¹And it came to pass after these things, that God did tempt (*nis-Sah נִסָּה*)^e Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. ² And he said, Take now^f thy son, thine only *son*^g Isaac, whom thou lovest (*a-Hav-ta אֶהְבֶּתָּ*),^h and get thee into the land of Moriah;ⁱ and offer him there for a burnt offering upon one of the mountains^j which I will tell thee of.

Gen 22:2 HSB5

bin· Cha thy son בְּנֶךָ -et' אֶתְּ na now נָא kach- Take now קַח vai· Yo· mer And he said וַיֹּאמֶר
a· Hav· ta whom thou lovest' אֶהְבֶּתָּ a· Sher- whom' אֲשֶׁר ye· chi· de· Cha thine only יְחִידְךָ -et' אֶתְּ
E· retz into the land' אֶרֶץ el· to' אֶל ,le· Cha לְךָ ve· lech- and go וּלְךָ yitz· Chak, [son] Isaac יִצְחָק -et' אֶתְּ
sham there שָׁם ve· ha· 'a· Le· hu and offer him וְהִעֲלֵהוּ ham· mo· ri· Yah, of Moriah הַמִּרְיָה
a· Chad upon one' אֶחָד al on' עַל le· 'o· Lah, there for a burnt offering לְעֹלָה
e· Lei· cha. about : אֵלַיְךָ o· Mar which I will tell' אֲמַר a· Sher of which' אֲשֶׁר he· ha· Rim, of the mountains הַהָרִים

³ And Abraham rose up early in the morning, and saddled (*ChaBash*^{H2280}) his ass (*cha-mo-Ro חֲמֹרוֹ*)^{H2543}, and took two of his young men with him, and Isaac his son, and clave (*BaKaY*^{H1234}) the wood (*ATs*^{H6086}) for the burnt offering, and rose up, and went unto the place of which God had told him. ⁴ Then on the third^(3rd) day Abraham lifted up his eyes, and saw the place afar off. 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. 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. ⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here

^e Strong's #H5254 see Word-Study-H5254-Nasah-Prove-Tempt, article #527 which is similar to #H5251 Word-Study-H5251-nes-Standard-Ensign-Banner-Pole-sail-sign, article #529

^f Strong's #H994 נָא transliterated as *na* and translated (with a similar sound) as now also means **please**^{BDB}. If you translated this as "Take, please thy son...and offer him a burnt offering", it implies that Abraham wasn't commanded to do this, but was asked to.

^g Not just "thine **only** son", but thine **only remaining** son. I get that Isaac is the promised son whom YHVH is instructing Abraham to make as a sacrifice, I get that this is a powerful shadow picture of the sacrifice of Yeshua, but we must remember this wasn't his only son. In the previous chapter (Gen 21:14) Abraham is also instructed by God to send Ishmael away with a high probability of never seeing him again. If you don't think you will ever see him again, it would be as if Ishmael was "dead to him" and, I would argue, is a form of sacrifice. With Ishmael gone Abraham is only left with his remaining son Isaac, so when he goes forward with the intent of sacrificing him, he shows double faith.

^h Strong's #H157, first time used.

ⁱ ABM says *Moriah* means the "teaching land" which has *Yood Resh Heh* as its root (same as Torah). *Moriah*, Strong's #H4179, is the first time used and the only other verse is....

2Ch 3:1 Then Solomon began to build the house of the LORD at Jerusalem in mount **Moriah**, where YHVH appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

^j RSTNE Endnote #97: Mt. of Olives

am I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? ⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. ⁹ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound (*vai·ya·'a·Kod וַיַּעֲקֹד*)^k Isaac his son, and laid him on the altar upon the wood.

Gen 22:9 HSB5

a- Sher of which' אֲשֶׁר ham· ma· kOm to the place הַמְּקוֹם el- to' אֶל vai· ya· Vo· 'u, And they came וַיָּבֹאוּ
 sham there שָׁם vai· Yi· ven built וַיִּבְנוּ ha· 'E· lo· Him which God הַאֱלֹהִים lo a· mar- had told' אָמַר-
 ham· miz· Be· ach, an altar הַמִּזְבֵּחַ -et' אֶת- av· ra· Ham him of and Abraham' אַבְרָהָם
 vai· ya· 'a· Kod and bound וַיַּעֲקֹד ha· 'e· Tzim; the wood הָעֵצִים -et' אֶת- vai· ya· 'a· Roch in order וַיַּעֲרֹךְ
 al- on' עַל o· To אתו vai· Ya· sem and laid וַיִּשֶׁם be· No, his son בְּנוֹ yitz· Chak Isaac יִצְחָק -et' אֶת-
 la· 'e· Tzim. the wood לְעֵצִים : mi· Ma· 'al upon מִמַּעַל ham· miz· Be· ach, him on the altar הַמִּזְבֵּחַ

¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son. ¹¹ And the angel of YHVH called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. ¹² And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. ¹³ And Abraham lifted up his eyes, and looked, and behold behind *him* a ram (*A·yil אֵיל*) caught in a thicket by his horns: ¹ and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Gen 22:13 HSB5

ei· Nav, his eyes' עֵינָיו -et' אֶת- av· ra· Ham And Abraham' אַבְרָהָם vai· yis· Sa lifted up וַיִּשָּׂא
 A· yil, [him] a ram' אֵיל ve· hin· neh- and behold וַהֲנִיחַ vai· yaR and looked וַיִּרְא
 bas· se· Vach in a thicket בְּסִבְבָּ ne· 'e· Chaz caught נֶאֱחָז a· Char and behold behind' אַחַר
 av· ra· Ham and Abraham' אַבְרָהָם vai· Ye· lech went וַיֵּלֶךְ be· kar· Nav; by his horns בְּקַרְנָיו
 vai· ya· 'a· Le· hu and offered him up וַיַּעֲלֵהוּ ha· 'A· yil, the ram הָאֵיל -et' אֶת- vai· yik· Kach and took וַיִּקַּח
 be· No. of his son : בְּנוֹ Ta· chat in the stead תַּחַת le· o· Lah for a burnt offering לְעֹלָה

¹⁴ And Abraham called the name of that place **Jehovahjireh**^m: as it is said *to* this day, In the mount ⁿ of YHVH it shall be seen. ¹⁵ And the angel of YHVH called unto Abraham out of heaven the second time,
¹⁶ And said, By myself have I sworn (*nish·Ba·'ti נִשְׁבַּעְתִּי*)^o, saith YHVH, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

^k See Word-Study-H6123-aqad-bind-H6124-aqod-ringstreaked, article #519 (Gen 30:35-40, 31:7-12, husbandry technique of Jacob).

^l A thicket of horns found on Y'shua as a crown of thorns, See [Mat 27:29](#). Strong's #H7161 *qeren* horn

^m יְהוָה יִרְאֶה :

Strong's #H3070 ^{KJC:1} *yehovah yireh* From [H3068](#) and [H7200](#); *Jehovah will see* (to it); *Jehovah-Jireh*, a symbolical name for Mt. Moriah: - Jehovah-jireh.

ⁿ RSTNE Endnote 100: On the mountain ^{100 Olivet}.

ne·'um- saith וַיֹּאמֶר And said וַיֹּאמֶר
 a· Si· ta thou hast done עָשִׂיתָ a· Sher you אַתָּה Ya·'an because יַעַן Ki, for כִּי Yah· weh; the LORD יְהוָה
 ve· Lo and hast not וְלֹא haz· Zeh, this הַזֶּה had· da· Var this thing הַדָּבָר -et'
 ye· chi· De· cha. thine only יְחִידְךָ : -et' אֶת- bin· Cha thy son בְּנֶךָ -et' אֶת- cha· Sach· ta withheld חִשְׁבָּתְךָ

¹⁷ That in blessing I will bless thee, and in multiplying I will multiply thy seed ^P as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate ^q of his enemies (*o·ye·Vav* וְאֵיבָיו);^r

Standalone **Aleph Tav** between and thy seed and the gate Gen 22:17 HSB5

a· va· rech· Cha, I will bless' אֶבְרַכְךָ va· Rech That in blessing בְּרַךְ ki- indeed כִּי
 zar· 'a· Cha thy seed זָרְעֶךָ -et' אֶת- ar· Beh I will multiply' אַרְבֶּה ve· har· Bah thee and in multiplying וְהִרְבֵּה
 ve· cha· Chol and as the sand וְכַחוֹל hash· sha· Ma· yim, of the heaven הַשָּׁמַיִם ke· choch· Vei as the stars כְּכּוֹכְבֵי
 hai· Yam; which [is] upon the sea הַיָּם se· Fat shore שְׁפַת al- and' על- a· Sher which' אֲשֶׁר
 Sha· 'ar the gate שַׁעַר et' אֶת zar· 'a· Cha, and thy seed זָרְעֶךָ ve· yi· Rash shall possess וְיָרֵשׁ
 o· ye· Vav. of his enemies' וְאֵיבָיו :

¹⁸ And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. ¹⁹ So Abraham returned ^s unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

The generations of Nahor unto Rebekah

²⁰ 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; ²¹ Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, ²² And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. ²³ And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. ²⁴ And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

^o [Isa 45:23](#); [Jer 49:13](#); [Jer 51:14](#); [Amo 6:8](#). See Contracting-with-yourself, article #[521](#). See Word-Study-H7650-shabah-sware-charge-oath-adjure-H7651-sheba-seven, article #[505](#).

^P Why in days past was it good to have lots of children? Because they were your welfare provider. Therefore by being tested to give up his only remaining son, he is putting his “old age retirement plan” at great risk, unless he believes that with his strongly held religious beliefs and convictions the YHVH “retirement program” is the one (and only one) for Abraham.

^q **Standalone Aleph Tav Midrash:** It is at the gates where business is done and contracts are cut. It is where dispute resolution is executed in a lawful way. The Aleph Tav stands at these gates where Israel’s contracts are made and where adjudication is made. The nations will be blessed by the ricochet blessings ^{Gen 12:2-3} because YHVH is underwriting our contracts and legal determinations. That is, of course, if Israel stays in righteousness.

^r Yes, *oy vey*, even at the gates of her neighbors, adversaries and enemies. Strong’s #H341, *oy vey* first used here.

Exo 23:22 KJV But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

^s Interesting how the text says nothing about Isaac. FWIW, his name doesn’t show up again until Gen 24:4

End Notes

1

Ahavta

The **Akeidah** (Binding of Isaac) is historically known as one of the most important parts of the Torah, warranting extra study. The ram that was caught by its horns is recognized as a forerunner of the Passover (lamb). Note: In this narrative, Abraham is 137 years old, Sarah is 127 (based on her subsequent death in the following chapter), Yitzchak is 37; picture a 137 year old man taking his 37 year old son to be offered on an altar. Comparing to Yitzchak, Yeshua was at least 33 when crucified.

Torah tells us that Abraham saddled a donkey for taking Yitzchak to Mount Zion (in Moriah); (Mar 11:2-7 colt instead of donkey) tells us how God miraculously provided a donkey for Yeshua to ride to the Mount Zion (the Temple Mount). Talmud teaches, “How did they know the site of the Altar?” (the Holy of Holies in the Temple) . . . “They saw Isaac’s ashes lying in that place (i.e.- the ashes of the substitute ram)” – Kodashim: Zebahim 62a. As the ashes of the ram were counted as the ashes of Yitzchak, so the death of Yeshua represented our death for sin: we are told to consider ourselves dead to sin but alive to God – Rom 6:11.

The three concurrent interpretations of this week's Seder are:

1. **Literal** – the historic narrative surrounding of the binding of Yitzchak (Isaac): Yitzchak rode a donkey three days to a mountain of Moriah, then walked with his father, carrying the wood for himself to be sacrificed upon.
2. **Prophetic** – the representation of the crucifixion of Yeshua: Yeshua rode a donkey, going for three days to a mountain of Moriah, being presented as King, Priest, and Prophet; then walked with His Father, carrying the cross for Himself to be sacrificed upon.
3. **Spiritual** – aspects of walking with God in the Spirit: Is He your Prophet (from whose word you learn), your Priest (to whom you confess daily), and your King (to whom you subject your life)? Are you a living sacrifice to God?

2

- three Aleph Tav's in this verse.
- Abraham has two physical son, by Isaac is the only son of Elohim i.e. his spiritual son.
- If you take the emotional aspect out of the word for love and look at it only from a contractual perspective, e.g. Joh 14:15, then Abraham loves Isaac because it will be Isaac who the covenant will pass through to.

3

H2543 chamor

חמור חמר

From H2560; a male *ass* (from its dun *red*): - (he) ass.

LXX related word(s) G1697 hemmor G1813 ex aleipho G3688 onos G5268 hupo zugios

G4454 polos

πῶλος

Apparently a primary word; a “foal” or “filly”, that is, (specifically) a young ass: - colt.

LXX related word(s) H1121 ben H3280 yaalah H5895 ayir

Mar 11:2 colt

5

RSTNE Endnote 98: Faith in Isaac's resurrection.

Ahavta

Abraham was asked to sacrifice his only son – the son long promised and awaited, who was miraculously conceived, born when Abraham was 100 and Sarah was 90, and destined to fulfill Abraham's name: "Father of Many Nations." Abraham could only do this because he had finally learned to trust that God could and would fulfill His promise, even if by raising Yitzchak from the dead. When approaching the place of sacrifice with his son, Abraham left his attendants, saying (v.5): **"We will return"**!

JKM

It isn't good enough to just say I believe in YHVH, nor is it enough to just say I faith that YHVH will do what he said, if in the particular instance of 'faithing' there is a requirement that you perform, you need to do it, you just can't 'call it in'. Abraham not only trusted that YHVH will somehow bring Yitzchak back from the sacrifice, but Abraham started the process (and almost finished it) of sacrificing his promised son. This is the works that James is talking about ([Jas 2:20-24](#)) and that many in Churchianity can't figure out. Contrast Abraham with Jonah. They both had faith that YHVH would do what was necessary, but Jonah didn't want to be a part of the process (works).

Why didn't Abraham say to YHVH 'I am a 133 year old man, and I don't want to go up this mountain isn't it enough that I trust that you will return my promised son with me?' It isn't that Abraham hasn't questioned what YHVH is doing, like he did four times regarding the judgment of Sodom and Gomorrah, If he hadn't gone through with the sacrifice, we wouldn't have had the rest of this awesome story [Gen 22:6-14](#) and the glory going to YHVH nor would we have the parallel of Yitzchak and Yehsua.

Book of Yasher says that these two men are Ishmael and Eliezer.

6

Ahavta

Torah tells us that Yitzchzk carried the wood on which he was to be bound for sacrifice – the Midrash says, "Like the one who carries on his own shoulder the stake upon which he is to be executed"! Two thousand years later, the Apostle John writes ([Joh 19:17](#)) that Yeshua carried the wooden cross on which He was to be bound for sacrifice (for part of the trip Simon carried it – [Mat 27:32](#)).

... and a knife, [H3979 Maakeleth](#)

9

LXX BYZ "... συμποδισαζ *sumpodisas* **V-AAPNS** isaak **G2464 N-PRI** ..."

Why isn't there a strong's number for the Greek word *sumpodisas*?... because the Strong's #in the OT only has Hebrew Strong's numbers

- - -

Another infrequent word for bind *kepath* that's different from *akeidah*. Listed for the sake of comparison

[H3729 kepath](#) ^{KJC:4} bound³ Dan 3:21, Dan 3:23-24²; bind¹ Dan 3:20

Dan 3:20-24 – bind^{H3729} *kepath*

²⁰ And he commanded the most mighty men that *were* in his army to **bind** Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace. ²¹ Then these men were **bound** in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. ²² Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. ²³ And these three men, Shadrach, Meshach, and Abednego, fell down **bound** into the midst of the burning fiery furnace. ²⁴ Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men **bound** into the midst of the fire? They answered and said unto the king, True, O king.

11

Why two Abrahams? Could it be both YHVH and Y'shua are speaking in Echad, and could it be that what (mostly) happened with Abraham/Yitzchak will happen again with YHVH/Y'shua.

17

RSTNE 101: The Yisraelite nations would be among the world's stronger end-time nations.

John Mack: The seed is singular, [Gen 3:15](#) or [Gal 3:29](#). See also [Gal 3:16 RKJV](#) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is the Messiah.

This messenger is saying I will bless not the one who sent me, but bless you Abraham. Similar to [Gen 22:12](#) where he says **from me**.

20-24 The generations of Nahor unto Rebekah.

Milcha: Daughter of Haran, wife of Nahor, and grandmother of Rebekah ([Gen 11:29](#); [Gen 22:20-23](#); [Gen 24:15](#), [Gen 24:24](#), [Gen 24:47](#)).

Harah: Son of Terah, younger brother of Abraham and Nahor, and father of Lot ([Gen 11:27](#)).

GM: suggests that this seemingly sidebar story was put there so that there is a ray of hope or light. This is here because after this story is the story of the life and death of Sarah. GM states that this is a pattern of Torah to make separations between stories i.e. to disassociate the binding of Isaac story from the death of Sarah. GM says that Sarah died because she was 127 years old and lived a full life.

Haftora and Brit

Isaiah 33:7-22

⁷ Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. ⁸ The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. ⁹ The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*. ¹⁰ Now will I rise, saith YHVH; now will I be exalted; now will I lift up myself. ¹¹ Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you. ¹² And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire. ¹³ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might. ¹⁴ The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? ¹⁵ He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; ¹⁶ He shall dwell on high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure. ¹⁷ Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. ¹⁸ Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers? ¹⁹ Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand. ²⁰ Look upon Zion, the city of our solemnities: (*moadim*) thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. ²¹ But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. ²² For YHVH *is* our judge, YHVH *is* our lawgiver, YHVH *is* our king; [†] he will save us.

Matthew 27:27-66

²⁷ Then the soldiers of the governor took Yeshua into the common hall, and gathered unto him the whole band *of soldiers*. ²⁸ And they stripped him, and put on him a scarlet [‡] robe. ²⁹ And when they had platted a crown of thorns, they put *it* upon his head, ^{Gen 22:13} and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! ³⁰ And they spit upon him, and took the reed, and smote him on the head. ³¹ And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. ^{Gen 22:6}
³² And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. ³³ And when they were come unto a place called Golgotha, [‡] that is to say, a place of a skull, ³⁴ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. ³⁵ And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, ^{Psa 22:18} They parted my garments among them, and upon my vesture did they cast lots. ³⁶ And sitting down they

[†] See King-of-Israel, article #[429](#) where I list all the verses that I found where it says YHVH, not Shaul, is our King.

[‡] See Word-Study-H8144-shawnee-crimson-scarlet-G2847-kokkinos-scarletand, article #[525](#)

[‡] See Word-Study-H1538-gulgoleth-poll-G1115-golgotha, article #[103](#); Numbers-and-the-Census-Chapter-1-and-26, article #[125](#).

watched him there; ³⁷ And set up over his head his accusation written, THIS IS YESHUA THE KING OF THE JEWS. ^w

³⁸ Then were there two thieves crucified with him, one on the right hand, and another on the left. ³⁹ And they that passed by reviled him, wagging their heads, ⁴⁰ And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

⁴¹ Likewise also the chief priests mocking *him*, with the scribes and elders, said, ⁴² He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. ^{Psa 22:8}

⁴³ He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. ⁴⁴ The thieves also, which were crucified with him, cast the same in his teeth.

⁴⁵ Now from the sixth hour there was darkness over all the land unto the ninth hour. ^x ⁴⁶ And about the ninth hour Yeshua cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** ^y that is to say, My God, my God, why hast thou forsaken me? ⁴⁷ Some of them that stood there, when they heard *that*, said, This *man* calleth for Elijah. ⁴⁸ And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. ^z ⁴⁹ The rest said, Let be, let us see whether Elijah will come to save him.

⁵⁰ Yeshua, when he had cried again with a loud voice, yielded up the ghost. ⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; ⁵² And the graves were opened; and many bodies of the saints which slept arose, ⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. ⁵⁴ Now when the centurion, and they that were with him, watching Yeshua, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

⁵⁵ And many women were there beholding afar off, which followed Yeshua from Galilee, ministering unto him:

⁵⁶ Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

⁵⁷ When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Yeshua' disciple: ⁵⁸ He went to Pilate, and begged the body of Yeshua. Then Pilate commanded the body to be delivered. ⁵⁹ And when Joseph had taken the body, he wrapped it in a clean linen cloth, ⁶⁰ And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. ⁶¹ And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

⁶² Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, ⁶³ Saying, Sir, we remember that that deceiver ^{aa} said, while he was yet alive, After three days I will rise again. ⁶⁴ Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse

^w RSTNE Endnote #4664 YHVH – *Yahshua Hanotzrei Vemelech HaYahudim*.

Yeshua prophesied this, see Joh 8:28.

^x RSTNE Mat 27:45 “Now from 12 noon there was darkness over all the olam ⁴⁶⁶⁶ until 3 in the afternoon.” 4666: Shem Tov

^y See Psa 22:1; Mar 15:34

^z Exo 12:22. Joh 19:29-30.

^{aa} See “Word-Study-H4879-meshugah-error-mashugana-G4108-planos-deceiver-seducing.doc”, similar word found in Mat 27:63.

than the first. ⁶⁵ Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. ⁶⁶ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Mat 27:45

darkness: That this general darkness was wholly preternatural is evident from this, that it happened at the Passover, which was celebrated only at the full moon, a time in which it was impossible for the sun to be eclipsed, natural eclipses happening only at the time of the new moon. (See *Introduction to the Comprehensive Bible*, p.

Maybe in the Greek transcripts and culture, the 6th hour meant that you start counting when the day starts which could mean when the sun rises ,which would have been about 6:am. (?)

Mat. Henry says this was some sort of eclipse. This has to be wrong, because Passover occurs on the 14th of Aviv which is always a full moon and therefore there is no way a solar eclipse could occur because the moon is in the exact opposite location in the heavens. If any eclipse occurred, it would be lunar, but that is only observable at night not high noon.

This is one more reason of the testimony of the centurion in [Mat 27:54](#).

Amo 8:9-11 KJV

⁹ And it shall come to pass in that day, saith the Adonai YHVH, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: ¹⁰ And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day. ¹¹ Behold, the days come, saith the Adonai YHVH, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of YHVH:

ne· 'Um saith נְאֻם ba· 'Im, come בְּאִים ya· Mim Behold the days יָמִים hin· Neh Behold הִנֵּה |
ve· hish· lach· Ti that I will send וְהִשְׁלַחְתִּי Yah· weh, GOD יְהוָה a· do· Nai the Lord' אֲדֹנָי
ra· 'Av not a famine רָעֵב lo· Not -לא ba· 'A· retz; in the land בְּאֶרֶץ ra· 'Av a famine רָעֵב
lam· Ma· yim, for water לַמַּיִם tza· Ma nor a thirst צָמָא ve· lo· or -וְלֹא- lal· Le· chem of bread לֶחֶם
div· Rei the words דְּבַרִּי et' אֶת lish· Mo· a', but of hearing לְשִׁמְעַ im- for' אִם- ki for כִּי
Yah· weh. of the LORD יְהוָה :

Genealogy Abraham to Joseph

