



The Divine Conception of Yitschaq

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EVERY *so many* generations, don't ask me how many because I couldn't even begin to say, ALAHAYAM intervenes in His-Story and plants a divine seed among humanity. Yup, I said it, and I'm not apologizing to the cancel culture committee. Between events such as what I've just described and a cyclical armada of Resets, I figure it's our heavenly Father's way of setting the drifting ship on course. **Yahusha HaMashiach**'s conception through the virgin **Miryam** you know

about. Ask any Christian and they won't even have to blink twice at that one. Some of you will recall my paper on the [Birth of Noach](#), by which I quoted from a number of sources which unashamedly attribute **Noach** to a pre-existent heavenly angel or the like. Your other homework assignment is to read my doctoral dissertation on [Preexistence](#). Back then, I was a bit more bashful when talking about subjects such as this, concerned that the torch and pitchfork parade might reroute to my coordinates. But, seeing as how my name has landed on many-a normies blacklist, I figure I might as well go ahead and say what many of you are pondering anyways. It's true, all of it. **Yitschaq** was a **divine conception** rather than a fleshly one.

His announcement came when YAHUAHA Alahayam was again revealed to **Avraham** at the Oakwood's of Mamre, while he sat at the door of his tent in the heat of the day, healing from circumcision. Immediately afterwards, here is what we read.

Then he raised his eyes and looked, and saw three men standing opposite to him; and he looked, and called to them from the door of his tent, and bowing to the ground, said, "Adanuya, if now I have found favor in your eyes, will you not come in to your servant? Take a little water, and wash your feet, and rest under the wood; and take a bit of bread, and refresh your heart, and afterwards proceed. Perhaps it was for this you passed near your servant?" And they replied, "Do as you have said." Abaraham also ran to the fold, and took a fine, fat calf and gave it to a youth, who at once dressed it. Then he took cheese and milk, and the calf which he had dressed, and placed it before them, and he stood opposite them under the trees while they were eating.

They afterwards asked him, "Where is Sharaha, your covenant-woman?" and he replied, "She is in the tent."

They then said, “I will restore you as at the period of youth, and there shall come a son from Sharaha your woman,” and Sharaha heard it at the door of the tent, where she was behind him. Now, Abaraham and Sharaha were old—advanced in years. It was not with Sharaha as women are.

So Sharaha laughed in her apartment, saying, “After I am wasted, will there be pleasure for me, even when my Adan is old?”

YAHUAHA consequently said to Abaraham, “Why did Sharaha laugh, saying, ‘Shall I suckle a child when I am old?’ Is it a too great thing for YAHUAHA, the EVER-LIVING to say, ‘At such a time, I will return to you the period of youth, and give a son to Sharaha?’” But Sharah denied, replying, “I did not laugh,” for she was afraid. He, however, answered, “Yes, you did laugh.”

Paleo Barashayath (Genesis) 18:2-15

A straightforward and literal reading has YAHUAHA Alahayam making a personal appearance alongside two other angels. I would think that’s a problem for those who claim YAHUAHA is the Father rather than the Son of ALAHAYAM, whom we would later come to know as Yahusha HaMashiach, but I digress. Avraham has a youth prepare a calf for consumption. Have you ever stopped to ponder how long that would take? Hours is my best guess. The length of Avraham’s visitation with his three guests is contrasted by **Sharaha**, who never once makes an appearance. We know this because they eventually get around to asking where Avraham concerning the whereabouts of his covenant woman. Perhaps her absence was the standard for modesty, I couldn’t really say.

The scene is likely familiar to everyone, and I probably don't need to redress the entire scene. Though the three visitors are ultimately on their way to investigate the cries reaching to heaven from Sodom, their mission is two-fold in that Yitschaq's impending conception is also being announced for a menopausal woman. Sharaha laughs at the news. Overhearing her mockery from within the tent, YAHUAHA calls her out on it but then she denies having done the deed. It is certainly no coincidence then that the very name Yitschaq means '*laughter*.' One other observation worth mentioning is that Avraham's promise is being made secure within hours of the plain cities' judgement by fire and sulfur. There are no coincidences.

Skipping over Sodom's destruction and that incident involving Lot's daughters retrieving their father's seed in the darkness of a cave (really though, it's all connected), we come upon another interesting scene. **Aba'ya'malak** has taken Sharaha into his company, thinking her to be the sister of Avraham rather than a covenant woman.

Then Abaraham appealed for Aba'ya'malak to ALAHAYAM; and ALAHAYAM made the women of Aba'ya'malak fruitful, and his servants as well, and they gave birth to children; **because YAHUAHA, the EVER-LIVING, had sterilized those of the household of Aba'ya'malak, on account of Sharaha the covenant-woman of Abaraham.**

Paleo Barashayath (Genesis) 20:17-18

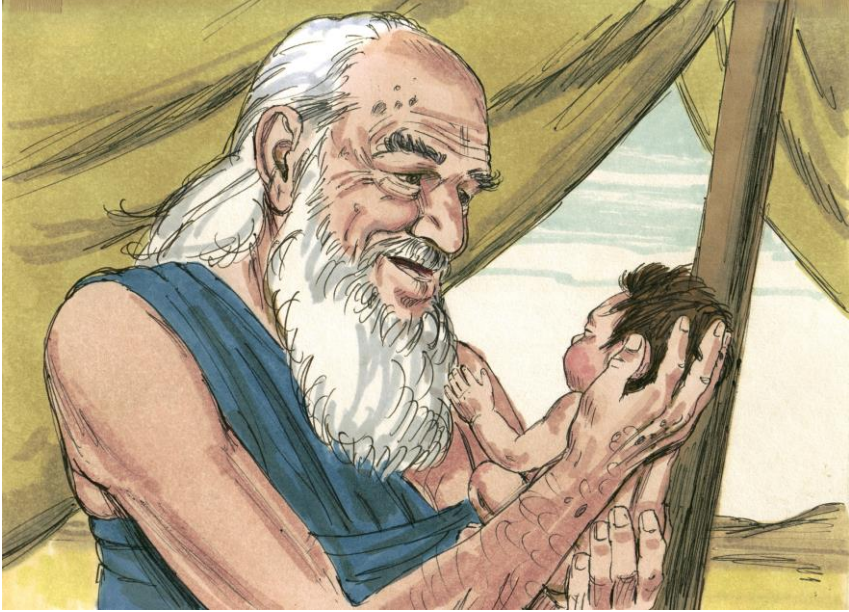
The short of it is that YAHUAHA Alahayam sterilized everyone within Aba'ya'malak's household so that that the men could not come at their wives, via erectile dysfunction. On the flip, the woman could not even conceive if their men had known them, having lost their own fruitfulness, and what does that tell you? Sharaha had not yet conceived. Furthermore, I am of the impression that she could have, had YAHUAHA not put a stop to Aba'ya'malak's efforts. This also

not only implies that her menopause had been reversed, it stresses the fact that Avraham had not attempted a child with her. Speaking of which, we turn now to the scene you've all been waiting for. Sharaha's conception.

YAHUAHA, the EVER-LIVING, afterwards effected with Sharaha what He had promised, and YAHUAHA did for Sharaha that which He had said; and Sharaha, conceiving, gave birth to a son to Abaraham in his old age, in the way that ALAHAYAM had promised him. Abaraham accordingly gave the son born to him, by Sharaha, the name of Yatsachaq; and Abaraham circumcised Yatsachaq on the eighth day, as ALAHAYAM had instructed him.

Paleo Barashayath (Genesis) 21:1-4

A raise of hands, how many people read the act of adult procreation into this passage? Don't be shy. I'm willing to bet just about everybody. Well then, read it again. Sex, it's simply not there, though we are trained like a barking seal to think it is. We are furthermore never once told that Avraham knew his woman. Yes, Sharaha conceived and gave birth to a son *for* Avraham, but then, don't overlook the fact that **Ha'gar** had already given birth to a child *for* Sharaha. In either case, Sharaha's womb and then Avraham's seed had nothing to do with it. This time around, the entire incident was YAHUAHA's doing from beginning to end. Read again what it says. She gave birth to a son to Avraham in the way that ALAHAYAM had promised him, what way? By way of intercourse between man and woman? No, by having YAHUAHA personally visit her.



The Divine Conception In ‘The Writings of Avraham’

‘THE Writings of Avraham’ is another text which rarely seems to disappoint. I quote from it often, not often enough. On recent occasions, my own readers have listened to my take on one subject or another only to point out what I’d completely missed in Avraham. It’s why I went to the source right away on this go-around, and it confirms everything.

112 AND YAHUAHA appeared unto me in the plains of Mamre and he said unto me, Behold, Yishma’el shall not be thine heir, neither Eliezer, for Sharaha will I bless, and **I will give thee a son of her.**

² She shall be the mother of nations and kings and people shall be of her.

³ Then I fell upon my face before YAHUAHA and I rejoiced and I said unto Him, O Adonai, it is a wondrous thing that this promise should be fulfilled when I am a hundred years old and Sharaha is ninety.

⁴ And YAHUAHA said, **Prepare thine heart to receive it, and he told me many secret things concerning the conception of the child which are great mysteries to the unenlightened,** but the elect shall know them, and I rejoiced therein.

The Writings of Avraham

Again, the idea that YAHUAHA would give Avraham a child through Sharaha is a repeat of Sharaha's agreement with Ha'gar. The conception and birth of Yishma'el through a surrogate was the set-up for YAHUAHA's intervention, but that's not what I want you to see. Keep reading. YAHUAHA told Avraham to prepare his heart for the mystery about to be unveiled. Now that I think about it, that's what I should have told you from the very beginning of this exercise, *oops*. Better late than never, prepare your heart if you haven't already.

He then told Avraham many secret things concerning the conception of the child, which are furthermore great mysteries to the unenlightened. Wait, what? Sex. It was sex, right? What the unenlightened don't know about is sex education, that must be it. When a man loves a woman, they make babies and all that. Or maybe what it's actually saying is that the unenlightened will not be willing to receive what actually happened in Sharaha's tent. The child was brought about by YAHUAHA. Avraham needed to prepare his heart to deal with the fact that a child of promise was coming, and his physicality would have nothing to do with it.



The Divine Conception *and* Philo

Turns out, **Philo of Alexandria** (he lived from **20BC–50AD**), was another unashamed advocate of Yitschaq’s divine conception. I was capable of tracking down two quotes of his which make the claim. Here is the first.

When happiness, that is Yitschaq, was born, she says, in the pious exaltation, “YAHUAHA has caused me laughter, and whoever shall hear of it shall rejoice with Me.” Open your ears, therefore, O ye **initiated**, and **receive the most sacred mysteries**. Laughter is joy; and the expression, “**has caused,**” is equivalent to “**has begotten.**” So that what is here said has some such meaning as this, “**YAHUAHA has begotten Yitschaq.**”

Allegorical Laws 3:219

Initiated? *Oh dear.* That’s somewhat awkward. What Boys Club was Philo initiated in, I wonder. Did his fanbase consist of Mystery Schools

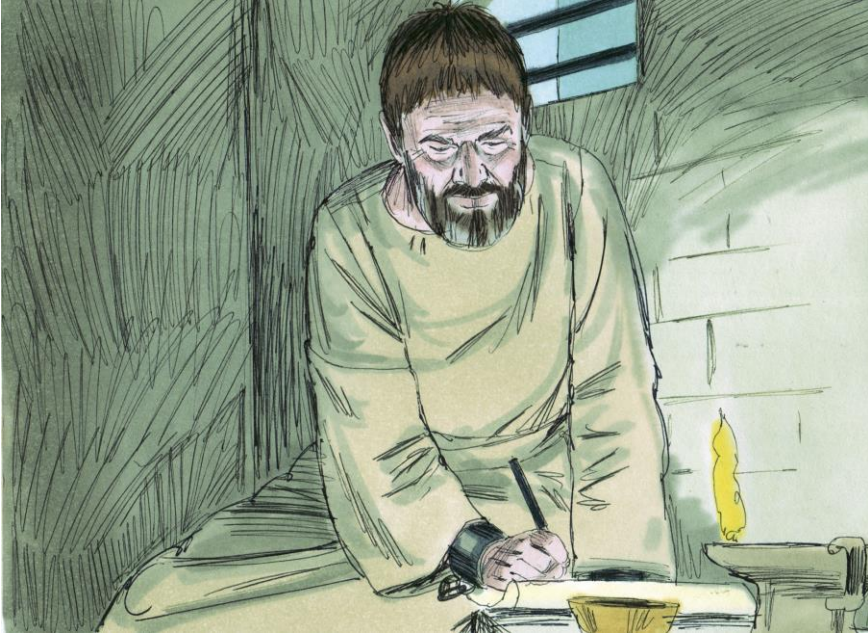
and monastic orders with guarded memberships or are we talking the **Freemason** Brotherhood? I'll leave that one for you to decide. See how easy it is to get distracted in these things? I do agree that the subject at hand is not for everyone, certainly not for the majority, being a heavenly mystery. The heavenly mysteries are pearls intended for the spiritually awakened and the few, and so, if this is you, then welcome. The essence here being that **YAHUAHA begot Yitschaq**, according to Philo, by which I agree. Point made, moving on.

And I will bring forward as a competent witness in proof of what I have said, the most holy Moshe. For **he introduces Sharaha as conceiving a son when ALAHAYAM beheld her by himself**; but he represents her as bringing forth her son, not to him who beheld her then, but **to him who was eager to attain to wisdom**, and his name is called **Avraham**.

On the Cherubs 45

Everything that I've so far been attempting to convey couldn't be made any more clearer when Philo writes: "He (Moshe) introduces Sharaha as conceiving a son when ALAHAYAM beheld her by himself." That is to say, Avraham was not in the room, *er*, tent at the moment of her conception. The child, however, was brought forth and presented to the person who was eager to attain wisdom.

Chokmah is the Hebrew Name for Wisdom, the **Ruach HaQodesh**, yet another important missing puzzle piece in this discussion. I'm not saying I'm right about Yitschaq's divine conception except to say, if I am correct, and I believe myself to be, then it is those who pursue Wisdom who will give an open and considerate ear to the mystery.



The Divine Conception and Pa'al

BECAUSE these arguments always come down to the ‘*But Paul...*’ crowd in the end, I present to you precisely what Pa'al had to say on the subject at hand. He too believed in the divine conception of Yitschaq. Don't believe me already, I shouldn't wonder. Well then, look no further.

Therefore, know that **only those who are of faith are sons of Avraham.**

Galatiym (Galatians) 3:7

You will tell me it says nothing regarding Yitschaq's conception being a divine one. Be patient, I'm setting up the argument. Pa'al is straight up saying only those who are of faith are sons of Avraham. In doing so, he is telling the Yahudiym that they may be physical children of Avraham, as Yitschaq was, but that has nothing to do with their being actual sons of the kingdom. I could pull a Yochanon (John) 8:44 out from the woodwork and quote from Yahusha HaMashiach on the occasion when he straight up told the Parashiym that they were the spiritual children of their father **HaSatan**, but I will let you look it up for yourself. In the same manner, Pa'al is saying that only those who are grafted in through faith, an action which cannot be separated from faithfulness, are true legitimate sons of Avraham and heirs of the promise.

²² ...It is written that Abraham had two sons, one by a slave woman and the other by a free woman. ²³ **One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise.**

Galatiym (Galatians) 4:22-23

Jump forward to the following chapter and I don't know how this could be written any more clearly. Yitschaq was the child of Ha'gar, a slave, born according to the flesh, which is the same thing as saying Avraham was the physical father, via sexual intercourse. But then his other child, Yitschaq, the child of Sharaha, a free woman, was not born of the flesh. No, he was born through the promise. I will ask, who made the promise? YAHUAHA did. The beginning of the promise as well as the completion of the promise and in fact everything pertaining to our citizenship within that promise was nobody else but YAHUAHA. Not even Avraham was capable of lifting, well, a finger when it came to claiming his inheritors. That is to say, if any of the Twelve Patriarchs and their perspective tribes could claim a redemptive relationship with Avraham as their Father, then it was only a spiritual one.