

## *The Torah's Revelation of the Divine Nature*

By Tony Robinson

The issue of the Divine nature of our Elohim (God) is hotly debated and passions flow on all sides. One thing is sure. We find ourselves in a situation where an infinite Elohim is trying to manifest Himself to finite creatures (you and me) that only see through a glass dimly. Therefore, we should expect that there will be many questions that will arise concerning the proper understanding of the Divine nature. Deuteronomy 6:4 informs us that our Elohim is echad (one). And although He is one, He has clearly chosen to reveal Himself as a plurality. Although we may not understand how, both revelations are true at the same time. The discussion of the Divine nature naturally involves a discussion of the Divinity of Yeshua. Is He God? I believe so. In fact, I believe it is an inescapable conclusion of Scripture. There is a plethora of information in the Prophets, Writings and B'rit Chadasha<sup>1</sup> concerning this topic. Nonetheless, this article will only focus on the Torah's<sup>2</sup> presentation of the Divine nature. I have chosen to restrict my discussion to the Torah because many may think it is silent concerning the triune nature of our Elohim. To the contrary, there is solid evidence rooted within the Torah pertaining to the triune nature of our Elohim and the Divinity of Yeshua. So why do most not see this evidence? Because many of the Torah's doctrines are taught thematically. They are woven within the narratives of the lives of the Patriarchs. Furthermore, they can only be seen when we use the Torah's hermeneutic principles. In this article, I hope to provide you with clear evidence that the Torah most certainly teaches us about the triune nature of our Elohim, and the oneness of the Father and Yeshua His Son. In order to see this revelation, we will need to probe the narratives of the Torah thematically. I want to do this by thematically analyzing three consecutive Torah portions—Parashat Lekh Lekha (Genesis 12:1-17:27), Parashat Vayeira (Genesis 18:1-22:24) and Parashat Chayei Sarai (Genesis 23:1-25:18).

### *Three or One—Three and One*

Before studying the three Torah portions in consecutive order, let's peruse Genesis 18:1-13. According to Genesis 18:1, "the LORD appeared" to Avram (Abram). Whenever you see the word **LORD** in all caps, this means that the Hebrew word is actually the four-letter Name of our Elohim, YHVH (יהוה). Notice how the text states that YHVH *appeared* to Avram. This means that He manifested Himself in some manner. Now read Genesis 18:2. When Avram looked up he saw three men. Now this is extremely interesting. The text informs us that YHVH appeared to Avram, but in the description of the encounter, the text states that Avraham saw three men! What is going on here? I suggest to you that the Holy One is teaching us about His nature through this narrative. What is the most important characteristic presented here concerning the manifestation of our Elohim? I personally think it is the number three. I do not believe the men are the important theme. For we already know that the Holy One is not a man, neither is He three men. However, when Avram looked to see YHVH who appeared to him, he saw **THREE** men. I believe that the Holy One is inviting us to understand His Divine nature by thematically connecting His manifestation to the number three. This interplay between the One Elohim YHVH and the three men is also seen in Genesis 18:4-12 where *the three men* are repeatedly addressed in the plural. Note words such as they, yourselves, them, etc. Note Genesis 18:9, "And *they* said unto him, Where is Sarah thy wife?" After Avram answered them, Genesis 18:10 states, "And *he* said, I will surely return unto thee according to the time of life..." He, who? In Genesis 18:9, "they" spoke to Avram. Merely one verse later "he" spoke to him. Furthermore, although the three men have been speaking to Avram from Genesis 18:2-12, for the first time Genesis 18:13 clearly states that YHVH spoke to Avram. He is obviously one of the three in some manner. These are the first hints the Torah gives us concerning the Divine nature. Now let us continue to see a more profound and conclusive teaching on this subject.

## *A Portrait of Avraham*

Let's look at Parashat Lekh Lekha (Genesis 12:1-17:27). In Genesis 12:1-3, the Holy One called Avram to leave his land, relatives and his father's house to inherit the Promised Land. Furthermore, the Holy One promised to make him into a great nation. At this juncture, we can easily state that Avram has been called to be the father of a nation. According to Genesis 12:4, Avram obeyed the heavenly command and left Haran when he was seventy-five years old. The Scriptures inform us that he took his wife Sarai, Lot his brother's son, their wealth and the souls they had gotten (Genesis 12:5). However, conspicuous by the absence of its mention is the fact that at the time of his calling, Avram had no offspring of his own. Although Avram and Sarai had probably wondered why she hadn't conceived, I'm sure those thoughts faded into the background since the promise fathering an entire nation surely meant that the Holy One would soon bless them with children.

Genesis 12:6-9 informs us of Avram's arrival in the land. At this point, the Holy One appeared to Avram again and promised, "To your offspring I will give this land" (Genesis 12:7). Once again, the Torah focuses our attention on the fact that Avram is called to father an entire nation in a particular land. One would think the Holy One would give Avram the land after his arrival; however, this was not the case, and Avram found himself in the land but not in possession of the land. At this juncture, neither aspect of the promise made to Avram (land and descendants) had materialized. I'm sure Avram was not worried though. Being a man of faith, he probably thought within himself, "Surely the Holy One will bring His promises to pass now that I am in the land."

The remainder of Genesis twelve recounts how Avram had to leave the Promised Land because of a famine and go to Egypt. And what is the significance of the necessity that he leave for Egypt? How would you like it if someone promised to give you a huge expanse of property to live on? You'd be pretty happy. Well, what if you took all of your belongings and moved hundreds of miles to this property only to find out that you must leave it because there isn't enough rainfall to support your small family—let alone an entire nation? Most would be disappointed. Furthermore, once Avram arrived in Egypt, Pharaoh took Sarai, ostensibly to be his wife! And what is the real significance of the famine and Sarai's abduction? The real significance can only be seen in lieu of the Divine promise—the establishment of a nation in a land of their own. The famine of Genesis 12:10 was in direct opposition to the promise of land (Genesis 12:1-3)! Furthermore, Sarai's abduction was in direct opposition to the promise of descendants! How could Avram father a nation if Pharaoh had taken his wife and married her? Only by interpreting the events in Avram's life through the thematic filter of the Divine plan are we able to see the true significance of the famine and Pharaoh's actions. Both events are at odds with the objective of making Avram the father of a mighty nation. Sarai's abduction precludes him from being the father of one son, let alone the father of an entire nation. This is the significance of the dilemma posed by her abduction—it prevents Avram from being a father.

The narrative in Genesis 13 focuses primarily upon the family split between Avram and Lot. Did you notice that as of Genesis 13:18, Avram still didn't have any descendants? In fact, don't you think he's beginning to wonder about this *descendants and becoming a great nation* stuff? Now let us determine the real significance of the story of the parting of ways between Lot and Avram. Can we interpret this story thematically with respect to Land and/or Seed? Yes, we can. But let's review a few facts you may not have considered. Do you realize Lot had no father? Do you realize that Avram had no son? Do you realize that Lot was Avram's nephew? Furthermore, do you realize that Lot had been following Avram through all of his journeys—you know, Lot the blood relative (who has no father) of Avram (who has no biological son). Now put on your thematic thinking caps. Considering that Avram has not fathered his own biological heir and considering that he knew Adonai would make him into a great nation, what might Avram have been thinking concerning the promise and Lot? Avram may have been thinking that *the promise* would be fulfilled through Lot! Is this far-fetched? I think not. Consider the following. In

Genesis 15:1-3, Avram, frustrated that he still had no son, reckoned that Eliezer (who was *not* a blood relative) would be his inheritor! Therefore, should we not assume that he may have thought the same concerning Lot—an actual blood relative, whom it seems he may have even "adopted." Therefore, the story of *the parting of ways between Lot and Avram represents another setback for Avram's fatherhood*. He may have thought that Lot, his blood relative, was going to be the agent through whom the nation would arise, just as later, he thought Eliezer would be. Until this point, Lot has faithfully followed Avram, like an adopted son. Therefore, Avram again faced the possibility that he would not be a father. This possibility—that Avram viewed Lot as a potential heir—is strengthened when you consider that immediately after their parting, the Holy One restated the promise, almost as a means to comfort Avram over the situation that had just occurred with Lot (Genesis 13:14-17).<sup>3</sup>

Although Avram had walked in faith before the Holy One concerning the promise of becoming the father of a great nation, Genesis chapter fifteen suggests that Avram was beginning to struggle with the idea that he would be a father. In Genesis 15:2, Avram asked, "Lord GOD, what wilt thou give me, *seeing I go childless*, and the steward of my house is this Eliezer of Damascus?" What is the issue? Avram is wondering if he will indeed be a father! Quite simply, the nation cannot form until Avram has children. He must become a father! Do you see how the Torah has thematically riveted out attention to this particular detail? Avram must become a father in order for the Divine plan to proceed.

In Genesis 16 we read, "Now Sarai Avram's wife bore him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Avram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Avram hearkened to the voice of Sarai" (Genesis 16:1-2). In Genesis 15, we saw that Avram was getting impatient. In Genesis 16, we see that Sarai was getting impatient also. And what was she so impatient about? She was impatient about the fact that she hadn't bore Avram any children. Avram was still not a father of one, let alone many. The Torah informs us that Avram had relations with Hagar and she bore him a son (Ishmael) when Avram was eighty-six years old—eleven years after he had been told to leave Haran to become a mighty nation. Finally, he had a son from his own loins. Avram must have been so excited. At last he had become a father and the hopes of fathering a nation seemed to be within grasp. It seemed that Ishmael could be the son through whom the promises would be fulfilled. Avram must have cherished such thoughts during the next thirteen years. However, it was not to be. Note what happened when Avram was ninety-nine years old (Genesis 17). The Holy One appeared to him, restated the promise of a multiplicity of seed and instituted the covenant sign of circumcision. Genesis 17:5 contains two powerful pictures of the theme the Torah has developed so far. First, note the wording of Genesis 17:5, where the Holy One stated that Avram would "be a *father* of a multitude of nations." Secondly, Adonai changed his name from Avram to Avraham (Abraham), which means *father* of a multitude.

At this point, Adonai turned His attention to Sarai. After changing her name, He promised Avraham a son through Sarah! But note Avraham's reaction in Genesis 17:18: "O that Ishmael might live before you!" And why does Avraham react in this manner? It is because he thought the promise would be fulfilled through Ishmael. With the realization that the Holy One has chosen Sarah to be the mother of the new nation, Avraham is back where he was thirteen years ago, for all intents and purposes, childless! As far as the promise of Genesis 12:1-3, which Avram received in Charan twenty-four years earlier, he is childless. Furthermore, he and Sarah were well past childbearing age. The Holy One went on to emphatically state that the covenant blessings would only come through Isaac, the future son of Avraham and Sarah. With this change of events comes a change in theme. Until this point, the narrative has been characterized by the dominant theme of Avraham, the Father. However, beginning in Genesis 16, almost every narrative is connected to either the promise of a *particular* son, or Avraham's mistake in trying to have a son by Hagar, or the actual birth of his son, or to events that occur in the lives of his sons (Ishmael in the desert or the binding of Isaac). Clearly, the major theme has switched from Avraham the *father* to the promised *son*.

## *A Portrait of Isaac*

The next sidra is Parashat Vayeira (Genesis 18:1-22:24). Although the bulk of Genesis 18-19 is devoted to the story of the destruction of Sodom and Gomorrah, Genesis 18:9-19 has a different predominant theme. The theme of Genesis 18:9-19 pertains to the specific promise of a son! This portion of Scripture contains a restatement of the promise of a son and Sarah's reaction to it. As you can see, the theme of a promised son has taken center stage.

In Genesis 20, a king once again abducted Avraham's wife Sarah. This time, Abimelech, king of Gerar, abducted Sarah. Thematically, we can interpret this as an event meant to possibly derail the Divine promise of a son. However, as with Pharaoh, the Holy One came to Avraham and Sarah's aid and saved them from the schemes of Abimelech.

This brings us to Genesis 21, where the promised son Isaac is born. Genesis 21:1-21 details the events surrounding Isaac's birth as well as the rivalry that developed between him and Ishmael. One can easily see that the focus of the narrative is on the son(s) of Avraham. So let's take an inventory of where we have traveled. Genesis 12:1-15:21 has one dominant theme—Avraham was called by the Holy One to be the father of a great nation in a Promised Land. This theme is captured for us in Genesis 17:5 where Adonai prophetically states that Avraham will be the *father* of many nations. With the exception of the destruction of Sodom and Gomorrah, Genesis 16-21 is almost exclusively about the promised son. Thus, although the Torah is primarily recounting events in the life of Avraham Avinu to become a nation in a particular land, at another level, we can easily see that the Torah has developed two important themes—those issues related to a father and those related to a promised son.

Before going on to Parashat Chayei Sarai, I want to show you how the two themes of the father and son are dramatically brought forth in Genesis 22, the last major narrative in Parashat Vayeira. Genesis 22 contains the story of the Akeida (the binding of Isaac). According to Genesis 22, the Holy One tested Avraham Avinu, asking him to prepare Isaac as a whole burnt offering. We have seen this theme before. This story presents yet another example of an event totally at odds with Avraham's calling to become a mighty nation. If he offered Isaac, how could the promises be fulfilled through him? With one slash of the blade Avraham would no longer be a father and the promised son would die. It is as if all of the events in Genesis 12-21 were destined to find their significance in this one story.

Could the story of the Akeida be meant to teach us about The Father and The Son Yeshua? By now, most of you understand what I'm suggesting. I am suggesting that the Torah has used the story of the calling of Avraham Avinu as a vehicle to teach us a lesson concerning the Divine nature. In order for this lesson to be true, Avraham would need to be a picture of the Father in heaven and Isaac would need to be a picture of the Son Yeshua. This in fact is exactly the case. To reinforce this assertion, I would like to present two easily understood and irresistible midrashic interpretations. The story of Avram's descent into Egypt (Genesis 12:10-20) should remind you of other events recorded in the Torah. For example, does leaving Canaan because of a famine sound familiar? Does the fact that the Holy One "plagued Pharaoh and his house" (Genesis 12:17) sound familiar? How about the fact that Avram left Egypt laden with material goods from Pharaoh (Genesis 12:16)—does that sound familiar? In case these questions don't ring a bell. Think of the children of Israel in Egyptian bondage. Do you realize that Jacob and his son's had to descend into Egypt because of a famine? Do you realize that the Holy One sent plagues against Egypt in order to free Israel because of Pharaoh's oppression? Furthermore, do you realize that when the children of Israel left Egypt, they plundered them of their possessions? All you need to do is see *Avraham Avinu as a picture of Father YHVH* and Sarai as a picture of Am Yisrael (the people of Israel).

- Just as Avram is *married* to Sarai, The Holy One is *married* to Am Yisrael.

- A *famine* in Canaan caused Avram to *descend* with Sarai *into Egypt*. In Genesis 42:5 it is a *famine* in Canaan that led Jacob to send his sons to Egypt and which ultimately caused the entire family to *descend into Egypt*.
- Avram went to Egypt to *sojourn* there. The children of Israel "*sojourned*" in Egypt.
- The famine of Genesis 12 and Genesis 42 were both characterized as very *severe*.
- Before arriving in Egypt, Avram convinced Sarai to change her identity. Thus, when they arrive, the Egyptians *do not know Sarai is Avram's wife*. In the story of the Exodus, initially, the Egyptians *do not know that Am Yisrael are the people of The Holy One, married to Him*.
- Just as Pharaoh tried to *take Sarai for his own possession* by forcing her to marry him, eventually it was Pharaoh who *took Am Yisrael as his possession* by enslaving them.
- The Holy One sent *plagues* on Pharaoh and his household *because of his possession of Sarai*. In the Exodus account, the Holy One used *plagues* against Pharaoh and the land of *Egypt because he possessed [through slavery] Am Yisrael*. In both cases, the result was the release of the bride.
- When Avram left Egypt, he *left with much wealth* which he had acquired because of Sarai. When the children of Israel left Egypt, *they left with much wealth which they had taken from the Egyptians*.

Now why do you think all of these thematic connections exist? Do you think this was just a mere coincidence? Of course not. As you can plainly see, this event in the life of Avraham Avinu was 1) a prophetic picture of the future descent of his descendants into the land of Egypt, 2) their enslavement and 3) their redemption! To see this revelation, you need to study its major themes. Now let's see what we can learn from this discovery. And what role did Avraham portray in this midrash? Our Heavenly Father.

Next, let's look to the Akeida (Genesis 22). Note how Adonai described the relationship between Avraham and His son, "...take your son, your only one, whom you love" (Genesis 22:2 and 16). For those of us familiar with the B'rit Chadasha we can easily see the connection to the relationship between the Father and His Son Yeshua. In Mark 1:11, the Father stated "You are My *beloved Son*, in whom I am well pleased." Furthermore, John 3:16 contains words that sound so similar to those found in Genesis 22:2 and 16, "For God so loved the world that He gave *His only begotten son*..." Surely, you can see that Isaac is a picture of Yeshua the Son of Elohim. Just as Avraham was willing to offer up His only son whom he loved as a whole burnt offering, so likewise, our heavenly Father was willing to offer up His only begotten Son as a burnt offering! Did you notice that Isaac carried the wood for the offering? This is a picture of Yeshua the Messiah who would one day carry the wood of the execution stake upon his shoulders. It turns out that this story is also a teaching on the resurrection. According to Hebrews 11:17-19, Avraham figuratively received Isaac back from the dead! If we examine Genesis 22:1-19 closely, we can easily see the Divine formula for resurrection. Isaac laid bound ready to die; however, his life is returned to him at the last moment when the angel stayed Avraham's hand (a picture of resurrection). The number three (the number of resurrection) occurred in the narrative because it was on his third day of travel that Avraham saw the place where he needed to sacrifice Isaac. This story contains the basics of the gospel—life from death and the number three!

And how does this story connect to our assertions developed thus far? Once again, we can see Avraham Avinu is a picture of the heavenly *Father!* Furthermore, Isaac is a picture of Yeshua the *Son*. Thus, the story of Avram's descent into Egypt and the Akeida both midrashically portray Avraham as the Heavenly Father, whereas the story of the Akeida portrays Isaac as the Son of God Yeshua. These are exactly the two themes we've already discovered and they complement each other, helping us to see their intended purpose. The narratives in Genesis 15-22 actually form the foundation for understanding the nature of Divinity. But wait, there's more!

### *A Portrait of the Nameless Servant*

Now let's turn our attention to Parashat Chayei Sarah found in Genesis 23:1-25:18. The Torah uses many literary techniques to draw our attention to a particular point. One such technique is to withhold information. Normally, when one retells a story there are certain facts that must be conveyed in order for the listener to understand the meaning of the story. Sometimes, the Torah will purposefully leave out an important detail. Why? It does this in hopes that we will ask "Why?" Have you ever noticed anything peculiar concerning how the Torah speaks of Avraham's servant? The peculiar point is that it never mentions his name! You should always take note of instances when the Torah leaves out details we expect to find. Usually, there is a great teaching hiding within the text. Let's see what we can glean from this passage.

This sidra describes how Avraham's servant found a wife for Isaac. The Torah describes Rivka (Rebecca) as being beautiful and an offspring of Nahor, Avraham's brother. We already know the importance of her being a descendant of Nahor because Avraham specifically told his servant that Isaac's wife had to come from his father's house. Normally, we may gloss over her description as being beautiful. However, by making thematic connections to other portions of Scripture, we can see more of Adonai's wisdom unfold before us. This is not the first time the Torah has informed us of a woman's beauty. In Genesis 12:11, the Torah informs us that Sarai was very beautiful. Could the Torah be making a connection between Rivka and Sarah? I think so. The Torah makes this one statement in hopes that we see the connection between Sarah and Rivka. Why? The Torah wants us to see that Rivka had the same outward beauty as Sarah.

In Genesis 24:17-25, the Torah describes how Rivka treated Eliezer. Not the words used to describe her actions. The Scriptures state that she "**quickly** lowered her jug," "**hurried** to empty her jug," and "**kept running** to the well to draw water." Have we seen anyone else who acted similarly to Rivka? Yes, we have. Her actions remind us of Avraham's actions when he too entertained strangers! Genesis 18:4-8 describes Avraham's actions when he saw the three men. The Scripture states; "...Avram hastened...Hurry!...ran...hurried..." As you can see, both Rivka and Avraham had an opportunity to show *hospitality* to a stranger! Both of them moved with quickness, humility and servanthood, looking to the needs of the visitors. Do you think it is a coincidence that the Torah describes Avraham and Rivka's actions with the same terms? Do you think it's a coincidence that both of them had an opportunity to display hospitality to a stranger? No it isn't. Let's backtrack for a moment to understand this concept. In Genesis 24:12-14 we are told of the test Avraham's servant proposed to the Holy One in order to determine who would be a suitable bride for Isaac. The test the servant proposed may seem trite until you realize that 1) the servant brought ten camels and 2) a thirsty camel can drink up to twenty-five gallons of water! Now can you see the enormity of Rivka's act of hospitality? Remember, she continued to run and fill the jugs until all the camels had finished drinking! She did this for a complete stranger. Now that's hospitality! So why does the Torah thematically connect Rivka and Avraham through their acts of hospitality? Because, the Torah is teaching us that Rivka had the same *inner beauty of character* as did Avraham. Through the obvious thematic connections to Avraham, we see that these few verses are actually teaching us about the lovely character of Rivka. She is walking in the steps of Avraham Avinu. How appropriate that she should be the mother of the future nation. Furthermore, notice the wisdom of Avraham's servant.

Needless to say, the servant is quite convinced that Rivka was the woman for Isaac. In Genesis 24:29-60, the servant faithfully explained his mission to Rivka's relatives and asked that she be allowed to come with him back to the Promised Land. Another way the Torah teaches us its lessons is by the use of repetition. Have you ever noticed how many times a form of the verb *to go* is used in Genesis 24:50-61? Note how often the words go, send, proceed, went, etc., are used! It is obvious from the text that the

servant is trying to get Rivka to leave her family and go to the Promised Land. Furthermore, we know the servant faithfully transmitted the vision of Avraham's calling to become a mighty nation because in Genesis 24:60, her relatives hoped that Rivka's descendants would become thousands of millions. Does this all sound familiar? Do we know of anyone else who was given a promise and asked to leave their homeland to travel to a Promised Land? Yes, we do know such a person—Avraham Avinu! Once again, the Torah thematically connected Rivka and Avraham, this time concerning their willingness to leave all behind to obtain a promise. The Torah is teaching us that *Rivka had the faith of Avraham* as well as his gift of hospitality! As you can see, instead of commenting directly on a person's character, the Torah will often teach us about a person's character through the thematic connections made to them through its narratives. Thus we can see that the test of hospitality proposed by the servant testifies of his great wisdom. It shows that he was well aware of Avraham's character strength of hospitality. He had seen it in action for years. He knew that Isaac's potential bride needed to be of equal character in order to build the nation Adonai wanted. Therefore, he chose a test of **extreme hospitality** as the basis for choosing a bride for Isaac. And on hindsight, we see that the test he proposed was truly an extremely wise choice.

Now what of this servant with no name? Earlier, during our analysis of Parashat Vayeira, we clearly saw the Messianic picture of Isaac's life. Genesis 22 is a clear, undeniable picture of the death and resurrection of the Messiah. Now notice this fact. After Genesis 22, Isaac did not make a personal appearance in the Torah until Genesis 24:61-67! Why the silence? What do you suppose Isaac was doing while the servant went to find him a bride? We know that the Torah thematically connects people and events by placing them next to each other textually. Therefore, to find out what Isaac was doing let's analyze Genesis 24:60-67 which describes Isaac's actions as the servant approaches with Rivka. Although your English translation may say that Isaac was meditating (Genesis 24:63), the proper translation is that he was supplicating, i.e., praying. Now let's see if we can determine for what he was praying so earnestly. Genesis 24:67 states that Isaac was grieved concerning the loss of his mother. Note the flow of events: 1) Sarah had died, 2) the servant went off to find Isaac a bride, 3) Isaac is praying earnestly for something during his state of grief over the loss of his mother, and finally, 4) Isaac looked up after earnest prayer and saw his bride. You see friends, it's not a coincidence that Rivka showed up while he was praying. She was the answer to his prayers! The placing of the text concerning Isaac's intercession next to the text that introduced Rivka to him (whom he immediately married) hints that he was praying for his bride to be—someone to console him after the death of his mother. Therefore, the bulk of Genesis 24, which details the mission of the servant, probably occurred while Isaac was interceding.

This provides an interesting flow of events. After Isaac's "death and resurrection," a bride was sought for him. It is during this time that he entered a period of intercession. Does this sound familiar? It should. This is exactly what happened with Messiah Yeshua. After His death, burial and resurrection, He ascended to heaven to become our High Priest, whose primary function is intercession. Furthermore, pertaining to the body of Messiah, what great event will occur at Yeshua's second coming? The marriage of the Lamb! Amazing, this is exactly the great event that occurred after the servant brought Rivka to Isaac. As you can see, the Torah has used the events in Isaac's life to teach us about the ministry of the Messiah. Please note the flow of Genesis 22-24—death, resurrection, intercession, marriage. This connection is even stronger proof that Isaac is a picture of the Son. Now let's probe Genesis 24 to see if we can understand the prophetic significance of the nameless servant.

Most people would readily agree that the nameless servant is actually Eliezer, Avraham's most trusted servant. Genesis 24:2 describes the servant as the elder of Avraham's household who controls all that Avraham has. In Genesis 15:2, Avraham stated that since he was childless, Eliezer would be his inheritor. Therefore, we should be safe in assuming that the servant is none other than Eliezer. Note his actions. He is the one who actually went out, sought the bride, convinced her that she should marry Isaac and brought her to him. Prophetically, whose function is it to find Yeshua's bride, convince

her to marry the groom, and present her to the groom? It is the work of the Ruach HaKodesh (Holy Spirit)! That's right. In John 14-16, Yeshua spent a great deal of time telling the disciples how active the Ruach HaKodesh would be in their lives after He ascended to function as High Priest. Let's see if we can build an even stronger case that the servant is a picture of the Ruach HaKodesh.

- Genesis 24:67 states that Isaac was *comforted* after the death of Sarah when Eliezer brought Rivka to him. Therefore, before Eliezer appeared with Rivka, Isaac needed *comforting*. Do you see how Eliezer is indirectly connected to the work of *comforting*? According to John 14:26, comforting is a work of the Ruach HaKodesh, who is called the Comforter!
- Genesis 24:34-49 is a lengthy discourse of Eliezer's attempt to explain his mission. During this speech, he talked extensively about Avraham, Isaac and the promises. In other words, he *testified* concerning his master! He told Rivka (and her relatives) about Isaac and the fact that he was there to find a bride for him. Yeshua said that the Comforter would testify of Him (John 14:26).
- Throughout Eliezer's discourse in Genesis 24:34-49, he only testified of his master. He did not promote himself in any manner. This is thematically connected to *why* he remained nameless throughout this portion of Scripture. By not mentioning his name, the Torah helps us see Eliezer as a servant, wholly devoted to his master's business. John 16:13 and John 15:26 inform us that the Ruach HaKodesh will "not speak of Himself" but only what He hears (from the Master—implied).
- Genesis 24:10 informs us that Eliezer had all the bounty of his master "in his hand." Considering that it would be impossible for Eliezer to literally have all Avraham's possessions in his hand, I suggest we adopt the interpretation of Rashi, who states that Eliezer held a deed in his hand. This deed was proof of all Avraham had deeded over to Isaac—an enormous amount of wealth. Now that should have been quite a convincing testimony! Note how beautifully John 16:13-15 is thematically related to Genesis 24:10. This is exactly what John 16:15 states—he shall take of mine, and shall show it unto you.
- In John 14:26, Yeshua stated that the Ruach HaKodesh would teach us all things. This too is thematically related to the Genesis 24:34-49. Just as the Ruach HaKodesh is sent by the Father to instruct us concerning our salvation, so likewise, Avraham sent Eliezer to instruct Rivka concerning her great calling to be the mother of a great nation. In Genesis 24:34-49, Eliezer functioned as a teacher, teaching Rivka and her family of the great plan Adonai had for Rivka and her descendants.
- Lastly, when Eliezer informed Rivka and her relatives of the calling upon Avraham and Isaac, he was showing Rivka "things to come" as stated in John 16:13. In other words, he prophesied to them of future events.

In summary, I think the thematic connections above provide a good foundation for understanding that Eliezer is functioning in the role of the Ruach HaKodesh, sent to work in the life of the bride. The B'rit Chadasha inform us of the important role the Ruach HaKodesh has in the life of the believer during the time Yeshua performs His High Priestly ministry. In a nutshell, the story of Eliezer's search for a bride for Isaac is a perfect picture of the ministry of the Ruach HaKodesh. At this very hour He is searching the earth, convicting sinners, convincing them to turn from their sins, showing them the great riches of the salvation they have through Yeshua, and preparing them to meet the groom Yeshua at His second advent. Whereas our first topic hinted that our Elohim was manifested as three, these three Torah portions clearly reveal to us the Divine nature—Father, Son and Ruach HaKodesh. Is it a coincidence that three consecutive sidras teach us about the three eternal manifestations of the Holy One? Is it a coincidence that each sidra is thematically connected to the Father, Son and Ruach HaKodesh in that order? I think not. The Torah has taught us about the nature of our Elohim.

### *The Nature of the Father and the Son*

Let us now tap the Torah's wisdom for its teaching concerning the relationship between the heavenly Father and His Son Yeshua. In Genesis 26:1-5, we are informed that Isaac must go to Gerar because of a famine. Have we seen this scenario before? Yes we have. Avraham had to relocate to Egypt because of a famine in the land of Canaan. According to Genesis 26:9-11, Isaac and Rivka told Abimelech king of Gerar that they were siblings. Does Isaac and Rivka's actions remind you of any other similar occurrence? Of course. This is the same trick Avraham and Sarah employed when they sojourned in Egypt. Believe it or not, the connections don't stop here. Consider the following facts:

- Both Avraham and Isaac had barren wives, Sarah and Rivka.
- Both Avraham and Isaac experienced a famine in the Promised Land.
- Both Avraham and Isaac pretend their wives are their sisters.
- Both Avraham's and Isaac's shepherds had disputes and fought with others. Avraham's shepherds disputed with Lot's servants. Isaac's servants disputed with the shepherds of Gerar.
- Both Avraham and Isaac made a pact with Abimelech.
- Both Avraham and Isaac had two sons, only one of which obtained the blessing of Genesis 12:1-3!!!

Doesn't it strike you as amazing that Isaac's life is almost a mirror image of his father's? Although Isaac generally responds differently to each circumstance, the events of Avraham's life have repeated themselves in Isaac's life. Could these striking thematic connections be teaching us something about the Divine Nature? I think so. Thematically, it seems as if Isaac is doing everything His Father has done. With this in mind, let us consider John 5:17-38.

- Note how Yeshua stated that *He did the works of His Father* (John 5:17).
- Note how the Jews realized *Yeshua was making Himself equal to the Holy One* (John 5:18).
- Note how Yeshua stated that *He only did what the Father did* (John 5:19).
- Note how Yeshua can raise the dead because the Father raises the dead (John 5:21).
- Note how Yeshua stated that men should *honor the Son as they Honor the Father*. Did you notice *how Abimelech eventually honored Isaac even as he had honored Avraham*?

In John 8:33-59, Yeshua was trying to convince the Jews that He was the Father's Son. He did so by showing them that He performed the works of His Father. Then, he showed them that they couldn't be Avraham's descendants because they didn't do the works of Avraham. Therefore, we see that just as Isaac did the works of his father Avraham, so likewise, Yeshua did the works of his Father!

In John 10:22-42, Yeshua stated that He did His Father's works. In John 10:30, Yeshua summed up the matter by simply stating that He and the Father were echad (one)! Note the perception of the Jews in John 10:33! They knew exactly what He was stating. They knew He was making Himself equal to the Father.

So what is the Torah teaching us through the vast connections between the lives of Avraham and Isaac? Since Isaac found himself in nearly every situation that Avraham found himself, he had to respond to each situation as did his father Avraham. In other words, the Holy One "forced" Isaac to do the same works of his father Avraham by putting him in the same situations that Avraham found himself. We can easily state that *Isaac did the works of his father!* Chaverim, the fact that Isaac experienced everything that Avraham did paints a beautiful picture of the relationship between Yeshua and the Father. It's almost as if Isaac is the same as the Father. Almost every situation of Isaac's life reminds us of his father's life. We

know that Avraham is a picture of the Father and Isaac is a picture of Yeshua, right? Therefore, by 1) thematically connecting Avraham to the Father, 2) thematically connecting Isaac to the Son, and 3) thematically connecting Avraham and Isaac through almost identical life experiences, the Torah has taught us about the oneness of Yeshua and the Father! Wow, what a revelation! The lives of Avraham and Isaac teach us that the Father and Yeshua are echad. This is the teaching rooted within the narratives of the Torah. This is the Torah's Revelation of the Divine Nature.

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<sup>1</sup> New Covenant Scriptures.

<sup>2</sup> Torah—the first five books of the Scriptures.

<sup>3</sup> Note how the promise is specifically connected to Lot's departure (Genesis 13:14-17).