

Mishpachah Beit Midrash



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—The Family House of Study— Examining the Parashat haShavuah by Thematic Analysis

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

◦—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.

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▢—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)

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Our study is fun and interactive. Everyone contributes to the discussion. The lesson will incorporate information for children. They are responsible for answering questions and completing a WordSearch or some other fun, written activity. Children are naturals at midrashing and connecting Scriptures thematically!

After the Beit Midrash, we will say good-bye to the Shabbat with a traditional Havdalah gathering. So come join with us as we participate in the discussion that was started centuries ago! We feel we are privileged to participate in this ancient discussion, which has practical application for us today. These weekly teachings presuppose that you understand many Hebraic thought concepts. If you are unfamiliar with Torah study, please start by reading the five introductory articles pertaining to these weekly studies. You can find them at...

<http://restorationoftorah.org/>

Then, just click on the link entitled, *Mishpachah Beit Midrash's Parashat HaShavuah!*

This lesson is presented in a *self-study* format with lots of questions. To view my answers to the questions, simply mouse-over the word *Sarah* at the end of the questions (HTML) or the highlighted question marks (WORD). If you are viewing this in a regular e-mail format, the mouse-over function will not work; therefore, answers are also provided as footnotes so that you can print the article with answers. This article may also be found at the following link, which will also allow you to see my answers simply by using the mouse-over feature.

<http://www.restorationoftorah.org/images/torahportions/english/ChayeiSarah.pdf>

—Parashat HaShavuah—

חַיֵּי שָׂרָה

Chayei Sarah

(Sarah's Lifetime)

Bereishit 23:1 – 25:18

(Genesis 23:1 – 25:18)

This Week's Parshiot

- Genesis 23:1 - 23:20 ט
- Genesis 24:1 - 24:67 ט
- Genesis 25:1 - 25:18 ט

Understanding the Parsha

[Genesis 24:1 - 24:67](#)

Objective—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

Finding a Wife for Isaac

- Read [Genesis 24:1-67](#). Note that there are no other parsha divisions in this story. We know this means that this entire narrative contains one unique and primary theme. After reading the parsha through, what would you say is its primary theme?⁸
 - Have you noticed anything peculiar concerning how the Torah speaks of Abraham's servant?⁹ That's right. Always take note of instances when the Torah leaves out details we should expect to find. The significance of the nameless servant will be covered in the last section, *Messiah in the Parsha*.
 - Read [Genesis 24:15-25](#). How is Rivka (Rebecca) described in Genesis 24:15-16?¹⁰ Her lineage is obviously important because Abraham made the servant promise to only obtain a wife for Isaac from his relatives. Now normally, we may gloss over her description of

Sarah

Comment [1]: Finding a wife for Isaac

Sarah

Comment [2]: Yes. The Torah never mentions the servant's name!

Sarah

Comment [3]: She is described as an offspring of Nahor, Abraham's brother. She is also described as being very beautiful.

being beautiful. However, in the past we have learned that if we can make thematic connections to other portions of Scripture, we will see more of Adonai's wisdom unfold before us. Can you think of any passages thematically related to the statement that Rivka was beautiful?¹¹ Could Adonai be making a connection between these two women? I think so. The Torah makes this one statement in hopes that we see the connection between Sarah and Rivka. Why? Adonai wants us to see that Rivka has the same outward beauty as Sarah. Think I'm stretching this too far? Watch this.

- C. Read [Genesis 24:17-25](#). Is there any common theme related to Rivka's actions in these few verses?¹² As you can see, the Torah repeatedly emphasized how quickly she acted. Can you think of any passage thematically related to Rivka's actions?¹³ That's right. In the description of Abraham's actions when he entertained the three men ([Genesis 18:4-8](#)), Abraham's actions were described as follows: "...Avraham hastened...Hurry!...ran...hurried..." As you can see, both Rivka and Abraham had an opportunity to show *hospitality* to a stranger! Both of them moved with quickness, humility and servanthood to look to the needs of the visitors. Do you think it is a coincidence that the Torah describes Abraham 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? Of course not.

- D. Let's backtrack for a moment. Read [Genesis 24:12-14](#) to understand the test the servant proposed so that he could discern whom Isaac's bride should be. 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!* Note, she did this for a complete stranger! Now that's hospitality! So why does the Torah thematically connect Rivka and Abraham through their acts of hospitality? Because, Adonai is teaching us that Rivka has the same inner beauty of character as did Abraham. Through the obvious thematic connections to Abraham, we see that these few verses are actually teaching us about the lovely character of Rivka. She is walking in the steps of Our Father Abraham. How appropriate that she should be the mother of the future nation.

- II. Read [Genesis 24:50-61](#). Which type of verb is being used over and over?¹⁴ Note how often the words go, send, proceed, went, etc., are used!

- A. Where is the servant trying to get Rivka to go?¹⁵ From where is he trying to get her to leave?¹⁶ Note the blessing given to Rivka in [Genesis 24:60](#). Do you think the family understood the promise given to Abraham ([Genesis 12:1-3](#))?¹⁷ Do you understand the significance of the answers to these last three questions? Based on these answers, is Rivka following in someone else's footsteps?¹⁸ Now why do you think the Torah has thematically connected Rivka and Abraham concerning their willingness to their families and homeland to obtain a promise? Adonai is teaching us that *Rivka has the faith of Abraham* as well as his hospitality! Often, the Torah does not comment directly on a person's character. Many times, we learn about a person's character through the thematic connections made to them through other narratives in the Tanakh.

- B. Can you think of a descendant of Terach who chose not to stay with Avraham?¹⁹ That's right. Lot did not choose to stay with Abraham. He didn't want to wait patiently for the fulfillment of the promises; however, Rivka is exhibiting the faith of Abraham by leaving

Sarah

Comment [4]: Yes. Genesis 12:11 informs us that Sarai was beautiful.

Sarah

Comment [5]: Yes. The Scriptures state that she "quickly lowered her jug," "hurried to empty her jug," and "kept running to the well to draw water."

Sarah

Comment [6]: Yes! This reminds me of Abraham's actions when he entertained the three men!

Vayeira

Comment [7]: Avraham's hospitality.

Sarah

Comment [8]: A form of the verb *to go*.

Sarah

Comment [9]: The land of Canaan. The Promised Land.

Sarah

Comment [10]: From her father's house and the land of her relatives in Mesopotamia.

Sarah

Comment [11]: Yes, they do.

Sarah

Comment [12]: Yes, she is following in the footsteps of Abraham who also left his family and land to go to a Promised Land where his descendants would become a multitude.

Sarah

Comment [13]: Yes, Lot.

her family to go to a land she's never seen before so that she can fulfill her Divine destiny.

C. How is the fact that Abraham's act of hospitality resulted in the blessing of childbirth thematically related to Rivka's life?²⁰

III. Concerning the test of hospitality proposed by the servant, how does it testify 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. ☺

In summary, although this parsha is primarily concerned with finding Isaac a wife, through thematic connections we see that it has lots to say about the **character** of Rivka, the mother of the future nation of Israel.

Searching the Parshiot

Objective—Learn how to 1) uncover the theme of a passage, 2) relate it to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

The Nations of the World and the Nation From Abraham's Loins

I. In the first three Torah portions, we discovered the recurring theme of sin and judgment (Genesis Chapters 1-11). Beginning in Genesis chapter 12, the Torah begins to focus on Avraham avinu (our father). Through thematic analysis it can be shown (in numerous ways) that the book of Genesis has two primary divisions.

- Chapters 1-11—Adonai's hopes for dealing with mankind as a whole—**The Nations**
- Chapters 12-50—Adonai's hopes for dealing with Avraham and his offspring—**The Nation**.

A. What is one of the primary literary or stylistic ways the Torah divides its stories (Read Genesis 2:4, 5:1, 6:9, 11:27, 25:12, etc)?²¹ Therefore, from a thematic standpoint, we should expect these divisions to be important.

II. Approximately how many generations are there from Adam to Noah?²² From Shem to Terach?²³ How many sons did Noah and Terach father, respectively?²⁴ According to Genesis 10:1-32, how many nations were formed from the descendants of Noah's sons? According to Exodus 1:5, how many souls of Israel went into Egypt to begin the nation of Israel?²⁵ I have summarized these connections in a chart below. As you can see, the connections are clear and amazing.

Sarah 11/2/2004 8:08 PM

Comment [14]: Genesis 24:60 states that Rivka's relatives pronounced a blessing of multiplicity of seed upon her. She would not have been chosen to be the mother of this innumerable seed had she not exhibited the extreme hospitality of Abraham, since hospitality was the test she had to fulfill in order to be chosen as the bride for Isaac.

Sarah 11/2/2004 8:09 PM

Comment [15]: By using the phrase, "These are the generations of".

Sarah

Comment [16]: Approximately ten.

Sarah

Comment [17]: Approximately ten.

Sarah 11/2/2004 8:09 PM

Comment [18]: Three each.

Sarah

Comment [19]: Seventy.

<i>Chapters 1-11</i>	<i>Chapters 11-50</i>
Approximately 10 generations from Adam to Noah	Approximately 10 generations from Shem to Terach
Noach has three sons—Shem, Ham & Japheth	Terach has three sons—Nahor, Haran & Avram
70 nations from Noah's sons	70 souls become Israel

A. Read [Deuteronomy 32:8](#). Does this passage make more sense now? Please note the following thematic connections:

- One of Noah's sons is blessed to represent Adonai (Shem) and one of Terach's son's is blessed to represent Adonai (Avram).
- Nachor's offspring, Rebecca, Rachel and Leah return to dwell within the tents of Avraham just as Japheth is prophesied to return to dwell in the tents of Shem!

It should be very obvious that these connections are not by coincidence. Obviously, Adonai put these patterns in the Torah. Now, why is the ancestry of the nations parallel to the ancestry of Israel? I believe it is a testimony to the fact that just as Adonai tried to work through mankind in general (Adam's descendants), that He will now work through the offspring of Shem. We have seen that Adonai chose Avraham Avinu to become a great and mighty nation characterized by righteousness and justice. Through the thematic connections above, we see that it was probably Adonai's will to establish a world characterized by righteousness and justice through the descendants of Adam; however, mankind failed Him numerous times. This analysis shows us how important the descendants of Terach are (note: not just Avraham's descendants). As I stated earlier, the book of Genesis contains two major divisions (Genesis 1-11 & 12-50). The thematic connections above are one of many witnesses to this fact. The generations from Adam to Noah represent his dealings with mankind as a whole. Afterwards, through the descendants of Shem, He begins to deal with the family of Terach, specifically Avram. Now we see why Avraham sent his servant back to his brother's house (a descendant of Terach) to find a wife for Isaac. The genealogies teach us that the future nation of Israel must come from the descendants of Terach. This also explains why, beginning in chapter 12, the emphasis is not *only* on Avraham. Much is said about Lot, Rivka and others, since they are also descendants of Terach. Remember, Genesis 12-25 is all under the header of the generations of Terach, not Avraham!

Making the Connection Between the Parashat HaShavuah and the Haftara

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftara reading is found in [I Kings 1:1-31](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. How is I Kings 1:1 thematically related to the Torah portion?²⁶
 - II. Read [Genesis 25:1-7](#). Explain why Avraham sent his sons (through Keturah) away from Isaac?²⁷
 - III. Explain how Genesis 25:1-7 is thematically connected to I Kings 1:5-10?²⁸
- I. If you would like to explore more information about connections between the Torah portion and the Haftarah reading then go to the link below. You will be able to download a document which will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. My answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Restoration of Torah Ministries' Haftarah Connections – Chayei Sarah

<http://restorationoftorah.org/images/torahportions/english/HaftarahConnectionsChayeiSarah.pdf>

Messiah in the Parsha

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him²⁹. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and midrash.

Isaac, a Picture of Messiah Yeshua

- I. Remembering that the lives of the Fathers are prophetic shadows of the future of their descendants (especially the Messiah), see if you can understand how Isaac's life is thematically connected to Yeshua's.
 - A. What event occurred the last time the Torah specifically mentioned Isaac?³⁰ When is the next time Isaac is specifically mentioned?³¹ Note, after the binding of Isaac in Genesis 22, he isn't mentioned again until the end of Genesis 24. This silence is intentional, as we soon shall see!
 - B. Do you recall the prophetic significance of the Akeida?³² What activity was Isaac involved in when he reappears in Genesis 24:63?³³ What was the next big event that occurred in Isaac's life?³⁴
 - C. Please note the following thematic flow concerning all of the verses that explicitly pertain to Isaac in Genesis 22-24.
 - Genesis 22—The Akeida
 - Genesis 24:63—Intercession
 - Genesis 24:64-67—Marriage

Now, thematically relate the events listed above to the work of the Messiah. If you need help, use this hint—the answer has something to do with the 1st and 2nd coming of

Sarah

Comment [20]: Genesis 24:1 states that Abraham was old also.

Sarah

Comment [21]: The promise that Avraham's seed would become a mighty nation was only through Isaac. He sent them away so that they wouldn't try to usurp that role.

Sarah

Comment [22]: Adonijah has exalted himself to usurp the kingship from the chosen son, Solomon. Avraham's actions were taken to prevent a scenario like this one.

Sarah

Comment [23]: The Akeida in Genesis 22.

Sarah

Comment [24]: Genesis 24:62.

Sarah 11/2/2004 8:11 PM

Comment [25]: Yes, it is a prophetic picture of how the Father was willing to offer Yeshua, His only begotten Son, as a sacrifice for our sins. Furthermore, Isaac symbolically gave his life as an offering. He was symbolically resurrected (See Hebrews 11, where it is said that Avraham received Isaac back from the dead in a figurative sense).

Sarah

Comment [26]: He was praying. The Hebrew word is very forceful. He was in deep intercession.

Sarah

Comment [27]: Isaac married Rivka.

tony robinson

Comment [28]: Until he is presented his bride.

Messiah Yeshua and His ministry in the interim. Do you see it?³⁵ So, through this Midrash on Isaac's life, we see that the Torah is actually teaching us about the ministry/work of the Messiah! The thematic connections help us see the prophetic shadow. Once again, we see that the events in the lives of the Patriarchs are prophetic shadows of events to occur in the lives of their descendants, especially the Messiah.

The Servant With No Name

- I. In the previous section, we clearly saw the Messianic picture Isaac's life represented. In that picture, Genesis 24 (the search for Isaac's bride) is a prophetic shadow of the time when Yeshua will function as High Priest. Let's continue to ask questions regarding this time period of intercession for Isaac to see what we can learn.
 - A. For what do you think Isaac was praying so earnestly? Let's see if we can make a good guess. Read [Genesis 24:67](#). Knowing that this Torah portion is called the life of Sarah, how does this one verse help us to thematically link the long parsha concerning finding Isaac a bride with the beginning parsha about Sarah's death?³⁶
 - B. Knowing that Isaac is grieved concerning the loss of his mother and that he was in need of a wife to fulfill the promises, and knowing that the servant was off looking for a bride for him, what do you suppose he was pouring out his heart about in prayer about?³⁷
 - C. We know that the Torah purposefully thematically connects people and events by placing them next to each other textually. What do you think is the significance of the fact that while Isaac is praying, Rivka shows up?³⁸
- II. Thematically, we see that the Torah hints that Isaac was interceding for his bride. Therefore, the bulk of Genesis 24 occurred while Isaac was interceding. Earlier, we saw that Isaac is a picture of the High Priestly ministry of Yeshua between his two advents. Therefore, let's probe Genesis 24 to see if we can understand the prophetic significance of the nameless servant.
 - A. Most people would readily agree that the nameless servant is actually Eliezer. Genesis 24:2 describes the servant as the elder of Abraham's household who controls all that Abraham has. In Genesis 15:2, Abraham 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.
 - B. We already know that Isaac is a picture of Messiah Yeshua, praying for His bride. What is the main mission of the servant in Genesis 24?³⁹ We know we are the bride of Messiah Yeshua. Whose function is it to find His bride, convince her to marry the groom, and present her to the groom?⁴⁰ That's right. Read [John 14-16](#). Yeshua spends a great deal of time telling the disciples how active the Ruach HaKodesh will be in their lives after He ascends 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.
- III. Read [Genesis 24:67](#). How was Isaac finally comforted after the death of Sarah?⁴¹ Therefore, before Eliezer appeared with Rivka, he needed comforting. Do you see how Eliezer is indirectly connected to the work of comforting? I'm sure you know where I'm going. Now read [John 14:26](#). Yeshua said that the Comforter would testify of Him.
- IV. See any other thematic connections to the sidra (Torah portion)?⁴² Excellent. In Genesis 24:10, it states that Eliezer had all of the bounty of his master "in his hand." Considering that

Sarah 11/2/2004 8:11 PM

Comment [29]: Yes. Yeshua came the first time as a prophet to die on our behalf. He was subsequently resurrected by the power of God. Then, He ascended into heaven to function as our High Priest, interceding for us before the throne. Afterward, He will return a second time to marry His bride! Wow!!!

Sarah 11/2/2004 8:12 PM

Comment [30]: This last verse shows us that when Isaac was given Rivka as a *wife, he was comforted concerning the death of Sarah!* Therefore, the story about the search for a bride for Isaac is related to Sarah's life and death. The search for a bride for Isaac occurred because of the huge gap Sarah's death left in the life of Isaac. It apparently left a gap in Abraham's life also, since he remarried and had many other children. This beautifully relates the long parsha concerning the search for a bride for Isaac to the general theme of the title of the Parashat HaShvuah (The Life of Sarah)!

Sarah

Comment [31]: His prayers probably concerned his bride to be.

Sarah

Comment [32]: The placing of the text concerning Isaac's intercession next to the text which introduces Rivka to him (whom he immediately marries) hints that he was praying for his bride to be. Rivka's presentation to him at this time of prayer can be seen like an answer to his prayers.

Sarah

Comment [33]: The servant is the one who actually went out, sought the bride, convinced her that she should marry the groom and brought her to the groom.

Sarah

Comment [34]: Sounds like the work of the Ruach HaKodesh (Holy Spirit) to me.

Sarah

Comment [35]: He was comforted through his marriage to Rivka.

Sarah

Comment [36]: In Genesis 24:34-49, Eliezer is testifying concerning his master! He is telling Rivka (and her relatives) about Isaac and the fact that he's there to find a bride for him.

it would be impossible for Eliezer to literally have all of Abraham'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 Abraham had deeded over to Isaac. Now that should have been quite a convincing testimony!

- A. How is John 16:13-15 thematically related to the Torah portion?⁴³ Furthermore, remember the deed Eliezer brought with him “in his hand” which contained all of the bounty of his master? He showed it to Rivka and her relatives. This is exactly what John 16:15 states—he shall take of mine, and shall show it unto you.
- B. How is John 14:26 thematically related to the sidra (Torah portion)?⁴⁴
- C. How is John 15:26 thematically related to the sidra?⁴⁵
- D. Does Eliezer show Rivka “things to come” as stated in John 16:13?⁴⁶

In summary, I think the 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 informs us of the important role the Ruach HaKodesh has in the life of the believer during the time Yeshua performs His High Priestly ministry. Prophetically this corresponds to Isaac’s intercession as his bride was being prepared for him.

The Nature of the One and Only True Elohim

- I. Last week, we saw that the Torah clearly presented the Holy One as a plurality. Yes, it is true that He is Echad (One); however, his oneness does not preclude a plurality *in some mysterious manner*. As I said last week, I will refrain from giving specific definitions of the nature of the Holy One. My goal is simply to show you that the concept of a plurality in the Godhead is clearly taught in the Torah. It is not a "New Testament" concept. I have mentioned before that it is very instructive to outline the stories of the sidras following the Parsha markings. Furthermore, it is very instructive to interpret the Parshiot thematically. You know, standing back and seeing *in general* the thematic message underlying the text. Let’s see what happens when we apply this concept to the last three Parshiot. First, let’s divide the last three sidras into three sections; 1) Genesis 12:1-15:21, 2) Genesis 16:1-22:24 and 3) Genesis 23:1-25:18. Next, let’s see if we can discern the main theme of each section.
 - A. Genesis 12:1-15:21—Browse over this portion of Scripture paying particular attention to the promises Adonai makes to Abraham. Do you see a common theme?⁴⁷ That’s right. The promises all relate to him fathering many descendants or to the land he will inherit that will be a home to the multitude of his descendants. However, the emphasis is that he will be the **FATHER** of a great number of descendants.
 - B. Genesis 16:1-22:24—Browse over this portion of Scripture paying particular attention to the promises Adonai makes to Abraham. Do you see a common theme?⁴⁸ That’s right. Almost every narrative is connected to either the promise of a particular son, or his 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 emphasis is on the promised **SON**.
 - C. Genesis 23:1-25:18— Browse over this portion of Scripture paying particular attention to the promises Adonai makes to Abraham. Do you see a common theme?⁴⁹ In the previous section, we saw that Eliezer is a prophetic shadow of the work of the Ruach

Sarah 11/2/2004 8:14 PM

Comment [37]: Again, we see that Eliezer talked about his master. He was not there to promote Himself, only his master, just like the Ruach HaQodesh (Holy Spirit).

Sarah

Comment [38]: Just as the Ruach HaKodesh is sent by the Father to instruct us concerning our salvation, so likewise, Abraham (Isaac's father) sent Eliezer to instruct Rivka (Isaac's bride) concerning her great calling to be the mother of a great nation.

Sarah

Comment [39]: Once again, we see that the Comforter will testify of the Son. This is exactly what Eliezer did.

Sarah

Comment [40]: He obviously informed her of the promises given to Abraham and his descendants.

Sarah

Comment [41]: Yes, almost all of the promises relate in some manner to the fact that Abraham will be the Father of many peoples and nations.

Sarah

Comment [42]: Yes, most of the promises concern the promise of a son.

Sarah

Comment [43]: Yes, this entire section is related to the work of Eliezer as he tried to find a wife for Isaac.

HaKodesh! Therefore, midrashically, we can state with confidence that this last section of Scripture is emphasizing the work of the ***RUACH HAKODESH!***

As you can see, we have an interesting picture here. The last ***THREE*** sidras have focused our attention on three themes—events concerning the Father, Son and Ruach HaKodesh. Do you think this is a coincidence? I think not. I think the Torah has once again provided us with its foundational teaching concerning the nature of our Elohim. And, if you can see this revelation, then You've Got It!

Fun For the Whole Family!

Okay, time to show what you've learned. I've included Word Searches and a Crossword puzzle for you to test your understanding. The ***Word Search For Adults*** is a word search for older children and adults. All of the words (20-30) are taken from this week's sidra (portion) and some of the words may be common Hebrew words or English phrases. The ***Cross Word Puzzle*** is also for older children and adults and may contain common Hebrew words or English phrases also. There is also a ***Word Search for the little guys!*** And of course, I've included the answer key for the cross word puzzle :)

- Adult Crossword Puzzle – This is a crossword puzzle for older children and adults. <http://www.restorationoftorah.org/images/torahportions/puzzles/ChaveiSarahAdultXWP.pdf>
- Crossword Puzzle Answers – This contains answers for the cross word puzzle <http://www.restorationoftorah.org/images/torahportions/puzzles/ChaveiSarahAdultXWPAnswers.pdf>
- Adult Word Search – This is a word search for older children and adults. <http://www.restorationoftorah.org/images/torahportions/puzzles/ChaveiSarahAdultWS.pdf>
- Children's Word Search – This is a word search for younger children. <http://www.restorationoftorah.org/images/torahportions/puzzles/ChaveiSarahChildrensWS.pdf>

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ Finding a wife for Isaac.

⁹ Yes. The Torah never mentions the servant's name!

¹⁰ She is described as an offspring of Nahor, Abraham's brother. She is also described as being very beautiful.

¹¹ Yes. Genesis 12:11 informs us that Sarai was beautiful.

¹² Yes. The Scriptures state that she "*quickly* lowered her jug," "*hurried* to empty her jug," and "*kept running* to the well to draw water."

¹³ Yes! This reminds me of Abraham's actions when he entertained the three men!

¹⁴ A form of the verb *to go*.

¹⁵ The land of Canaan. The Promised Land.

¹⁶ From her father's house and the land of her relatives in Mesopotamia.

¹⁷ Yes, they do.

¹⁸ Yes, she is following in the footsteps of Abraham who also left his family and land to go to a Promised Land where his descendants would become a multitude.

¹⁹ Yes, Lot.

²⁰ Genesis 24:60 states that Rivka's relatives pronounced a blessing of multiplicity of seed upon her. She would not have been chosen to be the mother of this innumerable seed had she not exhibited the extreme hospitality of Abraham, since hospitality was the test she had to fulfill in order to be chosen as the bride for Isaac.

²¹ By using the phrase, "These are the generations of".

²² Approximately ten.

²³ Approximately ten.

²⁴ Three each.

²⁵ Seventy.

²⁶ Genesis 24:1 states that Abraham was old also.

²⁷ The promise that Avraham's seed would become a mighty nation was only through Isaac. He sent them away so that they wouldn't try to usurp that role.

²⁸ Adonijah has exalted himself to usurp the kingship from the chosen son, Solomon. Avraham's actions were taken to prevent a scenario like this one.

²⁹ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

³⁰ The Akeida in Genesis 22.

³¹ Genesis 24:62.

³² Yes, it is a prophetic picture of how the Father was willing to offer Yeshua, His only begotten Son, as a sacrifice for our sins. Furthermore, Isaac symbolically gave his life as an offering. He was symbolically resurrected (See Hebrews 11, where it is said that Avraham received Isaac back from the dead in a figurative sense).

³³ He was praying. The Hebrew word is very forceful. He was in deep intercession.

³⁴ Isaac married Rivka.

³⁵ Yes. Yeshua came the first time as a prophet to die on our behalf. He was subsequently resurrected by the power of God. Then, He ascended into heaven to function as our High Priest, interceding for us before the throne. Afterward, He will return a second time to marry His bride! Wow!!!

³⁶ This last verse shows us that when Isaac was given Rivka as a *wife, he was comforted concerning the death of Sarah!* Therefore, the story about the search for a bride for Isaac is related to Sarah's life and death. The search for a bride for Isaac occurred because of the huge gap Sarah's death left in the life of Isaac. It apparently left a gap in Avraham's life also, since he remarried and had many other children. This beautifully relates the long parsha concerning the search for a bride for Isaac to the general theme of the title of the Parashat HaShavuah (The Life of Sarah)!

³⁷ His prayers probably concerned his bride to be.

³⁸ The placing of the text concerning Isaac's intercession next to the text which introduces Rivka to him (whom he immediately marries) hints that he was praying for his bride to be. Rivka's presentation to him at this time of prayer can be seen like an answer to his prayers.

³⁹ The servant is the one who actually went out, sought the bride, convinced her that she should marry the groom and brought her to the groom.

⁴⁰ Sounds like the work of the Ruach HaKodesh (Holy Spirit) to me.

⁴¹ He was comforted through his marriage to Rivka.

⁴² In Genesis 24:34-49, Eliezer is testifying concerning his master! He is telling Rivka (and her relatives) about Isaac and the fact that he's there to find a bride for him.

⁴³ Again, we see that Eliezer talked about his master. He was not there to promote Himself, only his master, just like the Ruach HaQodesh (Holy Spirit).

⁴⁴ Just as the Ruach HaKodesh is sent by the Father to instruct us concerning our salvation, so likewise, Abraham (Isaac's father) sent Eliezer to instruct Rivka (Isaac's bride) concerning her great calling to be the mother of a great nation.

⁴⁵ Once again, we see that the Comforter will testify of the Son. This is exactly what Eliezer did.

⁴⁶ He obviously informed her of the promises given to Abraham and his descendants.

⁴⁷ Yes, almost all of the promises relate in some manner to the fact that Abraham will be the Father of many peoples and nations.

⁴⁸ Yes, most of the promises concern the promise of a son.

⁴⁹ Yes, this entire section is related to the work of Eliezer as he tried to find a wife for Isaac.