

The Trinity (#32)

by Ron Banuk

14 May 2010

Outline:

- 1) The Trinity in the New Testament
 1. Specifically by Person
 2. The Johannine Comma
 3. The Persons in the NT and OT
- 2) The Trinity in the Old Testament
 1. Specifically by Person
 2. Plurality in the OT
 3. Historical Belief
 4. By Allegory
 - a) Genesis Chapter 15
 - b) Genesis Chapter 22
 - c) Genesis Chapter 23
 - d) Genesis Chapter 24
- 3) Summary

1) The Trinity in the New Testament

Within the NT, the word “Trinity” is not used. The concept, however, permeates its pages because there are only three who are called God, only three who are eternal (not just immortal), and only three who are said to have created both man and the universe or cosmos. Within the NT, the concept is not used dogmatically or confrontationally as it is sometimes in a church setting, but more as a matter-of-fact occurrence. Let’s explore where.

1. Specifically by Person

The words of Jesus on a mountain in Galilee after his death on the cross as recorded in the Great Commission by Matthew circa 40 AD are as follows:

*Go therefore and make disciples of all the nations, baptizing them in the name of the **Father** and the **Son** and the **Holy Spirit** (Mt 28:19 NASU).*

Not only are the three mentioned by name here, but there is also a circumincessional aspect in which the three are one because the word “name” is in the singular. (See Manuscript #33.)

Before dying in Ephesus in old age, John wrote the following words of Jesus from the Upper-Room Discourse circa 98 AD:

*16 I will ask the **Father**, and He will give you **another Helper**, that He may be with you forever;
17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you (John 14:16-17).*

In Verse 16 above, “I” is Jesus, the Father is referred to by his usual name, and the Holy Spirit is called “another Helper” because Jesus is the original Helper. (This is a circumincessional aspect of the Trinity taught in Manuscript #33.)

Peter, writing to the scattered Christians in 63 AD, says:

*according to the foreknowledge of **God the Father**, by the sanctifying work of the **Spirit**, to obey **Jesus Christ** and be sprinkled with His blood: May grace and peace be yours in the fullest measure (1 Pt 1:2).*

Paul, writing to the Corinthians in 63 AD to defend his apostolic authority (2 Cor 10-13), concludes his letter by saying:

*The grace of the **Lord Jesus Christ**, and the love of **God**, and the fellowship of the **Holy Spirit**, be with you all (2 Corinthians 13:14).*

In the above verse, the Father is called “God”, the Son is referred to as the Lord, and the Holy Spirit is called by his usual appellation, which is not a name for the Holy Spirit has no name as do the other members of the Trinity.

There is also an ear and eye-witness account of the three together at the baptism of Jesus the man. This is also one of the five times in which the “heavens were opened” in the NT:

*16 After being baptized, **Jesus** came up immediately from the water; and behold, the heavens were opened, and he saw the **Spirit of God descending as a dove** and lighting on Him, **17** and behold, **a voice out of the heavens** said, “This is My beloved Son, in whom I am well-pleased (Mt 3:16-17).”*

Here the Father is the “voice out of the heavens” calling Jesus his Son. This voice was heard by all in attendance. The Holy Spirit is represented by a dove in bodily form (Lk 3:22) alighting (Mt 3:16) and remaining (Jn 1:32) on his shoulder. Since this dove remained, the implication is that the Holy Spirit will remain within the Believer. This is the only time in Scripture that the Trinity manifests Itself.

However, there is another time in Scripture where a person is given a vision of the Trinity. John describes God the Father (4:2) as being enveloped by four Seraphim (4:6) seated on the central throne. The Holy Spirit is represented by seven spirits (1:4, 5:6) in a sea of glass crystals (4:5) before the throne while the Son of Man stands in priestly attire (1:13). In the Son’s right hand are seven stars (1:20) representing the power of the angels guarding the churches throughout the world as represented by the seven menorahs (1:12) surrounding Him. The Trinity is surrounded by a semi-circular gathering of 24 elders prostrate in worship (5:14) with their golden crowns

cast before the Father (4:10). Beside them are their harps and golden bowls of incense (5:18). Surrounding this majestic scene is a stadium-like sea of angels (5:11).

2. The Johannine Comma

The word “comma” here means clause or pericope. It refers to 1 John 5:7-8 as it appears only in the KJV, NKJV, Noah Webster (1833), and Douay-Rheims:

7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. 8 And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one (1 Jn 5:7-8 NKJV).

In comparison, the ASV renders this translation:

7 And it is the Spirit that beareth witness, because the Spirit is the truth. 8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one (1 Jn 5:7-8 ASV).

The modern argument against the Johannine Comma (*Comma Johanneum*) as being genuine takes the following form: 1) Codex Sinaiticus, Alexandrinus, and Vaticanus do not contain it. 2) No Greek text earlier than the 15th century contains it. 3) No Latin text earlier than the 9th century contains it.

Arguments in favor of the Johannine Comma are these: 1) Of the 5300 extant NT Greek manuscripts, 501 contain 1 John Chapter 5, and only 3 predate the first use of the Johannine Comma in Codex Wizanburgensis from the eighth century. When Jerome (342-420) wrote the Latin Vulgate from Greek texts in the late fourth century, he claimed in his *Prologue to the Epistles*: “Irresponsible translators left out this testimony in the Greek codices.”

In summary, there are good arguments for and against the legitimacy of the Johannine Comma. The bottom line, however, is that it is not needed to show the concept of the Trinity from the NT.

My personal translation of 1 John 5:7-8 in the Clear-English Series is as follows:

*7) To all this, the Holy Spirit bears witness, because the Holy Spirit is truth.
8) There are three things that bear witness: The Holy Spirit, the water and the blood. And the three are in harmony.*

3. The Persons

Never are there more than three Persons, although often times only two are mentioned in relation to each other. And who are these three Persons? The Father, Son, and Holy Ghost are respectively shown as being eternal (Ps 90:2, Micah 5:2, Heb 9:4), omnipotent (1 Pt 1:5, Heb 1:3, Ro 15:19), omniscient (Jer 17:10, Jn 16:30, 1 Cor 2:10-11), omnipresent (Jer 23:24, Mt 18:20, Ps 139:7-10), the creator of the universe (Ps 102:25, Jn 1:3, Ge 1:2), the creator of man

(Ge 2:7, Col 1:16, Job 33:4), and all three are called “God” (Jn 6:27; Jn 1:1; Acts 5:3-9). By the Scriptural concept of the Circumincession discussed in Manuscript #34, the three Persons are equal forming one God.

2) The Trinity in the Old Testament

Within the OT as within the NT, the word “Trinity” is not used. Unitarians and Jews say: God is One; Islamists say: God has no partners; and the UUA is so radical it doesn’t think it is even worth arguing about anymore. The Scripture that will be presented will convince no Orthodox Jew with a mindset otherwise, but is completely in line with New Testamental teaching and, hence, the sum of the Bible.

1. Specifically by Person

Isaiah, the upper-class prophet to royalty, in 700 BC said the following concerning the future Messiah:

*Behold, My Servant, whom I uphold;
My chosen one in whom My soul delights.
I have put My Spirit upon Him;
He will bring forth justice to the nations (Is 42:1).*

In the above verse, the Messiah is “My Servant” and “My Chosen”, while the Speaker is “I” who is sending his “Spirit”.

In speaking about releasing Judah from Babylon, Isaiah says:

*Come near to Me, listen to this:
From the first I have not spoken in secret,
From the time it took place, I was there.
And now the **Lord GOD** has sent **Me**, and **His Spirit** (Is 48:16).”*

Here “Me” is the Messiah, the “Lord God” is the Father sending “His Spirit”.

In Isaiah Chapter 61, the first coming of the Messiah is spoken of in Is 61:1-2a and the second coming from Is 61b-63. These back-to-back first and second-coming announcements are seen elsewhere in Is 11:1-5, Zechariah 9:10, and Malachi 3:1-4.

*The Spirit of the Lord GOD is upon Me,
Because **the LORD** has anointed Me
To bring good news to the afflicted.
He has sent Me to bind up the brokenhearted,
To proclaim liberty to captives
And freedom to prisoners (Is 61:1 and Luke 4:18-19).*

In the above verse read by Jesus in a synagogue, the “Spirit of the Lord God” is the Holy Spirit, “Me” is the Messiah, Jesus Christ bringing good news, and “the Lord” is the Father.

2. Plurality in the OT

- The Hebrew word *Adon* when used in the plural as *Adonai* always means God.
- The Hebrew word *El* is singular for God and is only used of the true God. The plural of this word is *Elohim* and can mean either the gods (Dt 13:2) or the one true God (Ge 1:1). This implies a plurality in the true God.
- Plural pronouns implying a plurality in the godhead are often used. Then God said: *Let Us make man in Our image, according to Our likeness* (Ge 1:26a).
- In Hebrew as in English the verb must agree with the subject in number. In Ge 20:13a, the verse *God caused me to wander* has a singular subject (God) and a plural verb (caused to wander). This same grammaticism occurs in American and European English. Americans say: “The Company is AT&T”, which the English are inclined to say: “The company are AT&T” because they think of the individual people within the company. So the Hebrews and English are “thinking” plural.
- Adjectives can also be used to show this bivalent thought pattern. In Joshua 24:19, the words *holy God* in Hebrew have a plural adjective (holy) and singular proper noun (God).
- The Tetragrammaton (YHVH) has been used twice in the same sentence to refer to two different persons in the godhead as in Ge 19:24: *Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of Heaven*. The word “Lord” here is the Tetragrammaton often translated as Jehovah or Yahweh, but here as Lord. The first Jehovah is on Earth. He is the one who was talking to Abraham at the oaks of Mamre and is the Messiah or Angel of the Lord. The second Jehovah is the Father in Heaven.

At one time exegetes claimed that the early Hebrews such as Moses were illiterate and had a poor grasp of grammar in the evolving language resulting in a text that was pocked with grammatical mistakes. Actually, the opposite is true. What the writers were doing was describing the bivalent thought pattern that God was One, but with plural characteristics. This theological concept was developed in the NT by 17 verses in 6 sets that describe the Circumcision. [See Manuscript #33.]

3. Historical Belief

Based on what we know from the OT, these questions can be asked: How much is or was known about the Trinity by a) Modern Judaism, b) Biblical Judaism at the time of Christ, c) Moses, and d) Noah?

a) Modern Judaism and the Trinity

The modern American Jew is unitarian. According to Jewish theologian Leo Trepp (1913-2010), God became to the Jews a loving Father in Heaven who is their King, Judge, Shield and Buckler, Sustainer, and Redeemer. But as God he cannot assume a human form although he

has sometimes been seen anthropomorphically, and this because the average person finds it difficult to comprehend God otherwise. (See Maimonides; Guide I; 26) All Christian examples of the Trinity in the OT, are due to mistranslations and misinterpretations of figures of speech.

b) Biblical Judaism at the Time of Christ and the Trinity

Although modern Judaism began at the same time as Christianity and differs markedly from Biblical Judaism, there is little difference in the unitarian viewpoint except for the concept of the *Memra*. This is best explained by Dr. Arnold Fruchtenbaum in *The Logos (John 1)*, but will be summarized here by me.

One of the reasons for John writing the “Gospel according to John” after being released from the island of Patmos upon the murder of Emperor Domitian was to explain why the Jewish leaders rejected the Logos called *Memra* in Aramaic. The concept of the *Memra* at the time of Christ can be summarized as follows: 1) The *Memra* is the same as God, but sometimes distinct from God (Jn 1:1). 2) The *Memra* is the agent of Creation (Jn 1:3). 3) The *Memra* is the agent of Salvation (Jn 1:12). 4) The *Memra* is the manifestation of God’s presence called the Shekinah Glory (Jn 1:14). 5) The *Memra* is the agent of Revelation (Jn 1:18). 6) The *Memra* is the seal of the covenants (Jn 1:17). As you can see, the *Memra* is the Messiah or the Son within the Trinity. So, there was a nascent form of both divinity and the circumincession of God with something distinct from God. This is similar to the 13 Theophanies or Christophanies of the Angel of the Lord in the OT. They are known to Christians as preincarnate appearances of the Messiah, the second Person of the Trinity.

c) Moses and the Trinity

Moses began writing in the desert circa 1450 BC. One could take the position that *splēn* or *sensus plenior* applied here, meaning that even though what Moses wrote was revelation from God, this does not mean he necessarily understood it. This argument falls down when one analyzes his careful attempts to balance the singular and plural concepts of God in the Plurality analysis above. It is much like the American saying: The company is bankrupt vs. the Englishman saying: The company are bankrupt. The American is thinking of a single corporation while the Englishman is thinking of the employees comprising the company. So, when Moses wrote: *God caused me to wander*, the subject in Hebrew is singular, but the verb is plural, as when an Englishman talks about a company. This bivalent thought as I note above is due to the circumincessional aspects of the Trinity. Moses knew this. This, and more importantly its meaning, will be explained under Allegory.

d) Noah and the Trinity

Noah’s father, Lamech, walked the Earth for 56 years while Adam was still alive and for 266 years before Enoch was translated. Noah was 84 years old when Enoch was translated. So, Noah had direct access to Enoch, and his father had direct access to Adam and Enoch. Consequently, the knowledge that Noah carried beyond the Flood in 2348 BC had to have been made known to the 72 tribes at the great dispersion from the Tower of Babel

approximately 100 years later. Forty-three years after the “great dispersion”, recorded in Chinese characters as “great + division + walking + west”, the Hsia Dynasty began offering sacrifices and recording words related to Genesis within their glyphs, ideographs, and pictographs. It is interesting that the word for “God”, one name of which is Shang Ti, which in Mandarin sounds like El Shaddai, usually contains three replicates of some symbol. There are at least eight instances of this triadic representation. It occurs twice within the ideograph for Spirit and again within the ideograph for Judge, which has the components “words + Lamb” reminiscent of John 5:22 and Enoch 69:39 which assigns judgment to “the Son of Man”. In my manuscript on Pre-Biblical Revelation (Manuscript #9), it is pointed out that the original meaning of the Mazzarot or Zodiac as best we can determine today spoke to the Messiah in Salvation History. The Mazzarot was probably drawn up by Adam with his knowledge of God’s plan for Redemption History. So, in summary, we can see that Noah brought with him a basic understanding of the Trinity.

3) By Allegory

So, what is the point of the Trinity? Is the Trinitarian Believer any different from the Unitarian? Why not just pray to a Father-only God like the Jew or Islamite? How is our knowledge of God any different than that of the child using the phrase “Three in One”?

First of all, most heresy within Christianity begins with the Trinity and especially the Circumcession of the Trinity as described in Manuscript #33. The doctrine of the Trinity says that God is three Persons, but it is the Circumcession that Scripturally in 17 verses and 6 sets makes those three Persons one and equal.

Secondly out New Testamental knowledge of Jesus Christ, the Son incarnate, and the workings of the Holy Spirit definitely expands on how One God is working in the life of the Believer. But I think that the best understanding of how God works in our lives is given by the allegory of the Trinity in the OT. Moses wrote and understood this. Chapters 15, 22, 23, and 24 in Genesis will now be briefly elaborated on, to shed light on this important aspect of Scripture. The simple story of Abraham and Isaac has profound NT implications told in allegorical form. [A parable is an extended simile while an allegory is an extended metaphor. It is also a double allegory mostly between the Trinity and the Patriarchs but at times between the Patriarchs and Christians.]

a) Genesis Chapter 15—Prelude to the Allegory

Gen 15:1-6. As the Abrahamic Covenant begins to unfold, Abram is told that his son is to come from his own body.

*After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great." 2 Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Since You have given no offspring to me, one born in my house is my heir." 4 Then behold, the word of the LORD came to him, saying, "**This man will not be your heir; but one who will come forth from your own body, he shall be your heir.**" 5 And He took him*

outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be." 6 Then he believed in the LORD; and He reckoned it to him as righteousness. Genesis 15:1-6 NASU.

From the above pericope we see that Abram was made righteous by his belief (Heb 11:8-13), but you will also ask yourself the question why the Lord was so insistent that Abram's son would come from his own loins. With just this chapter, we cannot tell, but as the allegory begins to unfold in Chapter 22, we can see from a New Testamental perspective that Abraham (Ge 17:5) represents God the Father, and that God's Son will also come from God alone, i.e., he will be God.

b) Genesis Chapter 22

Moses' sin at Meribah-Kadesh at the age of 80 was not just a sin of failing to carry out God's command in detail. It was a sin in God's eyes far worse than his killing a guard at the age of 40 and resulted in his being forbidden to enter the Holy Land and untimely death on Mount Nebo at the age of 120. Why? Because God had specific plans to fulfill a Type at Meribah-Kadesh. [See Manuscript #13.] The same was true with the Abraham's offering of his son, Isaac, on Mount Moriah. Had he not fulfilled God's specific commands, his sin would have been mortal as was Moses'. Why? Because God had specific plans to fulfill a Type on Mount Moriah.

So, the story of Abraham in Genesis 22 and his being memorialized in the Hall of Faith (Hebrews 11:17) for all time is not just a story for children's books and is not simply a test of faith. Since the Messiah can be found on every page, this story will be explained here in the light of New Testamental teaching.

To recapitulate, Abraham was tested by the Lord (Ge 22:1). He was told to take his son, Isaac, to Mount Moriah, and to offer him there as a burnt offering (2). Mount Moriah would become the future site of Solomon's Temple and was 50 miles distant. Abraham split wood for the offering, and left with two helpers and his son (3). The journey took 3 days (4) just as Jesus accomplished his purpose in 3 days (Lk 13:32). Abraham told the helpers to wait behind so that he and Isaac could go up to worship and return (5). [This indicated a belief in the resurrection.] Like Jesus, Isaac carried his own wood for the offering (7). Isaac asked where the lamb was for the offering (7) and his father replied that God would provide (8). Abraham bound his son on the altar (9) and raised his hand to slay his son when he was stopped by the Angel of the Lord (10) because he had not withheld his only son from God (12). A ram was found as a substitute in a thicket (13). Because of Abraham's faith, his seed will be multiplied as the stars in the heavens (17) and all nations shall be blessed (18). Abraham alone returns with two helpers and Isaac is not seen again until a special time (19).

c) Genesis Chapter 23

Sarah died in Kiriath-arba (City of Arbah better known as Hebron) in the land of Canaan at the age of 127 (1), leading to a temporary delay in the rewards of the covenant. A resurrection is

required. Abraham buys the cave of Machpelah as a temporary resting place for her. Later buried in the Cave of Machpelah are Abraham, Isaac, Rebecca, Leah, and Jacob (Ge 25:9; 49:31; 50:13). What Sarah's death signifies in the allegory will be mentioned later in Chapter 24.

d) Genesis Chapter 24

Abraham makes his Servant swear that his son's Bride is not to come from the immoral Canaanites but only the Servant will go to his country and his relatives to find a Bride (24:3). The Bride must be willing because the Son is not to return for her (4); she must come to him willingly (8). The Servant took 10 camels and gifts 500 miles to the city of Nahor near Haran (10). The Servant prays that the prospective Bride show a sign of kindness at the well (11-15). She must be a virgin (16). The Bride gives water to the Servant and his 10 camels (16-21). [A camel after a week in the sun can drink 35 gallons in 6 minutes.] The Servant gives her a nose ring and two wrist bracelets (22). The Servant asks for lodging (23) and the Bride invites the Servant home and is generous to him (25). The Servant thanks God for answering his prayer (26-27). Laban welcomes the Servant (29-33). The Servant says his Master is rich and powerful (34-35). His Master has given all to his Son (36). The Bride is only to come from Abraham's house and his relatives (38). The Lord will send an angel to escort the Bride (40) but the Bride must come willingly (41). The Servant recounts his story and Laban bows to the Lord at the end (42-52). The Servant lavishes her family with silver, gold, and garments (53). The Bride is given time to decide (54-57). The Bride gives consent (58). The Bride and her nurse follow the Servant home after her family blessed her (59-61). Now the Son, last seen at the offering, reappears and comes to the Bride (62-63). The Son is coming from Beer-lahai-roi [a well of the Living One who sees me] (62). It was toward evening when the Son saw the camels coming (63). [This is an indication of the timing of the Rapture at the beginning of the Feast of Trumpets.] "Who is that man walking in the field to meet us?" (65) The Servant narrates all he has done (66). Isaac took Rebecca into his mother, Sarah's tent (67a). "Thus, Isaac was comforted after his mother's death." (Yahweh's Wife), i.e., the temporary death of the Jews beginning at Mt 12:24 and ending in the future on the Day of Atonement (67b).

The characters within the allegory is as follows:

| | |
|-----------------|--|
| Father | Abraham |
| Son | Isaac |
| Holy Ghost | the Servant [Eliezer means God my helper.] |
| Bride of Christ | Rebecca or Rebekah (meaning noose) |
| Free Woman | Sarah |
| Bond Woman | Hagar |
| His Mother | the Jews |

In summary, the following can be extracted from the extended metaphor or allegory of Abraham and Isaac:

- 1) **Ge 15:4b**: The Messiah, the heir to the throne, is God. See Je 23:5-6.
- 2) **Ge 21**: Christians are free like Isaac, sons of the Freewoman (Sarah) and not slaves like Ishmael, sons of the Bondwoman (Hagar). See Galatians 4:21-31.
- 3) **Ge 22**: Before Abraham could become the progenitor of God's people, he had to pass a test by being put through the same agony the Father and Son would eventually experience and in the same place on Mount Moriah and for the same purpose—a burnt offering and within the same time period—three days. The Father will have 12 legions of angels, but will not bring them to Calvary whereas Abraham leaves his helpers behind. Isaac representing God's Son carries his own wood to the sacrifice. Representing God, Abraham alone has the power to kill his son. This means that it was not the Romans, Jews, or we for our sins that killed the Messiah, but God the Father himself. Representing man, the Angel of the Lord, the Messiah, stays Abraham's hand and as a ram caught in the thicket, by imputation saves Isaac who represents Abraham's seed, i.e., mankind. Abraham as the Father then visibly returns home, but Isaac representing the Son is not mentioned for he is absent from his church as was Jesus after the Crucifixion. He does not reappear until the caravan returns from Mesopotamia, i.e., the Rapture.
- 4) **Ge 23**: The cave of Machpelah represents the temporary resting place for those to be resurrected in Christ.
- 5) **Ge 24**: The believer must not be immoral (3).
- 6) The Son will not return to his church before the Rapture (4). Meanwhile the Holy Spirit is here.
- 7) The believer must show acts of kindness and be moral (11-16).
- 8) The Holy Spirit will give presents to one before he believes (22).
- 9) Prayer is required before every difficult venture (26-27).
- 10) The Lord God is rich and powerful (34-35).
- 11) The Lord God has put all in the hands of his Son (36).
- 12) The Son will save what his Father has given him (38).
- 13) Believers will be protected by an angel (40).
- 14) The believer must come willingly (41).
- 15) The family of a new believer if cooperative will receive gifts from the Holy Spirit (53).
- 16) The believer is given ample time to decide (54-57).
- 17) The believer must give consent and never be coerced (58).
- 18) The believer will receive help from burdens (but not load) along the way (59-61).
- 19) The Son, the Living One, sees all from the well of living water [Beer-lahai-roi] (62). From this place came the Angel of the Lord in his first Christophany (Ge 16:7-14).
- 20) The Son will return in the evening at the Feast of Trumpets (63-65).
- 21) The Holy Spirit will tell all secrets (66).
- 22) The Son will bring his Bride to his mother's tent (67a). This represents the first part of the wedding ceremony in Heaven. (*I go to prepare a place for you—Jn 14:2.*)
- 23) The Son will be comforted by his Bride while his mother, the Wife of Yahweh representing the Jews, is dead (67b). One day all Jews will return (Ro 11:26) on Yom Kippur.

3) Summary

One can ask now if the godhead is acting as a family unit because, as Maimonides describes, it makes it easy for the simple to understand. Or is it the other way around, namely that we have been created in the image of God and that is the way He really is? In these allegories, we saw how difficult and agonizing Redemption really was for the Trinity. How the Father's decision to redeem man, the Son's consent or *fiat* to go, and the Holy Ghost's willingness to help was just the beginning. In the story of Rebecca representing the Believer, we saw the qualities that the Holy Spirit was looking for, how she responded, and who was rewarded. But who was more important in securing the Bride, Abraham for initiating the search, the Helper for finding her, or Isaac for accepting her? They all made equally critical contributions to her Salvation. In the end, she was saved by the one holy and loving family. The Trinity is family. God is One. The love Isaac, the Helper, and Abraham, the Father, had for Rebecca, the Bride of Christ, is the love God had for you the Believer. The sacrifices the Helper made for Rebecca, God will make for you. Finally, the rewards she and her family received will also be received by the Bride.