

Parashat Lech Lecha

פרשת לך לך

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Understanding the Abrahamic Covenant

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 12:1-17:27

הפטרה: Isaiah 40:27-41:16

הברית: Matthew 5-7

החדשה

Triennial cycle: Bereshit / Genesis 15:1-15:21

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In this week's reading from Parashat Lech Lecha (*Bereshit / Genesis 12:1-17:27*) we find that God desires for us to be obedient to His call on our lives. The Lord God's call on Avraham's life was to go out from his land from his father's house, and from his people (*וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ עֵבֶר וּמִמּוֹלַדְתְּךָ וּמִבְּיַת אָבִיךָ*) (אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶךָ) to a land that He will show him. The Lord promises to bless Avraham and make him into a great nation (*וַיֹּאמֶר שְׂרָר לְגוֹי גָּדוֹל*) and that those who bless him the Lord will bless, and those who curse him the Lord will curse (*וַיְבָרְכֵנוּ בְךָ כָּל מְשֻׁפָּחֵי ת*). We find in God's call on Avraham that in him (Avraham) all the families of the earth will be blessed (*וַיְבָרְכֵנוּ בְךָ כָּל מְשֻׁפָּחֵי ת*). It is interesting here in the Hebrew text, the word Ha'adamah (*הָאָדָמָה* , Earth) is used to indicate that all of the families of the Earth will be blessed, and not just those who are in the land of Yisrael. This is like saying "all of the families of the ground" taking from the meaning that God created man from the dust of the earth (*וַיִּיצֶר יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפָר מִן-הָאָדָמָה*) in *Bereshit / Genesis 2:7*. The Targum Onkelos says in Aramaic that all the "seed of the earth" will be blessed (*וַיִּתְפְּרְכוּ בְךָ כָּל בְּרִיּוֹת כְּנֶסֶת אֶרֶעָא*) as if the earth bears children; it is in this way that all the peoples of the earth are referred to. This is the way the Hebrew Scriptures show beyond a doubt that this covenant will include all the people of the world. In this covenant that God is making with Avraham, the Lord makes a promise personally with Avraham, to his descendants (Yisrael), and to all the world (non-Jewish peoples). It is within these few verses, the Avrahamic Covenant, from *Bereshit / Genesis 12:1-4* that all other covenants find their basis. The Mosaic covenant in the Torah expands upon the covenant of the Promised Land (Yisrael) establishing a dwelling place, the Mishkhan (Tabernacle), where He (God) makes His name known. The Davidic covenant relates to the issue of divine kingship and inheritance, and the New Covenant relates to the fulfillment of the promise that all the families of the earth will be blessed.

פרשת לך לך ספר בראשית פרק יב פסוק א-ה

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ עֵבֶר וּמִמּוֹלַדְתְּךָ וּמִבְּיַת אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶךָ: ב
וַאֲעֵשׂ לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ וְשִׂמְךָ וְהָיָה בְרִכָּה: ג וְאֶבְרַכְךָ מִבְּרַכְיָךָ וּמִקְלָלְךָ אֵין וְנִבְרַכְנוּ
בְךָ כָּל מְשֻׁפָּחֵי ת הָאָדָמָה: ד וַיֵּלֶךְ אַבְרָם פְּאֶשֶׁר דָּבַר אֱלֹהֵי יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן-חָמֶשׁ

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Bereshit / Genesis 12:1-5

12:1 Now the Lord said to Abram, 'Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 12:2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 12:3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.' 12:4 So Abram went forth as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran. 12:5 Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan. (NASB)

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שְׁנַיִם וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן: הַ יְיָ אָבְרָם אֶת-שְׁרֵי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וְאֶת-כָּל-
 רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת-הַנֶּפֶשׁ אֲשֶׁר-עָשָׂה בְּחָרָן וַיֵּצְאוּ לְלֶכֶת אֶרְצָה כְּנָעַן וַיֵּב אוֹ אֶרְצָה כְּנָעַן:

45 Here at the beginning of Parashat Lech Lecha (*Bereshit / Genesis 12:1-17:27*) is the first recorded moment in the Tanach when God makes a covenant with Avraham known as the Abrahamic Covenant. Looking at the Hebrew text above and comparing the Septuagint (LXX) with the Aramaic translation (Targum Onkelos) of *Bereshit / Genesis 12:1-4*, shown below we see that the wording
 50 changes slightly but the main components of the Abrahamic Covenant remain the same.

LXX Genesis 12:1-4

καὶ εἶπεν κύριος τῷ Αβραμ ἔξελεθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου εἰς τὴν γῆν ἣν ἄν σοι δείξω καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου καὶ ἔσῃ εὐλογητός καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε καὶ τοὺς καταρωμένους σε καταράσομαι καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ἐπορεύθη Αβραμ καθάπερ ἐλάλησεν αὐτῷ κύριος καὶ ὥχετο μετ' αὐτοῦ Λωτ Αβραμ δὲ ἦν ἐτῶν ἑβδομήκοντα πέντε ὅτε ἐξῆλθεν ἐκ Χαρραν

And the Lord said to Avram, go out of your land and out of your community and also out of the house of your father into the land which I will surely show you. And I will make you into a great nation and I will bless you and make your name great and you shall be a blessing and I will bless those blessing you, and those cursing you I will curse and all the tribes of the earth will be blessed in you.

פרשת לך לך תרגום אונקלוס ספר בראשית פרק יב פסוק א-ד

א וַאֲמַר יְיָ לְאַבְרָם אֵינִי לְךָ מְאָרְעָךָ וּמִיִּלְדוֹתֶיךָ וּמִבֵּית אָבוֹתְךָ לְאַרְעָא דִּי אַחְזִינָךְ: ב וְאֶעֱבְדִּינָךְ לְעַם סִגְיָ וְאֶבְרָכִינָךְ וְאַרְבִּי שְׂמֶךָ וְתִהְיֶי מְבָרַךְ: ג וְאַבְרָךְ מְבָרַכְךָ וּמְלַטְטְךָ אֵילוּט וְיִתְבָּרַכוּן בְּדִילְךָ כָּל זֹרְעֵי אֶרְעָא: ד וְאֵזֶל אַבְרָם כְּמָה דִּי מְלִיל עַמִּיהָ יְיָ וְאֵזֶל עַמִּיהָ לוֹט וְאַבְרָם בֶּר שְׁבַע עִין וְחִמּוּשׁ שְׁנַיִן בְּמַפְקֵיהָ מִחָרָן:

And Adonai said to Avram, go for yourself from your land and from your relatives and from the house of your father to a land which I will show you and I will make you into a great people and I will bless you and I will make great your name and you will be a blessing. And I will bless the one blessing you and the one cursing you I will curse and in you all the seed of the earth will be blessed.

In the Torah, there are six other places where God reaffirms (confirms) His covenant with Avraham found in *Bereshit / Genesis 15:18-21, 17:1-8, 18:18,*

22:18, 26:4, and 28:14. Comparing these texts with *Bereshit / Genesis 12:3* it is interesting to note that there are minor differences in the Hebrew words used to make the covenant blessing of Avraham's seed, let's look at these differences.

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פרשת לך לך ספר בראשית פרק יב פסוק ג
ג ואֲבָרְכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֵאָר וְנִבְרַכְוּ בְךָ כֹּל מִשְׁפַּחַת הָאָדָמָה:

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פרשת וירא ספר בראשית פרק יח פסוק יח
יח ואֲבָרְכֶם הָיוּ יְהוָה לְגוֹי גָדוֹל וְעַצוֹם וְנִבְרַכְוּ-בוֹ כֹּל גּוֹיֵי הָאָרֶץ:

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פרשת וירא ספר בראשית פרק כב פסוק יח
יח וְהַתְּבָרְכוּ בְזַרְעֶךָ כֹּל גּוֹיֵי הָאָרֶץ עִקֵּב אִשְׁרָ שְׁמַעְתָּ בְּקֹלִי:

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פרשת תולדת ספר בראשית פרק כו פסוק ד
ד וְהִרְבִּיתִי אֶת-זַרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְנָתַתִּי לְזַרְעֶךָ אֶת כָּל-הָאָרֶץ תְּהֵאֵל וְהַתְּבָרְכוּ בְזַרְעֶךָ כֹּל גּוֹיֵי הָאָרֶץ:

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פרשת ויצא ספר בראשית פרק כח פסוק יד
יד וְהָיָה זַרְעֶךָ כְּעֵפֶר הָאָרֶץ וּפְרֻצֹת יָמָה וְקִדְמָה וְצָפֹנָה וְנִגְבָּה וְנִבְרַכְוּ בְךָ כֹּל מִשְׁפַּחַת הָאָדָמָה וּבְזַרְעֶךָ:

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In *Bereshit / Genesis 12:3* it states that “in you all the families (מִשְׁפָּחָת) of the earth shall be blessed,” whereas in *Bereshit 18:18* it says “and in him all the nations of the earth will be blessed.” (וְנִבְרַכְוּ-בוֹ כֹּל גּוֹיֵי הָאָרֶץ) The Targum Onkelos says “all the peoples of the earth will be blessed” (וְיִתְבָּרְכוּן כְּדִלְיָהּ כֹּל לְעַמְמֵי) (אֲרַעְא). *Bereshit 22:18* says “and in your descendants (וְעַצוֹם) all the nations of the earth will be blessed.” *Bereshit 26:4* states “by your seed (בְּזַרְעֶךָ) all the nations of the earth shall be blessed and *Bereshit 28:14* states that “in you (בְּךָ) shall all the families (מִשְׁפָּחָת) of the earth be blessed, even in your seed (וּבְזַרְעֶךָ).” What is the significance of the change in wording from מִשְׁפָּחָת (families), to גּוֹיֵי (nations) in Hebrew, and עַמְמֵי (people) in Aramaic? The covenantal promise to Avraham and the reaffirmation of the covenant reveals to us conclusively that all of the people of the earth, all the nations, all families, whether Jewish or non-Jewish are included in this promise that God is going to bless the peoples of this earth in and through Avraham and his seed.

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It is interesting to note that this blessing comes in and through Avraham and his seed. The reiteration of the covenant to Yitzchak (Isaac) and Yaakov (Jacob) follows through in the same phraseology (wording) that the blessing is to come to all the peoples of the earth through Avraham, Yitzchak, and Yaakov. The blessing that is made here in the Covenant God is making with Avraham, Yitzchak, and Yaakov will result in all the nations being blessed through their seed. The key word in the covenantal promise for the nations is found in the reiteration of the word for “in your seed” (וּבְזַרְעֶךָ). Looking at the time frame of the giving of the blessing and promise, it is through the seed of Avraham that is yet

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to come that the blessing to all the peoples of the world would be fulfilled. The ending phrase of the Hebrew text on the Blessing in *Bereshit 12:3* indicates that the blessing to the nations is central to the coming of this seed of Avraham. According to the Hebrew text, a blessing is going to come to all of the world; the magnitude of such a blessing being for all the peoples of the earth alludes to and requires a Messianic expectation and interpretation because it is only in and through the true Messiah that such a great blessing would be able to come to everyone (to all the people of the earth).

Examining these verses in *Bereshit / Genesis 15:17-18, 18:18, 22:18, and 28:14* more closely, it is advantageous to study the Hebrew verb patterns found within these covenant blessings in order to understand how the nations will be blessed. Looking at the word for blessing (ברך) it is interesting to observe that we find the word ברך alternating between the Niphal (נפעל) and Hiphil (הפעיל) verb patterns. The Niphal verb is a simple passive or reflexive verbal stem used to express simple action with either a passive or reflexive voice. In other words, whatever a verb means in the Qal stem, it becomes passive or reflexive in the Niphal stem. The Hiphil stem is causative/active voice used to express causative action in an active voice. For example, מלך means “he was king” or “he reigned” in the Qal stem whereas the Hiphil form is written המליך and means “he caused to reign” or “he made someone king.” In the Hebrew text we find that blessing (ברך) is written in the Niphal stem in *Bereshit / Genesis 12:3*, וְנִבְרַכְתָּ, and *Bereshit 18:18*, וְנִבְרַכְתָּ, and changes to the Hiphil stem in *Bereshit 22:18*, וְהִתְבָּרַכְתָּ, and *Bereshit 26:4*, וְהִתְבָּרַכְתָּ, and switches back to the Niphal stem in *Bereshit 28:14*, וְנִבְרַכְתָּ. Tim Hegg notes in his commentary the “*Messiah in the Tanach*” on the English translations that the translators used a little translator license to make all of the passages parallel each other as either the passive or reflexive. The JPS takes the Niphal to conform to the Hiphil while the KJV and NASB make the Hiphil conform to the Niphal and translate all the five passages as passive. The NIV takes the Niphal to be passive and the Hiphil to be reflexive translating the phrase passive 3 times and reflexive 2 times. The Targum Onkelos takes the Niphal in *Bereshit 12:3* as passive as does the LXX, Latin Vulgate, and Samaritan Pentateuch. The importance on understanding these differences in the verbal forms is related to interpretation of these scriptures, specifically the interpretation that is presented in the rabbinic literature. We find a greater number of Niphal occurrences (three) than the Hiphil (two) indicating that God will bless the nations (Niphal) or cause the nations to be blessed (Hiphil) in this seed of Avraham. So these verses of the covenantal blessing are to be interpreted as the nations of the earth would “be blessed” and not to mean that the nations would “bless themselves” or “evoke a blessing in Avraham’s name.” Note the Rabbinic commentary on these verses (Rashi’s רש”י) that the nations will bless themselves by the Lord God (Rashi on *Bereshit 12:3*) and the nations blessing themselves in the people of Yisrael (Rashi on *Bereshit 26:4*). Understanding these passages depends on the nature of the covenant that God is making with Avraham and his children. In the seed of Avraham the Messiah would come and all the nations of the earth would be blessed through the Messiah by God. These verses indicate that it is through this seed of Abraham that the blessing will pass to all of the nations.

רש”י בראשית פרק יב

(ג) ונברכו בך. יש אגדות רבות. וזה פשוט, אדם אומר לבנו תהא כאברהם, וכן כל ונברכו בך שבמקרא, וזה מוכיח, בך יברך ישראל לאמר ישימך אלהים כאפרים וכמנשה (בראשית מה, כ):

Rashi on *Genesis 12:3* places a spin on the scriptures saying that the people will bless themselves by the Lord God rather than God blessing the nations.

רש”י בראשית פרק כו

(ד) והתברכו בזרעך. אדם אומר לבנו ס יהא זרעך כזרעו של יצחק, וכן בכל המקרא, וזה אב לכולן, בך יברך ישראל לאמר ישימך וגו', ואף לענין הקללה מצינו כן, והיתה האשה לאלה, שהמקלל שונאו אומר תהא כפלוגנית, וכן והנחתם שמכם לשבועה לבחירי (ישעיה סה, טו.), שהנשבע אומר, אהא כפלוגני אם עשיתי כך וכך:

Rashi on *Genesis 26:4*, says “were blessed by your descendants” and then continues with saying “Adam said his seed will seed Yitzchak, and all of the bible and a father to them all,” etc. Here Rashi spins the interpretation around that the people of the earth will bless themselves in Yisrael. The Messianic interpretation is completely missed or completely ignored as a result of Christian pressure on the Messianic fulfillment in Yeshua.

150 In God's call on Avraham to go to another land and the statement that in
 him all the families of the earth will be blessed (וְנִבְרְכוּ בְךָ כָּל לְמִשְׁפַּחַת הָאֲדָמָה), we
 noted earlier that the Hebrew text uses the word Ha'adamah (הָאֲדָמָה, Earth, Land,
 Ground, Soil) is used to indicate that all of the families of the Ground/Land/Earth
 will be blessed, and not just those who are in the land of Yisrael. From an
 155 English speakers perspective, the Hebrew text reads to say "all of the families of
 the ground" and suggests that there is a parallel on the meaning that God created
 man from the dust of the earth/ground (וַיִּצְרָךְ יְהוָה אֱלֹהֵי הַיָּם אֶת-הָאָדָם עֹפָר מִן-הָאֲדָמָה) in
Bereshit / Genesis 2:7. The Targum Onkelos says in Aramaic that all the "seed of
 the earth" will be blessed (וְיִתְבָּרְכוּ בְדִילְךָ כָּל זַרְעֵית אַרְעָא) where אַרְעָא
 160 Aramaic equivalent of אֲדָמָה suggesting that the earth bears children and in this
 way referring to all peoples. Studying this verse, it seems that God is reminding
 us of the ground in which He cursed הָאֲדָמָה in *Bereshit 5:29* and that the seed
 from the ground which was cursed will become a blessing to all the people of the
 earth. This context suggests a future expectation of redemption of the ground that
 165 the curse God proclaimed against the ground in *Bereshit 5:29* would be lifted at a
 future time. This also alludes to a future redemption for us from the curse of sin
 and from death by reason that the ground was cursed and that we are created from
 the dust of the earth. So within these verses we find the scriptures alluding to a
 future expectation for both our redemption from sin and death, and the
 170 redemption of this earth from the curse. The sin of disobedience to God that
 originally divided man and woman, estranging the man and the woman from each
 other in the accusations that were made laying blame on someone else. Thus,
 contained within this blessing to all the peoples of the earth shown in *Bereshit*
12:1-3 we also find that that mankind would be brought back together in peace.
 175 In the blessing that was to come in and through the seed of Avraham, there is a
 reversal of this separating factor of sin. Note also that God scattered the people to
 the ends of the earth in Parashat Noach as a result of Chet HaMigdal Bavel (the
 sin of the tower of Babel). This doctrine on the blessing of the nations of this
 earth was present in the 1st century Judaism and the Apostles viewed this doctrine
 180 of the blessing of the nations as being fulfilled in the Messiah Yeshua. It is
 through the Messiah Yeshua whereby this promise of the Avrahamic covenant
 would be realized. Looking closely at the Ketuvei Shelachim (Apostolic
 Writings) we can see this understanding on the Avrahamic Covenant in *Acts*
13:32-34.

185 **ΠΡΑΞΕΙΣ 13:32-34**

καὶ ἡμεῖς ὑμᾶς εὐαγγελίζομεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν
 γενομένην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν] ἡμῖν
 ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ, Υἱὸς
 190 μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
 νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν
 ὅτι Δῶσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.

195 The literal translation of the Greek text shows apostles saying that "we announce
 you **good news** (ἡμεῖς ὑμᾶς εὐαγγελίζομεθα) to **the fathers promise** (τὴν

Acts 13:32-34

13:32 'And we preach to you the good news of the promise made to the fathers, 13:33 that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'You are My Son; today have begotten You.' 13:34 'As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I will give you the holy and sure blessings of David.' (NASB)

πρὸς τοὺς πατέρας ἐπαγγελίαν) *that this thing God has fulfilled their children to us* (ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν] ἡμῖν).” Notice here on *Acts 13:32-33*, the understanding on the children (seed, descendents) of the fathers Avraham, Yitzchak, and Yaakov, is “fulfilled to us”

200 saying that the blessing of the seed (children) of the fathers is the fulfillment of the promise of the fathers that the Apostles call the good news. The apostles are proclaiming the good news that was made to the fathers within the promise where God has fulfilled “their children to us” that Yeshua is that seed of Avraham and the fulfillment of the messianic expectation on Torah looking forward to where all the nations would be blessed. The promise of the good news, in the seed of Avraham, Yitzchak, and Yaakov is the resurrection from the dead Yeshua the Messiah (ἀναστήσας Ἰησοῦν). The resurrection is the defeat of death, where death was introduced in *Bereshit / Genesis* with the curse of the land (77787). We find that in Yeshua the Messiah, God has the reversed death, reversed the curse, and provided a restoration of relationship with Him (God), and a restoration of community and relationships that were estranged after Adam and Chavah (Eve) sinned in the garden. Can you see all of the parallels here that are being drawn within the text that all rest upon the Avrahamic Covenant? The Apostles go on to say that “as in the Psalm second it has been written, my son You are, I today have begotten you. And He raised him from the dead, no longer to be about to return to corruption” (ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν). The reference to *Tehilim /*

210 *Psalms 2:7* סֵפֶר תְּהִלִּים פֶּרֶק ב פְּסוּק ז אֶסְפְּרָה אֶל ה' ק יְהוָה אֱמַר אֲלֵי בְנֵי אֲתָה אֲנִי יְלִדְתָּנִי is used to show Yeshua is the only begotten Son of God who was raised from the dead and that it is this Son of God, the seed of Avraham that everyone was waiting upon. Yeshua said in *Luke 24:44* "And he said unto them, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*" Yeshua said that which was to be fulfilled were the things concerning him. The primary thing that concerned Yeshua was the fulfillment of this promise in that by faith we can come to know God and be known by God, receive the forgiveness of sins, reverse sickness and illness, reverse death, reverse the curse, and receive the full blessing that God would have us to receive.

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240 In this week's study on the Avrahamic Covenant the Hebrew text reveals to us the significance of the change in wording from תְּשׁוּבָה (families), to גוֹיִם (nations) in Hebrew, and עַמְמַי (peoples) in Aramaic. The covenantal promise to Avraham and the reaffirmation of the covenant to his sons reveals to us conclusively that all of the people of the earth, all the nations, all families, whether Jewish or non-Jewish are included in the promise that God is going to bless the peoples of this earth in and through Avraham and his seed. The Hebrew verb for “to bless” (772) in the repetition of the covenantal promise alternates between the Niphal (נִפְעַל) and Hiphil (הִפְעִיל) verb patterns. The Niphal verb is a simple passive or reflexive verbal stem used to express simple action and the Hiphil stem is causative/active voice used to express causative action in an active

voice. The importance on understanding the differences in the verbal forms is related to the interpretation of these scriptures. These verses of the covenant blessing are to be interpreted as the nations of the earth would “be blessed” by God in and through the seed of Avraham by the Messiah and not to mean that the nations would “bless themselves” or “invoke a blessing in Avraham’s name.” Examples from the rabbinic commentary reveal that Rashi does not look at these scriptures with a messianic expectation, but attempts to interpret these scriptures based on the assumption that the Messiah has not come. The Greatness of the blessing of the Avrahamic Covenant being for all the peoples of the earth alludes to and requires a Messianic expectation and interpretation because it is only by God’s hand in and through the true Messiah that such a great blessing could come to all the people of the earth. Yeshua the Messiah is the one and only Son of God through whom the entire world has been blessed. He (Yeshua) is the fulfillment of the covenant promise to Avraham. Does this mean that the Avrahamic covenant is passed because it has been fulfilled? Certainly not, we are reaping the blessing of the covenant every day as the people of this earth place their faith and trust in God’s only Son Yeshua the Messiah. Would you like to take part in the Avrahamic Covenant that God made to all people? If you desire to have a part in the covenant promise, to take part in the reversal of death, reversal of the curse, and be restored in a relationship with God, and have a restoration of community and relationships that were estranged due to sin, you can, place your faith in Yeshua the Messiah right here, this moment, today. Let’s pray!

265 Heavenly Father,

Thank You for the covenant blessings You have given and fulfilled by Your hand. Help me to understand and apply all that I have learned this week from the Scriptures. Help me to know without a doubt, what You have established in Your Son Yeshua the Messiah because of Your mercy and love for me. Please forgive me of my sins, I recognize and confess the wickedness that dwells in my heart. Deliver me from my sins Lord, not because of what I have done, but because what You have done in Yeshua the Messiah. I believe Yeshua laid down His life for me and that He was raised up to life from the grave as the Scriptures say in fulfillment of the covenant promise You made to us. Thank You Lord for making the truth of Your Son known to me today; I believe that the atonement You have provided is an absolute necessity for me to receive forgiveness, and I thank you for forgiving me and redeeming me from my sins. Help me to serve You Lord by faith. Please come and work in my life each day and help me to hear Your voice. Thank You Lord for everything You have done for me. I give You all of the glory, the honor, and the praise forever and ever.

285 In Yeshua’s (Jesus’) Name I pray! Amen!

290 **What to pray:**

- *Ask the Lord to help you to understand the covenant promises that He has made and fulfilled in His son Yeshua the Messiah.*
- *Ask the Lord to help you see, trust, and obey Him and His Word. Ask the Lord to help you “to hear His voice” and “to hold fast to Him.”*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever