

# THE MESSIAH

REVEALED TO AVRAHAM

HENDRIK SCHIPPER

*A Challenge for Young People: Following in the  
Footsteps of Avraham and Yitzchak.*



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## To young people

May I ask you a question? Is Avraham your forefather? If so, then this booklet could be of interest to you. Maybe you know a little or nothing about Avraham, but this need not be a hindrance. Even if you don't believe in G'd, you will be fascinated by this forefather of yours. In my opinion, you may even learn a few things from him.

Young people are always curious to know their future: What profession will I choose? Who will become my wife, my husband? Which task will I get in the IDF? What will I do after my study? Will I explore the world before looking for a job? Or if you want to dig into things: what is the sense, the purpose of my life? For whom will I live – just for myself – or will I devote myself to my neighbor?

The Tanakh, G'd's Word, gives great answers and advice to these questions.

You will find the first advice in:

**Deuteronomy 4: 39** *Therefore know this day, and consider it in your heart, that the LORD Himself is G'd in heaven above and on the earth beneath; there is no other. 40 "You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which the LORD your G'd is giving you for all time. (See Exodus 20:1-17, the ten commandments.)*

The second advice is to be found in:

**Ecclesiastes 12:1** *Remember now your Creator in the days of your youth, before the difficult days come, and the years draw near when you say, "I have no pleasure in them."*

The third advice is mentioned in Proverbs, where the highest Wisdom (the Messiah) says:

**Proverbs 8:17** *I love those who love Me, and those who seek Me diligently will find Me.*

**Proverbs 8:35** *For whoever finds Me (Messiah) finds life, and obtains favor from the LORD.*

This booklet on Avraham deals with matters that are very important to you. Avraham had a son, Yitzchak, and it is instructive to read how this young man went about looking for a partner. Mind you, he did not go searching himself; his father had somebody else search for him.

Something else had happened as well. Yitzchak started looking for G'd and found Him. That's what G'd promises in the Tanakh, *'And those who seek Me diligently will find Me'* (Proverbs 8:17). In his search for G'd, Yitzchak was obedient to his father, but also to YHWH's order. How do we know this? Well, when Yitzchak had to be sacrificed to G'd by his father he accepted it. At the time, Yitzchak was no longer a boy. G'd had the first place in his life. G'd also comes first in Avraham's life. G'd wants to rank first in everybody's life. As our Creator, He is entitled to it.

Later Eliezer is told to find a wife for Yitzchak. But what does Yitzchak do? He starts praying – praying for a wife who is right for him, a woman who has heard of G'd. G'd hears his prayer: Rivka becomes his wife.

Let's talk about your future. The political/military situation in Israel is important. Your country is surrounded by enemies. And not only in your immediate vicinity. Maybe after your schooling, or your IDF time, you'll explore the world and discover there is much hostility to the Jewish nation. Prophetically, we read about it in Psalm 83. Things have not changed since. However, through the

prophet Zechariah, G'd says He'll stop that hostility:

**Zechariah 8:11** *'But now I will not treat the remnant of this people as in the former days,' says the LORD of hosts. 12 'For the seed shall be prosperous, the vine shall give its fruit, the ground shall give her increase, and the heavens shall give their dew – I will cause the remnant of this people to possess all these. 13 And it shall come to pass that just as you were a curse among the nations, o house of Judah and house of Israel, so I will save you, and you shall be a blessing. Do not fear, let your hands be strong.'*

The things the prophet Zechariah speaks about, have begun. Part of the land is again in Israel's possession. The vines and the ground give their increase. However, all of this will only be fully realized once the Messiah is King over Israel.

Shalom!



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# 1. Introduction

**Avram believes in the coming of the Messiah.**

Who is Avram? He is the forefather of the Jewish people. Avram lived from 1948 to 2123 after Adam. His native town, Ur of the Chaldeans, was situated in today's Iraq. According to archaeologists, Ur was a rich town where idols were worshipped.

The Bible shows us that Avram walked with G'd. This is very special: he is the third person of whom this is said – remember he lived just two thousand years after the creation of the world. This Avram is also called a friend of G'd, and G'd calls him His prophet. This means that Avram had a special relationship with G'd, the Creator of heaven and earth.

When Avram was seventy-five years old, he was chosen by G'd to become the forefather of a great nation. A nation through whom the entire earth was to be blessed. A nation from which the promised Messiah would spring. G'd promised the Messiah to Adam in Genesis 3:15.

Avram had to leave idolatrous Ur and set out for the country that G'd would point out to him. That country turned out to be the land where nations lived like the Canaanites – a people that worshipped idols. That Promised Land is the current Israel – actually it was much larger. The LORD promised it would stretch 'from the river of Egypt to the great river, the River Euphrates' (Genesis 15:18). The Canaanites and other nations sinned so much, that G'd wanted to oust them.

What is so special about this, is that when G'd began to execute His plan to bless the entire world through the

Messiah, He gave Avram almost complete insight in this process.

Since Avram is a prophet, he is allowed access to G'd's plan. This is confirmed by the prophet Amos in:

**Amos 3:7** *Surely the Lord G'D does nothing, unless He reveals His secret to His servants the prophets.*

In order for you to understand this whole story, let me explain a few things before I deal with Avram.

## **1.1 What happened with mankind after creation?**

**Adam and Eve became disobedient to G'd.**

**The creature raised himself above the Creator.**

Man's pride made him disobedient to G'd. Man wanted to be like G'd. Man made G'd a liar and believed satan. It started in Paradise and has continued to exist in all people. Through the Fall, man became G'd's enemy. As a descendant of Adam and Eve, man also inherited their sinful nature. Just like Adam and Eve, man is liable to G'd's punishment.

**Psalm 14:2** *The LORD looks down from heaven upon the children of men, to see if there are any who understand, who seek G'd. 3 They have all turned aside, they have together become corrupt; there is none who does good, no, not one.*

**Psalm 51:5** *Behold, I was brought forth in iniquity, and in sin my mother conceived me.*

### **How does G'd punish sin?**

Because G'd is a holy G'd, He cannot suffer man having become unholy, and sends Adam and Eve out of Paradise. After a person dies, he does not go to Paradise, but for the time being to hades, and after the final judgment to hell, the future dwelling of satan and his demons.

### **G'd has made a way to escape punishment**

However, since G'd is a loving and gracious G'd, He made it possible for man to escape eternal punishment for sin (i.e. death). G'd promised this escape route to Adam and Eve, back in Genesis 3:15. That route is the Messiah, Who gave His life as an atonement for the sin of all people.

*Micah 7:18 Who is a G'd like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy.*

## **1.2 What did offerings mean in the period between Abel and Avraham?**

We read in the Bible that Cain and Abel brought sacrifices to G'd. Cain offered the fruit of the ground, and Abel offered a lamb from among the firstborn of his flock. Abel's offering was a sweet aroma to the LORD, and was accepted. G'd did not accept Cain's offer, since it was not a sweet aroma to Him. Why not?

In the New Testament (Hebrews 11:4), we read why Abel's offering was accepted: G'd looked at the hearts of the two brothers. Abel trusted G'd, had a relationship with Him. I think that's also why Abel chose to offer a lamb. Cain did not believe in G'd, had no relationship with

Him. Abel knew he was guilty before G'd, and therefore offered a lamb: without blood shedding there is no eremission (Leviticus 17:11; Hebrews 9:22). A fruit offering does not involve blood shedding, so this offering cannot be acceptable to the LORD. It was a human solution, just like the solution of his parents when they fell into sin. They covered themselves with fig leaves. But G'd replaced their covering with animal skins. Abel understood that it was him who had to die. And therefore Abel humiliated himself before G'd, bowed before G'd, surrendered himself to G'd, and looked forward to the fulfillment of Genesis 3:15.

However simple these offerings were – the offerings brought by Abel, Noah and Avram – they were acceptable to G'd. G'd saw the faith and the repentance represented by these offerings. Complete, but different from the offerings that were to be introduced by Moses later, at G'd's authority. But even in those simple offerings, we see the same elements as in the offerings under Moses, i.e. reconciliation, gratitude and a sweet aroma to the LORD.

### **1.3 What does 'walking with G'd mean?**

#### **Avram walked with G'd.**

In Genesis we read of two persons who walked with G'd: Enoch (Genesis 5:24) and Noah (Genesis 6:9). There is no explicit mention of Avram as such, but we can gather from Avram's story that he most certainly did so.

What does this 'walking with G'd' imply? When G'd walks with a person, it happens at G'd's initiative. The Bible teaches us that nobody asks for G'd on his own initiative. When G'd starts walking with a person, there is complete harmony between the two. G'd will not go for

a walk with an enemy of His, a sinful being who has not been reconciled with Him. The Prophet Amos says about this: **Amos 3:3** *Can two walk together, unless they are agreed?*

Does the Bible show this to us? Yes, very often. In the New Testament, we read of Jewish people who walked with the Messiah. How did this walk come about?

A walk with G'd always started with a confession of sin, with repentance, with baptism. These New Testament people were also taught how to live with G'd in the midst of wicked people and wicked religious leaders. They were told that the offerings in the temple would stop and that G'd Himself would provide a Sacrificial Lamb. This offering would be sufficient for all people who started believing in the Messiah to reconcile their sin.

They were taught about the future. About the Great Tribulation and G'd's judgment over the wicked. About the future Kingdom of the Messiah, the judgment over satan and his demons. About a new heaven and a new earth, and about the new Jerusalem, the city with foundations, whose builder and maker is G'd (Hebrews 11:10). These Jewish people came to love G'd and the Messiah.

Did Enoch, Noah and Avraham have the knowledge that the Jewish disciples gained from the Messiah?

Yes, I think so. Maybe not every detail, but certainly in general. Why do I think so? Because the Bible says that Enoch prophesied. Prophesying means to call to repentance and faith in G'd, and to make G'd's plan and purpose known.

In the Epistle of Jude (1:14) it says Enoch prophesied that at the end of times the Lord (Messiah) would come with ten thousands of His saints (believers) to pass judg-

ment on every unG'dly person.

Noah also walked with G'd. G'd also spoke with Noah about the future judgment of the flood. The wickedness of man had become so great that G'd regretted having created mankind. Noah and his family would be spared, because he feared G'd and walked with Him. For that reason, Noah had to build a large ark in order to save his family and the different animals in the world. With his three sons, Noah worked on the construction of the ark for 120 years. During all those years, he was mocked and insulted by people who committed all kinds of sins against G'd and mankind. Noah's name means comfort, pointing to the Messiah who will be the complete comfort to the world. In the same way that only those who were in the ark were saved, only those who are in the Messiah are saved (see 1st Peter 3:20-22).

After the flood, Noah built an altar to the LORD and brought an offering on it (Genesis 8:20).

The question that comes to my mind is, 'In what respect does the present time resemble Noah's time?' This is a major question, for the Messiah says that His return will be in a time similar to Noah's and to Lot's.

**Luke 17:26** *And as it was in the days of Noah, so it will be also in the days of the Son of Man:*

*27 They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. (...) 30 Even so will it be in the day when the Son of Man is revealed.*

In many respects, in many countries, including Israel, the present time is worse than Noah's time – when we look at

the wickedness around us. In Noah's time, we did not see millions of baby's being murdered in the womb, as an offering to one's own self, the greatest idol of every human being. But there were unnatural marriages – an abomination in G'd's eyes. G'd's order of creation was violated. There were wars, but not wars in which, on a massive level, people were destroyed by chemical and other awful weapons. So, when we consider these things, the Messiah may return any minute.

Avram walked with G'd. The Scripture shows us many more aspects of Avram's walk with G'd than of Enoch's or Noah's walk. By calling and choosing Avraham, G'd actually started working out His plan of salvation. G'd calls Avram 'My friend' (Isaiah 41:8). And as G'd's friend, Avram gains practically complete insight into the course of G'd's plan of salvation. G'd calls him a prophet (Genesis 20:7). Let's see how G'd informs Avram about His plan of salvation.

## 2. G'd reveals Himself to Avram in Genesis 12

### **G'd speaks to Avram.**

In Genesis 3:15, the Lord G'd promises to Adam the coming of Somebody Who will bruise Satan's head. This Person will save mankind that has fallen into sin.

**Genesis 3:15** *And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.*

It was not yet clear how all this would happen. But a foretaste is given: the start of G'd's plan. Then the man Avram was chosen by G'd to have Somebody produced from his seed – a Person who was to bless all the families of the earth. A great nation was to come from Avram. That nation was to be blessed by G'd and to be a blessing to all the other nations. The LORD said He would bless those who bless Avram's nation.

**Genesis 12:1** *Now the LORD had said to Avram: "Get out of your country, from your family and from your father's house, to a land that I will show you. 2 I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. 3 I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed." 4 So Avram departed as the LORD had spoken to him, and Lot went with him. And Avram was seventy-five years old when he departed from Haran.*

These promises to Avram and his descendants were true in the past, are valid today and also in the future. But much of the world, even parts of what is called the Christian

world, hardly takes any account of them, or none at all. But also think at the blessings in the past, which is quoted in Romans 9:4 *“who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of G’d, and the promises; 5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed G’d. Amen.”* The world is still being blessed through the Jewish people (just think of the many inventions in various fields) and will even be blessed much more in the future, when Israel will return to G’d as a nation. But Israel experiences much hatred and hostility from surrounding countries and a majority of UN countries. Through the Messiah, the whole world will be blessed with the most important blessing.

#### **What does G’d promise to Avram in Genesis 12?**

- G’d chooses Avram, and in him his physical descendants.
- G’d will show Avram a physical country to live in.
- G’d will make Avram a great nation.
- G’d will bless Avram and make his name great.
- Avram will be a blessing.
- The world will be blessed by Avram’s descendants.
- G’d will bless those who bless Avram’s nation.
- G’d will curse those who curse Avram’s nation.

We are not told how G’d and Avram communicated.

#### **Did Avram have knowledge of G’d?**

Did Avram have knowledge of G’d before he was called in Genesis 12 by G’d to leave Ur of the Chaldeans? The Bible does not tell us anything about it. But based on what the Bible says about man’s general knowledge of G’d – which everybody receives at birth – we may assume that Avram had a certain level of ‘G’d knowledge’ and faith. Abel,

Enoch and Noah had it. This shows that a relationship with G'd and some knowledge of G'd were passed on to the next generations.

In this connection, it is good to know that Avram may have spoken to his forefather Noah. Noah lived for about sixty to seventy years after Avram was born. Shem, Noah's son, was born one hundred years before the flood and was still alive after Avraham's death. Based on Biblical data, we can calculate the dates and ages. However, different calculations lead to different outcomes.

#### **What does this mean?**

Avram could have heard through Noah himself – a man who walked with G'd – how it is to walk with G'd and how life on earth was before the flood: thoroughly sinful. Maybe he heard how G'd had saved Noah and his relatives. How after the flood Noah brought an offering to the LORD. Sem also knew a lot about these things, but there is no mention in the Bible that he walked with G'd.

Apart from this, we may also assume that in every person there is a certain awareness of G'd. This expresses itself in a sense of guilt towards G'd, which is confirmed by the bringing of all kinds of offerings to idols, (Romans 1:20,21)

From the first talks G'd had with Avram, we can deduce that Avram, too, was conscious of being sinful. He had respect for and stood in awe of G'd (Genesis 18:20-33). Many a time, Avram also brought an offering:

**Genesis 12:7** *And there he built an altar to the LORD, who had appeared to him. 8 (...) there he built an altar to the LORD and called on the name of the LORD.*

**Genesis 13:4** *the place of the altar which he had made there at first. And there Avram called on the name of the LORD. 18 (...) which are in Hebron, and built an altar there to the LORD.*

**Genesis 22:13** (...) *So Avraham went and took the ram, and offered it up for a burnt offering instead of his son.*

We may also assume that G'd revealed many things to Avram, His friend, who walked with Him as Enoch and Noah did – many things that are not recorded in the Bible.

### 3. Avram conquers his enemies

Avram was a man of peace, a prince of peace. Yet he fought for justice: he was against injustice and violence. So when his nephew Lot was taken captive by hostile kings, Avram armed his servants and entered into battle with the kings. G'd gave the victory to Avram, who then brought back his nephew Lot and all his possessions to Sodom.

**Genesis 14:14** *Now when Avram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. 15 He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus. 16 So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.*

#### **The Messiah conquers his enemies.**

Once again in this story, Avram is a type of Yeshua, the Great Prince of Peace, Who will also conquer, subject or destroy all His enemies at His coming.

**Daniel 7:13** *“I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. 14 Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.”*

**2 Thessalonians 2:8** *And then the lawless one will be re-*

*vealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.*

**Revelation 11:15** *Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our LORD and of His Messiah, and He shall reign forever and ever!"*

## 4. Avram had received another Spirit

**With Avram, G'd was first and foremost.**

**He himself – his ego – took second place.**

When Avram and his nephew Lot arrived in the land of Canaan, problems arose between the shepherds of Avram and those of Lot: there were too many sheep in the same area. In order to solve this strife, Avram suggested to Lot to break up, each of them going to another part of the country.

What did Avram then do? He left the choice to Lot, and thus left the outcome entirely to G'd. At face value, Lot chose the better land, leaving Avram with less fertile land. This shows that the larger part of Avram's self had died and that he had surrendered completely to G'd's guidance. It is a reference to the New Testament, where believers in Yeshua die with Yeshua and, through the power of the Holy Spirit, rise to a new life with Him.

**Genesis 13:8** *So Avram said to Lot, "Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren. 9 Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left." 10 And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar. 11 Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other. (...)* 18 *Then Avram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD.*

## 5. The Messiah reveals Himself as Melchizedek to Avram

We read in Genesis 14:18-21 about Avram's meeting with Melchizedek, king of Salem (Peace), priest of G'd Most High.

**Genesis 14:18** *Then Melchizedek king of Salem brought out bread and wine; he was the priest of G'd Most High. 19 And he blessed him and said: "Blessed be Avram of G'd Most High, Possessor of heaven and earth; 20 and blessed be G'd Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all.*

Who is Melchizedek? In Hebrews 7:1-11, the apostle Paul tells us more about him. This Melchizedek:

- Was King of Salem – King of Peace – Prince of Peace
- Was Priest of the Most High G'd
- Was King of Righteousness (his name translated)
- Was without genealogy, having neither beginning of days nor end of life
- Was made like the Son of G'd
- Remained priest for ever
- Brought out 'bread and wine' for Avram
- Was a prophet of the Most High G'd

How can Paul know so much more than is recorded in Genesis 14? Paul himself says in:

**Galatians 1:12** *For I neither received it from man, nor was I taught it, but it came through the revelation of Yeshua Messiah.*

These additional data indicate that Melchizedek was a divine revelation of Yeshua in the Tanakh – a divine revelation of the Lord, His eternal Son, the Prince of Peace, High Priest and Prophet forever, Who was to give His life as ‘bread and wine’ to His people. See also:

**Psalm 110:4** *The LORD has sworn and will not relent, “You are a priest forever according to the order of Melchizedek.”*

In Proverbs 9, the Most High Wisdom (the Messiah) says, 4 (...) *As for him who lacks understanding, she says to him,* 5 *“Come, eat of my bread and drink of the wine I have mixed.”*

In the New Testament, we read more about the high-priesthood of the Messiah, and about bread and wine:

**1 Corinthians 11:24** *and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.”* 25 *In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.”* (Matthew 26:26-28)

**Hebrews 5:5** *So also Messiah did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, today I have begotten You.”* 6 *As He also says in another place: “You are a priest forever according to the order of Melchizedek.”* (Psalm 2:7; Psalm 110:4)

**Hebrews 6:20** *where the forerunner has entered for us, even Yeshua, having become High Priest forever according to the order of Melchizedek.*

**Hebrew 7:15** *And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17 For He testifies: "You are a priest forever according to the order of Melchizedek."*

The Messiah completed His task as High Priest at a time during which Israel no longer had a high priest. Shortly before, the high priest Caiaphas had torn his clothes, a sign that he was no longer in office as high priest. (Leviticus 21:10; Matthew 26:65; John 19:30)

Did Avram see and experience this just as clearly as Paul? We don't hear Avram saying it. However, it is clear from what the Messiah Yeshua says about it, that Avram foresaw the coming Messiah Yeshua in Melchizedek.

**John 6:33** *"For the bread of G'd is He Who comes down from heaven and gives life to the world." 34 Then they said to Him, "Lord, give us this bread always." 35 And Yeshua said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst." (...)* 51 *"I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." (...)* 53 *Then Yeshua said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day."*

**John 8:39** *They answered and said to Him, "Avraham is our father." Yeshua said to them, "If you were Avraham's chil-*

*dren, you would do the works of Avraham.” (...)* 51 *“Most assuredly, I say to you, if anyone keeps My word he shall never see death.” (...)* 56 *“Your father Avraham rejoiced to see My day, and he saw it and was glad.”* 57 *Then the Jews said to Him, “You are not yet fifty years old, and have You seen Avraham?”* 58 *Yeshua said to them, “Most assuredly, I say to you, before Avraham was, I AM.”*

## 6. Avram gives a tithe to Melchizedek

Avram gives a tithe of his loot to Melchizedek. Why? There was no need to do this. We don't read about any rules in this area earlier in the Bible. However, Avram stands before the divine person. Does Melchizedek need these tithes? No, as a divine person, he does not need them. But you could say that Avram prophetically keeps the New Covenant, with G'd Himself as the Host.

In the celebration of the New Covenant, the offering of the Messiah is contemplated – His body (bread) that was broken, and His blood (wine) that was shed in order to reconcile sin.

Melchizedek was King of Salem. Salem in Hebrew also means 'payment'. It also means peace and full/complete. So the Messiah paid the complete cost for our sins so that we shall have peace/reconciliation with G'd.

The Messiah, promised in Genesis 3:15, will pay for our sins, as a reconciliation between G'd and man. And by giving a tithe, Avram, as a prophet, showed his gratitude for the future offering of the Messiah. Later, this principle was established by Moses (Leviticus 27:30) in the laws of offerings. In the New Testament, this law is no longer valid, as it is replaced by what is written in Romans 12:

*1 I beseech you therefore, brethren, by the mercies of G'd, that you present your bodies a living sacrifice, holy, acceptable to G'd, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of G'd.*

## 7. In Genesis 15, Avram receives a vision from the LORD

In Genesis 15, the LORD appeared to Avram in a vision. G'd had made promises to Avram involving his descendants, but Avram's problem was that he had no children.

**Genesis 15:1** *After these things the word of the LORD CAME TO Avram in a vision, saying, "Do not be afraid, Avram. I am your shield, your exceedingly great reward." 2 But Avram said, "LORD G'D, WHAT WILL YOU GIVE ME, SEEING I GO CHILDLESS, AND THE HEIR OF MY HOUSE IS Eliezer of Damascus?" 3 Then Avram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" 4 And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." 5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." 6 And he believed in the LORD, AND HE ACCOUNTED IT TO HIM FOR RIGHTEOUSNESS.*

G'd understands and puts Avram's mind at rest. Even more so: G'd begins to encourage Avram, saying He will be a Shield, a shelter, for him. The LORD does not call the blessings promised to Avram a reward. No, G'd Himself is his reward. A greater reward is inconceivable, despite the fact that Avram has not done any work that merits a reward: it's all grace.

What does G'd promise to Avram in Genesis 15?

- G'd is his shield.
- G'd is his reward.

- His descendants will be as plentiful as the stars in the sky.

And what about Avram?

- Avram believed G'd and trusted in Him.
- Through that faith, G'd considered Avram righteous.

## **7.1 The making of the covenant in Genesis 15**

**It is a unilateral covenant.**

**Genesis 15:7** *Then He said to him, "I am the LORD, Who brought you out of Ur of the Chaldeans, to give you this land to inherit it."* **8** *And he said, "LORD G'D, how shall I know that I will inherit it?"*

**9** *So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."* **10** *Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.* **11** *And when the vultures came down on the carcasses, Avram drove them away.* **12** *Now when the sun was going down, a deep sleep fell upon Avram; and behold, horror and great darkness fell upon him.*

**The making of the covenant concerning the Promised Land.**

**G'd determines its boundaries.**

**Genesis 15:17** *And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.* **18** *On the same day the LORD made a covenant with Avram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates –* **19** *the*

*Kenites, the Kenezites, the Kadmonites, 20 the Hittites, the Perizzites, the Rephaim, 21 the Amorites, the Canaanites, the Girgashites, and the Jebusites.”*

It is interesting and important to understand the meaning of this covenant of the pieces.

In such a covenant, the meaning of the passing between the pieces of the animals was a declaration by the parties that who ever of them that will not keep his part of the agreement/covenant is willing to die like these animals. This was a very strong, ultimative covenant with no way out. But G'd put a deep sleep over Avraham and walks himself, alone between the pieces as represented by the “smoking furnace, and a burning lamp”. This covenant of G'd is unconditional and depends only on G'd. More than that, by putting the deep sleep over Avraham and walking there also instead of Avraham (and his descendants that Avraham represents), G'd declares that He will be ready to give himself, even to die, instead of Avraham and his descendants in order to fulfill this covenant and promises He has for them. When later we read that the people of Israel are walking in the desert with the Pillar of Fire and Pillar of smoke, these two represent G'd Himself but also point to this covenant. G'd takes the people of Israel out of Egypt, out of bondage and slavery, because of His covenant with Avraham. A covenant that nothing can break. G'd passed between the pieces, through death. G'd will give Himself instead if Avaraham and His descendants in order that this covenant will be fulfilled and G'd's purpose and plan to bless all the families of the earth will be fulfilled.

### **Summary of the above:**

- Passing between the pieces is a declaration that each of both is willing to die like these animals. This is a very ultimate covenant that nothing can break.
- This covenant of G'd is unconditional and depends only on G'd.
- G'd represents Himself by a “smoking Furnace and a burning Lamp.
- The Pillar of Fire and the Pillar of Smoke in the desert represents G'd but also point to this covenant.
- The sacrifice in Genesis 15 refers to the sacrifice of the Messiah.

### **Other aspects that could be deduced from this history.**

- The smoking oven and the burning torch symbolize G'd's judgment on sin. Likewise, the Messiah has passed through G'd's judgment in our stead.
- Avraham had to keep birds of prey away from the sacrifice. In the Bible, these birds are a picture of demons that wanted, in this case, to prevent the sacrifice from being made. The Messiah also had a lot of trouble from demonic powers.
- YHWH had made Avraham experience a small portion of the Messiah's horrors. Horrors and great darkness. YHWH abandoned the Messiah during a three-hour darkness.

### **400 years in Egypt**

Prophecy involving the sojourn of the Jewish nation in Egypt for 400 years

The peoples in the land of Canaan will have four hundred

years to mend their ways and turn from their wickedness.

**Genesis 15:13** *Then He said to Avram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. 14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15 Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”*

**What does G'd promise to Avram in this covenant?**

- The land of Canaan, from the Red Sea up to the Euphrates, will be for your descendants, i.e. a considerably larger area than Israel possesses presently. So it is a promise of a physical land and physical descendants.
- His descendants will live temporarily in a strange country (Egypt), for 400 years.
- His offspring will return to the Promised Land with many possessions, once the iniquity of the Amorites is complete.

## 8. The Messiah reveals Himself to Avram (Genesis 17) as the Angel of the LORD.

### G'd confirms His promise to Avram.

G'd concludes an eternal covenant with Avram and his descendants: He will be G'd to Avram and his descendants.

*Genesis 17:1 When Avram was ninety-nine years old, the LORD appeared to Avram and said to him, "I am Almighty G'd; walk before Me and be blameless. 2 And I will make My covenant between Me and you, and will multiply you exceedingly." 3 Then Avram fell on his face, and G'd talked with him, saying: 4 "As for Me, behold, My covenant is with you, and you shall be a father of many nations. 5 No longer shall your name be called Avram, but your name shall be Avraham; for I have made you a father of many nations. 6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7 And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be G'd to you and your descendants after you. 8 Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their G'd."*

What does G'd promise to Avram in Genesis 17?

- • I will make an everlasting covenant with you and your descendants.
- I will multiply you exceedingly.
- You shall be a father of many nations.
- Your name shall be Avraham.
- Kings shall come from your descendants, (David, Sol-

- omon, Yeshua)
- I will be G'd to you and to your descendants.
  - I will give you all the land of Canaan, as an everlasting possession.
  - As a sign of this covenant, every male child is to be circumcised on the eighth day. This is an institution for all generations after you.

Avram already knew that from his offspring the Messiah would be born. He had understood this because of G'd's promise to him in Genesis 12 and through his encounter with Melchizedek.

### **8.1 The covenant sign of circumcision**

In Genesis 17, G'd further worked out His promise into a unilateral covenant with Avram. A sign (circumcision) was attached to this covenant, as well as the promise that the land of Canaan would be in the possession of his descendants forever. Avram also received a new name: Avraham.

Both the sign of circumcision and the land promise of Canaan are disputed by the world. But G'd's promises are always fulfilled, despite the hostility of the world. This is clearly visible in the establishment of the Jewish state in 1948.

#### **G'd instituted the circumcision of males for Avraham's descendants.**

Many people call into question whether this sign of circumcision still prevails. But G'd is very clear about it: it is an eternal covenant that may not be broken by man. The sign is applicable to both a believing and an unbe-

lieving Jew. Jewish rabbis have been following this order by G'd for more than 3,700 years. Currently, non-Jewish people think they should interfere with this circumcision by stipulating all kinds of conditions for its execution. This is another form of anti-Semitism. And not only that: they go against G'd's commandment to the Jewish nation. Within the framework of the replacement theology, some Messiahian communities argue that infant baptism has replaced circumcision. This can never apply to Avraham's offspring, since circumcision is a sign of an eternal covenant, (Psalm 105:8,9). It is a physical sign. It points to the fact that G'd chose a specific physical nation for His purposes – by which He will bless all the nations.

**Genesis 17:9** *And G'd said to Avraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10 This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; 11 and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. 12 He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. 13 He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."*

## 8.2 A special revelation from and a manifestation of G'd

**Proclamation of Yitzchak's birth.**

**Yitzchak, not Ishmael, will become heir.**

**Ishmael will be blessed as well and will be made into a great nation.**

**But G'd will establish an eternal covenant with Yitzchak.**

G'd appears in human form to Avraham. The latter reacts with due respect, bows before the LORD and invites Him in.

Because nobody can see G'd and live, this must have been the Son of G'd: the Angel of the LORD, though in a special revelation. The Angel of the LORD is the divine revelation of the Messiah Yeshua in the Tanakh.

Likewise, Sarai receives a new name from the LORD. Henceforth her name is to be Sarah (queen).

**Genesis 17:15** *Then G'd said to Avraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 16 And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her."*

*17 Then Avraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?" 18 And Avraham said to G'd, "Oh, that Ishmael might live before You!"*

*19 Then G'd said: "No, Sarah your wife shall bear you a son, and you shall call his name Yitzchak; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. 20 And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruit-*

*ful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. 21 But My covenant I will establish with Yitzhak, whom Sarah shall bear to you at this set time next year.”*

### **8.3 Avraham sees the ascension of the Angel of the Lord**

**Genesis 17:22** *Then He finished talking with him, and G'd went up from Avraham.*

At the beginning of the conversation mentioned here, G'd appears to Avraham.

After the conversation, Avraham sees G'd going up to heaven – in the same manner as the disciples later saw the Messiah ascend to heaven. This is another aspect of the Messiah Yeshua that G'd showed to Avraham.

The Messiah says in:

**John 8:56** *“Your father Avraham rejoiced to see My day, and he saw it and was glad.”*

I believe that in this text the Messiah is pointing to the events in Genesis 12, 14, 15, 17, 18 and 22. In these chapters, in different ways, Avraham receives insight into G'd's plan of salvation, through His Son, the promised Messiah. Did Avraham know a Messiah was to appear Who would rescue the people from their sins? Yes, I think G'd made that clear to Avraham. Avraham was His prophet. Avraham walked with G'd. Otherwise, the Messiah could not have said that Avraham rejoiced to see His day, did see it and was glad.

And to make the plan of salvation even more clear, Avraham knew that G'd, the Father, would Himself provide an offering for the reconciliation of sins. That happened when G'd, in order to test Avraham, asked him to give up his son Yitzchak to the LORD, by sacrificing him.

But Avraham also knew that the LORD Himself would provide the Sacrificial Lamb. Yitzchak's offering could never meet G'd's demands as an offering for the sins of the world. Avraham knew that G'd can bring Yitzchak back from the dead, (Hebrew 11:17-19).

## 9. In Genesis 18, the Messiah reveals Himself again to Avraham as the Angel of the LORD.

**G'd appears again to Avraham at Mamre.**

In Genesis 18, the LORD, accompanied by two angels, appears to Avraham. From the account of this encounter, we may conclude that Avraham knew who his visitors were. In Chapter 17, the LORD had appeared to him as the Angel of the LORD.

**Genesis 18:1** *Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. (...)10 And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.) 11 Now Avraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. 12 Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my LORD being old also?"*

*13 And the LORD said to Avraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?' 14 Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."*

*15 But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"*

Genesis 18 tells us about a special revelation and appearance of G'd. It is striking –knowing that the text of Genesis was dictated to Moses by the LORD Himself – that the word LORD in this history is also rendered as Lord.

Why? LORD is the English translation of YHVH, the G'd of the Covenant, or G'd the Father. The other name used here, Lord, refers to G'd the Son. Avraham spoke with G'd. Since no one can see G'd the father and live. It must be the Messiah, the revelation of G'd that men can see and live.(In Isaiah 40.10 we read YHVH that refers to the Messiah).

The Angel of the LORD reveals Himself as G'd the LORD (Father) in His wrath over the sins of Sodom and Gomorrah. He reveals Himself as G'd the Son (Lord) to rescue sinners.

Lot, Avraham's nephew, had to be saved. And since the Messiah Yeshua is both Savior and Judge, He also revealed Himself here as Judge over the inhabitants of Sodom and Gomorrah.

In this same chapter, G'd also shows that through the power of the Holy Spirit He will see to it that a child is born out of Sarah's womb (be it through Avraham), despite the fact that her womb could no longer naturally produce a child. This birth therefore was also supernatural. In verse 14 G'd tells Avraham that there is no WONDER that G'd can not do (Is any thing too hard ('wonderous' in the original Hebrew text). It shows that this birth required a wonder by G'd. A wonder of life from the dead, as the womb of Sarah was 'dead'. It could not naturally produce new life (see also Is. 50.1-2).

The Messiah Yeshua was to be born as a result of the power of the Holy Spirit coming over the virgin Miriam. For this, however, the LORD did not need a man's seed.

## 9.1 Avraham's election confirmed by G'd

### **G'd explains why He reveals His plans to Avraham.**

From the above, we have already established that the LORD in this story is submitting His plan of salvation, for Israel and the nations, to Avraham for providing insight. In verse 17, the LORD says explicitly: "Shall I hide from Avraham what I am doing?" And the LORD also states His reasons for doing so: because all the nations of the earth shall be blessed in him.

**Genesis 18:17** *And the LORD said, "Shall I hide from Avraham what I am doing, 18 since Avraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Avraham what He has spoken to him."*

The Messiah Yeshua confirms the promise that His Father gave to Avraham – that all nations of the earth shall be blessed in Avraham. And after Yeshua's ascension and the descent of the Holy Spirit, the Jewish apostles went into the world to proclaim the Gospel of repentance, faith, and regeneration. Many nations were thus reached and blessed. Although this is a fulfillment of the promise, it is not the complete and full blessing. There is even more to come in the future (Rom. 11.12,15), when Israel will return to G'd and fulfill their calling to be a nation of priests in the Messianic Kingdom to come. At this point we shall however focus on the fulfillment of this prophecy in Yeshua the Messiah and the Apostles.

**Acts 1:8** *“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”*

## 10. Avraham prays for the people living in Sodom

**Proclamation of the destruction of Sodom and Gomorrah  
Avraham intercedes for Lot and any other righteous people  
that may be living there.**

The sins of Sodom and Gomorrah are so great and so abominable in G'd's eyes that He decides to destroy the two cities and their inhabitants. However, there is a problem: Avraham's nephew Lot lives there.

Avraham prays for his nephew. This is the second time he tries to save Lot's life. The first time he saved Lot from the hands of his enemies. Avraham not only prays for Lot, but also for Sodom's inhabitants. No doubt, Avraham knew of the sins of Sodom and Gomorrah and never wanted to live there. However, he feels sorry for sinners in danger of being lost (Ezekiel 33:11). Avraham knows that G'd, as the Judge of the earth, will not kill the righteous with the unrighteous. It is poignant to see the extent to which Avraham dares to go in his intercession, and how He approaches G'd and pleads frankly but respectfully, and in full awareness of his own unworthiness. G'd hears his prayer by saving Lot.

**Genesis 18:20** *And the LORD said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, 21 I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."*

*22 Then the men turned away from there and went toward Sodom, but Avraham still stood before the LORD. (...) 30 Then he said, "Let not the Lord be angry, and I will speak: Suppose thirty should be found there?" So He said, "I will*

*not do it if I find thirty there.”*

*31 And he said, “Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?” So He said, “I will not destroy it for the sake of twenty.”*

*32 Then he said, “Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?” And He said, “I will not destroy it for the sake of ten.” 33 So the LORD went His way as soon as He had finished speaking with Avraham; and Avraham returned to his place.*

Speaking of Sodom, the Messiah Yeshua said that refusing to believe in Him as the Messiah of Israel is worse than the sins committed by Sodom. Were the sins of Sodom not so bad, then? Yes, they were very bad, but they can be forgiven. Choosing not to believe in the Messiah Yeshua is a choice against eternal life and for eternal death. The book of Lamentations mentions that at a certain moment Israel’s sins were greater than Sodom’s. They sacrificed small children to the idols, just as today children worldwide are being killed in their mothers’ womb (through abortion), as a sacrifice to one’s own ego.

Isn’t it strange that when a boy or girl enters the IDF, he or she receives a copy of the Tanakh and that the same IDF offers female entrants the possibility to undergo two abortions for free?

**Lamentations 4:6** *The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, which was overthrown in a moment, with no hand to help her!*

**Matthew 11:20** *Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: 21 “Woe to you, Chorazin! Woe to you, Bethsaida!*

*For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. 23 And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. 24 But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”*

**Luke 17:28** *“Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; 29 but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. 30 Even so will it be in the day when the Son of Man is revealed.”*

**1 John 5:11** *And this is the testimony: that G'd has given us eternal life, and this life is in His Son. 12 He who has the Son has life; he who does not have the Son of G'd does not have life. (...) 20 And we know that the Son of G'd has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Yeshua Messiah. This is the true G'd and eternal life.*

## **11. Avraham receives from the LORD the first visible proofs of G'd's promises**

**“And in your seed all the families of the earth shall be blessed”**

### **11.1 Avraham as the prince of peace**

G'd did not wait one minute to fulfill this rich promise. Avram was a true prince of peace, and as such a type of the Messiah. Avraham rescued his nephew Lot from the hands of his enemies. He stopped the quarrels between Lot's shepherds and his own by renouncing his rights. He also stopped the quarrels between his own shepherds and Abimelech's, and made peace with Abimelech, a Philistine king.

The prophet Isaiah said:

**Isaiah 9:6** *For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty G'd, Everlasting Father, Prince of Peace.*

Yeshua said:

**John 14:27** *“Peace I leave with you, My peace I give to you; not as the world gives do I give to you.”*

### **11.2 Avraham, a blessing to a Philistine king**

Abimelech was the first king of all the nations to be blessed. G'd spoke with Abimelech in a dream. Through Avra-

ham, G'd made Himself known to Abimelech. At first, Avraham played a questionable part in this event, when he told Abimelech that Sarah was his sister, which was a half truth. It induced Abimelech to take Sarah away from Avraham and add her to his harem or take her as his wife.

However, G'd interfered and explained clearly to Abimelech in a dream that Sarah was Avraham's wife. G'd also kept Abimelech from touching her and sinning: Abimelech would not die if he were to restore Sarah. Avraham was a prophet, and G'd promised Abimelech that Avraham would pray for him as long as he lived. Abimelech thought Avraham was guilty of the sin he almost committed, but after some reasoning with Avraham, Abimelech was absolved. Avraham prayed to G'd for the healing of Abimelech, his wife and his female servants, for G'd had closed up all their wombs. It is clear that Avraham meditated in this situation.

Avraham may not have been above reproach in this story, yet G'd used the incident to reveal Himself to Abimelech, a Philistine, and to his wife and servants. Abimelech was the first non-Jew who was allowed to share in the blessing of all nations.

**Genesis 20:1** *And Avraham journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar. 2 Now Avraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah. 3 But G'd came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife." 4 But Abimelech had not come near her; and he said, "LORD, will You slay a righteous nation also? 5 Did he not say to me, 'She is my sister'? And she, even she herself said, 'He is my*

*brother.’ In the integrity of my heart and innocence of my hands I have done this.”*

*6 And G’d said to him in a dream, “Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her.*

*7 Now therefore, restore the man’s wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours.” (...)*

*17 So Avraham prayed to G’d; and G’d healed Abimelech, his wife, and his female servants. Then they bore children;*

*18 for the LORD had closed up all the wombs of the house of Abimelech because of Sarah, Avraham’s wife.*

### **11.3 Avraham receives the first property in the Promised Land**

In Genesis 21, we read that Sarah brought a son into the world, according to G’d’s promise to her. Later in this chapter, we read about a covenant that Avraham made with Abimelech, the afore-mentioned Philistine king, after they had quarreled about a well dug by Avraham. They agreed that the well was Avraham’s property, and the deal was sealed with a covenant.

**Genesis 21:29** *Then Abimelech asked Avraham, “What is the meaning of these seven ewe lambs which you have set by themselves?”* **30** *And he said, “You will take these seven ewe lambs from my hand, that they may be my witness that I have dug this well.”* **31** *Therefore he called that place Beersheba, because the two of them swore an oath there.*

Avraham gave seven ewe lambs to Abimelech, as proof

that he had dug that well. Were the lambs also intended as proof for Abimelech? “You will take these seven ewe lambs from my hand.” These seven lambs were special presents given by Avraham to Abimelech as an appeal for mercy, and as a compensation for the loss of access to the well. Avraham understood his rights of ownership, but he was not greedy. By accepting the seven lambs, Abimelech recognized that Avraham had dug this well and that it was his.

The seven lambs symbolize the perfection and holiness of the covenant. G’d looks on, G’d is present at this covenant conclusion, this swearing of an oath. Abimelech knew Avraham was G’d’s prophet; G’d had told him so in a dream.

With those seven lambs, Avraham did not *buy* the well, but rather he *protected* the well as his property against every new claim from the side of the Philistines. By accepting them, Abimelech practically and formally recognized Avraham’s property.

G’d’s plan of salvation became operative, with this well being a major sign of it. Beersheba, the town where this happened, means: ‘Source of swearing an oath’ but also ‘Source of the seven’.

### **A source of water**

The well is Avraham’s first property in the Promised Land. I believe Avraham considered it an encouragement and a confirmation of G’d’s promise that He was indeed to give this land to his descendants.

But why was G’d’s first gift to Avraham a well?

Water is a natural resource and a primary necessity of life. Water is also an image of the Messiah Himself (He is the Source of Life) and of the Holy Spirit. Yeshua says in:

**John 4:13** *Yeshua answered and said to her, “Whoever drinks of this water will thirst again, 14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”*

**John 7:37** *On the last day, that great day of the feast, Yeshua stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Yeshua was not yet glorified.*

We do not know whether Avraham, as a prophet of G’d, understood these two meanings of the well. It is not unlikely, for Avraham received spiritual visions from G’d. But *we* know more now: in the New Testament, G’d has revealed to His people what was formerly hidden.

## **12. Avraham plants a tamarisk tree in Be’er-sheva -1**

### **12.1 An act of faith by Avraham!**

**Genesis 21:33** *Then Avraham planted a tamarisk tree in Be’er-sheva, and there called on the name of the LORD, the Everlasting G’d.*

Avraham planted a tamarisk tree in Be’er-sheva. Why did he decide to plant a tamarisk tree there, and not another kind of tree? Let us look at the meaning. It is known that a tamarisk tree can become very old and grows extremely slowly. Only very few of them grow in the wilderness or the desert. The place where Avraham planted the tamarisk

risk tree had an underground water reservoir: only recently, Avraham had dug a well there.

A Bedouin or a Jew does not plant a tamarisk tree for himself. He plants it for future generations. Avraham's story teaches us: 'I plant this tree for the generations to come, when my relatives will be here. Its shadow will be for future generations. I myself will not live to use it.' Avraham believes G'd with respect to the land promised him: his descendants will one day rest in the shadow of this tree.

How many of the things we do in our lives do we do just for ourselves? I think a great many. We often focus on our own wellbeing, our possessions, our happiness. Do we ever plant a seed for future generations and thus bless them? Are you currently involved in something that will survive you and will help other people? The Beersheba desert continued to speak after Avraham had died.

## **12.2 Avraham plants a tamarisk tree in Be'er-sheva - 2**

This tree planting may have another symbolic meaning. In the Bible, some trees have a special meaning. For example, in Genesis 3 we read about the tree of life, and the tree of the knowledge of good and evil. The first couple – Adam and Eve – were allowed to eat from the tree of life, but not from the tree of knowledge of good and evil. When the two were disobedient to G'd and did eat from the latter tree, they were banned from Paradise and were no longer allowed to eat from the tree of life, so that they would not forever live in their sinful state.

**Genesis 3:22** *Then the LORD G'd said, "Behold, the man has become like one of Us, to know good and evil. And now, lest*

*he put out his hand and take also of the tree of life, and eat, and live forever” – 23 therefore the LORD G’d sent him out of the garden of Eden to till the ground from which he was taken. 24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.*

When may a human being eat again from the tree of life? Only when he has been reconciled with G’d. This is beautifully described in Revelation:

**Revelation 22:14** *Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.*

Only those whose clothes have been washed in the blood of the Lamb, slain for the sins of man, may eat again from the tree of life. And who is this tree of life? Yes, the Messiah. Adam and Eve were not allowed to eat from it in Paradise, because the Messiah had not yet died for the sin of the world.

**Revelation 2:7** *“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of G’d.”*

And who will overcome? Those who, like Avraham, trust in G’d and believe in the Messiah Who died for their sins.

**Revelation 22:1** *And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of G’d and of the Lamb. 2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree*

*yielding its fruit every month. The leaves of the tree were for the healing of the nations. 3 And there shall be no more curse, but the throne of G'd and of the Lamb shall be in it, and His servants shall serve Him. (See also Ezekiel 47:12.)*

Avraham awaited the city which has foundations, the new Jerusalem. There he was to receive a view of a new heaven and a new earth. That's also what Revelation 22 deals with: a river (water) and a tree of life, whose leaves are to be for the healing of the unbelievers (heathen). (Psalm 86:9; Zechariah 14:16)

What then is the symbolism of the tree that Avraham planted, with respect to the tree of life?

As a prophet, Avraham planted a tree that would be a blessing for his descendants. But other nations – in the desert of this world – could be blessed by it, by seeking shelter under its leaves from the scorching sun. The Messiah, the tree of life, is a blessing to the Jewish nation, but to non-Jews as well. Whosoever eats from this tree, will receive eternal life.

And afterwards, Avraham called on the Name of the LORD.

## 13. Avraham's sacrifice – Yitzchak's binding

**G'd will provide a sacrificial lamb Himself!**

Avraham was put to the test by G'd. Why? G'd wanted to test Avraham's love and obedience for Him. Was G'd first and foremost in Avraham's life? That was the chief purpose of this testing. But from the account of this event, we learn that G'd showed Avraham even more clearly that He Himself will provide in a sacrificial lamb:

**Genesis 22:1** *Now it came to pass after these things that G'd tested Avraham, and said to him, "Avraham!" And he said, "Here I am." 2 Then He said, "Take now your son, your only son Yitzchak, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." 3 So Avraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Yitzchak his son; and he split the wood for the burnt offering, and arose and went to the place of which G'd had told him. 4 Then on the third day Avraham lifted his eyes and saw the place afar off.*

The words that Avraham spoke to his young men showed that he trusted that G'd was able to raise his son Yitzchak from the dead (Hebrews 11:18-19).

**Genesis 22:5** *And Avraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." 6 So Avraham took the wood of the burnt offering and laid it on Yitzchak his son; and he took the fire in his hand, and a knife, and the two of them went together. 7 But Yitzchak spoke to Avraham his father and said, "My father!" And he said, "Here I am, my*

*son.” Then he said, “Look, the fire and the wood, but where is the lamb for a burnt offering?”*

Yitzchak himself carried the wood on which he was to be sacrificed to the place of sacrifice. Similarly, the Messiah Yeshua Himself carried the wood on which He was to be sacrificed, to Calvary, in the surroundings of Mount Moriah. The fact that Yitzchak had to carry a stack of wood for three days, leads us to assume that Yitzchak was no 14-year-old boy, but more likely a grown man. There are commentators who suppose that Yitzchak was about the same age as the Messiah Yeshua when He was sacrificed. Avraham was a prophet of G'd; in verse 8, Avraham prophetically proclaims, 'G'd will provide for Himself the Sacrificial Lamb.' That Lamb will make all other sacrifices not needed, because all is fulfilled in Yeshua. G'd was to give His own Son in order to be able to forgive the sins of mankind and to reconcile them with Him.

**Genesis 22:7** *But Yitzchak spoke to Avraham his father and said, “My father!” And he said, “Here I am, my son.” Then he said, “Look, the fire and the wood, but where is the lamb for a burnt offering?” 8 And Avraham said, “My son, G'd will provide for Himself the lamb for a burnt offering.” So the two of them went together. 9 Then they came to the place of which G'd had told him. And Avraham built an altar there and placed the wood in order; and he bound Yitzchak his son and laid him on the altar, upon the wood. 10 And Avraham stretched out his hand and took the knife to slay his son. 11 But the Angel of the LORD called to him from heaven and said, “Avraham, Avraham!” So he said, “Here I am.” 12 And He said, “Do not lay your hand on the lad, or do anything to him; for now I know that you fear G'd, since you have not withheld your son, your only son, from Me.”*

Willingly and without protesting, Yitzchak submitted to being bound up. In this, he is a type of Yeshua, Who of His own free will submitted Himself to being sacrificed, in obedience to His Father.

**Isaiah 53:6** (...) *And the LORD has laid on Him the iniquity of us all. 7 He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.*

On Mount Moriah, G'd gave to Avraham a ram to be sacrificed instead of Yitzchak. This was a prophetic intervention. On that same mountain, many years later, there was to be a cross, and nailed to it the Sacrificial Lamb that G'd Himself was to provide, taking the place of and saving mankind from the eternal death we deserved because of our sins (Romans 6:23). By way of this Sacrificial Lamb, all nations of the earth shall be blessed.

**Genesis 22:13** *Then Avraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Avraham went and took the ram, and offered it up for a burnt offering instead of his son. 14 And Avraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, "In the Mount of the LORD it shall be provided." 15 Then the Angel of the LORD called to Avraham a second time out of heaven, 16 and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son – 17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 In your seed all the nations of the earth shall be blessed,*

*because you have obeyed My voice.”*

**Hebrews 11:17** *By faith Abraham, when he was tested, offered up Yitzchak, and he who had received the promises offered up his only begotten son, 18 of whom it was said, “In Yitzchak your seed shall be called,” 19 concluding that G’d was able to raise him up, even from the dead, from which he also received him in a figurative sense.*

### **What does G’d promise to Abraham in Genesis 22?**

- Abraham will be richly blessed.
- From one man – and one whose strength had already left him – will come as many descendants as the stars of the heavens and as the sand on the seashore.
- His offspring will gain possession of the cities of their enemies. Within this framework, Psalm 2:8 refers to the Messiah.
- All nations will be blessed by his offspring – the Messiah Yeshua.

At the start of G’d’s plan of salvation for sinners, in which the people of Israel are to take a special place, G’d shows Abraham practically almost His complete plan of salvation. No wonder Abraham rejoiced in this revelation of the Messiah Yeshua.

In Hebrews 11 we read that Abraham was also informed of G’d’s plan for a new heaven and a new earth – a city with foundations in heaven, whose Builder and Maker is G’d. Life on earth is just temporary. Life with G’d in heaven is eternal. Even though there will be a new heaven and a new earth. The Messiah Yeshua shows in Luke 16:19-31 that Abraham is already with the LORD.

Avraham and Sara did not witness the fulfillment of G'd's promises on this earth.

But they did see it from afar, they embraced it and hailed it. They lived in tents and confessed they were strangers and pilgrims on the earth. They looked for a homeland, a better, heavenly country. They ceased to long for the country they had come from. G'd had prepared a city for them.

## 14. What did G'd want to teach to Avraham?

Avraham received almost complete insight into G'd's plan to save mankind from eternal destruction. He also learned that the Messiah promised in Genesis 3:15 was to be the Messiah Yeshua. And Avraham believed G'd. What did Avraham see? He saw:

- that G'd, the Father, and His Son, the Messiah, are one. In Genesis 18:31-33, Avraham met both G'd the Father and G'd the Son in the Angel of the LORD. We see this in the words used (LORD and Lord);
- that the Messiah, by G'd's power, was to be born from the Holy Spirit. Through the power of the Holy Spirit, Sarah was to give birth to a son in her old age (Genesis 17:16-19). Similarly, the Messiah was also to be born by the power of the Holy Spirit that came over Miriam(Luke 1);
- that G'd would provide for Himself a Sacrificial Lamb, the Messiah Yeshua. The sacrificial lamb could not be Avraham's son Yitzchak. Avraham knew this, considering his reply to his young men (Genesis 22:8; Hebrews 11:17);
- that Melchizedek brought out bread and wine. The original text indicates 'out'. Wherefrom? From his palace, his sanctuary, from heaven? It was an image of the broken Bread (Body) and Wine (shed blood) of the High Priest Yeshua, Who gave His own body as a sacrifice for the sin of mankind. The Messiah is High Priest

according to a higher order, the order of Melchizedek;

- that the Messiah Yeshua would rise and live after His death. Avraham believed that G'd had the power to make his son Yitzchak alive again if he were to sacrifice him (Hebrews 11:18-19);
- that the Messiah Yeshua would ascend again to heaven after His work on earth. Likewise, the Lord went up from Avraham to heaven (Genesis 17:22). Avraham saw the ascension of the Angel of the LORD;
- that many people would be blessed by the Messiah Yeshua (Genesis 18:18);
- that the Messiah Yeshua would also be the Judge. The Lord is the Judge of Sodom and Gomorrah, (Genesis 18:2-32; Revelation 20:12-15);

In Hebrews 11, we read that Avraham waited for a new heaven and a new earth, for a city which has foundations (Hebrews 11:10; Revelation 21:1,2).

When we examine the above, all we can say is that at the beginning of His plan of salvation G'd revealed almost the entire plan to Avraham. He said in Genesis 18:17: "Shall I hide from Avraham what I am doing?" That is why the Messiah Yeshua could say that Avraham rejoiced to see His day, and when he saw it, he was glad.

## 15. Avraham sends out his oldest servant to take a bride for his son Yitzchak.

### Yitzchak as a type of the Messiah

In this story, a father is looking for a bride for his son. Avraham gave his servant clear instructions for this search. The most important directive is that the bride may not come from one of the idol-serving nations. No, it must be a woman who has heard of G'd, a woman from among his relatives. Although his family also served the idols, Joshua 24:2. The servant does not go by himself. No, G'd sends His Angel along with him, even before him. We read about this in Genesis 24:

**Genesis 24:3** *“and I will make you swear by the LORD, the G’d of heaven and the G’d of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; 4 but you shall go to my country and to my family, and take a wife for my son Yitzchak.” (...)* 7 *“The LORD G’d of heaven, who took me from my father’s house and from the land of my family, and who spoke to me and swore to me, saying, ‘To your descendants I give this land,’ He will send His angel before you, and you shall take a wife for my son from there.” (...)* 63 *And Yitzchak went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming. 64 Then Rebekah lifted her eyes, and when she saw Yitzchak she dismounted from her camel.*

Father Avraham and his servant are not the only ones looking for a bride for Yitzchak. Yitzchak himself is also praying for this. In this obtaining of a bride, Yitzchak

emerges as a type of the Messiah:

G'd the Father is going to procure a bride for His Son, the Messiah. Is Israel that bride? No, in the Bible Israel is called G'd's wife. The Messiah's bride will comprise Jews and non-Jews. G'd the Father uses the Holy Spirit for procuring the Messiah's bride. The bride is the Father's gift to His Son. And the Messiah? He accepts everybody whom the Father will give Him. And the Messiah helps the servants in their search and is with them until the end of the earth.

**Matthew 28:20** *"(...) and lo, I am with you always, even to the end of the age. Amen."*

**John 17:6** *"I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word."*

Just as Yitzchak prayed for his bride, so the Messiah prays for His bride, the church of Jews and non-Jews:

**John 17:9** *"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours."*

We would do well to follow Yitzchak's example, and to pray for a believing husband or wife.

*14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?(2 Corinthians 6:14)*

## 16. Avraham in heaven

In Luke 16, the Messiah Yeshua tells us the history of the rich man and the poor beggar, called Eleazar (Lazarus-). Often people think this is a parable, but it is not. This is apparent from the names. In my opinion, this story needs no explanation, as Yeshua's intention is clear. Both the law, the Torah, the prophets and the Scriptures point to the Messiah Yeshua. At the time, the patriarch Avraham saw Him, believed in Him and rejoiced in His coming. And now that the Messiah was here, He was rejected by the leaders of Israel, Avraham's offspring. They wanted to be wiser than Avraham. Yeshua, however, pointed to the serious consequences of this rejection of Him, the Messiah given by the Father to reconcile sinful people. If He is rejected, there is no longer a sacrifice for sin, and man will be lost forever. And this applies to both Jews and non-Jews.

**Luke 16:19** *“There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. 20 But there was a certain beggar named Eleazar, full of sores, who was laid at his gate, 21 desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. 22 So it was that the beggar died, and was carried by the angels to Avraham's bosom. The rich man also died and was buried. 23 And being in torments in Hades, he lifted up his eyes and saw Avraham afar off, and Eleazar in his bosom.*

*24 Then he cried and said, ‘Father Avraham, have mercy on me, and send Eleazar that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ 25 But Avraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Eleazar evil things; but now he is comforted and you are tormented. 26*

*‘And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’*

*27 Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, 28 for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ 29 Avraham said to him, ‘They have Moses and the prophets; let them hear them.’ 30 And he said, ‘No, father Avraham; but if one goes to them from the dead, they will repent.’ 31 But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”*

**Matthew 8:11** *“And I say to you that many will come from east and west, and sit down with Avraham, Yitzchak, and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”*

**John 8:39** *They answered and said to Him, “Avraham is our father.”*

*Yeshua said to them, “If you were Avraham’s children, you would do the works of Avraham. (...)*

*57 Then the Jews said to Him, “You are not yet fifty years old, and have You seen Avraham?”*

*58 Yeshua said to them, “Most assuredly, I say to you, before Avraham was, I AM.”*

*59 Then they took up stones to throw at Him; but Yeshua hid Himself and went out of the temple, going through the midst of them, and so passed by.*

In Johns 8:57-58 the words are fulfilled that were spoken in Malachi 3:1:

*“Behold, I send My messenger, and he will prepare the way*

*before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming,” says the LORD of hosts. 2 “But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire and like launderer’s soap.”*

**There is a way to escape G’d’s wrath and punishment.**

That way is available for every human being, for G’d wants every person to be saved from eternal punishment. And that Way is the Messiah Yeshua (John 14:6). Man can escape G’d’s punishment by believing and trusting in the Messiah Yeshua, through His sacrifice on Calvary, through confessing his sins, through repentance and a new birth. However, G’d’s wrath will remain on a person who keeps on opposing G’d; the person who rejects the Way to salvation.

**The Tanakh about the Messiah.**

In the Tanakh, we find more than three hundred verses that deal – directly or indirectly – with the Messiah. I will quote some of these verses, i.e., the ones that concern the Messiah’s coming and sacrifice.

**His coming:**

**Isaiah 7:14** *“Therefore the LORD Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.”*

**Micah 5:2** *“But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting.”*

**His sacrifice:**

**Isaiah 53:5** *But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. 6 All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.*

**The New Testament about the Messiah.****His coming:**

**Luke 2:10** *Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. 11 For there is born to you this day in the city of David a Savior, who is Messiah the Lord." (...) 15 So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the LORD has made known to us."*

**His sacrifice:**

**Luke 23:44** *Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. 45 Then the sun was darkened, and the veil of the temple was torn in two. 46 And when Yeshua had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last.*

**Matthew 27:54** *So when the centurion and those with him, who were guarding Yeshua, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of G'd!"*

### **The Scripture fulfilled!**

**James 2:23** *And the Scripture was fulfilled which says, "Abraham believed G'd, and it was accounted to him for righteousness." And he was called the friend of G'd.*

**John 17:3** *"And this is eternal life, that they may know You, the only true G'd, and Yeshua Messiah whom You have sent."*

After the Messiah Yeshua had ascended to heaven, five thousand Jewish men came to faith in the Messiah Yeshua at the Feast of Weeks, ten days later. Among those five thousand, there were also Jewish priests, but the leaders of Israel persisted in their unbelief.

**Galatians 3:13** *Messiah has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), 14 that the blessing of Abraham might come upon the Gentiles in Messiah Yeshua, that we might receive the promise of the Spirit through faith.*

In Luke 16:29, Avraham says to the rich man that Jewish people have Moses and the Prophets. If they want to be saved and not lost, they must read and study those. The Messiah Yeshua taught the same to His disciples:

*"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me" (John 5:39).*

*"Ought not the Messiah to have suffered these things and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke 24:26-27).*

In order for this to happen, their understanding had to

be opened and Scripture had to be consulted, explained, interpreted and believed.

Avraham believed in G'd and believed in the Messiah Yeshua.

Avraham has had a total of nine revelations / conversations with G'd. Avraham has been tested eleven times in his faith, in his life. Through the grace of G'd, Avraham has retained the faith.

In a conversation with the Jewish leaders of those days, the leaders said to Yeshua: 'Avraham is our father.' To which Yeshua replied, 'If you were Avraham's children, you would do the works of Avraham.' In other words, why do you not believe the things Avraham believed? This question still applies today.

In the book *The Messiah Revealed in the Holy Scriptures* you can find how the Scriptures testify of the Messiah. You can consult the book on the website: [www.boazworldwordproject.com](http://www.boazworldwordproject.com) where you can download it, or order it for free.

Finally, very topical advice by the prophets Hosea and Joel in these times of enemy attack from surrounding countries, ceasefires that are violated, and 'kite terror' that cannot yet be combated:

**Hosea 14:3** *"Assyria shall not save us, we will not ride on horses, nor will we say anymore to the work of our hands, 'You are our G'ds.' For in You the fatherless finds mercy. 4 I will heal their backsliding, I will love them freely, for My anger has turned away from him." (...)* 9 *Who is wise? Let him understand these things. Who is prudent? Let him know*

*them. For the ways of the LORD are right; the righteous walk in them, but transgressors stumble in them.*

**Joel 2:12** *“Now, therefore,” says the LORD, “Turn to Me with all your heart, with fasting, with weeping, and with mourning.” 13 So rend your heart, and not your garments; return to the LORD your G’d, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm.*





