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The Scriptures Proclaimed the Good News to Abraham in Advance 3: 8-9

DIG: How does the example of Abraham here support Paul's argument? How is our faith in Messiah a fulfillment of God's promise to Abraham? How does each scripture from the TaNaKh here expose the problem of trying to be right with ADONAI by trusting in one's ability to keep all 613 commandments in the Torah? How does Yeshua solve this problem for us in Galatians 13 and 14?

REFLECT: What was different about Peter's target audience for salvation and Paul's? It was not a different gospel, but a different audience. How did Abraham receive his gospel? How would you explain the promised "blessing" in verses 8-9 and 14 to a seeker? What is the difference between Messianic Jews' and Orthodox Jews' view of being a blessing to all the nations of the world?

It is important to understand that how the Good News was pronounced to Abraham in advance was identical to Paul's salvation equals faith-plus-nothing gospel.

Christians often wonder if **the righteous of the TaNaKh** are "saved." Have you ever heard that question? When the **Jews** met at the Jerusalem council (see the commentary on **Acts, to see link click Bs – The Council at Jerusalem**), the question was, "Are these Gentiles saved?" But today, far too many times, the question has become, "Are these **Jews** saved?" Did **Noah**, **Abraham**, **Isaac**, **Jacob**, **David**, and **Isaiah** and others go to **Abraham's side** when **they** died? Did **they** go to heaven? If not, where did **they** go? Will those men and women who confess the name of **Yeshua Messiah** ever be resurrected?

During the three days that Messiah was in the tomb, **He** d**escended into the low, earthly regions** of sh'ol **(Ephesians 4:9)**. The TaNaKh refers to the place of **the dead** as sh'ol **(Deuteronomy 32:22; Job 26:6; Psalm 16:10)**. One part of sh'ol

was a place of torment and agony, occupied by **the** unrighteous **dead** and by the demons **who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built (First Peter 3:20a).** Another part of sh'ol was a place of contentment and rest, inhabited by **the righteous of the TaNaKh** who had put **their** faith in **God**. **Abraham's side (Luke 16:22)** was a common phrase for shot at the time of **Messiah**. **The righteous of the TaNaKh** rested there until **Yeshua** paid for **their** sins on the cross. Then, after declaring victory over those very demons, **the Lord of life** liberated **the godly captives** and led **them** to heaven **when He ascended on high (Ephesians 4:8).** Among those who went with **Him** were **Adam, Eve, Abel, Seth, Enoch, Methuselah, Lamech, Noah** and **the righteous of the TaNaKh** before the cross, including those mentioned in the hall of faith in the book of **Hebrews** (see the commentary on **Hebrews Cl – The Hall of Faith**).

Then, in **the far eschatological future,** during the seventy-five day interval (see the commentary on **Revelation Ey – The Seventy-Five Day Interval**) between the battle of Armageddon (see the commentary on **Revelation Ex – The Eight Stage Campaign of Armageddon**) and the Messianic Kingdom (see the commentary on **Revelation Fh – The Dispensation of the Messianic Kingdom**), the righteous of the TaNaKh will be resurrected (see the commentary on **Revelation Fd – The Resurrection of the Righteous of the TaNaKh**).

The Bible does display a pattern of progressive revelation. **ADONAI** did reveal more and more of **His** plan of redemption to **His** people as time went on, and **He** did grant earlier generations hints, clues, and glimpses of the future, just the same as **He** has granted such hints, clues, and glimpses to us. **Abraham** saw the day of **Messiah** through some revelation, and **he** rejoiced to see it. **Your father Abraham rejoiced to see My day; he saw it and was thrilled (John 8:56).**

The Bible does not give any indication that **Abraham** knew the name of **the Master** or the details of **the gospel** or the four spiritual laws or the sinner's prayer. To put it truthfully, **Abraham** did not accept **Yeshua Messiah** as **his Lord** and **Savior**. But if not, what does the **Ruach ha-Kodesh** mean when **He** says: **The Scriptures, foreseeing that God would justify the Gentiles by faith, proclaimed the Good News to Abraham in advance,** saying: **All the nations shall be blessed through you (Galatians 3:8).** The word **"gospel"** means **"good news." Paul** had **his** own version of **the gospel**, a slightly different telling of **the Good News**. **Paul's gospel** declared that the Kingdom and the world to come are open to **Gentiles** also. According to **Paul** in **Galatians 3:8, the Good**

News proclaimed in advance to Abraham proclaimed: **All the nations shall be blessed through you.**

The seven word **gospel** proclamation preached **to Abraham in advance** came from the call of **Abraham** in **Genesis 12**. **ADONAI** called **Abram** from **his** home in Ur of the Chaldeans, told **him** to leave **his** country and **his** father's household and travel to Canaan. **God** promised to make **Abram** into a great nation, to **bless him**, and to make **him** into a **blessing**. **YHVH** promised to **bless** those who **bless him**, and to curse those who curse **him**. Then **Ha'Shem** added: **and in you all the families of the earth shall be blessed (Genesis 12:3b).**

With an Apostolic Age reading from the Hebrew text, **Genesis 12:3b** could be translated: **In you all the families of the earth shall be grafted in. The sages agreed as we read in the Talmud. Rabbi Elazar,** a contemporary of **Paul**, **expounded, "What is meant by the verse, 'And all the peoples on earth will be blessed through you?' The Holy One, blessed be He, said to Abraham, 'I have two godly shoots** (Hebrew: *berachot*) **to engraft** (Hebrew: *lehivrich*) **on you: Ruth the Moabitess and Naamah the Ammonitess.' All the families of the earth, even the other families who live on the earth are blessed only for the sake of Isra'el. All the nations on the earth, even the ships that go from Gaul to Spain are blessed only for the sake of Isra'el" (Yebamoth 63a).**

Rabbi Elazar uses the passage to explain how two Gentile women came to be regarded as part of **Isra'el** and even mothers of the Davidic kings. **Ruth** was a **Moabite** and **Naamah** was an **Ammonite**. The Torah specifically says: **No Ammonite or Moabite is to enter the community of ADONAI – even to the tenth generation none belonging to them is to enter the community of ADONAI forever (Deuteronomy 23:4). Ruth** became the wife of Boaz, the mother of the Davidic line (see the commentary on **Ruth Bd – Coda: The Genealogy of David**). **Naamah** became the wife of Solomon **(First Kings 14:21)**, mother of the Davidic line. How could a **Moabite** and **Ammonite** be mothers of the kings of Isra'el? **Rabbi Elazar says that the answer is that they were no longer to be considered Moabite and Ammonite. They had been grafted into Abraham through the blessing that ADONAI announced in advance, "In you all the families of the earth shall be grafted in."**

When **Paul** wrote to the believers in Rome, **he** addressed **the Gentile God**-fearers (see the commentary on **Acts Bd – An Ethiopian Asks about Isaiah**) there by

saying: **For if you were cut out of that which by nature is a wild olive tree, and grafted contrary to nature into a cultivated olive tree . . . being a wild olive, [you] were grafted in among them and became a partaker of the root of the olive tree with its richness (Romans 11:17** and **24).**[72]

Abraham was saved by **faith**. When **Gentiles** are saved, they are saved as **Gentiles**, just as **Jews** are saved as **Jews**. But the Judaizers were trying to tell the **Gentiles** that they had to become **Jews** before **they** could be saved. Those who are saved are saved because of their **faith**, and those who are lost are lost because of their unbelief. **The Good News** for **Abraham** was that **he** would have a **son, Isaac**. In the same way, **the Good News** for **the Gentiles** is another **Son, the Lord Yeshua Messiah,** through whom salvation comes.

Therefore, **Paul** draws **his** conclusion: If you want to go back to the TaNaKh for salvation, go back to how **Abraham** was declared righteous. **So then, the faithful are blessed along with Abraham, the faithful one (3:9). Gentiles** who take **their** stand on the basis of **faith** are the candidates for **the blessings of Abraham.** Which **they** already had! Going back and trying the impossible task of trying to perfectly obey the 613 commandments of Moshe, as the Judaizers were pressuring **them** to do, would in no way draw **them** closer to **the blessings of Abraham** because that can only come on the basis of **faith**.[73]

*Dear Awesome Heavenly **Father**, How fantastic **You** are and how much we love **You**! Praise **You** for **Your** gracious mercy for **You** told Abraham, the father of your Jewish nation, **“in you all the families off the earth will be blessed.” (Genesis 12:3, 18:18, 22:18, 26:4).** Thank **You** that from the very beginning, **your** gracious heart included all who choose to come to **You (Matthew 11:28-29)** thru **faith (Ephesians 2:8-9)**, whether Jew or Gentile **(Galatians 3:26-29).** It cost **You** so much to love us sinners! We so want to thank **You** by giving **You** our whole lives- our thoughts, our plans, our desires, anything that we have or do-for **Your** glory! We love **You**! In **Your** Holy **Son’s** name and power of resurrection. Amen*