



Biblical and theological understanding of the Word: בְּרָכָה in the Pentateuch

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Abstract

The word "blessing" which first appears in the Bible is when Elohim blesses the creatures He created to reproduce and multiply in water and the air (Genesis 1:22). Elohim blessed humans to rule over nature and all creation (Genesis 1:28). Elohim blessed the Sabbath (Genesis 2: 3), he blessed people like Abraham (Genesis 12: 2-3; 18:18), Jacob (Genesis 28:14). Through Abraham, Elohim blesses his descendants and the nations. Blessings become 'human life' (Genesis 1:28). This research seeks to answer the questions: How does The Pentateuch speak of Elohim's Promise as a source of blessings? How does The Pentateuch speak of the authority of blessings? How does The Pentateuch speak of the purpose of a blessing? What about The Pentateuch is special? Talking about forms of blessing? How does The Pentateuch speak of the qualifications for blessings?. The results of Elohim's blessings can be divided into three major groups: (1) spiritual blessings are blessings related to powers that are beyond human strength, such as the blessing of salvation and the blessing of peace. (2) physical blessings are blessings that include physical needs (clothing, food, shelter, and health), such as blessings of long life, blessings of salvation, blessings of peace, blessings of flesh (blessings of long life, blessings of radiant faces), blessings of offspring, thanks to protection, thanks to wealth, thanks to prosperity, thanks to health, and thanks to honor. (3) The Blessing of Faith is a blessing given by Elohim because of his faith (belief; commitment), such as the blessing of obedience, the blessing of loving Elohim, the blessing of worshiping Elohim, and the blessing of influence.

Keywords: *blessing, The Pentateuch, Genesis 12: 1-3, source, authority, purpose, forms, requirements*



Introduction

The word "blessing" comes from the noun בְּרָכָה (beraka) which has several forms: (1) The Tetragrammaton from Ancient Greek τετραγράμματον (*tetraγράμματον*) consists of four letters, and is also referred to as the Tetragram, is the four-letter Hebrew theonym יהוה which is transliterated as YHWH or YHVH, and is the name of God in the Hebrew Bible. The four letters, written and read from right to left (in Hebrew), are *yodh*, *he*, *waw*, and *he* (Khan, 2012). (2) the nouns "בְּרָכָה" (*berekh*) in English translation: "knee" (Isaiah 45:23) occurs 24 times in the Book of Chronicles. (3) The form "בְּרָכָה" which refers to the relationship between humans and gods (Botterweck & Helmer Ringgren, 1998: 283). (4) The word בְּרָכָה is used to describe the relationship between a superior and a subordinate, that is when he meets his superior with the attitude of having to kneel before him. In Semitic tribes the meaning of בְּרָכָה translated means to kneel, having in mind the knelt down camels as a symbols of prosperity and blessing (Fitzmyer & Clines, 1996).

Genesis 12: 1-3 is a verse that is a source of blessing to His people. Elohim provides a biblical foundation for His creation (Harianto et al., 2022). The Hebrew word that is most frequently translated as "bless" is *barak*, which can also be used to express praise, congratulations, or even a curse. The first time this happened was in Genesis 1:22, when God commanded the birds and animals of the sea to bear fruit and multiply on the earth. In verse 28, God bestowed a similar blessing on Adam and Eve and added that they should rule over creation. Genesis 12:1-3 records God calling Abram to journey to the Promised Land and promising to bless him, exalt his name, and through him, bless all the families of the earth. Here, Abram and others' happiness and welfare are clearly linked to the blessings. In Genesis 22:16–18, God rewards Abram once more. Elohim gave the biblical basis for His creation: (1) Elohim's promise as a source of blessing (v.2), (2) Elohim gave His authority to Abraham to become a channel of blessing for His people (v. 2)(Freedman, 1973). (3) the purpose of the blessing is to glorify Elohim's name (v. 3), (4) Elohim gives forms of blessing (Vv. 1-3), and (5) the requirements for a person to receive Elohim's blessing (v. 3b) (Tooman, 2013). The five things above do not state in their entirety about Elohim's promise because the promise of blessing is only to Abraham personally and to those who act only on Abraham. This promise is also conveyed to all those who enter the line of Abraham's faith "by you all the people on earth will be blessed (Dickson, 2022). The solution to these problems can be answered with several questions, namely: How does The Pentateuch speak of Elohim's Promise as a source of blessings? How does The Pentateuch speak of the authority of the blessing? How does The Pentateuch speak of the purpose of the blessing? What about The Pentateuch talking about forms of blessing? How does The Pentateuch speak of the qualifications for blessings?

Methodology Employed

This research used a literature study. The bibliographic research is related to theoretical observations and other references related to numbers, customs and norms that grow in the social atmosphere being watched. Bibliographic research is very meaningful in conducting research. Information is obtained by studying and linking literature related to cases experienced about portraits of theological scholars looking for gaps and for ways to overcome the problems encountered. This stage is used for the foundation and direction in analyzing the problem (Sugiyono, 2018).



Discussion

Elohim's Promise as a Source of Blessings

Elohim's promise as a source of blessing comes down to Genesis 12: 1-3, which is later developed in Deuteronomy 28: 3-5, 12 is Elohim's will (Hewitt et al., 1976). From these verses, it can be seen that Elohim's promise as a source to bless His people in various ways and conditions if they want to follow Him are as follows:

Elohim's Promise "I Will Make You a Great Nation"

In Genesis 12: 2a using Hebrew *וְאֶעֱשֶׂה לְךָ לְגוֹי גָּדוֹל* (weeeska legoy gadol) is Elohim's promise to Abraham, to become a great nation, but at this time Elohim has not told Abraham where he will go (Hebrews 11: 8). Elohim guides him. The phrase "I will make your name famous" was Elohim's promise to Abraham. The word "famous" uses the Hebrew *גָּדוֹל* meaning "great" (great). The word *גָּדוֹל* is *גָּדוֹל* adjective masculine singular absolute (Freedman, 1973). Because adjective means "big" (famous), it serves to explain or limit the noun "your name" (Hewitt et al., 1976). The word "famous" means: (1) Known to the crowd, famous, or well-known. (2) Broadcast everywhere. (3) Make famous (famous, well-known). So Elohim wants to make Abraham's name big and famous (Tooman, 2013).

Solbakken states that the grandeur emphasizes that the name Abraham would not be forgotten, but would always be remembered as a very bold name, both for Christians, for both Jews and Muslims (cf. 11: 4; 23: 6; 20: 7; 2 Samuel. 8:13; Psalms 105: 6; Romans 4: 1-12). So, one day the descendants of Abraham will become a nation that will not be forgotten (Newell, 2022).

The promise of Blessings "I Will Bless You"

The phrase "you will have a blessing" (Gen 12: 2c) is Elohim's promise to bless Abraham. The word "blessing" (*beraka*) is a form of command expressing a consequence "so that you become a blessing (Fitzmyer & Clines, 1999)." The text "bless" *וַאֲבָרְכֶךָ* (*waabarekka*) consists of the words *וַ* particle conjunction and *בָּרַךְ*. The word *וַאֲבָרְכֶךָ* is an imperfect verb with stem *piel*, is 1st person, common, singular, suffix 2nd person, masculine, singular means cohortative in meaning, but no unique form for cohortative homonym (Fitzmyer & Clines, 2000)². The word *בְּרָכָה* (*beraka*) means blessing. In this case: (1) The word *בְּרָכָה* (*berkka*) occurs 415 times, the common usage is: stem *Piel* (214 times), translated "to bless". The word *בְּרָכָה* (*beraka*) is the verbal enduement with good things or a collective expression for the good things themselves (Isaiah 34:26; Malachi 3:10). (2) The *Qal* passive participle "blessed" occurs 61 times, translated "to kneel" (Good, 2011). The Theological Dictionary of the Old Testament says that "thou shalt be a blessing" is a form of the commandment expressing a consequence "so that thou shalt be a blessing". This special wanderer from polytheistic Mesopotamia had been divinely commissioned to go among total strangers in a new land. He and his descendants will be the channel through which Elohim will bless all nations on earth (Hoppe et al., 1980).

Elohim's Promise "I Will Bless Those Who Bless You"

In Genesis 12:3a it says: "I will bless those who bless you": *וַאֲבָרְכָה מְבָרְכֶיךָ* (*wabaraka mebarkeka*) is Elohim's promise to bless Abraham (Fitzmyer & Clines, 1998). The KJV translates "And I will bless them that bless thee" but NAS, RSV, and NIV translate "And I will bless those who bless you". The text "blessing" comes from Genesis 3:15 where Elohim has punished all of creation because mankind fell into sin. In Genesis 3:15 it says: "I will enmity you and this woman, between your descendants and her descendants. his seed will bruise you in the head, and you will bruise him in the heel (Stokes, 2016)."



The relevance theory and translations of scripture notes that I will be hostile. The word "eba" means the bloody grudge that resides in the human heart (cf. Numbers 35: 19,20; Ezekiel 25: 15-17; 35: 5,6) (Jobes, 2007). You will crush (*shup*) (Jeffrey, 1987). A prophecy of the continual controversy to annihilate the descendants of women and the descendants of snakes. The verb *shup* is rarely used (compare Job 9:17; Psalms 139: 11). The word is the same in both clauses. When translated as "crushing", it seems to fit the verse about the head of the snake but it is less accurate to describe the snake's attack on human heels (Brand, 1999). This verse is the foundation for missionary work around the world.

Elohim's Promise "I Will Curse Those Who Curse You"

In Genesis 12: 3bit says: "I will curse those who curse you" using Hebrew וּמְקַלְלֶיךָ אָגָר (wumqalelka aor). The KJV translated "and curse him that curseth thee"; NAS "And the one who curses you I will curse"; NIV "and whoever curses you I will curse"; and RSV "and him who curses you I will curse" (Nugroho, 2014). The text is that Elohim gives care to Abraham when he obeys His commandments "Go out of your country and from your relatives and from your father's house to the land that I will show you" (Genesis 12: 1) then Elohim will take care of Abraham (Enslin et al., 1963).

The keeping of blessings is often associated with curses. Elohim always emphasizes that there is a preservation of blessings, there must be the giving of a curse (Bruno, 2019). For example in Genesis 27:12 appears "... and not a blessing." The phrase וְלֹא בְרָכָה consists of וְ and בְרָכָה. The word בְרָכָה is noun common feminine singular absolute homonym 1. The word וְלֹא בְרָכָה means "and not a blessing" (Henry, 1706) The "curses" according to Deuteronomy 28 and Leviticus 26 are (1) Blessings and curses (Deuteronomy 28). According to Deuteronomical sources, Yahweh has promised that He will care for His people who are faithful to His covenants or keep His provisions (Budiman, 2011). Him or listen to His voice, and do His commandments. (2) Blessings and curses (Leviticus 26: 3-26) are a matter of relationship So the relationship is everything to determine whether it is a curse or a blessing. he is getting closer to Elohim. Elohim bless him. If on the other hand, that is, the more distant he is from Elohim the day he becomes disconnected from Elohim, he is not blessed, but cursed (Chia, 2022).

Elohim's Promise "By You All People on Earth Will Be Blessed"

In Genesis 12: 3c: "by you, all the peoples of the earth shall be blessed": וְנִבְרַכְתְּךָ בְּךָ לְכָל מִשְׁפָּחַת וְנִבְרַכְתְּךָ בְּכָל בְּנֵי הָאָדָמָה (wenibreku beka kol mispekhoh haadama) (Briggs, 1906). KJV translated "and in thee shall all families of the earth be blessed"; NAS "And in you, all the families of the earth shall be blessed."; RSV "and by you, all the families of the earth shall bless themselves"; and NIV "and all peoples on earth will be blessed through you." The text is the source of Elohim's Promise because it is "the blessing of Abraham" that everyone on earth is blessed by Him. Elohim wants to put the source of the blessing that begins (comes) from Him and continues to be centered on Abraham (Rosner, 2000). So the blessing from Elohim became Abraham's authority. Here there is a transformation of Elohim's authority to Abraham (Bang, 2020). Walter Lempert interprets Genesis 22:18 that but more important than the promise of possession of the land is the promise that Abraham and his descendants will be used by Elohim as instruments of the blessing of all nations (Genesis 12: 3; 18:18; 22:18; 26: 4; 28:14). Only people, who are willing to return Elohim's blessing to Elohim, can stay and can continue to be used as holders of blessings. People who receive Elohim's blessings must be a blessing to the world (Atkinson, 1990).

Blessing Authority

Elohim is in authority over the blessings given to humans (Genesis 12: 1-3). Elohim wants to give that blessing to whom is Elohim's sovereignty. Humans have the right to accept or reject it.



Humans have freedom of choice. But the blessing is finite, has a time limit, and is impermanent. But when a man gets baffled then he gets strength from Elohim. Calvin said that Elohim's blessings can be considered the source from which mankind has flowed. Elohim instills authority for some and holds it from others. The blessing has authority. Elohim gave the authority of the blessing to Abraham (Genesis 28: 4), Isaac (Genesis 27:33), Esau and Jacob (Genesis 27: 35), Joseph (Genesis 39: 5).

Blessing is the Only Truth of Elohim

Blessings are the only truth of Elohim. The proof of truth is that believers receive blessings from Elohim because of their faith. When Elohim created living things including humans, Elohim blessed them (Genesis 1:28). Elohim also blessed and sanctified the seventh day (Genesis 1: 22,28; 2: 2-3). In Genesis 1: 22, 28 that "bless" means of the former is to convey a gift by a potent utterance (Jobes, 2007). Elohim blesses through the means of His creation (Ryken, DDK, 2011: 149). Cornelius Van Til said that Elohim is the Designer and Creator of this world, so only Elohim knows completely the truths that exist in the world because He is the One who instilled this truth in His revelation (Dkk, 1994). Humans can only understand the truth when they return to the revelation from the Creator (Harianto et al., 2022).

Bless is Choice

Blessing is a choice for Elohim's people. Even though Elohim has prepared a blessing and His people are obliged to live in His blessings, it all depends on His people. If someone will reject the blessings that Elohim has given Him, then Elohim will respect that choice. In Deuteronomy 11:26 it says: "Behold, I present you this day with blessings and curses". This verse is not only the concluding passage of Deuteronomy 11: 16-32, but it closes the entire section of Deuteronomy 5-11. This "provisional closure" is then complemented by Deuteronomy 28, which closes the entire Deuteronomical description of the Torate of Elohim (Bruno, 2019) "Blessings and curses" are fragments of paraenesis that are patterned after the sanctions of the maharaja treaty. On the other hand, the structure of the Book of Deuteronomy as a whole is an extension of the sheet of the sanctions section. Here one can choose "blessing" or "curse". Elohim respects the choices of his people. Adam Clarke emphasizes life and kindness. The goodness of a picture of life. Kindness is done by humans so that their lives become comfortable. So goodness is a necessity of life itself (Clarke, 1983).

Blessing is Limited

The blessing of Elohim is not once owned by a person and will be forever in his life. Elohim's blessings are limited. Thanks to Elohim there are times when a person will enjoy it. In Leviticus 25:21 Elohim says: "Then I will command my blessings to you ..." The text Elohim explains that Elohim does not give His blessings once a person becomes His people but there is a time that Elohim will decide. The word אֶת־בְּרַכְתִּי (et birkati) is translated as "my blessing (Briggs, 1906). The word אֶת can be interpreted as "with, together with" followed by particle הַ is a connecting particle which can be interpreted as "that" (Harris, 1980: 186), which is attached to the word בְּרַכָּה, the common feminine noun, construct the first person suffix, common single homonym 1 (Brand, 1999). The word et birkati referring to "product, income, blessing, gift" is "along with the blessing". The context for "my blessing" has a limit in which the following phrase describes it as "in the sixth year".

The above context is that the Israelites pay less attention and care less about their neglected land, so the harvest will decline. To them, Elohim promised that the harvest of the sixth year would be so great that it would be sufficient for the whole Sabbath and Jubilee years (Vv. 21,22) (Charing et al., 2021). Meanwhile, Robert M. Peterson said that "Thy blessing" is Elohim's blessing consisting of a double harvest, so that there will be enough food to be harvested in the



eighth year. The word "three years" is: (1) the remainder of the sixth year, after the harvest is harvested, (2) the seventh year, which is the same as the Sabbath year, and (3) the first part of the eighth year to the time of harvest (Davis, 2007).

The Power of Blessing

The blessing of Elohim is part of the transformation of His strength so that when His people are blessed it means that Elohim's strength is in the life of the blessed person. Numbers 22: 6 says: "... whom thou hast blessed, he has the blessing, and whom thou cursed, he is cursed" which shows that in that blessing there is power. Power full of authority that no other power can cancel the blessing that Elohim has given. This power can be explained to His people: (1) The phrase אֶת אֲשֶׁר-תְּבָרַךְ is translated as "that he whom you bless" ("whom you bless"). The phrase אֶת אֲשֶׁר-תְּבָרַךְ consists of a relative particle אֲשֶׁר which means "that" attached to בָּרַךְ verb piel imperfect second person masculine singular homonym 2 which means "will bless him" (Browning, 2007). The word תְּבָרַךְ is an action that is carried out more emphatically (Briggs, 1906). Affirmation "you bless" is an imperative that cannot be denied in which there is the certainty of what will happen. (2) The word מְבֹרָךְ is translated as "is blessed" is the result of the phrase before. The word מְבֹרָךְ is a stem pual, which means the passive of Piel's active action (Hoppe et al., 1980). The Wycliffe Bible Commentary says Elohim only spoke positively about His blessing to Israel through a lost prophet and spoke absolutely nothing about Balaam's character (Bang, 2020). Thus, the purpose of the power of Elohim's blessing is: (1) enabling a person to do good (Genesis 26: 29), (2) enabling a person to live in miracles (Deuteronomy 7:14), and (3) enabling someone to rejoice (Deuteronomy 12: 7). Jamieson et al. Interpret "rejoice" in Deuteronomy 12: 7 as relating to divine relationships. If a person has an intimate relationship with Him, he will "rejoice" (joyous). Rejoice not only focuses on Elohim but has an impact on the family, children, and siblings (Hewitt et al., 1976)

A Blessing'S Purpose

In the Book of Pentateuch, the purpose of Elohim's blessings given to His people is to glorify Elohim (Exodus 15: 1-21; 18: 9-11a; Leviticus 7:11; 27: 30-32; Deuteronomy 14: 22- 29), evidence of Elohim's care for mankind (Deuteronomy 32: 10; Ex. 15:13; Exodus 19: 4), and become a channel of blessing to others (Leviticus 19:18; Deuteronomy 15: 1-11; Leviticus 25: 35; 19: 9-10; 23:22).

Enable to glorify Elohim

The purpose of the blessing enables a person to glorify Elohim. The word "glorify" (kavod) refers to weight or value, wealth, splendor, or reputation and is often interpreted as "honour". This shows the self-revelation, nature, and presence of Elohim to mankind sometimes in physical form (Dickson, 2022). Glorify Elohim "that the LORD your Elohim may bless you in all the work that your hands do" (Deuteronomy 14:29). The ways to enable a person to glorify Elohim: praise Elohim (Exodus 15: 1-21), rejoice (Deuteronomy 12: 6), sanctify oneself (Leviticus 7:11) (Dickson, 2022).

Evidence of Elohim's Care for Man

The purpose of blessing is evidence of Elohim's care for mankind (Deuteronomy 32: 10; Exodus 15:13; Exodus 19: 4). Maintenance means a process, method, act of maintaining: guarding, maintaining, saving, or avoiding danger. Deuteronomy 32: 10 affirms Elohim's providence is not limited to place and time. Elohim maintains His creation anywhere and anytime. The providence of Elohim not only surrounds him, watches over him but also takes care of him.

Evidence of Elohim's care for mankind through "Elohim's lovingkindness" and "Elohim's power". Exodus 15:13 reads "with the steadfast love of Elohim": בְּחַסְדֵּךְ (*behasdek*), which contains



"goodness" (kindness), but the KJV translates "mercy", NAS "lovingkindness", and NIV "love". While the phrase "by the power of Elohim": בְּעֶזְרָא (beazka) refers to "strength" (strength). So the power that comes from a single masculine power, not a feminine one, is the power of Elohim which cannot be measured by the weight of its strength.

How to prove Elohim's care for mankind: Elohim takes care of His people wherever they are (Deuteronomy 32: 10), Elohim guides and guides His people (Exodus 15:13), and Elohim sanctifies His people (Exodus 19: 4).

Become a Channel of Blessing for Others

The purpose of the blessing enables one person to become a channel of blessing to others (Leviticus 19:18; Deuteronomy 15: 1-11; Leviticus 25: 35; 19: 9-10; 23:22). Genesis 24:31 says: "Let the Lord bless you ..." The word "blessed by the LORD" (blessed of the LORD): בְּרוּךְ יְהוָה (beruk Yhwh), comes from the word בָּרַךְ means "to kneel" (to bless). Stem qal indicates that the blessing is active that is carried out daily. So Elohim actively gives blessings to those who are blessed by Him, but in the text of Genesis 24:31 "blessed by the Lord" is passive refers to people who are blessed by Elohim. Here the Lord says to those He blesses to be a channel of blessing to others.

Lempp interprets Genesis 24:31 to refer to Eliezer as a man who was blessed by Elohim to become a channel for Rebekah (Bruno, 2019). The Bible teaches bless to be a blessing: King Salem blessed Abraham (Genesis 14), Melchizedek blessed Abraham and Elohim from Abraham (Genesis 14: 19-20), parents blessed their child (Genesis 27: 270), grandfather bless his grandson (Hebrews 11:21), the Shepherd blesses the servants of his Master (Deuteronomy 33: 1), the Shepherd blesses the congregation (Deuteronomy 10: 8), and fellow humans bless the unclean or the clean (Deuteronomy 12:15).

The ways to become channels for Elohim's blessings to others are: loving fellow human beings (Leviticus 19:18), providing blessings for Others (Leviticus 19: 9-10; 23:22), alleviating poverty (Deuteronomy 15: 4), and support people to be successful (Leviticus 25:35).

Forms of Blessing

In the Pentateuch, it is found that the forms of Elohim's blessing can be divided into three major groups: Spiritual blessings, Physical blessings, and Faith blessings.

Spiritual Blessings

Spiritual blessings are those associated with the spiritual realm that is beyond human power. The authority of Elohim as the center of the giving of blessings places the authority of His blessings on humans. Elohim blesses spiritual blessings on His people. Forms of spiritual blessing: (1) The blessing of Salvation is a blessing in the first place. The blessing of salvation is like a person's door into a house. The door that opens the meeting between Elohim and His people. Elohim gives the blessing of salvation for someone who wants to worship Him and live in His will (Genesis 3:15). (2). The Blessing of Peace is a fundamental blessing in the lives of His people after the blessing of salvation. The basis of the life of His people on earth is that Elohim gives the blessing of "Peace and Prosperity" (*shalom*). The word "Peace and Prosperity" in Hebrew uses "shalom". The term "peace" has a much broader meaning than just the opposite of war. When Elohim blesses His people - or give them peace - Elohim gives a state of comfort, safety, and full protection from Elohim (Numbers 6:26).



Physical Blessings

Physical Blessings are blessings that include physical needs, which include: clothing, food, shelter, and health. The form of physical blessing is: (1). The blessing of longevity is the blessing of humans who can live on this earth at times that are not normal, or for an extra-long period than the average age at death (Exodus 20:12). Dunnam said that honoring parents describes a relationship between a relationship with Elohim (represented by 4 laws) and fellow humans (represented by 6 laws). This relationship is an important part and shows the "family center" relationship. So his people are obliged to learn to live together in the family (Oates, 2016)(2). The blessing on his radiant face was a blessing that appeared in the calm of his heart (his heart). The calmness of one's mind results in a radiant face. Numbers 6: 25-26 says: "The Lord will make his face shine on you and give you grace. The LORD will turn his face to you and give you peace ". The word "shine" in Hebrew יָאֵר (yā'ēr) comes from the work נָהַר with the hitpael stem. Because the hitpael stem means "to illuminate" it refers to the reflective intensity (Andrian et al., 2021). So "Elohim shines on you" means it occurs in a continuous process, the blessings of Elohim are reflected in his life. Philip said that there are two blessings in the text, namely:

(1) The blessing of word is a blessing from divine providence, and

(2) The blessing of that maintenance is done face to face which emphasizes the favor and grace of Elohim (Davis, 2007).

(3). The blessing of hereditary is the blessing of Elohim giving offspring in a healthy family where none of the husband and wife are barren. Their offspring were born smoothly as befits a healthy person in all things (Genesis 1:28). Atkinson said Elohim blesses all creatures and human beings are abundant and they reproduce (Genesis 1:22, 28), which shows that blessings contain the gift of vitality and creativity. In divine blessing, there is joy and abundance of life in all its fullness, joy, and enjoyment (Atkinson, 1990).

(4). The blessing of protection is the blessing of Elohim protecting His people in all things living on earth (Deuteronomy 33:13). Henry interprets Deuteronomy 33:13 that "great plenty" is Elohim's blessing from the fruit of Moses' prayers to Elohim (Henry, 1706). Clarke says "a greater abundance of all good things than any other part of the Promised Land. The precious things of heaven. The Peculiar mildness and salubrity of its atmosphere "(Clarke, 1983). The word "blessings" in Deuteronomy 28: 6 is contrasted with "curse". In vv., 16-19 "curse" that opposes blessing refuses to live to obey Elohim. The curse is disobedience and "bless" is "obey with Elohim".

(5). The blessing of riches is a blessing that overflows with property belonging to people (Genesis 24:35). Henry interprets Genesis 24:35 as saying that Elohim had blessed Abraham with all kinds of riches. His promise has arrived. Abraham was not destitute abroad, but happy and prosperous (Henry, 1706).

(6). The blessing of prosperity is a lot of results, his life is self-sufficient and not lacking (Atkinson, 1990). The blessing of prosperity is almost the same as the blessing of wealth but prosperity is more likely to lead to a "multi-yield process" - what is done must be successful (fruitful). Prosperity is a process to be more fruitful. Genesis 39: 5 is written: "The LORD blessed the Egyptian's house because of Joseph, so that the Lord's blessing was on everything he owned, both in the house and in the fields." The word "blessing" emphasizes the "blessed" which is active intensely is that Elohim acts actively and continuously occurs when the blessed person abides in Him. Maxwell says that Deuteronomy 28: 4 and 11 are graded where



"blessing" (v. 4) is continued with "blessing" (v. 11). The word blessing follows the condition "if you diligently obey... (v. 1). If someone is "obey" then he is "blessing" (Vanhoozer, 2002).

(7). The blessing of health to His people because he is blessed with "all spiritual blessings". The term used in the OT is "shuv", which means "made whole again" (Genesis 3: 16-19).

(8). The blessing of honor are expressions of respect associated with greatness or glory (good name, dignity, chastity). The conditions for receiving the blessing of honor are: His people listen to the voice of Elohim and faithfully obey all His commandments (Deuteronomy 28: 1) and His people live holy lives (Deuteronomy 26:19).

Blessing of Faith

Faith is a belief, which lies more like commitment, although in reality it is implied that there is a basis that makes faith unable to be supported by convincing historical evidence. Without such faith, the people of Israel would not be able to live as the prophets remembered (Isaiah 30: 15-16) (Browning, 2007). The blessing of faith is a blessing that includes:

(1) The blessing of obedience. In the OT there is three obedience: (a) Enoch's and Noah's obedience. Enoch was social (*halak*; active reflective; commanded, meaning walk) with Elohim, then he was no longer there because he had been lifted by Elohim (Genesis 5:24). Noah was sociable (*halak*; active reflective, subtle commands because *הַתְּהִלָּה* was given the ending "na"; in a state, meaning walking) with Elohim (Genesis 6: 9). (b) Moses' obedience is depicted in the position of waiting for the Commandment (Genesis 24:18). Indeed, there is no *halak*, but emphasizes "going into the midst of the clouds" abiding "(in a position to wait for what Elohim will say and command). Furthermore, Deuteronomy 34:10 says "Elohim faced (*qal*) face to face with Moses". (c) Obedience is described by "The Friendship" as Job was intimately associated with Elohim ("sob" The friendship of Elohim; keeping and exercising Elohim's secret, Job 29: 4).

(2) The blessing of loving Elohim. In Deuteronomy 9:29; 6: 5; 5:10 it is written: "(29) Aren't your people, whom you brought forth with your mighty strength and outstretched arms?" The phrase "they are your people (*וְהֵם עַמִּי וְנִחַלְתֶּם*) ... You come out with Your strength (*וּבְזַרְעֵךְ הַגְּטִיָּה*) "is caring for His people because Elohim has loved His people in a way that is: having Him and putting the people in His strength. Cairns says that" love Elohim "means obey all His commandments are unanimous (Briggs, 1906). Elohim's loyal love becomes the foundation of human love, it is also a reward for human love. Human love is expressed in obedience (Deutonomy 6: 5).

(3) The blessing of worshiping Elohim (Exodus 20: 4-5; 20: 2-3). "Do not bow down to him or worship him, for I, the Lord your Elohim, am a jealous Elohim, who repay the wrongs of the father to his children, to the third and fourth descendants of those who hate me" (Exodus 20: 5). "Thou shalt not have other gods before me" (Exodus 20: 3).

(4). The blessing of influence is the power that exists or arises from something (person, object) which contributes to a person's character, belief, or action. The phrase "be a great nation ... bless and there will be a blessing" (Genesis 12: 2) is to be a nation of influence. Abraham's descendants influenced human life. Park said that the verse was given by Elohim to strengthen Abraham's faith. Faith is an attitude that acts by looking ahead to the promise of Elohim's blessing (Rosner, 2022)



Requirements for a Blessing

The requirements for obtaining a blessing can be done by having faith, loving Elohim, working hard, and sowing.

Faith

A person must believe in Elohim as someone who is blessed. Faith is only earned by obedience to Him. In Deuteronomy 29:19 the phrase "thinks oneself is still blessed": וְהִתְבַּרַךְ בְּלִבּוֹ (wehitbarek bilbabo) means to bless but stem *hithpael* (reflective intensive) refers to bless oneself. Then the word בְּלִבּוֹ refers to the "inner man" (heart). So when it is associated with the phrase wehitbarek bilbabo it means a person who believes his soul is blessed from the deepest heart. The phrase wehitbarek bilbabo is an expression of a believer: "I will be saved"

Love Elohim

A person whose life is based on Elohim's love is entitled to Elohim's blessings. "Elohim's love" is the basis of Elohim's will where all Elohim's decisions are based on His love. Deuteronomy 23: 5 says: "... your Elohim has turned the curse into a blessing to you because the Lord your Elohim loves you". KJV "turned the curse into a blessing for you, because the LORD your Elohim loves you" explains that because of Elohim's love, He has changed someone's curse to be blessed. The word אָהַבְךָ (ahabka) "love" (KJV RSV and NIV translate "loved"). Deuteronomy 30:16 refers to "to love the Lord your Elohim ... so that you may live and multiply and be blessed by the Lord your Elohim". The word "love the Lord" (KJV; NAS; NIV "to love the LORD): לְאַהֲבָה אֶת־יְהוָה (leahaba et-Yhwh) refers to "to love".

Hard Work

Working hard to glorify Elohim is a requirement for a blessing. Genesis 3: 17b says: "with difficulty, you will seek your sustenance from the ground all your life". The phrase "with difficulty": בְּעִצְבוֹן (beisabon) means "a pain" (toil). NAS, RSV, and NIV translate "toil". So, "with great effort" contains physical pain or toil which if the condition is not good it can result in the death of the body. Thus that working up to physical pain will bring a lot of sustenance. The harder, harder and harder people work, the more blessed they are. Nugroho said that land that is managed by humans is also cursed because humans sin. Therefore the land will be new when human salvation is perfected (Rev. 21: 1) (Nugroho, 2014) Elohim is against those who are lazy (Prov. 6: 6) and those who do not work are forbidden to eat (2Th 3:10). A person works not only to meet his needs, but he must work hard so that he is also able to help others who are in need (Ephesians 4:28). Even so, it does not mean that a person can do any kind of work as long as he can make money. The Bible still guides so that the work that he does is by Elohim's Word (Col. 3:17). A person can only do work that is legalized by the word of Elohim.

Live to Sow

A person who sows into the field of the Lord's ministry is blessed. The word "sow" means to give his property in the Lord's service. Genesis 26:12 "So Isaac sowed on the land, and in that year he received a hundredfold yield. because the LORD has blessed him. " The word "sow" (KJV, NAS and RSV "sowed"): וַיִּזְרַע (wayira) means "to sow". Because stem Qal means sowing is done actively every day. So if every day someone "sows" then he will get blessings.

Park argues that Isaac became very rich in Gerar's land. "For he was blessed by the Lord" shows why Isaac became rich. Being rich like Isaac is a way of living right with Elohim. Only in this way can a person be blessed by Elohim (Park, 2002: 107). Thus that sowing is the law of nature, whereby everyone who sows generously will reap generously, and whoever sows sparingly will sow sparingly (2 Cor 9: 6). Only those who will sow with tears will reap in joy



(Psalm 126: 5-6). If someone sows goodness through his blessings to those in need, then the harvest will occur later. He can reap it himself or it can be his children and grandchildren.

Conclusion

Elohim's Promise as a Source of Blessings to bless His people. Elohim Abraham promised to be a great nation, bless Abraham, bless those who bless Abraham, curse those who curse Abraham, and by Abraham, all the people on earth will be blessed. Elohim is the authority over the blessings given to humans. No one can give blessings other than Elohim himself because of that: blessing is the only truth of Elohim, the blessing is the choice for every human being that someone wants to be blessed by Elohim or not, the blessing is limited so that people will not always get a blessing if he disobeys Him, and in the blessing, there is divine power. A person who is blessed means that Elohim's power is with him. Elohim gives blessings to humans with the aim of (1) enabling someone to glorify Elohim. The way to enable someone to glorify Elohim is to praise Elohim, rejoice and sanctify oneself. (2) evidence of Elohim's care for mankind. How to prove Elohim's care for mankind: Elohim takes care of His people wherever they are, Elohim guides and guides His people, and Elohim sanctifies His people. (3) a blessed human being can be a channel of blessing to others. The ways to become channels of Elohim's blessings for others are: loving fellow human beings, providing blessings for others, alleviating poverty, and supporting people to be successful.

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