



MATTHEW 6

## *The Lilies of The Valley*

### From Father to Son – The Attributes Abraham and Isaac

November 06, 2021 - Kislev 2, 5782

In our previous lesson we have briefly gone over the Biblical History of Fathers and sons. Often we will find that history will repeat itself or that the way of living and attributes of a Father is carried over to their son'

The world became corruptive and influenced by evil ways after the fall of Adam and Eve. It was a world where human lived many years but also how many went astray. YHVH created man in his perfect image and as the stories unfold we find that the sadness of how the earth was filled with a cry from the perfect bliss of the original state of man in the garden of Adon (Eden). Genesis 5, contains the first biblical genealogy and lists the descendants of Adam to Noah.

In today's life people live by memories, photos and hardly anyone keeps a list of their genealogy. A vast number of people hardly knows the history of their own fathers or their forefathers. What is to say, there is hardly history available of how they lived, their attributes and their achievements.

It is integrally how the history of the Bible contains so much information about those before us. As for example, we find the story of Enoch and that he was 65 years old when his oldest son, Methuselah was born. He had faith that enabled him to please YHVH. Hebrews 11:6 says, "And without faith it is impossible to please YHVH, because anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him." Enoch wanted others to know YHVH, to walk with Him and miss the coming judgment. As Enoch lived a rather shorter life in comparison with the rest of the ancient time we find some extraordinary information in the Scriptures of his son Methuselah, (spelled Methusha'el, Hebrew) whose life span as recorded in Genesis (5:27) was 969 years; he has survived in legend and tradition as the longest-lived human.

Some very interesting facts captured in the Bible helps us today to understand the length of years, and also where they lived and the natures from fathers to sons.

We find that the flood became necessary for YHVH to cleanse earth but the evil was then and thereafter. People did not walk with YHVH, they created false images and got involved in idol worshipping. Building the tower of Babel, that Adam was 150 years old he fathered Seth. From Adam unto Noah's flood record of 1656 years. From the first building of the temple, unto the captivity of Babylon, are 419 years and an half. Jerusalem was re-edified and built again after the captivity of Babylon, 70 years.

The patience of YHVH is long during and with the hope that fathers will teach their sons well, to walk in the Covenant and be the seed of the blessing.

We know much more about YHVH when we have a relationship with Him. We get to know each of His attributes. We can declare YHVH is Good, that He is our God of Love, of Justice, He is Merciful; Patient; Kind; full of Grace, Omnipotent, and All Knowing. All these attributes describes to us that He is an amazing Elohim of grace and love!

YHVH created in every living the righteousness and holiness so that people could know their Creator, to love Him with all their heart and live with Him forever and eventually in the rewarded everlasting life.

Looking back into the life of those who walked before us we find the promised seed line and the blessings in the lives of those who walked with YHVH. We see how Fathers taught their sons and how they walked in the footsteps of their fathers.

Abram left Haran at the age of 75. Abram left his father in Haran when Terah was 145. Terah continued to live there without Abram until his death 60 years later.

This brings us back to read further that YHVH called Abraham into a covenant of faithful service, as is told at the beginning of Genesis 12. Abraham's father Terah attempted to travel to Canaan but then remained in Harran. The journey of the life YHVH intended for them had to be completed through the son Abraham. YHVH made Abraham into the original patriot, always moving on to fresh endeavors in new locations. The destination that would eventually be the birthplace of the Messiah and where the Temple stood. Abraham was willing to let YHVH lead him into new relationships and use him to become the father of all nations.

The meaning Avrah in Hebrew origin means "Abundance"

As Abraham lived a faithful and righteous life and YHVH became the main focus of Abraham. YHVH being the Father of Abraham and the legendary promised seed line continued with blessings through him.

This bring us also to learn something interesting about Ur that became the capital of the whole of southern Mesopotamia under the Sumerian kings. In the time that Terah and his sons lived there it became clear that they have been in the region of the bed of the Euphrates River. When YHVH made a promise of the promised land this area was already well known to Abraham. It is also discovered that in this region were many water wells.

Abraham's divine service is to go and dig into the earth, and to discover that it holds living waters. Abraham had dug wells and later Isaac uncovers these wells of his father.

This act of divine service, appears to be a fundamental part of his commitment and acknowledgement of the worth inheritance of his father

Isaac followed in the footsteps of Abraham as he uncovered the wells that Abraham built. All the wells which were dug in the days of Abraham his father, the Philistines had covered up, filling them with the soil of the earth.

Isaac dug again the wells of water which had been dug in the days of Abraham his father and which the Philistines had stopped up after Abraham's death; and he gave them the same names that his father had given them. Isaac's divine service, whose essence is encapsulated in the words, "And Isaac dug again the wells that Abraham his father had dug", is to pattern his actions after Abraham's, and in a certain respect this is the most difficult task that a person can undertake. Isaac's prosperity got the attention of his neighbors and turned them into enemies.

The wells that Isaac puts so much effort into digging are not truly new wells at all, it was the property of his father. In a sense we see this as rightfully, his inheritance. Isaac had a relationship with his father and he remembered these wells. As Isaac's five wells represent various tests in our relationships we too have to remember the life that YHVH have promised us and live by faith to rediscover the pathways planned for us.

The Philistines began to act strangely toward Isaac. Once they had been open and friendly, but all of a sudden, their attitudes changed. They became jealous and felt threatened by the blessing of YHVH upon Isaac's life.

This attribute we have seen grown in Cain. We have seen it in the character of Esau and today we see this in nations against nations. Many relationship problems stem from jealousy. When you are blessed, you seem to be growing while others are diminishing. The Philistines decided to just "sling mud" into Isaac's wells. David faced the problem of jealousy with Saul; Abel with Cain; Hagar with Sarah; and Joseph with his brothers. When a person "throws dirt," it is usually because he is jealous.

Envy brings strife, and strife brings contention. A person you never quarreled with before will suddenly begin to act like your enemy, openly challenging you for no apparent reason.

We ask today, what is the attribute many sons inherited from their fathers? How many fathers taught their sons well to dig deeper into living water wells?

People would have collected water from natural sources such as free-running streams, fountains, or springs or from artificial sources such as wells, water systems, reservoirs, and cisterns. Young women typically had the daily chore of drawing water from wells to supply the family household. Genesis 24:11 tells us that women went out to draw water in the evening, using vessels made of either clay or animal skins attached to a rope. The woman would lower the vessel into the well to collect the water and then carry the filled vessel on either her head, her hip, or, more likely, her shoulder, as described in several passages: "Before he had finished speaking, there was Rebekah, who was born to Bethuel son of Milcah, the wife of Nahor, Abraham's brother, coming out with her water jar on her shoulder" (Genesis 24:15).

After going to the spring and filling her jar, Rebekah lowers "her jar upon her hand" (Genesis 24:18) to offer water to Abraham's servant.

Although the primary function of wells in ancient Israel was to supply water for the household, the centralized, open location of wells allowed them to serve as social gathering places. Travelers stopped to water their camels there (Genesis 24:11, and wells could be landmarks (Numbers 21:16, Deuteronomy 10:6).

Wells were also places of betrothal scenes. As the young women likely went out together to collect water, young men of the village realized that this event gave them a perfect opportunity to socialize with the women away from the watchful eyes of the girls' fathers and male relatives.

The Hebrew Bible recounts several women meeting their future spouses at wells. The narratives follow a similar literary pattern: A man travels to a foreign land, where he meets a young woman who draws water for him. After meeting with the girl's family a marriage is arranged. Abraham's servant stopped at a well and met Rebekah there (Genesis 24:10-27). Jacob met Rachel at a well where she came to water her father Laban's flock of sheep (Genesis 29:1-11).

Moses, too, met his future wife, Zipporah, at a well when she came with her sisters to water their father's flock (Exodus 2:15-22).

In addition to these three betrothal scenes, Saul met young women who were on their way to draw water while he was searching for his father's donkeys (1 Samuel 9:3-12). Divine revelation occurred at wells, too. As water is life giving and symbolizes creation and new beginnings.

It is noteworthy that YHVH would choose water sources for places for revelation. In the Song of Songs, the woman is praised as a "garden fountain, a well of living water" (Song 4:15).

After Hagar fled from Sarai, an angel of YHVH appeared to her at a well, Beer-lahai-roi, where he revealed to her the name of her son Ishmael and promised her a multitude of offspring (Genesis 16:6-14). Later, when Hagar and Ishmael had been cast out into the wilderness of Beersheba and their water supply was gone, "YHVH opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink" (Genesis 21:19).

We find that attributes from father to son is one important key to the best relationship we also have with others.

Abraham personifies the virtue of loving-kindness; through his selfless love for mankind, the whole world was brought nearer to YHVH. Through knowing Yeshua life speaks of absolute mercy, compassion, forgiveness, diminishes punishment, can save the unworthy. Loving-kindness judges the whole of a person favorably; is the healer of a broken heart; a consoler, comforter, mourner with those in pain; rescind judgements and grants favors to the guilty depending on their repentance or teshuvah.

Just as Isaac returned (Teshuvah) to digging the wells of living water to bring water to the people, Yeshua came and offered his body for us.

John 19:31-34 "Then the Jews, since it was the day of preparation and so that the bodies might not remain on the cross on the Sabbath (for that Sabbath day was a great Sabbath), requested of Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came and broke the legs of the first man and of the other man who had been crucified with Him. But coming to Yeshua, when they saw that He had already died, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately there came out blood and water."

The names Abraham, Isaac, and Jacob appear often as a group, because they all received covenantal promises from YHVH and shared the same faith.

Jacob was far different from his grandfather, Abraham. Jacob lived much of his life according to his craftiness and ingenious wit. No stranger to conflict, Jacob was driven by a passion to accomplish what he needed. This struggle was hard work indeed and eventually led him to the signature point of his existence, a wrestling match with a mysterious man in whom Jacob saw YHVH face to face (Genesis. 32:24, 30). Out of his weakness, Jacob called out in faith for YHVH's blessing and was transformed by grace. The word Chesed meaning Loving kindness refers also to Avraham (Abraham). The word "Chesed" is taught to be the "right arm" of YHVH while "gevurah" is taught to be the "left arm." Our desire to be a blessing and initiate kindness must also at times include an aspect of tough love (Hebrews 12:5-11).

Believers often focus on the desire to experience YHVH's love while never developing their personality to include self-judgement, restraint, facing the consequences of negative behavior and receiving or giving discipline.

The Scripture teaches YHVH chastise those He loves just like any good parent who, in the name of love, will set clear, consistent boundaries and guidelines. This quality is connected to justice and judgement and contains the power of discretion and discernment that guides one toward wise choices.

The word "Gevurah" is Discipline, strength and comes forth in the Hebrew name and attribute Yitz'chak (Isaac)

Tiferet – Harmony, compassion, beauty; Ya'akov (Jacob, Israel). This attribute keeps chesed and gevurah in proper balance. It is the trait of reconciliation and speaks of redemption as an ultimate goal.

Colossians 3:15 says let the peace of YHVH serve as an umpire in your heart. This peace and harmony brings the quality of discernment into our decision-making so we rightly apply the word of truth.

Yeshua uses the phrase "living water" in two instances in the Scriptures. The first instance is found in John chapter 4. Yeshua was tired and sat at a well while His disciples went into town to buy food.

A Samaritan woman came to draw water, and Yeshua asked her for a drink. The Samaritan woman was quite shocked because Yeshua was a Jew, and Jews simply did not mix with the Samaritans. Of course, she had no idea who Yeshua was and asked Him how He could ask her for water since He was a Jew.

Yeshua ignored the question and went right to the point, "If you knew the gift of YHVH and who it is that asks you for a drink, you would have asked him and he would have given you living water" (John 4:10).

Yeshua works as his Father works. Yeshua imitates his Father, he does what he sees his Father do. Yeshua said, "My Father is working until now, and I am working." And he also said, "The Son can do... only what he sees the Father doing." (John 5:17,19)

Yeshua dependent and trust on his Father. He "can do nothing of his own accord." (John 5:19) Yeshua is equal in the image of his father, as a part of the divine love, yet submissive in role as a human being, as the Son of Man, walking amongst people. Yeshua walks in humility before his Father.

Yeshua has faith in His Father's love for him "For the Father loves the Son," Yeshua says. (John 5:20) This is where Yeshua's security comes from. He doesn't put his faith in human beings' love for him. In fact, where his own self worth is concerned, he doesn't care about anyone's opinion, other than his Father's. Yeshua didn't "entrust himself" to people. (John 2:24) His security came from his faith in His Father's love for him.

The Father allows Yeshua to see himself at work. The Father "shows him all that He Himself is doing." (John 5:20) And that's what Yeshua did in his relationship with his disciples when they lived together for three years during his ministry.

Yeshua trusts and has confidence in his Father "And greater works than these will he show him, so that you may marvel." (John 5:20) Yeshua was sure, he knew, he trusted that the works his Father told him were to come, would come. His raising Lazarus from the dead. His own resurrection. And the pouring out of the Holy Spirit. These were all yet to come but Yeshua trusted and had confidence in his Father, that He would come through.

Yeshua and his Father work together in the same business, the business of giving life, of bringing the dead to life. "For as the Father raises the dead and gives life, so also the Son gives life to whom he will." (John 5:21 and John 5:24-29)

The Father gives great responsibility to Yeshua. The Son of Man, who is YHVH's own Son, has lived life inside human skin. He's walked where we walk, experienced what we experience, and suffered beyond what we suffer. He's been misunderstood and mistreated in a way no one else has in all of human history. This makes him perfectly qualified to judge, so the Father "has given him authority to execute judgment, because he is the Son of Man." (John 5:22, 27)

There's no competitive spirit between Yeshua and his Father. There is perfect harmony. Each recognized the other was to be honored equally. Yeshua says, he, Yeshua, is to be honored "just as they honor the Father who sent him." (John 5:23) They saw each other as equal and took pleasure in seeing the other honored. (Also, this claim to equality with his Father by Yeshua is another claim of deity. Because no one is to be honored in the same way as YHVH. (Isaiah 42:8, 48:11))

Yeshua lives for his Father's will. "...I seek not my own will but the will of him who sent me." (John 5:30) He is equal in Deity as a part of the trinity, but submissive in his role. Yeshua never performed a miracle on his own behalf. He only became angry in defence of others, never on his own behalf. Yeshua didn't live for himself, he lived for his Father. Everything he did was according to the will of his Father, and his Father's will was for Yeshua to communicate his Father's love for us

Yeshua's validation comes from his Father. John the Baptist bore witness to Yeshua but Yeshua says that the testimony Yeshua cares about isn't from man. (He said, he only brought up John's testimony so those listening might be saved.) But the testimony Yeshua cares about "is greater than that of John's." The testimony that matters to Yeshua is YHVH's testimony. And YHVH spoke audibly, affirming and validating his Son in Matthew 3:13-17, Matthew 17:1-8, and John 12:27-30. YHVH spoke these words in the first, middle, and last parts of Yeshua's public ministry, in the first, second, and third year. (John 5:31-37)

Yeshua's Relationship With His Disciples. At this point, you may have already recognized the similarities between Yeshua's relationship with his Father and the disciples relationship with Yeshua.

As Yeshua reflected his Father, the disciples desired to reflect the attribute of Yeshua. As Yeshua depended on his Father, they depended on Yeshua, for the words of eternal life. "Master, to whom shall we go? You have the words of eternal life," the disciples said in John 6:68.

As Yeshua has faith in his Father's love for him, the disciples had faith in Yeshua's love for them. They had such faith in Yeshua because Yeshua taught them the love of YHVH is to keep His commandments and do His will.

As his Father allowed Yeshua to see Himself at work, we see Yeshua, as he disciples the twelve, allowed them to see himself at work. For the three years they lived together Yeshua showed them everything he did. They heard his prayers, they saw him minister, they watched him respond to adversity. Yeshua showed them all he himself was doing.

Yeshua's relationship with his disciples was very similar to the Father's relationship with Yeshua.

The implications for evangelism are major. Because what we see in the scriptures is Yeshua's foundational relationship, with his Father, described by Yeshua himself. And then we see Yeshua duplicating that relationship with a small group of disciples.

Although Yeshua didn't neglect the masses, he gave the great majority of himself to his disciples. Yeshua's invested in his relationship with his disciples as Yeshua's Father God Almighty YHVH invested in him.

Yeshua's Relationship With You And With Me is to know the attributes of His Father and remain in faith, hope and continue to trust in the redemptive plan.

Our prayer:

YHVH, please show us what we must change, show us what we must do, to make our relationship with Yeshua as much like Yeshua' relationship with You as possible. Please help us to reflect Yeshua in every way possible. Fill us with Your amazing love and. bless us to be the seed line of Your promise and to dwell at Your living water with the attitude and countenance of Yeshua. Send your Holy Spirit to help us to love like You love. Imprint Your image into us. Help us to become more depended on You, in the same way Yeshua did. Help us to have faith that surpasses our own understanding by trusting in Your will for us. Please keep us in Your Shalom, secure in Your embrace of love. Please help security come from Yeshua' love and not the acceptance or rejection of people. Please provide and fill us with renewed confidence to place all our trust in Your plans that are prosperous for our future. Bless us with Your peace and deliver us from anxiety. Fill us with the faith of Abraham, Isaac and Israel, knowing that You are with us. Use us to the fullness of Your Glory.. Forgive us all our sinful ways and help us to be the attribute You want us to be. Let Your Kingdom come and will be done, on earth as in Heaven. Amein

Be Blessed and stay blessed.