



אָב

God's Relationship With His People

KINSHIP TERMS

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Based on Tim Laniak's section 4.11 on Pratico and Van Pelt's Basics of Biblical Hebrew

7/19/2010

Father

אָב

- Ancestor
- “*children of Israel*” or “sons” of Jacob, the grandson of Abraham

- בְּנֵי־יִשְׂרָאֵל
- Lit. “*sons of Israel,*”

Abraham

אַבְרָם
T : -

"Lofty is Father"

אַבְרָהָם
T T : -

"Father of Multitudes"

Father

אב

Metaphorically, אב may refer to the originator or leader of a group.

The head of a

- tribal unit (Deut 26.5)
- musical guild (Genesis 4:21)
- religious group (2 Kgs 6:21)

Yahweh's Firstborn

בן

"When Israel was a child, I loved him. And out of Egypt I called my son" (בְּנִי) (Hosea 11:1)

Adopted Daughter and Adulterous Wife

אִשָּׁה

- Ezekiel 16
 - Israel is allegorically pictured as God's adopted daughter originally born to Amorite and Hittite parents who eventually becomes His unfaithful wife.

■ האשה המנאפת

My People

עַמִּי

- The most common way God refers to corporate Israel
- There are 250 cases of this word in Exodus and the Prophets

My People

עַמִּי

- Implicit in the term is a covenant relationship
 - Yahweh delivers Israel from Egyptian bondage and enters into relationship at Mt. Sinai. (Cf. Ezk 16)
 - Exodus records the inauguration of the covenant
 - The Prophets describe its breakdown and hope for renewal

A Theological Perspective

אֶתְחִים

- “Brothers”
- *“The fatherhood of God for Israel is inseparably bound to the fraternal relationship between members of the community”* (Tim Laniak, p. 37)

A Theological Perspective

אֵהָיָם

- More than blood ties
- Through “*extended family*” ties, all share in the covenant God made with Israel, the family of God

A Theological Perspective

אֶהְיֶה

- More than blood ties
- *“Misunderstanding and abusing the rights and privileges of another member of the community was a capital crime”* (Tim Laniak, p. 37)

A Theological Perspective

אֶהְיֶה

- More than blood ties
- “If a man is caught kidnapping one of his fellow Israelites [אֶהְיֶה] and treats him as a slave or sells him, the kidnapper must die” (Cf. Lev 25:46)

A Theological Perspective

אֶתְיָם

- Israel's Neighbors
- Tyre condemned for ignoring a "*treaty of brotherhood*" (Amos 1:9)

A Theological Perspective

אֶחָיִם

- Israel's Neighbors
- Edom judged for mistreating *brother* Israel (Amos 1: 11)

A Theological Perspective

אֱלֹהִים

- Israel's Neighbors
- Amos makes mention of real treaties entered between parties that hint at God's perspective on universal relationships with all nations as vassals

A Theological Perspective

אֱהָיִים

- Israel's Neighbors
- *"Are not you Israelites the same to me as the Cushites? ...Did I not bring you up from Egypt, the Philistines from Caphtor, and the Arameans from Kir"* (Amos 9:7)

A Theological Perspective

אֱלֹהִים

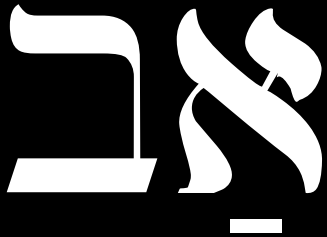
- Israel's Neighbors
- *"The Lord Almighty will bless them, saying, 'Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance'"* (Amos 9:7)

A Relational God

אב

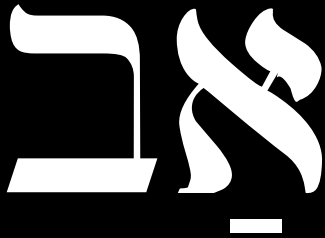
- In the New Testament, Abraham becomes the father of the faithful (Gal 3:7,29; Rom 4:11-16)
- God is seen as the spiritual father of his people

A Relational God



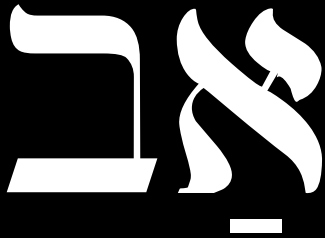
- Through Jesus Christ we have become adopted sons and daughters of God
 - *“to all who received him, to those who believed in his name, he gave the right to become **children of God**— children born not of natural descent, nor of human decision or a husband's will, but born of God.”* (John 1: 12, 13)

A Relational God



- Through Jesus Christ we have become adopted sons and daughters of God
 - *"For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be **adopted as his sons through Jesus Christ**, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves."*
(Ephesians 1:4-6, NIV)

A Relational God



- All ministers, including pastors, chaplains, teachers, administrators, even local church officials have been entrusted with the *Ministry of Reconciliation*.
- Let **reconciliation** be our focus
- Through Jesus we can now call our Father, **Abba** (daddy), in close inseparable terms of endearment
- We are no longer kicking about in our blood (cf Ezk 16: 6), homeless and despised but fully adopted sons and daughters of the King of the Universe, **our Father**. It is our responsibility to respond in faithfulness.