

The Father's Heart for Your Home

01 - Fatherhood & Family
16 - The Mystery of God: The Gospel of John
Church on the Park I Sunday Mother's Day, 11 May 2014

Text: John 4:43-54

Theme: Your heavenly Father has a heart for your home to be full of his abundant, resurrection life.

Intro: In today's passage we see a father's heart for his dying son. This father was a royal official and most likely not a religious or godly person. But almost every parent has a heart for their children to be healthy, well and successful. The father is not just casual about his son's healing, he's desperate. Consequently, Jesus brings his resurrection life. The amazingly thing about this miracle is that it all happens through Jesus' word—Jesus never actually goes to the son. The father shows great faith: "The man took Jesus at his word and departed" (v. 50). In the same way, we will see Jesus resurrection life in our homes if we take Jesus at his word.

Top Stressors in Life

Studies have been done about what are the most stressful things in life. Here's the most common top five: 1) Death of a Loved One, 2) Divorce, 3) Moving, 4) Major Illness, 5) Job Loss. Those are indeed very stressful.

But there is a new study that is just being released that has a new number one stress. This study is based on at least 14 years of scientific observations, collecting data and a multitude of case studies. Amazingly, in the past its been left off the top ten of almost every stress list.

The new #1: Giving birth and raising children, especially from ages 0-5 and 13-18. Who conducted this scientific, quantifiable study? My wife and I, as well as every mother and father who has been committed to their children.

Introduction to a new Mini-Series

Over the next season, God has put it on my heart to teach about fatherhood and family. Specifically today, I'll be speaking about family more than fatherhood. Yet, even if you don't think you have a family, these messages are for you. Here's what God spoke to me:

The Lord said to me, "You must rebuild the fallen wall of fatherhood and family in this country, not just through example but through teaching and conviction. Fatherlessness has devastated this nation and the church will never regain ground unless fatherhood and family are restored to the biblical model."

When the family is broken down, the land is cursed (Mal. 4:5-6).

1) God created family and he longs for families to reflect his original design. (Gen. 1:26-28)

- In today's passage, we see that not only the father believes, but the **whole household**. We read, "*So he and his whole household believed*" (John 4:53).
 - Why? Because they **experienced** a resurrection from the brink of death. This revival of life was a sign of the ultimate resurrection—the Son of God resurrected by the Father.
 - **Revival and resurrection** cause people to believe. But the most important resurrection and healing is not **physical**, it's **spiritual**—experiencing God's new and abundant life.
- When I am speaking about **family**, I am specifically thinking about **our household**, the people we live with day to day.

- God does not just want to save **individuals** but whole **families**
 - Often the church has thought about **individuals** being saved, but has not focused on **families** being **saved** and families reflecting God's salvation.
 - Salvation in the Bible is a **holistic** thing—it is God making **whole** our spirit, soul, body and our **relationships**.
- The salvation of a family means each **member relates like Jesus to one another**.
 - In other words, The salvation of a family means that they are **restored** and made whole in their **relationship** with one another.
- **Acts 16:22-34** is very **insightful** about God's heart for our families:
 - "Sirs, what must I do to be saved?"
 - The apostles then bring this man's thoughts higher. It's not just about him being saved but about his household and family.
 - "Believe in the Lord Jesus, and you will be saved—you and **your household**" (Acts 16:34)

2) What does a saved family/household look like?

- A family begins through **physical** intimacy, but is sustained through **spiritual** and **relational** intimacy.
- All **suffering** in life comes through the **breakdown** of relationship—first with God, and then with one another. God sets the lonely in families Psalm 68:5-6
- *What does a saved family look like? (Acts 2:42-47)*
 - 1) **They pray and worship together...and not just on Sundays (Deu. 6:4-9)**
 - Fathers and mothers have a **responsibility** to lead their household on the path of righteousness.
 - *"I thought prayer and worship is something we only did at church."*
 - Don't put God in a time box!
 - God wants to be in your homes
 - 2) **They esteem one another higher than themselves. They encourage one another. (Phil 2:3; 1 Thes. 5:11; Heb. 3:13)**
 - Love one another can turn into something generic...how can we make it concrete and specific
 - "Submit to one another" (Eph. 5:21)
 - 3) **They are devoted to the Word together...again, not just on Sundays (Deu. 6:4-9)**
 - The importance of a pastor for a healthy family. And not just hearing the word on Sunday. Fathers & mothers, husbands and wives need to learn how to minister the Word to their families.
 - 4) **They eat together (Acts 4:46)**
 - Eating together is sacred. God's ordained it for drawing us closer together.
 - The importance of the table. No electronic devices. No TV at the table
 - Eating is sacred
 - Mother in ancient Hebrew was most likely comprised of two pictograms: 1) Strong (Aleph) 2) Water (Mem). The Hebrew for mother is just two letters: Aleph & Mem. They were the glue of the family, what caused the family to be bound together.

Conclusion: Let's make Joshua's words our own, "As for me and my household we will serve the Lord." (Josh. 24:15)

3614. οἰκία *oikía*; gen. *oikías*, fem. noun from *oikos* (3624), a house. A building, house, dwelling. *Oikos* had a broader range than *oikía*. *Oikos* is the whole of person's possessions, his whole estate, whereas *oikía* is simply his residence and only occasionally includes its contents.

(I) In the NT *oikía* is used for an actual house (Matt. 2:11; 5:15; 7:24–27; 8:6, 14; 9:10, 23, 28; 10:12, 14; 12:29; 13:1, 36, 57; 17:25; 19:29; 24:17; 26:6; Mark 1:29; 2:15; 3:25, 27; 6:10; 7:24; 9:33; 10:10, 30; 13:15, 34; 14:3; Luke 4:38; 5:29; 6:48, 49; 7:6, 37, 44; 8:27, 51; 9:4; 10:5, 7, 38; 15:8, 25; 17:31; 18:29; 22:10, 11, 54; John 11:31; 12:3; Acts 4:34; 9:11, 17; 10:6, 17, 32; 11:11; 12:12; 16:32; 17:5; 18:7; 1 Cor. 11:22; 1 Tim. 5:13; 2 Tim. 2:20; 3:6; 2 John 1:10; Sept.: Gen. 19:4; Ex. 1:21).

(II) It came to figuratively mean family, household (Matt. 10:13; 12:25; Mark 6:4; John 4:53; 1 Cor. 16:15; Sept.: Gen. 50:8). In Mark 10:29 *oikía* refers to the whole family.

(III) The word can also mean possessions, one's belongings (Matt. 23:14; Mark 12:40, the expression "which devour widow's houses [*oikías*]," means widows" [a.t.] possessions which are precious and needed; Luke 20:47). In Mark 13:35 the expression "the master of the house [*oikías*]" is equivalent to *ho oikodespótēs* (3617) which is commonly translated "householder" (Matt. 13:27, 52; 20:1; 21:33) or "goodman of the house" (Matt. 24:43).

(IV) The word *oikía* can also be used figuratively, as in John 8:35, as a reference to the kingdom of God. The term *oikía* does not refer to a ruling house, but simply to a family. In John 14:2, which states that, "in my Father's house [*oikía*] are many mansions [*monaí*, pl. of *moné* {3438}, resting places]." This may have reference to individual places for families even as they lived on earth.

In 2 Cor. 5:1 the metaphorical *oikía tou skénous*, "the house of this tabernacle," denotes the corruptible body which we have on earth. Its counterpart is *oikodomé* (3619), a building in process of preparation by God, incorruptible, eternal, a house "in the heavens".

In Phil. 4:22, "those of the household of Caesar" (a.t.) might mean the ruling family with all its members, but more likely the staff of the imperial household, both slaves and freedmen. (See Sept.: Gen. 24:2.)

Deriv.: *oikiakós* (3615), a relative, pertaining to one's family or household.

3832. πανοικί *panoikí*; adv. from *pás* (3956), all, every, and *oikos* (3624), house. **With all one's household or family** (Acts 16:34).

Ant.: *mónos* (3441), alone; *kath' heautoú* (*katá* [2596], by; *heautón*, the acc. of *heautón* [1438], himself), by himself, alone.

3624. οἶκος *oikos*; gen. *oikou*, masc. noun. A house, dwelling, home.

(I) Generally (Matt. 9:6, 7; Mark 5:19; Luke 1:40; John 7:53; Acts 10:22). With the preposition *en* (1722) in, *en oikō*, at home (1 Cor. 11:34; 14:35; Sept.: Gen. 39:2, 16); with the prep. *katá* (2596) with the acc., possessing a distributive meaning, *kat' oíkon*, from house to house, in private houses (Acts 2:46; 5:42; 8:3; 20:20; Rom. 16:5, the church at a private home). Spoken of various kinds of houses or edifices, such as the house of the king or the chief priest, a palace (Matt. 11:8; Luke 22:54; Sept.: Gen. 12:15; 2 Kgs. 20:18; Dan. 1:4). A house of commerce, meaning a bazaar (John 2:16). Specifically, house of God, meaning the tabernacle or temple where the presence of God was manifested and where God was said to dwell, e.g., the tabernacle (Matt. 12:4; Mark 2:26; Luke 6:4); the temple at Jerusalem (Matt. 21:13; John 2:16, 17; Acts 7:47, 49); for *ho naós*, with a def. art. (Luke 11:51 [cf. Matt. 23:35]); the house of prayer (Matt. 21:13; Mark 11:17; Luke 19:46). A room or part of a house, e.g., the dining room (Luke 14:23), the upper room as a place of prayer (Acts 2:2; 10:30; 11:13). Figuratively of persons, Christians as the spiritual

house or temple of God (1 Pet. 2:5). Of those in whom evil spirits dwell (Matt. 12:44; Luke 11:24).

(II) In a wider sense, a dwelling place, habitation, abode, as a city or country (Matt. 23:38; Luke 13:35).

(III) Metonymically, a household, family, those who live together in a house (Luke 10:5; Acts 10:2; 11:14; 16:15; 1 Cor. 1:16; 2 Tim. 1:16; Titus 1:11). Including the idea of household affairs (Acts 7:10; 1 Tim. 3:4, 5, 12; Sept.: Gen. 7:1; 12:17). Metaphorically, *oikos tou Theou*, the household of God, i.e., the Christian Church, Christians (1 Tim. 3:15; Heb. 3:6; 10:21; 1 Pet. 4:17); the Jewish assembly (Heb. 3:2, 5; Sept.: Num. 12:7).

(IV) Metonymically, family, lineage, posterity, descended from one head or ancestor (Luke 1:27, 69; 2:4; Sept.: Ex. 6:14; 1 Kgs. 12:16, 19). A whole people or nation as descended from one ancestor such as the house or people of Israel (Matt. 10:6; 15:24); the house of Jacob (Luke 1:33); the house of Judah (Heb. 8:8; Sept.: Ex. 19:3; Lev. 10:6; Judg. 1:23; 1 Kgs. 12:23; Jer. 31:31).

Deriv.: *oikeios* (3609), of one's own household; *oiketeia*, a household of servants, in Matt. 24:45 in some MSS; *oiketēs* (3610), a fellow resident, a domestic servant; *oikēō* (3611), to reside; *oikia* (3614), a house including its contents, family; *oikodespōtēs* (3617), the master of the house; *oikodōmos*, builder of the house, only in Acts 4:11 in some MSS; *oikonōmos* (3623), steward, manager; *oikourós* (3626), one who stays at home, a housekeeper; *panoikí* (3832), with all the house; *pároikos* (3941), a sojourning; *períoikos* (4040), someone living near a neighbor.

Syn.: *skēnē* (4633), a tabernacle, tent, temporary dwelling place; *skēnos* (4636), used of the body as a tabernacle of the soul; *skēnōma* (4638), a temporary habitation.

Even the prep for this message was prophetic...holding Valerie in my arms.

“God sets the lonely in families”

God's heart is for families and people, towns and nations. God wants us to live together in a way that he intended.

Our faith is tested in the family. Do we care for the people in our household?

Cornelius's household - Acts 10:24

What does a saved family/household look like?

Living together, rather than separate lives. Yes, we all need space and time alone, but God has called us to be together.