

Family Key Passages

Transcript from David Hamilton's Video project for
the SourceView Reader

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Note for transcript use:

The blue text was used for editing purposes, and should all be gone, but if it is there, compare with video.

The use of red text is to draw attention to scriptures used. While checked for use in the video project, it would be best to confirm when used for the written projects coming. The spoken may have altered a word or added a comment ...and sometimes only selections were used out of a large passage.

The use of green text is to highlight the need to take extra care to find exact spelling or wording, especially quotes used and words in Hebrew. Also any questions on correct wording.

Family Sphere Key Passages

God and the Sphere of Family

- 1 God is our Father
- 2 God Described as a Mother
- 3 God is a Father to the Fatherless
- 4 A Faithful Husband to an Unfaithful People
- 5 God's Desires to Bless All Families
- 6 God Chooses Abraham to Train His Children
- 7 God Is Our Home
- 8 God First. All Else Second
- 9 We Will Serve the Lord
- 10 Fight for Your Family!

- 1Jn 3:1-2
- Isa 49:15
- Psa 68:5-6a
- Hos 3:1
- Gen 12:1-3
- Gen 18:18-19
- Psa 90:1
Gen 22:1-18
- Jos 24:15b
- Neh 4:13-14

Biblical Principles for Husbands and Wives

- 11 God Creates Eve; Institutes Marriage
- 12 Ideal Marriage Pattern Given to Priests
- 13 Marriage Is to Be Celebrated
- 14 Marriage Is to Be Honored
- 15 God's Household Code
- 16 Mutuality in Marriage
- 17 Drink Water from Your Own Well
- 18 No Adultery
- 19 David Repents of Adultery
- 20 The Destructive Legacy of Polygamy
- 21 Marriage and the Resurrection
- 22 God Hates Divorce

- Gen 2:18,21-25
- Lev 21:7,13-15
- SoS 5:1
- Heb 13:4
- Eph 5:21-6:9;
1Co 7:2-16,32b-34
- Pro 5:15-25
- Deu 5:18
- Psa 51:1-19
- 2Ch 11:18-21
- Mar 12:18-27
- Mal 2:14-16

Biblical Principles for Parents and Children

- 23 Children Are a Gift from God
- 24 Handmade by God
- 25 Children Born with God's Help
- 26 Abraham Cries out for an Heir
- 27 Hannah Prays for a Son
- 28 Genealogies Tell the Story of Life
- 29 God Understands Aaron's Parental Concerns
- 30 Honor Father and Mother
- 31 Listen to Your Parent's Instructions
- 32 Discipline Your Children with Love
- 33 Multigenerational Accountability
- 34 Multigenerational Consequences
- 35 Parents and Children Reconciled
- 36 Adopted as God's Children

- Psa 127:3-5
- Psa 139:13-16
- Gen 4:1
- Gen 15:1-6
- 1Sa 1:10-11
- 1Ch 1:1-2
Lev 10:19-20
- Deu 5:16
- Pro 1:8
- Pro 3:11-12
- Deu 29:29
- Deu 5:8-10
- Mal 4:5-6
- Rom 8:14-15

Biblical Principles for Living in Family

- 37 Every Family Member Valued
- 38 Caring for Family Members
- 39 Widows and Orphans
- 40 A Kinsman Redeemer
- 41 David Cares for Mephibosheth
- 42 Families Serve the Community Together
- 43 Friends and Family

- 2Ch 31:15-16
- 1Ti 5:3-4,8
- Exo 22:22-23
- Rut 3:7-4:13
- 2Sa 9:1
- Neh 3:23,28
- Pro 27:10

Family & Healthcare

- 44 Children Should Care for Elderly Parents
- 45 Parents Care for their Children's Health
- 46 Sickness and Family Matters

- Mar 7:9-13
- Luk 8:41-42,49-56; 9:37-43
- Joh 9:1-3

Crossover Passages

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| 47 Crossover with ECONOMICS | Act 5:1-10 |
| 48 Crossover with GOVERNMENT | 2Ch 25:4 |
| 49 Crossover with RELIGION | Luk 11:27 |
| 50 Crossover with EDUCATION | Psa 78:1-8 |
| 51 Crossover with MEDIA/COMMUNICATION | 1Ti 5:1-2 |
| 52 Crossover with CELEBRATION | Exo 12:1-4 |

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Family Sphere Introduction

Family is talked about in the Bible, in every book either directly or indirectly. The Bible talks about it a whole lot. And God is the one who had the original idea of family. In [Genesis 2:24](#), we see that he's the one who instituted marriage at the very beginning of creation. He intended it to be a lifetime commitment between one man and one woman.

When the original couple expanded into a family with the birth of their first child, we're told in [Genesis 4:1](#), it was with the Lord's help. He's involved in families, right from the very beginning. His purpose for this sphere is that life might be multiplied and that a God given destiny for every individual, may be established. God desires that we engage with families to serve and strengthen them, to see his purposes restored.

In this session we're going to be looking at 52 key passages that talk about the family. God's relationship to a family, beliefs, values, principles, practices about the family. And so we have a perspective from the scriptures, what our families should look like. We should allow the word of God and not our culture to be the ones who determine what we, what we envisioned family to be.

SECTION INTRODUCTION

So we're gonna divide this in several sections. The first one, we're going to look at 10 passages that talk about God in this sphere of family. Family is foundational to society, marriage established by God in [Genesis 2](#) before the fall; this was when everything was good. It's his design for extending his blessings to the nations of the earth.

Number 1: God is like a Good Father.

We take this from 1 John 3:1-2. It says, [see what great love the Father has lavished on us, that we should be called children of God. And that is what we are. The reason the world does not know us is that it does not know him. Dear friends, now we are children of God. And what we will be has not yet been made known, but we know that when Christ appears, we shall be like him for, we shall see him as he is.](#)

You know that the Original Testament, it refers to God as father, only 19 times, that might be surprising to you. This was not the common way that the Jewish people spoke of God. It was much too intimate. But when Jesus came on the scene, he addresses God as father 190 times, ten times more than all the Old Testament. And this is was highly unusual.

It was not mindless repetition of cultural verbiage that he was just saying. It was, Jesus was trying to communicate to his audience, that God wants to have an intimate familial relationship with them. Among the Jewish people, they spoke of God as the God of Abraham, Isaac, and Jacob, the God of the fathers. He was their God. And Jesus wanted to make known that God is our God, like your father. The one who first saw you upon birth and who occasioned conception. He is that close to you. So relational intimacy is supposed to be present reality. He taught us to pray our Father. Our Father. Not just Jesus', but our father because of what Jesus has done.

Second: God is Like a Good Mother.

[Isaiah 49:15 says, ...Can a mother forget her nursing child? Can she feel no love for the child she has borne? But even if that were possible, I would not forget you.](#)

See, family is to be the place of ever present, constant caring and love. It's attentive love. I can't imagine my mom ever having forgotten me. She was always thinking about me and my

brothers and sisters. But even if she had, God does not. As you know this, these terms, God is our father. God is mother. These are not gender defining terms. God is above gender; Father and mother are metaphors, that they're the life givers. They're the life protectors. They're the life enhancers. And those are the things that we're supposed to experience in family, when we do it, according to biblical patterns.

Number 3: God is a Father to the Fatherless

Our **third** passage is this. **God is a Father to the Fatherless**. This comes from **Psalm 68:5-6**. He said that he is a **Father to the fatherless, defender of widows — this is God, whose dwelling is holy. God places the lonely in families...**

You know, when we talk about this subject, not everyone lives in an ideal family. Some of you have a lot of pain from your family background. Your family may have been broken, dysfunctional, or just non-existent. Whatever your situation, God is there for you. If you are fatherless, he's there for you. If you're a widow, he's there for you. If you're lonely, he's there for you. God wants to come to re-parent us, to re-family us, to restore us, to take that was not as it should be and create what it ought to have been. That's what coming into the family of God is all about. He fills the void and he makes up for life's brokenness. This is what family is supposed to be like. None of us have a perfect family, but all of us have a perfect God who wants to restore the idea of family and our experience through the way he deals with us.

Number 4: God is a Faithful Husband to an Unfaithful People.

This concept comes from Hosea 3:1. **Then the Lord said to me (this is Hosea the prophet talking) go and love your wife again. Even though she commits adultery with another lover. This will illustrate that the Lord still loves Israel, even though the people have turned to other gods and love to worship them.**

Hosea had a very painful life. He was a man of God, he loved God and he loved his wife, but his wife was unfaithful to him. And he thought, what should I do? Should I divorce her? Or should I leave her? And God said keep loving her, because all my people are unfaithful and I keep loving them. Faithful loyalty and unconditional commitment are hallmarks of God's relationships towards us. And they should be the things that characterize the relationship between a husband and wife. It models what family is supposed to be like. God loves us relentlessly. Even when we don't reciprocate. Even when we don't respond in kind, he keeps on loving us. This is remarkable. And this is what family love is supposed to look like. Does it look like that in your family? How can we change it? How can we love more? How we can be imitators of God in our family. This is what we're trying to learn how to do. As we look at this very foundational sphere in our society.

Number 5: God Desires to Bless All Families.

This is amazing. We find this in **Genesis 12:1- 3**. This is God's very first statement to Abraham. It says this, **the Lord said to Abram, leave your native country, your relatives and your father's family, and go to the land that I will show you. I will make you into a great nation. I will bless you and make you famous. And you will be a blessing to others. I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you.**

You know, Abraham is considered the father of faith. He's the one who's kind of the head of the story for Christians and Jews and Muslims alike. And he is a heroic man who knew God

And it starts off sounding like God's anti-family. Leave your father, leave your relatives, then we head out to something new. But that sacrifice, his family sacrifice, was intended to bring great blessing to all families.

Right from the very beginning, in this first statement we see that God's focus is on family. And his purpose is to see families blessed.

It's interesting in this passage that having blessed families is the foundation for becoming a great nation. By focusing on families as God has, we can see the strategic place for this institution in our societies and our cultures. Are we giving it enough importance? Are we really valuing families? If we don't, it's if we don't emphasize this sufficiently, we will suffer cultural harm. Our societies will crumble. We'll not be the blessed people God wants us to be. This is not true for just one culture. It's every family on earth, throughout the globe. This is God's purpose. Whatever your culture, whatever your nation, whatever your language, family is to be the foundation for blessing.

Number 6: God Chooses Abraham to Train His Children.

We read this in [Genesis 18:18-19](#). For Abraham will certainly become a great and mighty nation. And all the nations of the earth will be blessed through him. I've singled him out so that he will direct his sons and their families to keep the way of the Lord by doing what is right and just. Then I will do for Abraham all that I have promised.

Have you ever wondered why did God choose Abraham of all the people? Why him? I mean, he was from a pagan culture, living in a pagan land. Around him was idolatry. Why was Abraham selected? The key here is this phrase here. He says, I have singled him out "so that". Other translations say, "because"; so whether it's "so that" or "because" we get something really key. It's either the reason he's selected him because he's going to train his children or, or the purpose, because he could see that he was going to train his children. So whether it's the reason or the purpose of God's selection, the heart of God's eyes on Abraham was he knew that he was going to live for the next generation. Living for the wellbeing of your children and the next generation, investing in them, pouring yourself into them, equipping them for life. This is what pleases God, this is what draws his attention. So that's someone I want to have. That's what I can choose. I can select. I can use. Let's make the next generation our focus and investment.

Number 7: God is Our Home

I love **number seven**: [Psalm 90:1](#) says, God is Our Home. Let me read that passage: [Lord, through all the generations you have been our home.](#)

What an amazing statement. Home is the place of security, of identity, of belonging; a destiny shaping place characterized by acceptance. A place where we're surrounded by a supportive and loving environment. This is what God is to us. We've been drawn into the Trinitarian family, into the Godhead -Father, Son, and Holy Spirit. They've included us in their circle of love, an unbroken, indescribable love, and they've made us family. His family. Adopting us into that intimacy of relationship. When we walk with the Father, with the Son and with the Spirit, we are home.

Number 8: God First. All Else Second.

This comes from [Genesis 22:1-18](#). I'm going to read just a few selections from this passage. But this is the story of when God asked Abraham to take his son, Isaac who's 12 years old, and offer him up as a sacrifice. And at the last moment, God stops his hand and Isaac is saved and a ram is sacrificed in his place. The place where this happened was Mount Moriah, a place which would later be where the temple was built. And later near when Jesus died.

"Don't lay a hand on the boy," the angel said, "do not hurt him in any way, for now I know that you truly fear God, you have not withheld from Me even your son, your only son."

(And that phrase, I just had interrupted reading to say, it certainly sounds like God's son. God's only son who actually went through and gave his life for us in the very near proximity to this place.)

The angel went on to say, ...because you have obeyed me and have not withheld even your son, your only son, I swear, by my own name that I will certainly bless you. I will multiply your descendants beyond number like the stars of the sky, the sand on the seashore. Your descendants will conquer the cities of their enemies. And through your descendants, all the nations of the earth will be blessed — all because you have obeyed me.

You know, sometimes you hear people say with good intention: God first, family second, and ministry, or work or professional vocation that comes third. Though it is well intentioned, this is not biblical. The biblical story is simply this: God first. Period. Everything else, you'd have to listen to God. You have to hear and obey. And at times you, you make sacrifices. You, you relinquish a promotion in your workplace because your family needs you more at home at that time. And other times, as a family, you choose to make a sacrifice to accomplish some task that is needful, but you don't make an idol of either family or ministry work or your vocation.

Both were given by God, to Adam, in Genesis two. God gave Adam a job actually gave him two jobs. One to tend to the garden, that's a production job, an agricultural gardening job. He also gave him a scientific research job to name the animals, to classify them and give them the appropriate nomenclature. So he was actually given two jobs. And then in the process of doing that, it became apparent that he needed help. And so, God also gave him a wife.

All of this is before the Fall and all needed to be yielded to God. God is the giver of the vocation. God is the giver of the spouse and everything we do is yielded in obedience to him. When we've set our hearts to hear and obey God, we know when to focus on family and when to prioritize ministry. God will lead you as you listen to him.

Number 9: We Will Serve the Lord.

[Joshua 24:15](#). At the end of Joshua's remarkable long life he looks back on all the years that he walked with Moses, and the 40 years after that, and he says, challenged the people about their loyalty, will they serve God or will they serve idols? And he goes through a long discourse that his concluding speech ends up with his famous statement, whatever you decide. This is my choice. ... as for me and my family, we will serve the Lord.

Serving God should not only be an individual activity. It should be a family activity. We do this corporately. We do this together and we can't make choices for one another, but we can choose together to, as a family serve and follow and honor God.

Number 10: Fight For Your Family.

This comes from [Nehemiah 4:13-14](#). So I placed armed guards behind the lowest parts of the wall and exposed areas. I stationed the people to stand guard by families armed with sword, spears, and bows. And as I looked over the situation I called together the nobles and the rest

of the people and said to them, don't be afraid of the enemy. Remember the Lord who was great and glorious and fight for your brothers, your sons, your daughters, your wives, and your homes.

This is a story for their rebuilding the wall around Jerusalem after returning from exile. And it was a precarious situation. And everyone was tasked to build that part of the wall that was nearest to their home. That was the motivation. We create security and we protect our families. And so that's why they did the construction. But at some times the construction was interrupted because enemies try to come over those half-built walls. And so they had to take a very active posture. It's worth fighting for your family. Family is valuable. Families are treasure. We need to honor it. We need to keep it. We need to protect it.

SECTION INTRODUCTION

This next section we're going to look at is about biblical principles for husbands and wives. It involves 12 different passages. And this really is the heart of family. It is the volitional part. You can't choose your parents, but you do choose your spouse. And, so when you, that choice is a choice to love, a choice to give yourself in service and caring for someone else. And that choice to love is the foundation for family. It's the beginning of family. It really is the heart of family. So let's look at this.

Passage 11: God Creates Eve and Institutes Marriage.

We read this in [Genesis 2:18,21-25](#). Here are a few selections. Then the Lord God said, "It is not good for man to be alone. I will make a helper who is just right for him." ... Then the Lord God made a woman from the rib, and he brought her to the man. "At last!" the man exclaimed. "This one is bone from my bone and flesh from my flesh! She will be called 'woman' because she was taken from 'man'." This explains why a man leaves his father and mother, and is joined to his wife, and the two are united into one...

There's several things here that need to be said because we, in many of our cultures, we have distorted views on gender and the roles between men and women. Some have said, well, the Bible teaches that man, Adam was created first and then woman. So man is definitely superior, should always be in first place. They missed the point. Before Adam was created, donkeys and frogs were. So if first means more valuable then frogs hit the top of the list. Seemed like God was always going from good to better to best. In fact, the only time, the whole creation story of chapters one and two that God says something was not good is after he made Adam and before he had made Eve. And when they were both together, he said it was very good. Go figure. Okay.

The other thing that is often misunderstood, he says, I will make a helper. Like when we think helper, we kind of think of like maybe an office assistant someone who is not as important as the boss. But that's not what the Bible is talking about.

Think about it this way. When you were having struggles with math in school and you were coming up to a big test and you needed someone to help you, who did you look for among your classmates? The smartest person or the dumbest person to help you? The smartest, right? You wanted good help, not lousy help.

Or perhaps you are very scrawny and weak and bully of the school would beat you up on the way home from school every day. And you needed some help. Who do you find? Someone as scrawny and weak as you or someone big and strong? Of course, you look for the smart one and you look for the strong one. That's the kind of help we look for.

This Hebrew word for helper is ['ezer](#). It's found 21 times in the Old Testament. A couple of times is used for an ally, like a military army. Like Israel went down to Egypt and formed an ally,

so they would help them against an invading force. And they did that because they saw they had capacity that they didn't have. But that's just a few times. And except for this one instance, that's the only time it's just one individual. Every other time is talked about God. Where does my help come from? Where does my '**ezer**' come from? My help, my '**ezer**' comes from the Lord. And he is our '**'eban azer**', the one who's helped us up to this point. So this is a very strong word. It literally means a strong savior.

So woman is to be highly valued, highly regarded. And when Adam sees her for the first time he breaks into poetry. It is the first poetic literature in the Bible. Bone from my bone and flesh from my flesh. She is to be a full companion that that comes from his side, not from the bones from his feet so he can step on her or from her brain so she can dominate over him. They'll be side by side together in life. And God institutes marriage as supposed to be always together for all time.

Number 12: Ideal Marriage Pattern is Given to Priests.

We read about this in [Leviticus 21:7, 13-15](#). Here's some selections. Priests may not marry a woman defiled by prostitution, and they may not marry a woman who's divorced from her husband, for the priests are set apart as holy to their God... The high priest may marry only a virgin. He may not marry a widow, a woman who's divorced, or a woman who defiles herself by prostitution. She must be a virgin from her, his own clan so that he will not dishonor his descendants among his clan for, I am the Lord who makes him holy.

Now this is an interesting passage because we don't find any place in the Bible where it says to all people, you can only marry a virgin. So people said, well, see, premarital sex is okay. That's not the case. This is given to the priest and the high priest as who are the ideal within the culture of how you should live. They are the most, to live the most righteously the most holy way. That's the word that this finishes off. The ideal is stated in hopes that as people aspire toward, it becomes normative. It is the best, what people aspire to. This is the ultimate, the most desirable form of marriage. It's not imposed on all, but given as a dream to inspire all, to shoot high, to shoot this standard so that we would all walk with great integrity in our marriage and our life up to our marriage.

Now at the same time, God knows there's a lot of brokenness in the world. So there are lots of stories of redemption in the Bible. When we didn't live up to the dream, when we failed. When we did things that we ought not to have done, and our dreams have been broken. We have a story of a God who comes to rewrite our story because he's a Redeemer.

Number 13. Marriage Is to Be Celebrated.

This comes from [Song of Solomon 5:1](#). I have entered my garden, my treasure, my bride! I gather myrrh with my spices and eat honeycomb with my honey. I drink wine with my milk.

Sex in the Bible. Yes, for some it's surprising to find a poem of love and sexual intimacy included in the Bible. What should we make of it? Some suggest that we should read it only symbolically as a picture of God's unconditional love for his people. Others suggest that it is best understood as a marriage handbook and find the treasure of marital delights in it.

Perhaps there's value in both approaches. At any rate. Song of Songs is a beautiful picture of the physical side of love and its appropriate expression within the bonds of marriage, as part of God's wonderful creation.

You know, this book is a literary drama, not to be acted out, but orally recited, to speak to the hearers of the virtue, wonder and beauty of marriage. But it warns, it advises those who are listening to this dramatic presentation of how special the singular love of one man with one woman is.

Sometimes the translations say that this song was written by Solomon, but actually that would be, was written for Solomon. Because it talked about Solomon's wedding with 60 in chapter three, with 60 Queens. Maybe this was a court jester who wrote this. Who, seeing the trend that was going on in Solomon's life, and what about the one special one, And all the queens are saying it's better to have just one than many of us. Maybe its his way to exhort Solomon to stop his reckless addition of more and more wives to his harem. And to emphasize the beauty of God's original design of one man, one woman. Unfortunately, if that was the case, we can only speculate there. Solomon did not heed. Went on to have 300 wives and 700 concubines, not an example for marriage.

This drama takes us to the longing of the lovers in courtship of chapter 1- 3:5; and then to a wedding scene in chapter 3:6-11. Finally the honeymoon, chapter four, all the way through 5:2 and including this passage that we just read; followed by married life and from 5:3-8:7; and final exhortation to sexual purity before marriage from chapter eight to end. This is a book that should be guiding you in how you live your life in purity as a family.

Number 14: Marriage Is To Be Honored.

Hebrews 13:4. Marriage should be honored by all and the marriage bed kept pure for God will judge the adulterer and all the sexually immoral.

Honored means value. It's what is desired. Many of our cultures celebrate premarital and extramarital sex. That's what the movies and novels are made about. And they make crude jokes about the poor guy who gets married. It portrayed life with your wife or your husband as miserable. This perspective needs to be changed in our cultures.

You know, we all have slang terms. Like you get married in English you say "you're hooked". That's, that's not very appealing. It sounds like you're trapped and you're ensnared, and you can't get out. In Spanish the word for wife, "**esposa**" also means handcuffs. Not a very good symbolism. We need to change the way we think about it. Do you really honor, in your culture, marriage?

Number 15: God's Household Code.

This is **Ephesians 5:21- 6:9**. Going to read just a few selections at the very end of this part. **Submit to one another out of reverence for Christ. Wives and husbands. Each one of you also must love his wife as he loves himself. And the wife must respect her husband. Children, obey your parents in the Lord for this is right. Fathers do not exasperate your children instead, bring them up in the training and instruction of the Lord. Slaves, obey your earthly masters with respect and fear and with sincerity of heart, just as you would obey Christ and masters, treat your slaves in the same way. Since you know that he was both their master, is in heaven. And there was no favoritism with him.**

You know if you treat your slave in the same way that you expect the slave to treat you, he's no longer a slave and you're no longer a master. You're equals. You're brothers. And this is the point. In Ephesians, Paul writes — sit, walk, stand is an easy way to think of it. The first three chapters how we're seated in heavenly places. And chapter 4-6:9 is how we walk out our Christian life. And then 6:10 to the end is about how we stand and the spiritual warfare against the enemy.

And this middle part, this walk, the Greek word is **peripateo**, and it can mean walk or live. It's used five times. In 4:1 is walk worthy of the calling or live worthy of the calling. And 4:17 is walk not as Gentiles; 5:1 is walk in love; and 5:8 is walk in the light; and 5:15 is walk carefully or walk with wisdom. Be careful how you walk, be careful how you live. It goes on and says, the way we do this is not by being filled with wine, but being filled with the Spirit.

And then it tells you various ways of how to be filled with the Spirit, like singing and making music and praising God. And then, surprisingly - this was a very long sentence in Greek - he goes on —the final way of how you know that you've been filled with the Spirit is that you're submitting to one another.

This mutuality is the foundation that then spills over into the three pairs: husband -wife, parent-child, and master-slave. And this is revolutionary because in that culture, those weren't mutual relationships, they were hierarchical relationships, and Paul is changing that so that we care for each other. And we recognize the value of each individual. And we break down the dividing walls. Paul uses languages for this culture. Greek and Roman law, even Jewish laws, extra biblical laws, rabbinic laws had requirements for the husband, father, master and others for the wife, the children and the slave. But Paul levels the playing field here in an amazing way.

Number 16: Mutuality in Marriage.

1Corinthians 7:2-34. Here's some selections. This builds on the same idea that Paul had, of how we come together as equals in the marriage relationship. He says this, the husband should fulfill his marital duty to his wife. And likewise, the wife to her husband. The wife does not have authority over her own body, but yields to her husband. In the same way, the husband does not have authority over his own body, but yields it to his wife. A wife must not separate from her husband and a husband must not divorce his wife. A married man is concerned about the affairs of this world, how he can please his wife. A married woman is concerned about the affairs of this world, how she can please, her husband.

I've just read four of ten different parallel statements that are found in this chapter, linking husbands and wives. Paul presents a picture of marriage that is extraordinarily startling in its simplicity and its unrelenting equity. In this picture, he portrays a radical reciprocity going back and forth of rights and responsibilities that totally dismantles any cultural double standard.

When we're talking about discipling nations, double standards destroy people. It creates injustice and brokenness and pain. No longer is gender the great divide. Paul levels the playing field, applying the truth of the cross to the gender issue, finding common ground. He does this by speaking to both men and women in equal terms, sometimes addressing the men first. Sometimes the women. Sometimes both together. What is spoken to one partner is similarly and consistently addressed to the other, creating a seamless symmetry of obligations and expectations.

Number 17: Drink From Your Own Well.

This is **Proverbs 5:15- 23** - Drink water from your own well -- share your love only with your wife. Why spill the water of your springs in the streets, having sex with just anyone? You should reserve it for yourselves. Never share it with strangers. Let your wife be a fountain of blessing for you. Rejoice in the wife of your youth. She is a loving deer, a graceful doe. Let her breasts satisfy you always. May you always be captivated by her love. Why be captivated, my son, by an immoral woman, or fondle the breasts of a promiscuous woman?...

Okay. This is pretty clear. Don't need to expand on this very much. Don't mess around. Be true to your wife. Be true to your husband.

Number 18: No Adultery.

Deuteronomy 5:18 from the 10 commandments. You can also find this in Exodus 20. This is commandment number seven. **You shall not commit adultery.**

You know, adultery is really a matter of the heart. In the Torah, the 10 commandments in both of the Exodus and Deuteronomy versions, is more about a classroom than it is about a courtroom. The word "torah", which is often translated "law", it has more of the idea of teaching. I want to understand what's right. We should value what is right, so we make it into law and we should do what is right. We should live holy lives.

Teaching, in the process of teaching you are always moving from external to internal, from concrete to abstract. As we grow, as we mature, we understand not just the rules, but the why behind the rules. And Jesus understands this and he takes this as necessary conclusion. Jesus follows the implication implicit in the command here Deuteronomy five.

And in the sermon on the Mount He says this, "You've heard the commandment that says you must not commit adultery. But I say anyone who even looks at a woman with lust has already committed adultery with her in his heart."

Now, you might sit there and say, well, I've never had sex with another man's wife. That's notable. But, probably no one who's an adult can say, I've never had a lustful thought. We all are in need of a change at a heart level. We're not talking here, when we're talking about transformation in society, we can't change the externals without changing the internal. And we can't do that by ourselves. That's why Jesus comes. He comes to transform us inside out so that the thoughts of our minds and the motivations of our hearts are changed. So that those of us who are not innocent or have guilt can be forgiven and transformed. As we learn to walk in heart level marital loyalty.

Number 19: (David Repents of Adultery)

follows up on this. David Repents of Adultery. Psalm 51. All the whole psalm is about this; here are a few selections. Have mercy on me, O God, because of your unfailing love. Because of your great compassion, blot out the stain of my sins... Purify me from my sins, and I will be clean. Wash me and I will be whiter than snow... Don't keep looking at my sins. Remove the stain of my guilt. Create in me a clean heart, O God. Renew a loyal spirit within me... Restore to me the joy of your salvation and make me willing to obey you... You do not desire a sacrifice or I would offer one. You do not want a burnt offering. The sacrifice you desire is a broken spirit. You will not reject a broken and repentant heart, O God...

David wrote this psalm after he had committed adultery with Bathsheba and to cover that one sin, he committed another sin. He arranged for her husband to be killed on the battlefield. This husband had been a loyal friend and supporter, one of David's Mighty Men from the very beginning of his journey, even before he was king. This was such a grievous act of disloyalty, disloyalty to God, to friend, to the way things should be done. And, he didn't recognize it as such until Nathan the prophet came and told the story of a man who had many sheep and a neighbor had only one sheep. And he had guests that came in and, he don't want to kill one of his sheep. So he grabbed his neighbor's one sheep killed that sheep to offer a meal to the guests in hospitality.

And David got angry when he heard this, how could this be? And Nathan said, "You're the man!" And David quickly repented. He understood what was being said. He realized he had done grave wrong. And this gives us all hope. We don't live flawless lives. If we learn to be like David and be quick to repent, quick to turn, there is hope of redemption.

Acts 13:22 quotes 1 Samuel 13. And still considering that David was a man after God's own heart. He had fallen in some very bad sins. This was not praiseworthy at all. But the quickness to repent, the fact that he did not cover up, that he came out and was straightforward, and he says "Create in me a clean heart. Renew a loyal spirit within me", allowed God to forgive him. So we have to come if we have failed in these areas, if we failed in loyalty to family members, we have to seek God with a broken and repentant heart like David did. Broken means that you really embrace the sorrow, the grief of what you've done and repentant means that you've

made the determination with God's help to change. You want to live a different life. You're not going the same way. You're going to be a different person from this moment onward. So, broken and repentant heart changes family dynamics.

Number 20: The Destructive Legacy of Polygamy.

In 2 Chronicles 11:18- 21, we read: Rehoboam married his cousin, Mahalath, the daughter of David's son Jerimoth... Later Rehoboam married another cousin, Maacah, the granddaughter of Absalom... Rehoboam loved Maacah more than any of his other wives and concubines. In all, he had 18 wives and 60 concubines. And they gave birth to 28 sons and 60 daughters.

Wow. There was a lot of lack of self-control in Rehoboam's life, but it wasn't as bad as his father Solomon. But he learned from his father Solomon, how did not reign in his, his lust for pleasure. And Rehoboam's leadership and this lack of self control in this area had grave effects on the whole nation.

What do you do in your family impacts culture. What do you do in your family impacts how you do your job. What Rehoboam did with family altered the history of Israel. His lack of self control with his wives and with money and taxes and several things - it's this spirit- led to people rising up against him. ...The kingdom was split into two and it was a, it was a terrible moment of history. For the next 400 years. There'd be wars and cruelty and oppression and conflict. Who knows how many untold numbers of people suffering? Because one man did not know how to exercise self control and his family relationships and the implications that that had on the whole nation.

Number 21: Marriage and the Resurrection.

This comes from Mark 12:18-27. Here's some selections. Jesus was approached by some Sadducees — religious leaders who say there is no resurrection from the dead. They posed this question: Teacher, Moses gave us a law that if a man dies, leaving a wife without children, his brother should marry the widow and have a child who will carry on his brother's name. Well suppose there were seven brothers...

And they spin this yarn out. His brother marries a woman. He dies, and so the next brother marries her and he dies, and successively, until all seven have had the same woman. Now this is laughable in their culture because it was allowable for man to have multiple wives, but not for a woman to have multiple husbands. But the question was, and I continue with the passage , "whose wife will she be in the resurrection?"

This seems so ludicrous. It was like, they're saying, obviously God would not allow that to happen. So there can't be any resurrection. "Well, all seven of our marriage to her." Jesus replied, "Your mistake is that you don't know the Scriptures and you don't know the power of God. For when the dead rise, they will neither marry nor be given in marriage... But now, as to whether the dead will be raised haven't you read ...He's the God of the living, not of the dead."

Now, how Jesus does that is that he talks about that God is the God of Abraham, and Isaac and Jacob. And the scriptures say that after Abraham, Isaac and Jacob are dead. And because it says "he is" in present tense, he says, he's not the God of the the dead, but of the living. So that means Abraham, Isaac and Jacob are alive.

So he exposed their double standard on marriage and exposed their ignorance of God and the Scriptures and His ways. It's important to understand though, that it says that neither marry, they won't be married or being given in marriage in heaven, doesn't mean that there's not family. There's not new marriages. The only wedding ceremony and is there in heaven is the marriage feast of the lamb. The family will still be recognized in heaven. And in this very

passage, he talks about family dynamics, Abraham, Isaac, and Jacob. They're a family... Our choices here, the relationships will last beyond this life.

Number 22: God Hates Divorce.

Malachi 2:14-16. You cry out, "Why doesn't the Lord accept my worship?" I'll tell you why! Because the Lord witnessed the vows you and your wife made when you were young. But you have been unfaithful to her. Though she remained your faithful partner, the wife of your marriage vows.

Didn't the Lord make you one with your wife? In body and spirit you are his. And what does he want? Godly children from your union. So guard your heart; remain loyal to the wife of your youth. "For I hate divorce!" says the Lord, the God of Israel. "To divorce your wife is to overwhelm her with cruelty," says the Lord of Heaven's Armies. "So guard your heart, do not be unfaithful to your wife."

It's important to know that God, it says here that God hates divorce. He hates broken relationships. He hates broken commandments. He hates disloyalty. It doesn't say he hates people who have been divorced. He loves people, he hates those things that, that are destructive to relationships and that wound people.

This passage urges the husband to be faithful to his wife. And it says this amazing phrase that being unfaithful to your wife is to overwhelm her with cruelty. Unfaithfulness is a cruel thing, that just overwhelms emotions, overwhelms the psyche, overwhelms the spirit. Twice it says this passage guard your heart. Once again we see its not so much about the external things. Those are important. But the place for the external problems are birthed is in the heart.

Proverbs 4:23 says a similar thing. It says, **Guard your heart above all else for it determines the course of your life.**

SECTION INTRODUCTION

This next section of scripture is 15 passages about biblical principles for parents and children. This is when the marriage bears fruit and you start seeing the next generation of family emerge.

Number 23: Children Are a Gift From God.

So we'll begin with our 23rd key passage. **Children Are a Gift from God, Psalm 127:3-5.** **Children are a gift from the Lord; they are a reward from him. Children born to a young man are like arrows in a warrior's hands. How joyful is the man whose quiver is full of them! He will not be put to shame when he confronts his accusers at the city gates.**

This is really important passage for many in our world today, because many see children as a burden, as a risk, as something that keeps you from doing what you really want to do, your profession, your vocation, they're costly- too much money, and they limit your freedom. Uh, these are these thoughts are a result of a humanistic worldview, which sees virtue as me experiencing maximum personal individual fulfillment.

We're called to invest the lives of others. And there's nothing greater, greater joy, a greater destiny, a greater legacy, than investing in the life of the next generation of children. Children should not be seen as a pain or problem. The world is designed for many people, billions more than currently are alive to be sustainable. There's not a population problem. There's a love problem. We don't love enough. We don't care enough. They're not a burden. They're a blessing.

It's interesting that this passage uses the language of arrows. An arrow is shaped as you got, you know, the arrowhead, the shaft and has to just be straight and the feathers at the end,

which helped guide it in balance and flight. The arrow was designed that you keep it in your quiver for some time. Its purpose is to not to stay in the quiver, but to be fitted to a bow and launched to a great distance and to accomplish something that will benefit and protect the family. And that is, that is an important thought that we as parents are to be shapers of the children as someone who manufactures the arrow. So they will fly straight. They will fly true. They will fly far and they will be effective in what they're called to do.

Number 24: We are Handmade by God.

Psalm 139:13-16. You made all the delicate, inner parts of my body and knit me together in my mother's womb. Thank you for making me so wonderfully complex! Your workmanship is marvelous —how well I know it. You watched me as I was being formed in utter seclusion. As I was woven together in the dark of the womb. You saw me before I was born...

Friends, we know that you and I came to life because at one point, your father and mother, as was in the case, my father, my mother were joined sexually. And the two cells came together and conception happened. But who you are, who I am, who each one of us is, is so much more than the biology and the DNA of those two cells. You have a unique fingerprints and mother nature doesn't do that. The Creator God, the Father of the universe, is the one who does that.

Nature just takes existing DNA and blends it. It doesn't do something new or innovative. If you cross a red rose with a yellow rose, you're going to have a red rose with the yellow edge around it. It was going to be a yellow rose with red flecks on it, or maybe orange-ish, but you're never going to have a purple rose. It can't do something unique. It just takes and re-blends, repackages what is, and you are unique. Your fingerprints are unique. Your retina prints are unique. Your voice prints are unique. Your walk is unique. Your face is unique. Everything about you is unique. There's not another copy like you. And beyond those physical elements, the talents, the gifts- who you are- that's unique.

And that's because you're a combination, both your parents physical union, and God's spiritual intervention. Just like when he made Adam from dirt, he breathed on him and in the dirt was all the chemical stuff, all the DNA, all the prime material, all the raw material, everything that was needed, but he wasn't a living soul until God breathed on him. When those two cells come together God breathes on you and makes you, you. You're handmade by God. And that is good news.

Maybe you weren't especially loved as a child. Maybe you're a girl and your father wanted a boy, or maybe it was just the opposite. You're a boy and your mom wanted a girl. And for whatever reason, you may not have been celebrated as greatly as you should have been in your life. But God did. You are not a mistake. You're not an accident. You are purposely handmade by God and you are special. And he cares for you.

Number 25: Children are Born with God's Help.

Genesis 4:1. Now Adam has sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, "With the Lord's help, I have produced a man."

Just as in the previous section, we recognize that new life is both an act of a man and a woman coming together and also an act of God. Eve with the birth of the first human baby recognizes that's only possible with God's help. He intervened. He's a part of the story. So we should always give God the glory and focus on that.

SECTION INTRODUCTION

The next two are passages about the longing for children. When we don't have them. Many, there are many couples who would love to have children and don't have one. The scriptures understand their story. Talks about people like that. The first one was a father who wanted a child. The second story is a mother who wanted a child.

Number 26: Abraham Cries Out for an Heir.

Genesis 15:1-6. ...Abraham replied, "O Sovereign Lord what good all your blessings when I don't even have a son? Since you've given me no children, Eliezer of Damascus, a servant in my household will inherit all my wealth. You've given me no descendants of my own, so one of my servants will be my heir."

Then the Lord said to him, "No, your servant will not be your heir, for you will have a son of your own who will be your heir." Then the Lord took Abram outside and said to him, "Look up into the sky and count the stars if you can. That's how many descendants you will have!"

This is a remarkable story. And it portrays God's relationship with Abraham in a very intimate way. They're having this conversation like you would chat with your friend. It's not like a vision or a thought patterns. There, this is some kind of encounter with the living God. It's very tangible. Right in the middle of the story when they're talking about this, it says the Lord took Abraham outside. What was that like? Outside? Well it means that they were inside. Where? Probably the tent. He was a nomad, he cared for sheep. Abraham, it was his tent. He would have been the host. Also, if they're talking inside the tent, he would've ... God said, "Let's go outside," and he probably would have opened the flap and they would duck their heads together. Did God hold him by the shoulder, put his arm around him, take it by the hand? How did God take him outside?

This is, you have got to put yourself in scene. God's really involved. He really cares. He is there. And He says, "look up to the sky". Abram wanted one son. He wanted a nine month miracle. God spoke of many, many descendants, not just one generation, but many generations afterwards that would be more than the stars of the sky. Millions upon millions upon millions. God sees your desire and he has bigger dreams for you than you have for yourself. His dreams for family that will touch the nations of the world. And that's what he had for Abraham. And that's what he has for you.

(Number 27: Hannah Prays For a Son.)

The second story in this spirit is from 1 Samuel 1:10-11. Number 27, Hannah Prays for a Son. "Hannah was in deep anguish, crying bitterly as she prayed to the Lord. And she made this vow: "O Lord of Heaven's Armies, if you look upon my sorrow and answer my prayer and give me a son, then I will give him back to you. He'll be yours for his entire lifetime, and as a sign that he has been dedicated to the Lord, his hair will never be cut."

She had long wanted to have a son, a child, and didn't have any. She prayed desperately. God heard her. And not too long thereafter, she became pregnant. And Samuel was born. Samuel was a remarkable prophet priest who served God and was used by God to both anoint Saul, the first king of Israel and David, the second king. And, what we need to understand that God hears the longing of the heart, of a want to be mother, of a want to be father because he knows how valuable life is. God is a life giver and he celebrates people who want to be life givers too. When you want to give life to someone else you are identifying with a basic aspect of God's character and he's for you. He'll be with you. He will help you.

Number 28: Genealogies Tell the Story of Life.

I'm going to read the first three verses of [1Chronicles 1](#). It goes like this: The descendants of Adam were Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, and Noah...

Those are the first three verses. And for the next nine chapters, you have verse after verse after verse of one name after another. If you're like me, you're probably, when you get to this part of the Bible, you're probably just tempted to just skip over it. I mean, most people most verses have three or four or five names, per verse. That is almost "perverse" to have so many names in such a concentrated place. But really why are, why is this long genealogy there? Why are there so many genealogies throughout the Bible? They're telling family stories, family lines. You know, speaking of legacy, of roots, of identity, of belonging, of heritage, these things are important. They shape us. When we lose our roots, when we forget where we come from, we no longer have a perspective as to where we were going. So God honors family and these many genealogies throughout the scriptures, are ways of telling the story of life. Life happens through the interactions of family and through the fruitfulness and multiplication that comes through marriage.

Number 29: God Understands Aaron's Parental Concerns.

I'm going to read from [Leviticus 10:19-20](#) - Then Aaron answered Moses, "Today my sons presented both their sin offering and their burnt offering to the Lord. And yet this tragedy has happened to me. If I had eaten the people's sin offering on such a tragic day as this, would the Lord have been pleased? And when Moses heard this, he was satisfied.

Now this is a, what is going on? What is the story about? In Leviticus, God is setting the rules of what, how to do religion. What kind of sacrifices and offerings to make and the role of the priests. And there are requirements on the priestly family that are not on the general population. And one of the things is that, they are supposed to treat the offerings with great respect. People bring the offerings and, at great sacrifice and they're not to use it for any personal way. And on this particular day, his two eldest sons, did not follow the instructions and fire fell and consumed them both. And he had to carry on and keep doing his work as a priest, even though there was great family pain.

Now this is the heart of the levitical account of God's concern with justice and holiness. And there is a really important discovery to be made. If you read the book of Leviticus in the SourceView format that you'll find where we have all the SphereView text, this book is almost all red, God's words with some few black passages of the narrator and every now and then a couple green words from Moses. The only blue text, the only time someone other than Moses or God speaks in this book is this little phrase right here, where Aaron, he keeps performing his service, but he can't bring himself to eat the sacrifice that he's supposed to because he's mourning the loss of his son. And so Moses said, "Why aren't you following the rules? You know, you're supposed to do this." And Aaron says, "You know, please Moses, my brother, you know, just show mercy to me. My sons they are grieving because of the death of their brothers."

God who so carefully had laid out the rules for the priesthood, readily understands and extends family compassion to him. This visual statement, the only blue text in this whole book of the Bible, adds to the picture that God is willing to make compassionate exceptions for family needs. Wow, this brings relational clarity and mercy into play as family and religion intersect.

Number 30: Honor your Father and Mother.

Deuteronomy 5:16. This is the fifth commandment. And it says this: Honor your father and mother, as the Lord your God has commanded you. Then you will live a long, full life in the land The Lord your God is giving you.

Why should we honor father and mother? Really why? Maybe you've got great parents. Maybe you have bad parents. Maybe your father abused you. Maybe your mother abandoned you. Maybe they're idolaters or worshipers of false gods. Are you supposed to honor them? There's no qualification on this passage. It doesn't say honor your father and mother if they're nice people. It says, full-stop. Why? Why? No matter what they did in their life after they gave birth to you, they gave you the greatest gift that you have. They gave you life. Because they are life givers, like God is a life giver, you are to honor them. It doesn't mean that you always obey them, but you have a great respect and gratitude and appreciation for them. Even though they may have done many wrong things after that time, you may need to be forgiving them and doing other things, but God honors life givers. And so should we.

And when we realize that life is the greatest gift, everything follows. Once you honor your father and mother, you can't kill somebody else. If you honor life-giver, you can't be a life-taker. And that's commandment number six. And if you honor your father and mother, you really aren't going to be inclined to commit adultery. Because even though that's not taking someone's life, physically its taking the most special thing in someone's life relationally, emotionally. And if you're honoring your father and mother not only to protect other people's lives and be true to your marital vows, but you're not going to be a thief.

Well, why not be a thief? Well, because there's those inanimate things that have nothing to do with life. Well, if I buy a television, I have to work so many hours at so many dollars an hour to be able save up enough money to buy that television. So that television isn't all of my life. So it's not like murder or the best thing in my life like my wife, but it represents weeks or maybe months of my labor so it's part of my life. That's why things are valuable - because they represent human life. That's why airplanes cost more than pencils. More human life goes into building an airplane. than goes into building a pencil. We value the life that has been invested. And so you can see once you take this principle of recognizing that life is the greatest gift, we are to be people who love life, who champion life, who celebrate life, who protect life, who guard life, who honor life and honor life givers and all these other laws follow.

Number 31: Listen to Your Parents' Instructions.

Proverbs 1:8. My child, listen when your father corrects you, don't neglect your mother's instructions.

I know that if you are like me, there are times growing up when your dad was talking to you and you just tuned out, right? You on the outside, you were nodding your head looking obedient, but inside you're thinking, I am gonna do whatever I want to do. Not a desirable thing to do.

The word here, for listen, is **Shema**. It's the same word that is used when it says, Hear O Israel, the Lord our God, the Lord is one. Love the Lord, your God, with all your heart, soul and strength. Hear O Israel, **Shema** Israel. This word **Shema** means to both listen and obey. It's, it's not just like the going in one ear; you're hearing with an intent to apply. There's an old English word that we don't use very much. It's the word 'heed'. It means to listen and implement what you hear; to walk it out. And that's what we need to do.

Now, parents you use that wisely. And the way you instruct and give instructions to a five-year-old is different than a 15 year old or very different from 25 year-old. So this to children: we learn by obeying, and then we grow in our understanding and the rules that are given to us become internalized principles and the instruction that we receive from our parents become patterns that we walk in, because we have those self control mechanisms on the inside. That's what

parenting is all about. This is your biggest discipleship opportunity in your life to invest in that next generation and children to learn and grow from your parents.

Number 32: Discipline Your Children with Love.

Proverbs 3:11-12. My child, don't reject the Lord's discipline and don't be upset when he corrects you. For the Lord corrects those he loves, just as a father corrects a child in whom he delights.

So when we correct as parents, we should do it in love, not in anger. And you need to do that very consistently. There's a process of that. We learned as young parents in our own family, that there's several steps in your disciplining of a child. Remember, you're not just taking out your emotions. No, that's not helpful. You're disciplining them in the way they should go. So when, when there has been disobedience, when they have done something dangerous or wrong, something unkind, you get, you first get control of your own emotions and you sit with them and you help talk through and help them understand what was wrong. Make it clear you did this, you described the action and then help them define the motive behind that. I hit my sister and that was not kind. So, lack of kindness results in hitting the sister. You're helping them to think about outward action and the inner life. Then you apply the appropriate consequences.

Every family, you have to figure out exactly what that was. I know in my family growing up, if I lied, it meant getting a visit to the bathroom and having my mouth washed out with soap. I've learned very quickly how to tell the truth. But then after that, whatever that discipline is, you give an opportunity for repentance and asking for forgiveness. And this is a skill you can teach them. And you can say, I'm sorry, will you please forgive me? And you say that to the sister that you punched or to whoever was offended. I'm sorry, will you please forgive? If you make a question, you wait for it to be answered. And then, then you hug each other, then you forgive, you embrace and you pray blessings on each other.

If you take the time and do this well, it's transformative. It is beneficial. It is, uh, it's life giving. And what is, uh, a moment of brokenness, the moment of disobedience, the moment of, the bad activity can be turned into something redemptive. And it's a full-time job, mom and dad. It's, there are no holidays. And so you could just hang on for grace, you hold onto the Lord, but you discipline your children because you love them. That's what God does with us. That's what we need to do with our children.

Number 33: Multi-generational Accountability.

Deuteronomy 29:29 says this, The Lord our God has secrets known to no one. We are not accountable for them, but we and our children are accountable forever for all that he has revealed to us, so that we may obey all the terms of these instructions.

We and our children. Now, the way your children are going to be accountable is because you're faithful in passing on God's revelation to the next generation. That's our responsibility as parents. We must train them. You must impart to them the truth, the insight. Parents are that the primary responsibility in the education, the development, the training, the teaching of their children. And we must pass on and not hold stories back. Tell stories of when you've done things well, tell stories of when you blown it.

All these stories are found in the Bible. We have records of people doing great victories and totally messing up. And we learned from all those stories, what to imitate, what to avoid. But pass on your stories, pass on the stories of scripture. Pass on the word of God. Make sure that we all know because we'll be held accountable, every generation.

Number 34: Multi-generational Consequences.

Also from the book of Deuteronomy 5:8-10. You must not make for yourself an idol of any kind, or an image of anything in the heavens or the earth or in the sea. You must not bow down to them or worship them, for I, the Lord, your God, am a jealous God will not tolerate your affection for any other gods. I lay the sins of the parents upon their children; the entire family is affected --- even children in the third and fourth generations of those who reject me. But I lavish unfailing love for a thousand generations on those who love me and obey my commands.

You know, when we sin, sin is very deceptive and we rationalize a lot. And we usually think I'm an adult. I can choose this. It'll only affect me. It never affects only you. It always affects others; it always goes beyond what you deem it will. The consequences reach farther than you ever imagined. And that's what's here in this commandment. This understanding that sin and righteousness will affect not only you, but your children and your grandchildren and your great or great, great grandchildren to the third and fourth generation. Wow. So we're up. Take these things seriously. There are consequences and we want to live in our family in such a way that we're enhancing their future, not creating roadblocks in their future or placing landmines in the pathway before them because of the things that we have done. So let's be quick to acknowledge our sin and repent and return from that and lead our children in that same way.

This is a wonderful way. This is translated here. It says the entire family is affected. There's nothing you do that is private or individual. Even if you do it by yourself, in your room alone at night, it affects the entire family. Entire families affected by idolatry by having anything other than God as a thing that you are following in your life.

But here's an encouraging thing. If you seek to live and go hard after God, the consequences of righteousness far outweigh the consequences of evil. The impact of evil is felt to three or four generations. The consequences of righteousness are felt to 1000 generations. Wow. That's four generations to a thousand generations. That's a 250 times better results. So let's live in that way. Investing in the future, making wise choices now, because we know generations that we will not know will be touched by what we decide today.

Number 35: Parents and Children Reconciled.

Malachi 4:5-6. Look, I'm sending you the prophet Elijah before the great and dreadful day of the Lord arrives. His preaching will turn the hearts of fathers to their children, and the hearts of children to their fathers. Otherwise I will come and strike the land with a curse.

Now let's get the context. These are the last words of the last book, in the Original Testament. It's talking about family. Remember that the first words that God spoke to Abraham who started off this whole story, Genesis 12, was about family.

God said to Abraham He wanted to see every family blessed. It is about family and blessing. His last word are about if we don't have a heart for one another across generations, instead of blessing, there will be a curse. You can see this is the, this is the book and this is the meta narrative. This is the whole story of the Original Testament. God's heart is to bless every family. But if we don't walk in love our hearts toward one another fathers to their children, children to their parents, then, then we will not experience the blessing of God. It will result in curse.

Do you want to see your land blessed? Your nation blessed? Your society blessed? Your culture blessed? It begins with the family. This is what was said to Abraham. This is what, 1600 years later is said in Malachi. It's a millennia and a half later. When our hearts are not turned to one another, the land is cursed. Family love is a means of bringing blessing in the nation. Sometimes we think, ah, I want to change the world. So I'm going to go out and do this economic thing or this government thing or this media thing. All of those things are important,

but Friends, changing the world begins at home, it begins in the family. And so let's never forget the importance of following God and his ways at home.

Number 36: Adopted as God's Children.

Romans 8:14-15 For those who are led by the Spirit of God are the children of God. The Spirit you received did not make you slaves so that you live in fear again. Rather that the Spirit you received brought about your adoption to sonship. And by him, we cry, Abba Father.

The spirit of adoption is the spirit of, I love you, and I take voluntary responsibility to care for you. If I don't feed or clothe or educate my children, those that are born from the union of myself and my wife, you say, what an irresponsible human being he is. But if I don't do that for somebody else's children, no one thinks the worst of me. So imagine when I'd go and I adopt child, I have no social obligation to care for that child. And I say, I'm taking on the responsibility of a parent because I want to, because I desire you because you are important to me. You are precious. And I love you.

I know as kids sometimes, as children, we would tease someone very cruelly because they're not real parents they're adopted, but actually the spirit of adoption is the most wonderful thing ever. It's the greatest thing. And when my wife and I understood this in our beginning of our marriage, we decided that the time of the birth of each of our children, as soon as the child was out and in our hands we prayed a blessing over each one of the four, the three boys and the daughter we have. And we said, the first thing we said, Dear Jonathan, dear Timothy, dear Sarah, dear Matthew. You from this day forward, are our son, our daughter, and we will care for you not because we have to, but because we want to. You are a physical child, but we adopt you in the Spirit. You are your, you are ours because we want you. Parents you can do this. God has done this for us. He fulfills his obligations for us, his responsibilities, not because he has to, but because he wants to. This is how we should live with our families. Not out of dire stress. Oh, I got to do this for my kids, but what a privilege we have to invest meaningfully, transformatively, lovingly in the life of another and make all the difference for their future.

SECTION INTRODUCTION

We're continuing with the biblical principles for living and family. This section we'll have eight passages and we begin with

Number 37: Every Family Member Valued.

2 Chronicles 31:15-16 says this: ...They distributed the gifts among the families of priests in their towns by their divisions, dividing the gifts fairly among old and young alike. They distributed the gifts to all males three years old or older, regardless of their place in the genealogical records. The distribution went to all who would come to the Lord's temple to perform their daily duties according to their divisions.

This reflects a perspective that we find throughout the word of God. In Exodus, Moses said, "we will all go", when he's talking to Pharaoh and saying, you know, let my people go. He said some of you can go. He said, no, we will all go, young and old, our sons and daughters, our flocks our herds. We must all join in together in celebrating a festival to the Lord.

Pharaoh was not pleased with that. He replied on that occasion and you can read this an Exodus 10. "Only the men may go and worship The Lord since that is what you requested". But that's not what he had requested. There were two different worldviews. Who needs to be there at the worship time? Who's important in the family? Just the men, the older males? Or everybody? And what is it in your culture? Does your culture line up with biblical culture? Are

some valued more than others? Are the old more valued than the young? Is youth idolized? Are women second class? In God's kingdom all are valued in the family. God's kingdom advances when all are valued and included in his purposes,

God promises in [Joel 2:28](#) that "I will pour out my spirit upon all people, your sons and your daughters will prophesy. Your old men will dream dreams and your young men will see visions. I will pour out my spirit, even on servants, men and women alike, but everyone calls on the name of the Lord will be saved.

Paul, excuse me, Peter, of course quotes this in [Acts 2](#) on the day of Pentecost. Again, let me just remind you the key words of that passage. All people, sons, daughters, old men, young men, servants, men, women, everyone. The message is pretty clear, isn't it? No one is excluded. Everyone is included. Everyone is valuable in the family, whatever age, whatever gender, whatever position in the family, each individual is treasured.

Number 38: Caring for Family Members.

This comes from [1 Timothy 5:3-4,8](#). Take care of any widow who has no one else to care for her. But if she has children or grandchildren, their first responsibility is to show godliness at home and repay their parents by taking care of them. This is something that pleases God... But those who won't care for their relatives, especially those in their own household, have denied the true faith. Such people are worse than unbelievers.

It says that the first responsibility is godliness at home. Wow that's a challenge. It's taking care of parents, taking care of relatives - godliness and caring are linked together. Sometimes we think of godliness as being, you know, very straight-laced and sober and, and sanctimonious about doing just the right things. But really godliness is caring well. It's loving well, it's relating well and it's practical. It's real world stuff. You know, if you can make this work in your home, you can make it work any place. You can fool some of the people all of the time, you can fool all of the people some of the time, but you're never going to fool your family. That's where they see who you really are. Home is where the rubber meets the road and it must make the kingdom of God work there in those relationships by our caring multi-generationally. If it works here, it'll work anywhere. So are you looking out for one another? Are you exhibiting the kingdom of God in the family? If you are, that's the beginning of a new reformation in your culture.

Number 39: Widows and Orphans.

This comes with [Exodus 22:22-23](#). You must not exploit a widow and orphan. If you exploit them in any way, and they cry out to me, then I will certainly hear their cry, says the Lord.

Widows and orphans. These are literally those who are widows and orphans. And also they're a metaphor for all those who do not have family members who are standing up for them, protecting them, caring for them, providing for them. It's talking about the disadvantaged, the marginalized, the vulnerable, the lonely in our society. What is God's plan? We're to reach out, we are to be thoughtful, we are to include. In the kingdom of God, we don't take advantage of people. Because they are so vulnerable, you could maybe hire them for less than the going rate because they're desperate. We don't do in the kingdom of God. We serve one another and we care for the least among us. We treat everyone with equal dignity.

Number 40: A Kinsmen Redeemer.

This whole passage goes in [Ruth 3:7-4:13](#). That's a long passage. I'm just going to read a few highlights.

The story, as you may recall, is a widow who's a foreigner who comes back to Israel because that's where her husband was from. And in a destitute situation. And she's working in the fields of a man named Boaz and he happens to be a relative. In the culture of that day, if a woman was widowed, the nearest relative was responsible for taking her into the home, even marrying her and having children so that the inheritance would pass on to the next generation. So when Ruth comes to Boaz and says she's interested in going through with this. He says, this, ...I will do what is necessary, for everyone in town knows you are a virtuous woman. But while it's true that I'm one of your family redeemers, there's another man who is more closely related to you than I am. Stay here tonight. And in the morning, I will talk to him. If he is willing to redeem you, very well. Let him marry you. But if he's not willing, then as surely as the Lord lives, I will redeem you myself!...

And Boaz, the next day is he meets the other relative that says to the family redeemer, ..."You know Naomi, who came back from Moab. She is selling the land that belonged to our relative Elimelech. I thought I should speak to you about it so that you can redeem if you wish. If you want the land, then buy it here, in the presence of these witnesses... Of course, your purchase of the land from Naomi also requires that you marry, Ruth, the Moabite widow.

"Then I can't redeem it," the family redeemer replied. You redeem the land. I cannot do it." ...

So Boaz took Ruth into his home. She became his wife. When he slept with her, the Lord enabled her to become pregnant and she gave birth to a son.

And of course, this is a really important family event in the Bible because her descendants lead to king David and ultimately to Jesus. So this is part of the great story of the Bible that impacts all of our families.

Now this principle, this passage 40, embodies what we talked about in the previous one, 39, to not take advantage of someone else's misfortune. See he could, in his position as landowner, he could have just exploited Ruth's services to enrich himself or advantage himself in some way, but he doesn't do so. The **leverite [?]** laws, those are the laws that had men marry their brothers widows, were there to guard the economic wellbeing of the widows and the future inheritance of those to be born.

So Boaz deals with Ruth in a way that shows responsibility, self-sacrifice, and love. That should characterize all of our family relationships. We should always be reaching out in caring and love.

Number 41: David Cares For Mephibosheth.

And it takes us to key passage 41: David Cares for Mephibosheth. That's a good name to practice. Mephibosheth. **2 Samuel 9:1: One day David asked, "Is anyone in Saul's family still alive - anyone to whom I can show kindness for Jonathan's sake?"**

Now, when he started out that question, "Is anyone in the Saul's family still alive?" I imagine everyone thought, oh, Saul's family. That's the prior king and his descendants they're the enemy. They're the ones whose dynasty could rise up in opposition, be a threat to David and his political future. Certainly he was wanting to find out who they are so he can kill them and rid himself of that security problem.

But he goes on to say, is there anyone in families, in Saul's family still alive? Anyone to whom I can show kindness. When we understand family we understand loyalty and biblical love, and how we do relationships. It changes everything. David's unconditional love was counter-cultural and counterintuitive. Mephibosheth would have been considered the crown prince, the next in line to step into his grandfather Saul's or his father Jonathon's place as king. Both had died in battle sometime earlier. He would've been viewed as David's political rival, a threat to his kingdom as he was the point person of the deposed dynasty of Saul. But David had

covenanted with Jonathan. And that covenant was like, I'm going to treat you like family. This is biblical love.

This was an amazing story. When Jonathan did this with David, Jonathan knew, recognized that God was anointing David. Jonathan was the crown prince. And when he made this relationship with David, he is saying, I'm willing to relinquish my place so that you can be the next king. And when David made this covenant with Jonathan, he was saying, I will consider all of your descendants like my own family. This is a remarkable example of how our love should extend beyond just our nuclear family, into the relationships that God brings into our lives in a transforming way.

Number 42: Families Serve the Community Together.

This is from Nehemiah 3:23,28. "After them, Benjamin and Hasshub repaired the section across from their house, and Azariah son of Maaseiah and grandson of Ananias repaired the section across from his house.... Above the Horse Gate, the priests repaired the wall, each one repaired the section immediately across from his own home."

You know the story perhaps. In Nehemiah, Jerusalem's walls have been destroyed. Nehemiah returns to repair the walls and he gets people involved. He motivates them to join with him. And there are teams of people all around the city involved in repairing the walls. And what he does is he asks people whose homes are near the wall to repair the wall by their homes. It's easy to motivate them because that's what you do. You do things to protect your family.

So this city-wide project of rebuilding the wall, focused on each family doing their own part. The part was, which was right across from their house. When each family did their normal part, the whole society benefited. The whole society was blessed. The whole society was safer and could thrive. Parents, sons, and grandsons are all involved, all mentioned here. It's a multi-generational community service.

Think about this. How does this apply in your life? Are there things that you can do with your family that served beyond your family? Can you do service projects together? What does your neighborhood community or city need? How can you involve your whole family? What impact can you make in your community as a family? If we get God's answers to those questions, we can start seeing transformation right where we live.

Number 43: Friends and Family.

Proverbs 27:10. Never abandoned a friend, either yours or your father's. When disaster strikes, you won't have to ask your brothers for assistance. It's better to go to a neighbor than to a brother who lives far away.

This passage is about relational loyalty. One generation should build upon another. Do you know your father's friends? Do your children know your friends? Family and friends should have multi-generational continuity. We should pass on those relationships and honor those relationships that have been passed on to us. It's all about investing in relationships where you are, not despising the brother far away, but you are to take lessons about family love and apply them contextually to the relationships around you. Treat your neighbors like family. Family is not the exclusive place of love. It is the training ground that teaches you how to love all those around you well. Family love spills over into societal love. It touches your friends. It touches your neighbors. This is God's plan.

Section Introduction

The next section that we're going to be looking at is Family and Healthcare. Healthcare is something very interesting. Healthcare is not the domain or concern of just one sphere. Because the health of every individual is important to all of society. Multiple spheres participate in healthcare. Family is where it begins, but then it's supported by religion and government and economics, the businesses that develop the medicines and provide the services. All of those things come to play. So in each one of our spheres we're going to be having a section on, on that sphere and healthcare, these first four ones. And so we'll start with family. There are three passages that we're gonna look at here.

Number 44: Children Should Care for Elderly Parents.

This comes from Mark 7:9-13. Then he said (this is Jesus speaking to the religious leaders of his day) You skillfully sidestep God's law in order to hold onto your own tradition. For instance, Moses gave you this law from God: Honor, your father and mother, and Anyone who speaks disrespectfully of father and mother must be put to death.' But you say it is alright for people to say to the parents, 'Sorry, I can't help you, for I vowed to give to God what I would have given to you.' In this way, you let them disregard their needy parents. And so you cancel the word of God in order to hand down your own tradition...

What is more important, your tradition, your culture, your personal convictions, or aligning yourself with the word of God? See, to honor your parents, the fifth commandment of the 10 commandments, did not merely mean to respect them or pay attention to them. It meant to care for them and to provide for them, especially as they advanced in years and were no longer able to care for themselves. If your aged parents were financially destitute and could not provide for themselves and had to live in the streets or in some inappropriate housing situation, it was a responsibility to the children to provide for them. To not do so would be shameful; it is the opposite of honoring to have, it would be dishonoring the parents to allow them who had provided for you in the early years of your life to now be destitute because you're not providing for them.

So what was going on? The religious leaders in Jesus' day were teaching that if you give to a religious cause like to supporting the Levites or the priests or the furnishings of the Temple or anything like that, well, then you were exempt from this obligation. You didn't have to provide for your aging parents. They pushed the idea that the church or the temple or the religious institution that they were involved with trumped the family, was more important and made it sound really spiritually. If you do this, you know, giving to support us, oh, I mean giving to God, then you don't have to do this other stuff. That is really not spiritual. It is disobedient. Jesus exposes this for what it is. Disregard for God and disobedience to his word. Taking care of needy parents in the season of life where they have increasing healthcare issues is really important. Our cultures do this in different ways. Consider the word of God. What do you have to change in order to honor your father and mother?

Number 45: Parents Care for their Children's Health.

Luke 8:41-42. So this is where life begins for us. And will you read this story: Then a man named Jaruis, a leader of the local synagogue, came and fell at Jesus' feet, pleading with him to come home with him. His only daughter, who was about 12 years old was dying...

As we said earlier, healthcare is an area of shared responsibility. It always begins with family. At later times in life, religion and government and economics all participate. And that's biblical. There was a good basis for that, but it begins with family. The life, health, and wellbeing of every individual is a shared responsibility. Parents are the first ones who carry this. Since they're the life givers, they're the life protectors. They're the ones who watch over the health of their children. And so we must always make sure that parents' rights in the care of their

children is always protected. This is not just something you have to do. Notice this passage. It says that Jairus was pleading with Jesus. He was desperate. He loved his daughter. This is a point of passion, of deep emotion. And we need to honor families in this role.

Number 46: Sickness and Family Matters.

John 9:1-3. As Jesus was walking along, he saw a man who had been blind from birth. "Rabbi," His disciples asked him, "why was this man born blind? Was it because of his own sins or his parents' sins?" "It was not because of his sins, or his parents' sins," Jesus answered. "This happened so the power of God could be seen in him."

Sometimes when we encounter someone who is sick or has some kind of disease or infirmity or physical dysfunction, we ask, why is this person sick?

I'm going to tell you a story. I have dear, dear friends in South Africa who, he, he got very sick. He had a digestive tract problem, and he was rushed to the hospital and they saved him miraculously, but he had to have a good part of his small intestines cut out to do that. And so it was a long time of recovery.

My wife, Christine, our kids lived very close to this dear family. So we spent the nights in the hospital with him, help babysit their kids so that his wife could be with him. We just surrounded them and supported them as much as we could for several weeks as they were in the recovery mode. During this time, several times, she would get phone calls and people would come and visit her and try to give her some wisdom from God as to why he got so sick. There was a sin in this, or if it was something over there or some curse or some spiritual warfare. And one day I was at the house and someone had just called her and said, no, that she needed to repent, this, that, or the other so that her husband could be well, and she put down the phone and came and was just crying.

And she came to me and said, "David, I want to thank you. So many have tried to give us their wisdom. And you've been such a good friend. You have no wisdom to give us at all." And we've laughed about that over the years, the way that came out. But you know, when someone is sick, we don't always understand the why. And it's usually not helpful to try to pin it on one thing or another. It's an opportunity for God to show up and we just need to be present. That's what you do in family. You're there with people. You hang out with them. You love them. When they're sick, you, you step in and, and you sweep the floors and you do the dishes and you cook the meals that they normally would have done because they are not able to do that. This is what we do. This is what the kingdom looks like. We don't have to have all the answers. We do need to be present and love.

Job's friends were friends the first few days when they came and just sat with him. The moment they started talking it went downhill. They tried to explain to him why he was having these problems. And just like in my story of my friends in South Africa, and their wisdom did not help at all. And God says, don't listen to their words. What we need is an encounter with God in the midst of moments of pain. And what we do as the broader community is come alongside in that way.

Now some health issues are family related. You know, you might have a heart disease that you have a propensity for because your father and your grandfather had it. Or you might have grown up in an alcoholic environment with an alcoholic parent and that produces certain issues in your own life, but not everything is related to family. Some diseases have spiritual origins and some are just physical. We can't always know. There's usually a blend, but no matter what, God wants to display his power and we should display his love.

Crossovers Introduction

Now, at the end of each of our sections of each sphere, we're going to look at some crossover passages, how this sphere relates to another sphere. And some of the passages you will look at will show positive examples of collaboration between two spheres. And some of the examples will show you negative events in which one sphere tries to dominate or control the other sphere in a way that was not beneficial, did not add to thriving and **shalom**. So we'll take a look at some of those right now.

Number 47: Family and Economics.

I'm going to read to you some selections from **Acts 5:1-10**. This is the time of the early church. **And there was a certain man named Ananias who, with his wife, Sapphira, sold some property. He brought part of the money to the apostles, claiming it was the full amount. With his wife's consent, he kept the rest.** Then Peter said, "Ananias, why have you let Satan fill your heart? You lied to the Holy Spirit, and you kept some of the money for yourself. The property was yours to sell or not sell, as you wished. And after selling it, that the money was also yours to give away. How could you do a thing like this? You weren't lying to us but to God!" As soon as Ananias heard these words, he fell to the floor and died. Everyone who heard about it was terrified. Then some young men got up, wrapped him in a sheet, and took him out and buried him.

About three hours later, his wife came in, not knowing what had happened. Peter asked her, "Was this the price you and your husband received for your land?" "Yes," she replied, "that was the price." And Peter said, "How could the two of you even think of conspiring to test the Spirit of the Lord like this? The young men who buried your husband are just outside the door, and they will carry you out too."

Instantly she fell to the floor and died. When the young men came in and saw that she was dead, they carried her out and buried her beside her husband.

Wow, this is a sober story. Economics and family. Now, to understand this story, you have to understand that just before there is another story of a man named Barnabas who sold his property and gave all of it. No one was requiring to give it all, but he decided to that. And everyone was so encouraged. Ananias and Sapphire said, wow, we'd like to have maybe that same kind of respect and the acclaim that Barnabas had. So let's sell our property, but we'll keep some of it, but we'll say we gave it all. The problem wasn't the economics. The problem was the lying about it. It was the deception.

So here we have family, economics and religion. They were trying to get religious kudos, you know, like very committed, wonderful people. But God's Spirit knew that deception when there's economic deception in the family, bad things happen. And so the tragedy is that they had conspired, they had agreed together to lie. It was a joint decision to deceive. So to gain this recognition, status, appreciation. So that's a warning to us. As a family let's make sure that all of our financial dealings are done with integrity and honesty and transparency.

Number 48: Family and Government.

This comes from **2 Chronicles 25:4**. Its speaking in this passage of king Amaziah. **However, he [Amaziah] did not kill the children of the assassins, (of his father) for he obeyed the command of the Lord as written by Moses in the book of the Law: "Parents must not be put to death for the sins of their children, nor children for the sins of their parents. Those deserving to die must be put to death for their own crimes."**

So what's the background of this story? Well, Amaziah was the ninth monarch, eighth king, but there was a queen in that line. So the ninth monarch of the Southern kingdom of Judah. His father, Joash of Judah, had begun well, but as later in life had abandoned the Lord. You can see this in 2 Chronicles 24. And he led to a humiliating defeat and ultimately the assassination at the hands of Jozacar and Jehozabad.

Amaziah was crowned as a result to be king at 25 and sought to apply God's laws in the governmental role. Now the cultural custom of course, was to find the assassins, kill them and kill all of the family members. Again, just making sure that as you were taking vengeance on them, there were no survivors who could retaliate and resulted in ever escalating cycle of violence and retribution. But Amaziah didn't do what was the cultural standard, what was the cultural norm. He heeded the words of [Deuteronomy 24:16](#), that parents should not be put to death for the sins of their children, nor children for the sins of the parents. Those deserving to die must be put to death for their own crimes. No one else's. So the children were not guilty. So he did something transformative. As king he could have issued the command, he had the power to do so, but he did not exercise that because he knew that even though it was normative, it was not in keeping with God's ways and character.

And so he exercised godly self-control and did not use the governmental powers he had to harm the family members of the guilty assassins. This an example of cultural transformation.

Number 49: Family and Religion.

We read this in [Luke 11:27-28](#). As he was speaking, a woman in the crowd called out, "God, bless your mother-- the womb from which you came, and the breasts that nursed you!" Jesus replied, "But even more blessed are all who hear the word of God and put it into practice."

What is going on? This sounds like a very strange interchange in our 21st century ears. Well, the woman's words reflected the traditional rabbinic position that women receive God's blessing indirectly through they're seeing their menfolk - their sons, their husbands do the work of God because a woman could not serve God in her own right.

So the rabbis have taught, and I quote. This comes from actually from the [mishnah:\[?\]](#) "Where might the women earn merit? By making their children go to synagogue to learn the scripture and their husbands to go to the Mishnah and waiting for their husbands until they return."

In this worldview, Mary would have been in blessed above all women, because no woman had ever had a son like Jesus. And, but Jesus said, this is not God's view. You're not just, you're not just blessed because you have godly men folk, you're blessed because of who you are.

And so Jesus' response wasn't being dismissive of his mother. On the contrary throughout his life He lovingly and respectfully addresses her as Dear woman, we see that in John 2:4 and 19:26. And he's concerned for her wellbeing. In fact, one of the last things he says on the cross, as he points are to John and make sure that she's well taken care of. So there's not a problem with his mother.

But Jesus' response is addressing the fact that women are relegated to only being valuable in their role as mothers. That's a valuable role. But when that's the only thing that you have or can do, that is a limitation that God never intended. His words are categorical rejection of a system of thought, which excludes active participation in the things of God based upon gender. Jesus will have no part in religious values that relegate, exempt, exclude, and limit a person's walk within ministry for God. In his kingdom, blessedness is not getting through a family member's merit or ministry. Personal obedience to the word of God is the foundation of blessedness.

He doesn't ask is that male obedience or female obedience? He said, if you hear God's word and you do it, you are blessed.

Culturally determined gender roles are not the basis of Jesus' valuing of people. Hearing and obeying the word of God is His universal standard. It's an equal playing field for all. All who are obey his word, there's no God-given limit on their God-given destiny.

Number 50: Family and Education.

These are, this comes from Psalm 78:1-8. This is so rich. ...I will teach you hidden lessons from our past -- stories we have heard and known, stories our ancestors handed down to us. We will not hide these truths from our children; we will tell the next generation about the glorious deeds of the Lord, by his power and his mighty wonders. For he issued his laws to Jacob; He gave his instructions to Israel. He commanded our ancestors to teach them to their children, so the next generation might know them --even the children not yet born --and they in turn will teach their own children. So each generation should set hope anew on God, not forgetting his glorious miracles and obeying his commands. Then they will not be like their ancestors-- stubborn, rebellious, and unfaithful, refusing to give their hearts to God.

Each generation is responsible for the next one: for the education, the training, the passing on of the stories of God, the truth of God. The family is to be the primary steward of the next generation's education.

He commanded the parents to teach God's law to their children. Let me quote, two other passages here in Deuteronomy 4:10-13. Moses says this, Never forget the day when you stood before the Lord your God at Mount Sinai, where you told me summon the people before me and I will personally instruct them. Then they will learn to fear me as long as they live and they will teach their children to fear me also. That's the key thing.

Also in Deuteronomy 11:18 and following, Moses says this: So commit yourselves wholeheartedly to these words of mine, tie them to your hand, wear them on your forehead as reminders, teach them to your children. Talk about them, when you're at home and when you're on the road, when you're going to bed. And when you're getting up. Write them on the doorpost of your house and on your gates so as long as the sky remains above the earth, you and your children may flourish in the land God swore to give your ancestors.

Do you see that? At home, on the road, on the architecture, on your clothing, on your physical adornments, in the morning, at night, this is supposed to be family and education are always supposed to be interacting and investing in that next generation.

Number 51: Family and the sphere of Media/Communication.

Going to read from 1 Timothy 5:1-2. "Never speak harshly to an older man, but appeal to him respectfully as you would your own father. Talk to younger men as you would to your own brothers. Treat older women as you would your mother, and treat younger women with all purity as you would your own sisters."

Wow. How do we treat people? We should treat them, we should speak to them the same way that we were taught to treat the closest members of our family. With love, respect, with kindness. There's no license for harshness, disrespect, or impurity. This is really important for us.

You know, there are certain things that you, you don't say to your mom, you would just be totally inappropriate, but do you say those things on social media? Sometimes we communicate in ways that, because we don't see the person and we don't have that relational stuff, we feel like there's a license to be harsh, a license to be judgmental, a license to do

things that we wouldn't say face to face in our family environment. If it's wrong to say it in your family, it's wrong to say it online.

Family is to be a training ground as to how we should communicate and the standard that we have there should be the standard for our communication. Now, if your family's standard was not great, then that needs to be redeemed too. But how should you have talked to your mom? How should you have talked to your dad? Or your brothers or your sisters? That's what we want to recover.

Number 52: Family and Celebration

Our last passage in this sphere. This is the sphere of Family and Celebration. Exodus 12:1-4. While the Israelites were still in the land of Egypt, the Lord gave the following instructions to Moses and Aaron, ...Announce to the whole community of Israel that on the 10th day of this month each family must choose a lamb or a young goat for sacrifice, one animal for each household. If a family is too small to eat a whole animal, let them share with another family in the neighborhood. Divide the animal according to the size of each family and how much they can eat.

You know, this is the greatest cultural celebration among the Jewish people. It has been practiced nearly three and a half thousand years. Three-and-a-half millennia. It's a family centric celebration, which has far reaching societal impact. As it tells and retells in visual and culinary arts, the story of God's redemption. Family is the place where the creativity of this celebration, where the story is rehearsed and passed on to the next generation. [Lord Rabbi Jonathan Sack,\(spell\)](#) does one of the most famous Ted talks that has ever been posted. And he talks about the Passover feast in this way. He says [Jews have been scattered and dispersed and exiled for 2000 years. We never lost our identity. Why?](#) Because at least once a year on the festival of Passover, we told our story and we taught it to our children and we ate the unleavened bread of affliction and tasted the bitter herbs of slavery. So we never lost our identity. I think collectively, you've got to get back to telling our story, who we are, where we came from, what ideals by which we live. And if that happens, we'll become strong enough to welcome the stranger and say, come and share our lives, share our stories, share our aspirations and dreams.

Celebration is a powerful way to disciple a nation. Celebration begins in the family, cultivating traditions that go from generation to generation, century to century. Millenia to Millenia, to bring God's ways, God's story, into the life of the culture.