

Fatherhood

A vital part of restoration.

Malachi 4:5,6; Luke 1:17; Mathew 17:11,12.

Part of God's program in restoration is to restore fatherhood to it's proper place in the church and the nations.

It's at the heart of the Godhead.

In God is found all that is feminine as well as all that is masculine. But he has chosen to express himself governmentally in terms of father / headship.

When God established his true nation he established it with a father as it's head.

- I) Abram (exalted father) became Abraham and was called the father of a multitude (Gen.17:5).
- ii) he was to be the father of many nations (Gen. 17:5).
- iii) he is the father of all that believe jew or Gentile (rom. 4:11).
- iv) his fatherhood extended to all who were born in his house (Gen 14:14). None of whom were his natural children.

Fatherhood is not limited to functioning as a natural father to some natural children. Although that is an important dimension.

It is something that God has called men to function in whether they are married or not.

It is part of being a developed male.

It is the foundation on which God has chosen to build the whole structure of family, church and society and without clear fathering the whole of society does not work properly and disintegrates into chaos.

It is also God's order for the church.

For this reason satan has attacked the clear role of father and tried to destroy it in various societies by one of two methods.

1) making the father's role become weak and despised. Then bringing in a matriarchal alternative with men being driven out or abdicating their God given responsibilities.

2) making men chauvinistic and domineering and not loving and serving. They then crush the women into servile servanthood e.g. islam and hinduism etc.

All non christian demon controlled cultures, especially religious ones are like this.

Gen 3:16 is part of the curse of a satan dominated society. It is however taken away in christ - gal 3:13.

The two words for "rule" and "desire" are the same as those used in Gen.4:7 where the battle with sin is described. Cain must either rule over sin or it will desire him for the purposes of controlling him. Gen.3:16 is describing the similar "battle of the sexes" that will result from the curse following the fall.

It is Gen.1;26, 27; Gen.2:22-25. That are the original basis for a husband-wife relationship not Gen.3:16. "it was not so in the beginning" "moses allowed it because of the hardness of your hearts" Mathew.19:5-8.

Gen.3:16 is never quoted as a basis for marriage in the new testament but always Gen.2: 22-25.

God's real plan is patriarchal / servant / headship which is a different thing altogether.

It's better to develop the principles of fathering as part of our manhood long before we have any real fathering responsibilities. This is true in the home and in the church. It's better to learn to fly long before you have your first solo flight.

We learn this best from experiencing God's wonderful fatherhood

Qualities of fatherhood.

1) burden bearer. Shouldering responsibility. No hint of ever quitting.

2) stability, security, no shadow of turning (james 1:17).
An unshakable rock in a turbulent world.

3) wisdom, it comes from above, given liberally (james 1:5).

4) provider for your own (1 Tim 5:8).

5) protector defending the family from every assault of satan and from the harshness of the world.

6) endorser - one who gives worth, value and identity to the children assuring them that they are somebody of significance and can do something of significance with their lives. God has created them with plans and purpose for their lives pss139 .13-19; col.2:8

7) leader, out in front, knows where to go.

8) decision maker - for the good of all.

9) manager/leader - able to lead, organize, direct and bring judgements. This is biblical ruling , not imposing control but bringing clarity so all are comfortable and positive about the decision. (e.g. acts 15:22).

10) exercising authority for the good. Of everybody. Real fathering is servanthood to those you lead. You train, develop and release without stunting or controlling. Dealing with wrong attitudes is a greater priority. Wrong actions are less important.

11) developing - finding out who each child or leader uniquely is and what their gifting is and then seeking to bring that forth in full undistorted maturity.

12) discipling - teach, exhort, strengthen, encourage and gradually release into a right individual sufficiency in God.

every father, natural or spiritual, should be able to say to his children and to those he leads, "follow me as i follow christ". " whatever you see and hear in me, do it and the God of peace will be with you" (1 cor.11:1; phi.4:9).

According to scripture, when a disciple is fully trained, he will become like his discipler (Luke 6:40). Are we worth emulating? Do our children want to become like us and would we want them to?

The method of discipling is to teach, demonstrate, exhort, put to work and then to correct, strengthen and encourage.

It's goal is to progressively release those we disciple into a right individual sufficiency in God.

13)role model/example it is an awesome truth that we reproduce what we are and not what we say. An alcoholic father will often produce Generations of alcoholics. A violent father will usually produce a violent son. A Godly father will produce Godly offspring. Whether we intend it or not we are a role model to some and those who follow us will become what we model.

14) disciplining - admonish and punish, with love, for their good, not to relieve your feelings. But in love for their sake, so that they may learn to fear authority (Heb.12:5-11. Don't be like eli. (1 sam 2:22-24; 3:12).

according to scripture every father who loves his children will, like God, admonish and "chase" them in love for their good.

Dealing with attitudes is even more important than dealing with actions.

The purpose of discipline is not to vent our anger or relieve our feelings or frustrations. But we do it for their sake so that they may learn to fear God, respect authority and change their ways to please God.

Don't be like eli whose house was judged by God because "his sons made themselves vile and he did not rebuke them" (1sam.3:13).

15) consistent God the father never changes. He is the same, yesterday, today and forever. The bible warns us not to provoke our children to anger or to frustrate them (Eph.6:4; col.3:21). Our leadership style and especially discipline must be consistent. It must also be reasonable and be seen to be fair and just even if it is unpleasant. Never make any kind of threat or promise without fulfilling it.

For most men, natural fathering is a training ground. We learn these principles in a practical mini-scale so we are prepared for the greater work of fathering the church. And society. It is especially true for eldership.

All these things applies to spiritual fathering.

To father you must have come to a measure of maturity yourself.

To father you must know him who was from the beginning.

* - the cry of Jesus was that they might know the father. On that day, the day of the spirit, he was going to show them the father. (John 16:23-27).

* the cry of Paul for the Ephesian church was that they might have a heart revelation of the father and his amazing father love.

"I bow my knees before the father of our lord Jesus christ, from whom all fatherhood (or the whole family - pasa patria) in heaven and earth derives it's name"(Eph.3:14,15).

* a great burden in the first letter of John was that fathers may come forth who can father the church (i John 2:12-14).

Spiritual fathering is used in several senses :-

1) as an elder or pastor "fathering" the flock of God to maturity so as to come into their full inheritance. (acts 20:32; acts 26:18). Bephos - huioi - neaniskos

If he cannot manage or rule his own household, how can he manage or rule the church of God? (1 Tim. 3:5).

2) as an apostle or patriarchal head to a church or to churches.

A man's true government is the sphere of his fatherhood. He cannot be that intimate to all, but it is the realm of his headship and government. E.g. Abraham and Paul.

These relationships may develop in one of two ways.

A) giving birth to the church and fathering it from infancy to maturity. E.g. Paul to Corinth. Such a person is the father while he remains resident. He continues to be a father of a different sort even after he has left the church residentially.

B) being received as a father by adoption. Even though he didn't plant the church initially. This can only be by mutual consent after a deep relationship has developed.

2) as a personal father to a few chosen spiritual son's

In the old testament:-

Moses fathered Joshua into his leadership role, the forerunner of the new testament apostolic and prophetic ministry (acts 3:18; Heb.3:1-5)

Elijah fathered Elisha into his prophetic ministry(1kin.19; 2kin.2.)

Spiritual sons are men that God joins to an existing mature ministry to bring them to maturity. E.g. Paul with timothy, Titus, Epaphras, Epaphroditus etc.

This is a much more intimate relationship and by that very fact it is limited to a few.

Jesus had the twelve that he "fathered" into apostleship. This is the proper biblical way that Eph..4:11 or fivefold ministry is trained and brought to maturity.

Proper Generational transmission doubles the anointing on the next Generation and increases the measure of the gift

The level deteriorates if each Generation has to find it's own way and all the mistakes have to be repeated.

Spiritual fathering is the biblical way to produce increasingly powerful ministry and develop it fully.

The curriculum is to know God and his ways.

In the formative years of ministry, every one needs a father.

In the mature years of ministry, providing we have learned our lessons, we are called to father the next Generation into their ministry. Everyone should know "the father" with such intimacy, that they qualify to be a father (1John.2: 12-14).

Jesus - the prefect example of a spiritual father

See how he fathered the twelve and brought forth the first apostolic team. Let's learn from him.

1) first he demonstrated the kingdom. They just watched (Luke 4:8)

2) he got them to work with him

3) he sent them out on short term assignments. (Luke 9:1-8).

4) they reported back. He brought correction (Luke 10:17-21).

5) he exhorted them to know the father and work with the father as he did (John 16:23-35)

6) he finally released them into their own ministry (acts 1:1-8).

4) Mathew. 16:16-20; 21-27 - recognizing and receiving headship by revelation

Who do you say that I am? It must be by revelation

Even Genuine revelation does not give one the right to correct and overrule the head.. Peter challenges the vision. He just doesn't understand the cross

5) Mathew. 17:1-9 - the strongest horses are the hardest to break in

The three who had the greatest potential needed a supernatural encounter to come to recognize who Jesus really was to them and not challenge the vision of God he was imparting to them. They had to be bridled and harnessed before their gift could be put to work properly in a kingdom team.

This is my beloved son - hear him! They never challenged his leadership again

6) John 6: 41-71 - the offense test

Jesus is experiencing a wave of popularity after a great miracle.

He preaches to the multitude a controversial and offensive message

Many are offended and leave. Peter is also offended but cannot leave. He knows who Jesus is.

Will you also go away? - lord to whom shall we go? You have the words of eternal life and we are certain we are sure that you are the christ the son of the living God.

7) Mathew. 14:22-33; mark 11:22-24 - the faith test

Where is your faith? Will the son of man find faith upon the earth?

Oh foolish and slow of heart to believe.

Jesus upbraided them for their unbelief.

Have the faith that belongs to God! The need for God's faith (mark 11:22-24)

It is in his life "take hold of the eternal life to which you were called" (1tim.6:12)

Faith comes through intimacy or knowing God. It's easy to hear him when you live close to him.

Faith comes by “hearing”. Hearing the specific spoken word Of God.

8) Luke 11:1-23; Luke 18:1-8; Mathew.26:36-46 the power to pray test

Jesus teaches on the five levels of prayer. (Luke 11:1-23)

One disciple asks him to teach him to pray - it wasn't peter! (Luke 11:1)

They fall asleep and can't watch one hour.(Mathew. 26:36-46)

They have to learn to pray as a son John 16:23-30 not as a petitioner

9) Mathew.18: 1-5; Mathew20:20; Mathew23:8-12; mark 9:33-37; mark 10:35-45; Luke 9:46-48 Luke 22:24-30. - competition in the team.

Who is the greatest? They argue, discuss, debate about this one

Family ties stronger than other ties. James, John& their mother are ambitious for the family.

Peter and John never do anything together. Don't really like each other. This has to change

Peter does not have the same intimacy as John with Jesus. He's on the outside

God chastens, rebukes and scourges every son that he receives - Heb. 12:5-8

This is for their good. To share his holiness. To partake of his divine nature
He has called us to his own glory and excellence 2 peter 1:3

For every stage of natural growth there is an equivalent in the spiritual realm.
Each greek word describes one of these stages. The main words are:-

<u>brEphos -</u>	<u>a sucking infant</u>
<u>nepois -</u>	<u>a “not yet talking” toddler a babe</u>
<u>paidion -</u>	<u>a child under training or discipline</u>
<u>technon -</u>	<u>a teenager who now accepts and</u> <u>rejoices in a lifestyle of obedience</u> <u>but not yet mature.</u>
<u>huios -</u>	<u>i) a mature son, over 30 years</u> <u>ii) like his her father</u> <u>iii) functionally has come into the</u>

neaniskos - possession of his/her inheritance
young man/woman over 30 but under 40
trained and equipped for war

10a) John 13 :1-17 - we must practice footwashing

Peter didn't want Jesus to wash his feet. Without foot washing he could have no part with Jesus. He overreacts "wash me all over".

We must understand what this means and do it to one another.