

MATTHEW: sermon study guide

Speaker: Bob Rognlien

Date: February 29 / March 1, 2020

Sermon Title: Matthew Series - A New Kind of Family – Sermon 1

IN - PURSUE RELATIONSHIP

1. When did you leave home to be on your own? What was your experience like?
2. When you hear the word “family”, what comes to mind?

UP - PURSUE GOD

Read *Matthew 4:12-17*

3. After Jesus was tempted in the desert, he returned to his hometown Nazareth, but left from there to Capernaum. Matthew doesn't say why he left Nazareth, but Luke does: Read *Luke 4:16-23, 29-31*. Why did the people of Jesus' hometown (including his family) react the way they did? Why was it necessary for Jesus to create a new kind of family?

Read *Luke 4:38-41*

4. Jesus was active both in the synagogue and in homes. How do you see both church buildings and homes being utilized to reach others with the Gospel?

OUT - PURSUE MISSION

5. Bob pointed out that many feel they have to choose between 'Family or Mission' and 'Family and Mission'. Others live 'Family as Mission'. Jesus lived 'Family on Mission'. How do these four ways of life differ? Which one do you tend to live? Which direction do you feel God is nudging you toward?
6. Bob said, “Many won't accept an invitation to church, but will to your home.” In what ways will you as a family or group create space so others can be invited who may not accept an invitation to a church service?

For Personal Reflection/Prayer:

Who is your spiritual family? What is God saying to you about this new kind of family Jesus models for us?

THE WORD (NIV)

Matt 4:12-17

¹² When Jesus heard that John had been put in prison, he withdrew to Galilee. ¹³ Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali— ¹⁴ to fulfill what was said through the prophet Isaiah: ¹⁵ “Land of Zebulun and land of Naphtali, the Way of the Sea, beyond the Jordan, Galilee of the Gentiles— ¹⁶ the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.” ¹⁷ From that time on Jesus began to preach, “Repent, for the kingdom of heaven has come near.”

Luke 4:16-23, 29, 31

¹⁶ He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: ¹⁸ “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, ¹⁹ to proclaim the year of the Lord's favor.” ²⁰ Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. ²¹ He began by saying to them, “Today this scripture is fulfilled in your hearing.” ²² All spoke well of him and were amazed at the gracious words that came from his lips. “Isn't this Joseph's son?” they asked. ²³ Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’” ²⁹ They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. ³¹ Then he went down to Capernaum, a town in Galilee, and on the Sabbath he taught the people.

Matt 13:57; Luke 4:38-49; Mark 2:1-3, 20-21, 31-35



MATTHEW: sermon study summary

MATTHEW | A New Kind of Family

Bob Rognlien, February 29-March 1, 2020

Text: Matthew 4:12-17

Pastor and CSC Missionary Bob Rognlien began his message by introducing his family – his wife, two sons and their wives, two granddaughters and twins expected in April. While most North Americans identify with the nuclear family- mom, dad and kids in a single-family dwelling - this is not the biblical vision for family. Jesus, a single man with no children and rejected by his family, built a new kind of family that literally changed the world. This story begins with Matthew 4:12-13: Jesus returned to home and family in Nazareth, and then he moved to live in Capernaum.

In those times, a house included an extended family (blood relatives, business partners, friends and slaves) living and working together: multiple rooms with windows built surrounding a larger courtyard with only one entrance, and windowless exterior stone walls. *OIKOS* (Greek), often translated as 'household', was used to describe this kind of family and home. Everyone who could live in an oikos for A) protection: a large family could protect themselves; and B) provision: many hands were always available where needed.

Luke provides the backstory. Jesus went to synagogue on Sabbath with his oikos. He read from the scroll provided to him, (Luke 4:16-19). The people were amazed and praised his words. Then Jesus explained this Messianic Kingdom was not just for Jews, but for everyone, even pagan Gentiles! *And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff.* Luke 4:29. The OT prescribed stoning for blasphemers: tie their hands, push them over a cliff, and drop stones on them if not killed by the fall. Where was Jesus' oikos, his brothers, other stonemasons? He had no protection; his hometown and his family rejected him, Matthew 13:57. *But passing through their midst, he went away. And he went down to Capernaum, a city of Galilee.* Luke 4:31

Jesus had previously met three followers of John the Baptist. They lived in Capernaum and had spent a day with him. Jesus taught in the Capernaum synagogue with great authority; and Simon invited Jesus into his oikos, Luke 4:38-49 (which has been discovered, identified and now protected by a modern church built over it.)

Now Jesus did something radical, even shocking, Luke 4:40-41: he opened the door to the oikos and invited the whole town; everyone was welcome. Jesus showed them a new kind a family, a spiritual family on mission, not to serve itself but to seek and save the lost. The oikos becomes the center of Jesus' mission: leaving there to seek the lost, returning to welcome in the outcasts. Mark 2:1-3, Mark 3:20-21, Mark 3:31-35.

Jesus sets an example for us: by seeing the way he lived, and by believing his truth that his life would grow in ours. We need not choose between Family and Mission (both equal), Family or Mission (choose one), Family as Mission (family is the mission). Jesus built a Family ON Mission, an extended spiritual family living an integrated fruitful life that multiplies the life of Jesus in the lives of others.

Many who will not come into a church building, will come into our homes when invited. Simply try to follow the Way of Jesus, live a life shaped by his, and learn to live as a spiritual family on mission. Build relationships with those far from God and welcome them into God's family. *Come, follow me.*