

KINGDOM COMMUNITY: Family Intimacy

The Family Paradigm

We *must* understand that we are a family – a Kingdom family, a community family. This is the expression of the true church, not Sunday services.

Please read “The Followers of Jesus Should be in True Community”¹ using this [LINK](#) pointing to the article in the Archive webpage of my website. I presented this teaching in August 2014.

Welton Academy wrote: *“For those of us who want to renew our minds to thinking like a Normal Christian, the family mindset is foundational. To those who are still operating in Average Christianity, this concept is quite foreign. Throughout the New Testament, we see the Apostle Paul fathering individuals and constantly encouraging affection between the family that would be called his sons and daughters in the faith. The family dynamic is interwoven all through the New Testament, yet because of the many fears intertwined with Average Christianity, very few have taught from this perspective.”*

Intimacy

The NT shows us that the early church members greeted each other with a “holy kiss” or a “kiss of love”.² This description was a way of distinguishing it from the normal cultural greeting kiss of the Middle East which had been incorporated into the church.

Today, in our culture, men don’t kiss each other. However, women kiss women on the cheek and men do so to women with those whom they have friendship. It is good then that a loving embrace should be the basis of our greeting in community wherever a ‘holy kiss’ on the cheek is not appropriate.

We are family and we must begin to relate to each other with some form of bond. Our ‘holy hug’ should be able to transfer this connection between each of us.

Many cultures are free to do this within their friendships and family because they are physically expressive – e.g. Latinos. Our Anglo-Saxon background has caused us to be cold and non-expressive when we meet other believers. We must bring this to an end and become a close-knit family who are expressive of our love for each other.

We must learn to share a hug in freedom and safety. By that I mean in the safety and freedom of our community we must learn to put aside our rigidity and fears, learning to greet each other with a holy kiss or a holy hug. We’ll need to do that while considering each other’s feelings, but we can’t move forward as family without some expression of filial love.

Also, by “sharing a hug”, I mean that both parties give each other a hug – it’s not one-way.

Benefits

Scientific research has shown that: “high affection communicators were happier, more self assured, more comfortable with interpersonal closeness, less fearful of intimacy, less likely to view relationships as being unimportant, less stressed, less likely to be depressed, in better mental health, more likely to engage in regular social activity, more likely to be in an ongoing romantic relationship, and (among those in a romantic relationship) more satisfied with their relationships.”³

Teachers have reported that touching students on their arm during instruction increased their academic performance significantly.⁴

1 – canberraforerunners.org/wp-content/uploads/2013/03/the-followers-of-jesus-should-be-in-true-community.pdf

2 – Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14

3 – Welton Academy (14-7-2015) “What is up with all the Hugs?!”
(disruptingculture.com/2015/07/14/what-is-up-with-all-the-hugs)

4 – Steward and Lupfer (1987) “Touching as Teaching: The Effect of Touch on Students' Perceptions and Performance”
(Journal of Applied Social Psychology Volume 17, Issue 9, pages 800-809, September 1987)

Sexual Protection

Within the family paradigm there is also sexual safety. We should not look at the incest that happens in unrighteous ways in families, but rather, the wholesome relationships within a righteously operating family.

We should see each other as family members so we bring honour to our sexes. Paul showed us how:

1 Timothy 5:1-2 (NKJV) – Do not rebuke an older man, but exhort him as a father, younger men as brothers, older women as mothers, younger women as sisters, with all **purity**.

For example, this is how it should work:

“If we can begin to view our relationships inside the church through the lens of a healthy natural family, a culture of purity will be formed. In a natural healthy family, it is never acceptable to sexually violate your sister or mother. The same is true in the Kingdom. According to Paul, all women are either “my sister or my mother” and incest is unacceptable in the family of God (the obvious exception is that when you marry your spiritual sister, she becomes your wife and the paradigm shifts).

When the mind is renewed to perceiving all Christians as siblings in the family of God, then sexual immorality will cease being the major problem it has been. However, the danger of compromise looms when unhealthy hearts and perspectives remain in individuals. The bottom line is that we are each called to walk in absolute purity and a shift in perspective will help us toward that direction.

Because the church has existed more as an organization and not as a family, we tend to view each other as simply men and women and not as siblings. Yet, when you put something into the wrong category, you treat it wrong. When we do not understand the purpose of a thing, abuse is inevitable...

It is time that the church returned to the Biblical categories that she started with. Viewing all females to whom you are not married as either your sister or mother will encourage appropriate interaction between the genders.”⁵

Conclusion

“Normal Christianity measures spiritual maturity by love, not by theological knowledge. We need to become comfortable with expressive love because if we are not comfortable with love, then we are not comfortable with God, because God is love (1 John 4:8).”⁶

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5 – Welton Academy (14-7-2015) “What is up with all the Hugs?!”

6 – Welton Academy (14-7-2015) “What is up with all the Hugs?!”