

I. Introduction

A. Hebrews 5:9

1. Whom He prayed in the days of His flesh, on the one hand also supplications, towards the one able to save Him from death, with robust cries and tears, after offering and hearing/obeying from reverence”

B. Jesus Christ is a Son to the Father.

1. Jesus is called the Son of God a few times in the NT.
2. Every time Jesus called God “[His] Father,” He made Himself a Son to God.
3. That is, by reason, He was essentially saying that He is a Son to God.
4. Therefore, since He is a Son, God is His Father.

C. But there is an interesting thing in this passage that I think we, fathers, need to see, and I hope to develop it for you today.

D. This is very important.

E. IN order to begin, we need to look at Abraham.

II. Genesis 18:19

A. Abraham was chosen, according to this passage, so that God would bring blessing to him.

1. According to Genesis 12:3, that blessing would restore the world to Eden-like conditions (Romans 4:13) and eventually restore the world to God (Galatians 3:8).
2. But, notice the direction from which it needs to come: “so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice”

a) Literally, “for the intention that...”<sup>3</sup>

b) In other words, it was because of the fact that Abraham was to do something that God chose him.

c) What was he to do?

B. “To command his children and his household after him...”

1. This is interesting.

2. This word for “command” is basically the same word as was used in the Garden of Eden when God “commanded” the man to eat of anything he wanted, but to not eat from the tree of the knowledge of good and evil (cf. Genesis 3:11, 17).

Genesis 2:16

<sup>16</sup>The Lord God commanded the man, saying, "From any tree of the garden you may eat freely;

- a) It is the same word that is used in reference to Noah being told by God to build the ark and use the dimensions He gave (cf. Genesis 6:22; 7:5, 9, 16)
  - b) It is used almost 500 x's and the consistent use is that of telling another what they should do with a view of expecting obedience under penalty for disobedience.
3. That was what Abraham was supposed to do with his children and household.
  4. He was supposed to receive instructions from God, and then repeat those instructions/commands to his family and household.
    - a) What were these instructions?
    - b) "The way of the Lord" = whatever way He has revealed as to certain instructions.
      - (1) This would include obedience to:
        - (a) Circumcision - Genesis 17:9
        - (b) Torah - Exodus; Leviticus
        - (c) Tabernacle worship/Passover - Exodus 12, 16, 18, 19 etc..
        - (d) Continued worship in the Temple - 2 Samuel; 2 Chronicles etc..
      - (2) Essentially, anything that the LORD God would say to Israel they were to obey.
    - c) These are commands.
      - (1) Abraham was before all the multiple commands of God to his offspring.
      - (2) However, whether God's commands are multiple or one, the desired result is the key:
- C. "By/in order to doing righteousness and justice (decisiveness)."
1. In other words, obedience to whatever God has commanded, no matter what, would produce in that behavior, in that person, a measure of righteous behavior and justice in the home.
    - a) For instance, one child comes to Abraham and complains about another child and how they treated them.
    - b) Abraham was supposed to be able to decide justly, based upon the commandment of YHWH, how to restore righteousness, reward obedience, and punish disobedience.

- c) All of this in a matter of seconds.
  2. As you know, Abraham did not make very righteous and just decisions all the time:
    - a) He lied about Sarah, his wife, twice and taught that same behavior to his son, Isaac: Genesis 12:11–13; 20:12; 26:7.
    - b) He took Hagar and bore child through her, after listening to the voice of his wife: Genesis 16.
  3. However, at certain pivotal times, Abraham did obey and God blessed him: Genesis 22.
- D. The point is this: what God expected of Abraham God expected of the fathers in Israel.
1. It was imperative for fathers to take the commands of God and relay those to his children in order that his children would walk in righteousness and justice.
  2. Deuteronomy 4:1-10
    - a) 4:1-2 = the commandments of God (The Law of God as taught by Moses).
    - b) 4:3-4 = the punishment of those who disobeyed (thus creating fear of disobedience).
    - c) 4:5-8 = the effect of obedience to God's commandments to Israel would be a holy nation, different from every other nation on the earth.
    - d) 4:9-10 = Israel was to learn the Law of God, memorize it all, remember the illustrations of obedience and disobedience and then relay that to their children and their children's children.
      - (1) The process is simple: God has spoken, men listen and learn, men teach their sons and grandsons, who in turn listen to what God has spoken as taught by their fathers, and they teach their sons.
      - (2) Deuteronomy 6:7, 20–25;
      - (3) Deuteronomy 11:19; 32:46;
      - (4) Psalm 78:5, 6;
    - e) When the Bible wants to show deviance from this standard, it will say: "Every man was doing whatever is right in his own eyes."

Deuteronomy 12:8

<sup>8</sup> "You shall not do at all what we are doing here today, every man *doing* whatever is right in his own eyes;

Judges 17:6

<sup>6</sup> In those days there was no king in Israel; every man did what was right in his own eyes.

Judges 21:25

<sup>25</sup> In those days there was no king in Israel; everyone did what was right in his own eyes.

3. That is, to do whatever is "right" ("straight" = Job 33:27) is to do what God has determined is the correct direction.
  - a) For a man to determine what he thinks is right is to create your own path to walk on.
  - b) For a father to create any other path in the home other than what God has commanded is to pervert righteousness and justice, even if the "path" is acceptable to society.

E. Now, in review, in Israel, every father was to teach his sons because the sons were then to teach their own sons since man is responsible for the commands of YHWH.

F. Whatever God had spoken to Israel those commands were to be the explicit instructions commanded in the home so that the household would walk before God in righteousness.

III. However,

IV. Hebrews 1:1–2

<sup>1</sup> God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, <sup>2</sup> in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

- A. God has spoken through the prophets and fathers in Israel in times past.
  1. But, now, God has spoken His commandments that produce righteousness by His Son Jesus Christ.
  2. No longer is Israel, nor should the Gentiles, teach the Law of Moses.
  3. No longer should the statutes and regulations of temple worship be explained and commanded.
- B. God has sent His Son, Jesus Christ, to command the world.
  1. These commandments, however, should be communicated to households in the same way-fathers.

2. There is no other method in the NT for teaching sons, daughters, and wives (households) than that of the father of that household.
3. Sure, Timothy learned from his mother and grandmother (2 Timothy 1:5).

C. However, these represent examples of separation from the norm.

1. Jesus' commands, all summed up in John 13:34, when obeyed, produce righteousness in behavior.
2. These are the things that fathers are supposed to teach/command their children and their household.
3. Ephesians 6:1, 4
  - a) Children are to obey their parents.
  - b) This verse does not mean to say that there are two heads in the home, each determining what is right in their own eyes.
  - c) Given the context of chapter 5, husbands are supposed to make their wives holy, separate from the world, not in the world, by means of commanding and teaching the Word of God to her (see also 1 Corinthians 14:35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.)
4. Wives are commanded by God to be submissive to their own husbands in the same manner as they are to Jesus Christ, the head of the church (and the man).
5. When the Scripture says to obey parents, even in the parental structure, there is structure that sets the man up as the head and one expected to lead the family in the knowledge of God.
6. So, children obey your parents, wives listen to the teaching of your husband, men open your ears to the commandments of Jesus Christ and obey them like nothing else matters.

D. What is the result of this?

1. Righteousness and justice in the home.
2. The home now is holy by means of the commands of God (1 Corinthians 7:14).

- a) Is your home out of control?
  - b) Simple, the father is not teaching his wife and children.
- E. Now, what about men who have no children?
1. Don't think for a moment that you are off the hook.
    - a) You are also visibly a "father-figure" to the rest of the church.
    - b) Your example will either support and accentuate the teaching of the fathers of the church, or it will contradict it.
  2. You must still obey the commands of God.
  3. Consider the effect of the testimony of Paul, Timothy, Titus, and others, who were unmarried, giving themselves to the service of God.
  4. Do you think that since they were not fathers that they absolved themselves of responsibility toward children?
    - a) No.
    - b) Men, you who have no children, must by your example, establish yourself as the living illustration of all that the fathers in the church are teaching their children.
  5. Fathers need to be able to point to you to demonstrate what they are expecting from them-righteousness and obedience.
- V. Now, back to Hebrews
- A. Jesus was a Son - Hebrews 3:6; 5:8; 7:28
  - B. As a Son, He obeyed the Father \_John 14:30-31
  - C. As sons, we obey the Father as well - Hebrews 2:9ff.
  - D. Therefore, whatever the Father has commanded the Son, the Son has commanded the household, we now command our wives and children so that they will command theirs.
  - E. The result?
    1. Righteousness
    2. Holiness

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<sup>1</sup>Friberg, T., Friberg, B., & Miller, N. F. (2000). [\*Analytical lexicon of the Greek New Testament\*](#) (Vol. 4, p. 104). Grand Rapids, MI: Baker Books.

<sup>2</sup>Friberg, T., Friberg, B., & Miller, N. F. (2000). [\*Analytical lexicon of the Greek New Testament\*](#) (Vol. 4, p. 204). Grand Rapids, MI: Baker Books.

לְמַעַן, לְמַעַן, לְמַעַןְכֶּם: sf. 1— לְ: alw. w. מַעַן (x 270) prep.: **with regard to,**

**for the sake of, because of:** *lema'anî* (God) 2 K 19:34, *lema'an zō't* on that account 1 K 11:39;—2. conj. a) w. inf., **(in order) to**, *lema'an haššîl* in order to save Gn 37:22; w. same subj. Ex 10:1, w. different subj. 11:9; b) w. impf., **in order that, so that:** *lema'an 'ašer* Gn 18:19 > *lema'an* alone Gn 12:13; sometimes used to express not purpose but result Je 27:15, oft. w. irony Ho 8:4.

Holladay, W. L., & Köhler, L. (2000). [\*A concise Hebrew and Aramaic lexicon of the Old Testament\*](#) (p. 207). Leiden: Brill.