

# Eph 6.4 Parenting to the Glory of God

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[ 0 : 00 ] The God who has created all things, he created all things by the word of his power! The God who created all things created us, all creatures, all people. The God who created all people is a God of order.

And God brings order out of chaos. And God has an order for the home. That is an orderly home in its relations.

And we have examined the relations of wives and husbands. And we have moved into the section on children and parents. And we've examined in that relation the duty of children.

And now the focus is on the duty of parents. Children, it's important to remember that children are sinners in Adam by nature.

That is, children are not born neutral. They're not born as a clean slate. Rather, because of original sin, because of the fall, because of Adam's sin, all are born with a sinful nature.

[ 1 : 00 ] So children are born with a sinful nature. And as such, they are ruled by their passions. And children are to rule their passions and conform them to both the light of nature as well as the word of God.

That is, they are to conform it to what is right according to natural law. And they are to conform their passions according to supernatural revelation, duty in the word of God.

So children are to rule their passions and conform them both to the light of nature as well as the word of God. And the household order of parent-child relation is God's ordained means for such nurturing of children.

In our text today, we are in Ephesians 6, chapter 4. But to begin with, we will read in 5, starting in 15.

See then that you walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil.

[ 2 : 10 ] Therefore, do not be unwise, but understand what the will of the Lord is. Do not be drunk with wine in which is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father, in the name of our Lord Jesus Christ, submitting to one another in the fear of God.

Wives, submit to your own husbands as to the Lord, for the husband is head of the wife, as also Christ is head of the church, and he is the Savior of the body.

Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave himself for her, that he might sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

So husbands ought to love their own wives as their own bodies. He who loves his wife loves himself, for no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.

For we are members of his body, of his flesh, and of his bones. For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.

[ 3 : 45 ] This is a great mystery, but I speak concerning Christ and the church. Nevertheless, let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

Children, obey your parents in the Lord, for this is right. Honor your father and mother, which is the first commandment with promise, that it may be well with you, and you may live long on the earth.

And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord. Our great God, again, we thank you for supernatural revelation that we have your word written for us.

We pray that as we consider the things written in your word, that you, by your spirit, would illuminate your word to us and lead us into all truth. Pray, Holy Spirit, that you would make your word effectual to all hearers this morning.

We pray this in Jesus' name. Amen. So in Ephesians 6, 1-4, speaks about parenting. First, dealing with children and their duty and responsibilities to their parents, and then turning in verse 4 to parents and the parents' duty.

[ 5 : 04 ] Now what's going on in verse 4, as a part of this greater text of 1-4, is that the parent-child relation within the household order is God's ordained means for the biblical nurturing of children to the glory of God.

So we will look at, first of all, the order in parenting. Second of all, a warning in parenting. And third, responsibility in parenting.

So first of all, order in parenting. That is, the parent-to-child relations, or to put it another way, who's in charge. Now we notice it starts off by saying in verse 4, and you fathers.

It directly addresses fathers. Now we know that there is, in God's order, in the home, male headship. And that ultimately, it is fathers who are responsible.

If there is a problem within the home, ultimately, the responsibility falls upon the father. It is his business to ensure that things are done orderly.

[ 6 : 11 ] Fathers are ultimately responsible. And if the household is not well-ordered, the father is primarily held to account. And that headship cannot be delegated.

Now this would be, as the spiritual head of the home, this would be a Christian home, a Christian family, where the father is saved to be the spiritual head. And that headship cannot be delegated. A father cannot excuse himself from his responsibility as headship, as we read earlier in the duties of husbands. Well, actually, in the duties of wives, the reason given for the duty for the wife to submit was because the husband is the head.

So this cannot be delegated. But furthermore, is it just fathers that are responsible in parenting? The weight of the responsibility certainly falls on the head, being the head.

But where the head goes, the body follows. And mothers are still responsible and accountable. Now we know, of course, that a child left to himself will bring dishonor or will bring shame to the mother.

[ 7 : 17 ] So the mother is still responsible and accountable in parenting. Mothers are still responsible. Now, we see in the greater text of what we're looking at from verses 1 to 4, if you notice in verse 1, it speaks of parents, plural.

Parents, plural, includes both the father and the mother. Second of all, in verse 2, it says, honor your father and mother. Both father and mother are named. Mothers are included in the responsibility as parents.

Also, back in Leviticus 19.3, it says, every one of you shall revere his mother and his father. Typically, fathers are apt to severity where mothers are apt to allow indulgence.

So as it regards the warning of severity, fathers, as the head, are held accountable. Now, the word which is used in our text in verse 4 for fathers, *bide*, which is a Greek lexicon of the New Testament, suggests that this word can also refer to male and female together, or father and mother together as parents.

And the word is also used in Hebrews 11.23 in reference to both parents. It's the same word which translated says, Moses was hidden for three months by his parents.

[ 8 : 42 ] So it says, his parents, it's the same word that's used here when it says fathers. So, the father is the head of the home. The father must see to it that it is orderly and the father is responsible and to help into account.

That being said, it does not exclude mothers. So, in this sermon, when reference is to fathers, it should be understood that mothers are not excluded in the duty and the warnings and the responsibilities.

But we can summarize by saying, the father is to see to it that they, as parents, correct evil and admonish to do good. Or as we can say also, as for me and my house, we will serve the Lord.

So, secondly, the duty of fathers is stated negatively. That is, what not to do. So, the duty of parents, what they are not to do. Secondly, a warning in parenting.

Now, there are both extremes. One extreme is given here, but there are, there are two extremes, of course, if the pendulum were to swing to the extreme on one side or the other, one extreme would be coddling or coddling by enabling a child in their sin.

[ 9 : 56 ] Examples of this would be coddling a child who is whining or complaining or in a fit of anger or demonstrating a lack of self-control and that in doing such and coddling and enabling the sin, the parent is enabling and training the child to be ruled by their passions.

If you remember, in the beginning, children are to rule their passions and conform them to both the light of nature as well as the word of God and parents or God's order of the parent-child relation is God's ordained means for such nurturing of children.

So, that one extreme would be enabling and training the child to rule their passions instead of be, instead of ruling their passions. The other extreme is being severe and crushing towards children. This would be exasperating children and discouraging the child with unreasonable severity and in doing so, also would be training them to be ruled by their passions.

It would be being ruled by their passions of anger and wrath and exasperation and discouragement. So, also, this is not training our children to rule their passions and conform them to both the light of nature, what is right according to natural law, as well as the word of God, divine law, divine testimony.

[ 11 : 21 ] So, the warning here in parenting tells us of what not to do and it says, do not provoke your children to wrath.

That is, do not provoke children to anger, to resentment, to exasperation because it could result in their becoming discouraged, disheartened, or even to believe that it's useless to even try.

And think about other spheres of authority. If children learn this behavior while they are young, if they become exasperated against attempts to obey authorities, to submit themselves to the God-ordained authorities, and that they come to believe that it's useless to even try and that pattern of thinking goes with them into adulthood and then as they enter into society, what would be the natural consequences of thinking it's useful to even try to obey governing authorities or of an even more important sphere of authority that is God's sovereign authority of all things to think that it would be useless to even try to obey God's authority.

John Gill, on this text, he explains, and this is very helpful, he says, yet fathers should take care not to provoke them to wrath because this alienates their minds from them and renders their instructions and corrections useless and puts them upon sinful practices.

Wrath lets in Satan and leads to sin against God, and indeed it is difficult in the best of men to be angry and not sin. So there are consequences in provoking children to indignation.

[ 13 : 04 ] If you remember from the previous text in verse two, the natural consequences and also the promise, remember the promise attached to the fifth commandment, that promise was that it is for their good, that a child's obedience and honoring of their father and mother is for their good.

It specifically says that it may be well with you and live long on the earth. Now this as a general rule is important in that if obedience and honoring of God's ordained authority of parents is for their good, and that it may be well with children on the earth, and that they may live long on the earth, then what does that say about the opposite of those who are not obedient, of those who do not honor their parents?

A child who is driven by indignation to rebel against authority, what are the natural consequences? The natural consequences are not for their good, and parents who are too strict and too severe, which provokes their children to wrath, it is not for their good.

Rather, what parents are called to is firm and loving guidance to a submissive and teachable disposition to God's authority.

Which brings us to our third point in the text, which is the duty of fathers is now stated positively to biblically nurture their children.

[ 14 : 41 ] So this is the responsibility in parenting. The responsibility in parenting, according to our text, is to bring them up, to bring them up in training and admonition.

That to bring them up is to cultivate, to nourish, to guide, to nurture, to correct, and to admonition.

So looking back to our text, it says, New fathers, do not provoke your children to wrath, but the responsibility in parenting here is bring them up in the training and admonition of the Lord.

So we'll break that apart and look first of all at training. Bring them up in first of all training. That is discipline, correction, chastening. First of all, with words.

Training, disciplining, with words, with explanations of what is wrong, of why it is wrong, of what the consequences are for disobedience, for dishonoring.

[ 15 : 43 ] So training with words, but also training with correction. The word here to use them up in training, which is discipline, correction is chastening, involves correction.

And this correction is not only divinely commanded, it is an integral component of parenting, which we will see why. It is an integral component of parenting to the point where scripture actually says that the failure to correct children has further implications.

Hebrews 12, 5-8 says this, And you have forgotten the exhortation which speaks to you as to sons. My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by him.

For whom the Lord loves, he chastens and scourges every son whom he receives. If you endure chastening, God deals with you as sons.

For what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

[ 16 : 59 ] So we see here that in parenting, the correction, the discipline, is an integral and necessary component of parenting. And when there is disobedience without penalty, then there is implications.

God's way is not only right because it is God's way, but God is good in all that he does, and that in which he commands for his way means that obeying God is for good.

So disobedience then, for a child to disobey and dishonor their parents without there being any penalty, there are natural consequences.

There are natural consequences of unrestrained indulgence. A child who is left to their own indulgence without being taught and trained how to restrain their indulgences without discipline, correction, and chastening, there are natural consequences.

Therefore, parents are called by God to administer hands-on discipline and correction. So this helps for children to understand why parents parent in this way, where it is coming from, and it is very helpful to understand that it is indeed for your good.

[ 18 : 30 ] As children, when you are corrected by your parents, it is for your good. So to administer hands-on discipline and correction, and deliver his soul from hell.

Proverbs 23, 14 says, if you strike him with the rod, you will save his soul from hell. Now this, of course, is as a general rule, and we need to understand that when we read the proverb, that it does not mean that every child who is spanked will automatically have his sins atoned for through spanking.

Rather, as a general rule, there are consequences for children who are lovingly corrected and guided into all truth. And there are natural consequences for the opposite, for those who are disobedient who dishonor their parents and go without discipline, without consequences.

And as such, as a general rule from this, this proverb, we can see that the lack of discipline, the lack of training of a child, paves the way to destruction.

If you strike him with the rod, you will save his soul from hell. Furthermore, Proverbs 13, 24 shows us the relationship of discipline and love.

[ 19 : 47 ] Discipline, sometimes, perhaps by those being disciplined or for those who do not understand, may be seen as being unloving, but there is a direct relationship between discipline and love.

And Proverbs 13, 24 says, he who spares his rod hates his son, but he who loves him disciplines him promptly. So a parent's love for their children cares about their good, cares about things going well for them on the earth, and cares about them living a long life on the earth, and then ultimately understanding that a holy and just God requires consequences for disobedience and for sin.

He who loves him disciplines him promptly. So parents are to teach them to see their sin, and not only see their sin, but that justice requires consequences.

God does not set aside justice. Some people struggle with the concept of penal substitutionary atonement, which is a big string of words, but some people see it as what they call cosmic child abuse.

But scripture tells us that it pleased the father to crush the son. It pleased the father to crush the son.

[ 21 : 13 ] Because disobedience does have consequences, that justice requires consequences. There are consequences when children disobey their parents, and this is sin, and there are consequences for sin, and divine justice requires consequences.

this is a concept which is very important to grasp both in parenting and in how we stand before God. We'll flesh that out a bit further. But as it regards the application of discipline, of hands-on correction, consider, if you will, an illustration.

A torque wrench is a wrench which is used to apply the exact specification of torque for bolt. Now, a bolt has a specification of if it's tightened too much, then it could strip the threads, or it could sear off, it could snap, break right off, if there's too much torque applied.

If there's too little torque applied to a bolt, then it will vibrate and wiggle itself loose, and there will be problems, there will be consequences. So you can see with the application of torque to a bolt, too little is a problem, and there's consequences, and too much is a problem, and there's consequences.

Not only that, but two different bolts might have different specifications of the amount of torque which is required. There might be too much, it might be different specifications of what is too much or too little for two different bolts.

[ 22 : 56 ] So also it is with hands-on discipline and correction. Too little leads to problems, there will be too much vibrating and wiggling, and too much hands-on discipline will lead to problems.

Which is why it says, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord. That is the right specification. Now, bring them up in, we've looked at training, and now we will look at instruction or admonition.

Bring them up in instruction. Now, parents, it's very important to realize that we are always giving instruction whether we realize it or not.

By our words, by our actions, by the example which we are setting, we are always giving instructions whether it's intentional or whether it's unintentional. instruction is but what instruction is being given?

Is it the right instruction? Is it instruction that it's okay to have unrestrained indulgences? Is it instructing that it's okay to disobey parents and there won't be any consequences?

[ 24 : 08 ] Is it instructing that it's okay to dishonor parents and that there's no problem in doing so? what instruction is being given?

Now, the word here, instruction, to bring them up in instruction, the word means to place into the mind. Instruction is to place into the mind. What is being placed in the mind?

For God's truth to impact and influence the mind. So the task, the duty, the responsibility of the parent to bring them up in instruction, to bring them up in admission, is to place God's truth in the mind of the child, that God's truth may impact and influence the mind.

We know from scripture that to be transformed by the renewing of the mind, that the renewing of the mind, or the transformation is the renewing of the mind.

If we want our children to be transformed, it is by the renewing of the mind. So it is important, of course, to recognize the reality of the sin and total depravity.

[ 25 : 17 ] That is, as said before, children are born with a sinful nature. Children are born sinners, so there needs to be transformation. That transformation requires the renewing of their mind.

Children, therefore, are not to make their own way in life. Children who are born with original sin, total depravity, are not to make their own way in life because they are ruled by their passions. But children need training and instruction. There is a battle for control over your child's mind. Your child needs training and instruction.

There is a battle for control over your child's mind. Whether we like it or not, the world, the course of this world, the prince of the power of the air, is seeking to train and instruct our children according to the ways of darkness, there is a battle for control over your child's mind.

Whether you are teaching them or not, the world and the forces of darkness are teaching and catechizing your children. Remember, your children are born sinners. Children are sinners.

[ 26 : 34 ] Children need teaching and warning. teaching and warning in the ways of the Lord. Being taught and warned according to the precepts in God's word, the promises in God's word, and the principles of God's word.

Deuteronomy 4.9 says, only take heed to yourself, this is important for all of us to hear, says, only take heed to yourself and diligently keep yourself, lest you forget the things your eyes have seen,

and lest they depart from your heart all the days of your life, and hear this, and teach them to your children and your grandchildren.

This is a call not just to parents, but also to grandparents. Teach them to your children and your grandchildren. So, we understand then that it is responsibility, it is the duty of parents to bring them up in instruction, but in such instruction, in teaching children, who might ask, well, what material do I use for training and instruction?

There is certainly no shortage of material if somebody felt at a loss for what exactly it is there to instruct, and they just went on Google and Googled, where do I instruct my child in parenting? There is no shortage of material. Even if you Googled Christian material for parenting, there also would be no shortage of material, and it certainly would not be consistent all with one another.

[ 28 : 04 ] So, how do we navigate this great field of material which is not uniform, which is not all the same? What material do we use for training and instructing our children?

The material which we use is according to the principle of knowing. The principle of knowing is God's word, is God's truth, and we have God's truth, God's word, written for us, and it is supernatural revelation.

It is divine testimony written for us. So, we have God's word to help us in parenting, and God's word to help us in instructing our children.

2 Timothy 3.16 says, all scripture is profitable for training in righteousness. Or, another way of interpreting it is, all scripture is profitable for instruction in righteousness.

So, here we have directly, what material do we start with as the principle of knowing for instructing our children? All scripture is profitable. Not just 2 Timothy 3.16, but there is much in scripture to help us in parenting, and that which we are to instruct our children.

[ 29 : 23 ] Proverbs certainly is not silent on duties in parenting. So, I certainly would recommend Proverbs and understanding in how to instruct our children, and for help in working out more explanations of what Proverbs tells us for parenting, I'd recommend Charles Bridge's commentary, it's the Geneva series, on Proverbs.

So, if anybody here is interested, or if you're hearing this sermon and would like to know what this is, by all means, reach out to me.

But furthermore, all of scripture, all of scripture is profitable for training. All of scripture is profitable for instruction in righteousness. That means that all of scripture, the holy scriptures, what does it contain for us?

How does it help us in instruction for life? What is important for life? Remember the greater context of Ephesians. Well, when I say the greater context, perhaps I should say the outline of it.

How can we divide it? In Ephesians, as you recall, chapters 1 to 3 is what you ought to believe, that is, faith. And chapters 4 to 6 is what you ought to do, that is, obedience, right knowledge, and right conduct.

[ 30 : 53 ] And we consider all of scripture, the Baptist catechism tells us that the holy scriptures chiefly contain what man ought to believe concerning God and what duty God requires of man.

Sounds similar, doesn't it? The holy scriptures chiefly contain what man ought to believe concerning God and what duty God requires of man.

That is, faith and obedience. All of scripture contains what we need to know for faith and obedience. That is, what you ought to believe and what you ought to do, right knowledge and right conduct, orthodoxy and orthopraxy, or to put it another way, gospel and law.

What you ought to believe, gospel, what you ought to do, law. And with parents and parenting, it is very important to understand the right distinction, the right place of both law and gospel, and to properly use both law and gospel.

In parenting, we don't want to not have the right use of law, and we also don't want to withhold the gospel. You've heard of Phoebe Bartlett.

[ 32 : 06 ] Jonathan Edwards wrote about a young girl, Phoebe Bartlett. This was early 1700s. At the age of four, her mother overheard her in her closet, and she was exceedingly engaged in what she was doing.

She was praying, and her mother overheard her praying, being exceedingly engaged, that she prayed, pray, blessed Lord, give me salvation. I pray, I beg, pardon all my sins.

And then this girl, Phoebe, after a while, she came out of the closet and came crying to her mother, and then suddenly stopped crying and said to her mother, the kingdom of heaven is come to me.

I'm sure there are many professions of faith at the age of four which would not be genuine or misunderstanding the gospel, but this was believed to have been genuine and demonstrated fruit. What's interesting is how Phoebe was instructed of the way of salvation was actually from her brother. I don't know all the comings and goings of the family, of the home, if there's family worship, but her brother was converted at the age of 11, and having been converted, he instructed Phoebe at the age of four of the way of salvation.

[ 33 : 26 ] So the point of this is that we need to remember that everyone needs the gospel. Everyone needs to hear the gospel of all ages. Why this is so important, why the gospel is so important for everyone to understand is that God is holy, God is righteous, God is just, and that God demands perfect obedience in all who disobey God's law, which includes to obey your parents.

So all children who have at some point in time disobeyed their parents have sinned against God. And sinning against God, against a holy, righteous, and just God means that there is enmity with God.

And sinners cannot stand before a holy and just God. And because God is holy, and because God is just, God's wrath and condemnation stands over all who have sinned against him.

So for all who have sinned, which is all man, when they stand before God, if they have but one sin, then they deserve God's condemnation and wrath.

This is God's law. We have all broken God's law and we need to understand that because it is reality. We need to understand that. We need to know that and our children need to know that before the veil of this life is drawn away.

[ 34 : 43 ] They need to know that there is a problem. They need to know that they need deliverance. And everybody needs deliverance. nobody can stand before God and justify themselves.

We need our sins to be forgiven. And that's why the gospel is so important for everybody to hear. That's why the gospel is so important for children because the penalty which is owed for sin, Jesus Christ took that on.

He took our sins to the cross. He took the sins of all who believe in him to the cross because God's justice requires God's wrath for sins and God does not set aside his justice.

God does not set aside his righteousness. So God's wrath was poured out on Christ. The wrath which the sins of his people deserved was poured out on Christ so that divine justice was satisfied so that all who as we read in the catechism receive Christ rest on Christ alone for salvation all those who believe in Christ for salvation will be saved they will be forgiven from their sins and they will have Christ's righteousness accredited to them to have that enmity removed and to be in a right relationship with God to be reconciled not only to be reconciled but adopted as sons so if you have not yet received Christ if you have not yet received forgiveness of sins in Christ if you still think that God will set aside his wrath and that you can justify yourself if you're even just trying to forget the concept that God's justice requires penalty requires punishment receive the Lord

Jesus Christ receive forgiveness of sins rest on Christ alone for salvation all who believe in the Lord Jesus Christ will be saved so all of scripture faith and obedience fathers are divinely commanded to give themselves to the spiritual nurture of their children the father's calling is to faithful consistent diligent determined regular orderly and loving training and instructing their children which is God's means to accomplish his ordained ends John Gill again on this text he says instructing them in the knowledge of divine things setting them good examples taking care to prevent their falling into bad company praying with them and for them bringing them into the house of God under the means of grace to attend public worship all which under a divine blessing may be very useful to them now we see also in our text it says and you fathers do not provoke your children to wrath but bring them up in the training and admonition of the

[ 38 : 06 ] Lord it's important for us to remember in parenting that the chief end of parenting is not having well behaved children that's not to say it's not important because there is the right use of the law but that is not the chief end of parenting well having well behaved children is not the chief end while right conduct is very important right conduct does not save children it is important to have a proper understanding of the law and the gospel the chief end of parenting cannot be well behaved children because right conduct does not save them even still while the salvation of our children is very important to us even still our child's salvation is not the chief end of parenting children are creatures of God and creatures are not the highest good and the chief end the chief end of parenting is and it must be to us the glory of

God say that again the chief end of parenting is the glory of God that means that our parenting needs to be done out of an overflow of love and devotion to the Lord and his commands as we parent it must be done out of an overflow of love to the Lord and a devotion to the Lord and his commands and children will see this children will see in us an overflow of devotion to the Lord and how we parent it will be observed and even after doing all that is our duty in training and instructing we must not be found to have failed to pray without him we can do nothing he alone gives increase and bears fruit to his glory the duty is given to parents to provoke your children to not provoke your children to wrath but bring them up in the training and admonition of the Lord and we must not fail to pray so that is our text now some concluding uses from the text first of all for concluding uses first of all is that father's words must have weight that is there must be teeth if a father's words are said instruction is given the instruction is not obeyed and nothing happens that is a problem father's words must!

have weight so father's words must have weight and father's words must have a response so this of course includes parents the parents words must have a response from their children stated again that a child left to himself what this means is a child who gets his own way a child who gets his own ways not corrected is not restrained they're indulgent they're given to their passion a child left to himself brings shame to his mother but a corrected son brings comfort son who is corrected brings comfort to their parents the Bible tells us that the rod drives out the foolishness bound up in a child's heart as parents we care about our children as parents we care about what happens to our children we care that they would live a long life on the earth and we care about the salvation of our children so we therefore care that our children aren't given to folly that our children aren't given to unrestrained indulgence we care that our children are not ruled by their passion because parents care we take seriously

God's word when it says the rod drives out the foolishness bound up in a child's heart now this of course requires much discretion and privacy of when it is applied and where furthermore parents are authorized with the rod for discipline and governing authorities are given the sword for judgment so as parents this is very sobering and for children this should cause you to reflect knowing that God authorizes parents with the rod for disobedience but God also authorizes governing authorities the sword for judgment for disobedience and a child who learns behavioral patterns of disobedience and is not affected by the rod of their parents when they enter into society and are to be under the authorities the government such patterns of disobedience of the government

God authorizes the use of the sword for judgment also remember the natural consequences for such patterns of disobedience secondly for concluding uses children imitate what they observe as parents this also is very sobering for all of our behavior all of our what we say the instruction whether it is given intentionally or unintentionally so do you show the way a child will imitate what they observe do you show the way do you have a posture of reverence and ready obedience to put into practice the precepts of your heavenly father when you remember the duty of children children are to be in a posture of reverence and ready obedience to the parents to put in their practice the instruction which their parents give them so as parents under our heavenly father do you have a posture of reverence and ready obedience to put into practice the precepts which he gives third concluding use a godly father is a blessing to the home so here

[ 44 : 22 ] I would like to commend daily family worship not only daily family worship but also in all of life remember Deuteronomy 6 7 you shall teach them diligently to your children and shall talk of them when you sit in your house and when you walk by the way when you lie down and when you rise up in the whole of life a godly father is a blessing to the home and godly parents are a blessing to the home as they seek to train and instruct their children in the Lord and this from early on in childhood if you recall Timothy Timothy from child had been acquainted with the sacred writings from childhood so how can we faithfully and systematically instruct our children as I said there's no shortage of material available and it is not all consistent not all of it is good so how can we as parents faithfully and systematically instruct our children in the ways of the

Lord throughout church history and understanding scripture so previously in the body of the sermon we spoke about the importance of the use of scripture that all of scripture is profitable for instruction for training in righteousness and that all of scripture and from scripture we learn what man ought to believe concerning God and what duty God requires of man but how can we be faithful in scripture in our interpretation of it and our instructing our children of it in a systematic way throughout church history creeds confessions!

What scripture says fourth concluding use is about wayward children or prodigal sons as it were some children who are raised in godly homes hear the word are they are trained and instructed in the ways of the Lord but yet they are wayward as they grow up and as they leave the house they are wayward children or prodigal sons living according to the course of the world or squandering their life recall Proverbs 22 6 and also this as a general rule Proverbs 22 says train up a child in the way he should go and when he is old he will not depart from it now we must rightly understand this is a general rule it's not saying that those who do properly instruct train and instruct their children is not a guarantee that their children will be saved but as a general rule there is great benefit that comes from children knowing the truth faith comes from hearing hearing by the word of God so to have faith requires hearing the gospel requires hearing the way of salvation and while there may be seasons of backsliding or seasons of rebelling against parents instruction or season of rebelling against God and his word and his way of salvation they have been trained in the way which he should go and for as long as they are still alive the Lord may very well illuminate that word which they have heard and enlighten their minds open their eyes open their understanding and call them out of the world out of darkness into marvelous light this is a great encouragement in parental duty for those of us who are still raising bringing up our children instructing!

them as well as this is encouragement it is an encouragement in the parental duty and persistence in prayer for those who have children who are wayward children or prodigal sons and this really does cause us all to reflect on God's grace because all are prodigal all are wayward creatures of God all who were saved were once prodigal they were once wayward creatures of God as been said numerous times children are born sinners in Adam all have sinned all have rebelled against God all are prodigal and wayward creatures of God and this is what is so astonishing about the grace of the gospel it indeed is quite shocking that all who are wayward and prodigal that God dislodges them from their course according to the ways of the world he dislodges them from their rebellion against

[ 49 : 46 ] God he gives them new life and he gives them faith he gives them repentance and causes them to embrace the Lord Jesus Christ freely offered in the gospel so again if you have not yet embraced the Lord Jesus Christ as freely!

offered in the gospel receive the Lord Jesus Christ rest on him alone for salvation let's pray a great God we thank you for your word and all that it tells us we thank you for this portion in Ephesians which gives us duty for children to obey and honor their parents and for the duty for parents to not provoke their children to wrath but to bring them up in the training and admonition of the Lord I pray Lord for all who are parents that you would help us to seek you to look to you and to seek to be faithful stewards in applying your word to how we raise our children that our love for them would drive us to properly apply your word and protect them from the dangers of sin and bring them back to a place of safety and obedience I pray that we might be faithful in teaching our gospel the wonders and the glory and the beauty of the gospel and of deliverance from sin that we would have a right use of the law and a right use of the gospel

I pray Lord for the salvation of our whole families we pray that you would advance your kingdom in our families we pray Lord that if it be your will that you might save them at an early age that they would not have to suffer the pain of being wayward and prodigal sons who squander their lives in sin and misery and Lord that their lives might be set apart to serve you to glorify you enjoying you and to bring glory to your name and pray for those who have children who are wayward children who are prodigal sons We pray Lord that the way in which they have been trained up the truth which they have been instructed in that you would shine light in darkness that you would call them out of this world you would call them into your kingdom and that you would be glorified I pray that you would help us in our duty as parents and that we be persistent in prayer and all these things I pray that you would be glorified I pray this in Jesus name amen we'll stand and sing now blessed