

BUILDING A GODLY HOME

I. Introduction

In the past I spoke on the subject of home. I said that God has His own recipe for godly home that we need to follow. The ingredients it calls for are:

Eph 5:1 ¶ Be ye therefore followers of God, as dear children;

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Eph 6:1 ¶ Children, obey your parents in the Lord: for this is right.

Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Today I would like to continue to speak on the subject of godly home and deal in detail with the second half of the last ingredient:

II. Building a godly home

5 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Last time I spoke that we must avoid provoking our children to wrath when bringing them up in order that they would be submitted to us and would obey us. Today, I would like to focus on **what we must do – how to bring our children up** in order that they would be submitted to us and would obey us. Apostle Paul writes, that we must bring our children up in the nurture and admonition of the Lord. What does it mean?

III. WHAT – HOW - WHICH

To have better idea what it means I looked at Greek words translated as bring up (ektrepho) (vychovávat), nurture (paideia) (kázeň) and admonition (nouthesia) (napomenutí) in KJV:

(Eph 6:4 And <kai>, ye fathers <pater>, provoke <parorgizo> not <me> your <humon> children <teknon> to wrath <parorgizo>: but <alla> bring <ektrepho> them <autos> up <ektrepho> in <en> the nurture <paideia> and <kai> admonition <nouthesia> of the Lord <kurios>)

1] 1625. ektrefw **ektrepho**, ek-tref'-o
from 1537 and 5142; to rear up to maturity (vychovávat do dospělosti), i.e. (genitive case) to cherish (opatrovat s láskou) or train (cvičit):--bring up (vychovávat), nourish (živit).

There are only 3 occurrences of the word in the NT: two in Eph 6:4 and the other one in:

Eph 5:29 For no man ever yet hated his own flesh; but **nourisheth <ektrepho>** and cherisheth it, even as the Lord the church:

From the definition of the word and its usage in the 2 verses, it seems to me that it means the process - the systematic work of bringing children up to their maturity.

Here God tells to parents WHAT must they do - bring your children up.

In other words, do not let your children to grow up without being properly brought up. Do not let other people to bring your children up, e.g., grandparents, kindergarten, preschool or school teachers, peers, writers of books, movie makers, music stars, people of the world.

2] 3809. paideia **paideia**, pahee-di'-ah
from 3811; tutorage, i.e. education (výchova) or training (cvičení); by implication (nepřímě), disciplinary correction (disciplinární napravení):--chastening (potrestání), chastisement (trestání - tělesný trest), instruction (poučení), nurture (výchova).

There are only 6 occurrences of the word in the NT: one in Eph 6:4 and the others ones in:

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for **instruction <paideia>** in righteousness:

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the **chastening <paideia>** of the Lord, nor faint when thou art rebuked of him:

Heb 12:7 If ye endure **chastening <paideia>**, God dealeth with you as with sons; for what son is he whom the father chasteneth **<paideuo>** not?

Heb 12:8 But if ye be without **chastisement <paideia>**, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:11 Now no **chastening <paideia>** for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

From the definition of the word and its usage in the 6 verses, it seems to me that it means the method within the process of bringing children up. The method is – the nurture (kázeň) of the Lord, which involves:

training – putting teaching in practice, obedience, skills,

disciplinary correction – chastening, corporal punishment

all that in such a way that is in harmony with the character and will of God. God's character is love, truth, righteousness, self-sacrifice, mercy. The nurture of the Lord must be practiced by parents in this spirit. **The goal is the first time obedience of children** (poslouchání dětí hned napoprvé), **acquiring self-control** (sebekontrolu), **self discipline** (sebekázeň) **by children and later on their striving for holiness.**

Here God says to parents HOW must they do it – how to bring their children up.

In other words, do not use methods of other humans, e.g., neighbours, child psychiatrists, psychologists or book writers. God is the one who created us, therefore His method must be the best.

3] 3559. nouyesia **nouthesia**, noo-thes-ee'-ah
from 3563 and a derivative of 5087; calling attention to (upozornit), i.e. (by implication) (nepřímě) mild rebuke (mírné pokárání) or warning (varování):--admonition (napomenutí).

There are only 3 occurrences of the word in the NT: one in Eph 6:4 and the other ones in:

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition <nouthesia>, upon whom the ends of the world are come. {ensamples: or, types}
Tit 3:10 A man that is an heretic after the first and second admonition <nouthesia> reject;

From the definition of the word and its usage in the 3 verses, it seems to me that it means certain emphasis within the God's method within the process of the bringing children up. The emphasis is - admonition of the Lord, which involves: mild rebuke or warning, all that in such a way that is in harmony with the character and will of God. I already mentioned that God's character is love, truth, righteousness, self-sacrifice, mercy, but it is also holiness, justice and with them related judgement of which God warns in the Scriptures.

Here God tells to parents WHICH aspect to emphasize in bringing their children up.

In other words, let us not put the emphasis on our children to act nice, greet other people, behave themselves well, etc. Granted, they need to do these things, but it is not enough. If God's warning of judgement, as well as His promise of eternal life, will not be real for the children by the time they are maturing, regardless how nicely they act, we missed the mark, because we did not put the emphasis on the right thing in bringing them up.

IV. Different translations of Eph 6:4

Further for better picture I compared reading of different translations of Eph 6:4:

Eph 6:4 (KJV, MKJV, DBY) ... but bring them up (vychovávejte je) in the nurture (v kázni) and admonition (napomenutí) of the Lord.

Eph 6:4 (ASV) ... but nurture them (vychovávejte je) in the chastening (v trestání) and admonition (napomenutí) of the Lord.

Eph 6:4 (RSV, similar TCNT, WEB) ... but bring them up (vychovávejte je) in the discipline (v kázni) and instruction (poučení) of the Lord.

Eph 6:4 (NKJV, WNT) ... but bring them up (vychovávejte je) in the training (v cvičení) and admonition (napomenutí) of the Lord.

Eph 6:4 (BBE) ... but give them training (cvičte je) in the teaching (v učení) and fear (bázní) of the Lord.

Eph 6:4 (YLT) ... but nourish (živte je) them in the instruction (v poučení) and admonition (napomenutí) of the Lord.

Efezským 6:4 ... ale vychovávejte je v cvičení a v napomínání Páně. (BK1613)

Efezským 6:4 ... ale vychovávejte je v kázni a napomenutích našeho Pána. (EB)

Efezským 6:4 ...ale vychovávejte je v Pánově kázni a napomínání. (NBK)

Efezským 6:4 ... ale vychovávejte je v kázni a v Pánově učení. (NBK2006)
Efezským 6:4 ... ale vychovávejte je v Pánově kázni a napomenutí. (NS)

V.

WHAT – HOW – WHICH in the context of Bible

The second half of Eph 6:4 seems to me to be the only verse of its kind in the NT dealing with WHAT we must do, HOW we must do it, WHICH aspect we must emphasize in doing it, all that as parents when bringing our children up. I believe Eph 6:4 represents a condensed summary of all God's teaching on the subject in the OT, but it is put in the context of full God's revelation to humanity.

In other words, what Holy Spirit says in Eph 6:4 through Paul who is the preacher of salvation from sins through Christ, is the same though condensed message as what Holy Spirit had said in much more detail through the writers of the OT who were expecting God's salvation in future.

VI.

Examples of OT teachings

Let's look at examples of OT teaching on the subject.

1] The example for the process - the systematic work of bringing children up to their maturity:
Pr 22:6 ¶ Train up a child in the way he should go, and when he is old he will not depart from it.

2a] The example for education -teaching, instruction:
De 6:4 ¶ Hear, O Israel: The LORD our God is one LORD:
5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
6 And these words, which I command thee this day, shall be in thine heart:
7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
{teach: Heb. whet, or, sharpen}
8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

2b] The example for training – putting teaching in practice, obedience, skills:
Jer 35:18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:
19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

2c] The examples for disciplinary correction – chastening, corporal punishment:
Pr 13:24 ¶ He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.
Pr 22:15 ¶ Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.
Pr 23:13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.
for if thou beatest him with the rod, he shall not die.
Pr 23:14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.
Pr 29:15 ¶ The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

3] The example for the aspect to be emphasized which involves mild rebuke or warning:
Pr 5:1 ¶ My son, attend unto my wisdom, and bow thine ear to my understanding:
2 That thou mayest regard discretion, and that thy lips may keep knowledge.
3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: {mouth:
Heb. palate}
4 But her end is bitter as wormwood, sharp as a twoedged sword.
5 Her feet go down to death; her steps take hold on hell. (warning)

VII. Conclusion

Bringing children up in the nurture and admonition of the Lord is a responsibility that God gave to the parents. It is a process or systematic work from their birth to their maturity. Within the process, God's method must be used with correct emphasis. The method involves teaching, training and correction, including corporal punishment. To some oversensitive parents this sounds harsh, but God is the one who in His wisdom created us and He is the one who gave these rules. If we do not accept His rules, we show Him that we do not trust Him and His wisdom, that we know better than Him what is the best for our children.

In other words, parents who do only teaching, but skip training (practicing the teaching) and/or correction, do not use God's method for bringing their children up, but their own. Likewise, parents who use rod instead of teaching and training, do not use God's method as well, but their own.

In the process of bringing our children up by using God's method, we must put the emphasis on the right aspect, so that God's warning of judgement as well as His promise of eternal life, will be real for our children by the time they are maturing.

Although, bulk of the teaching on the subject is in the OT, it's principles are very well applicable under NT with exception of OT teachings that are not part of NT. Thus apostle Paul inspired by Holy Spirit could write to Timothy:

2Ti 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works. {thoroughly...: or, perfected}

In Prague, July 24, 2010
Last revision August 10, 2010

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