

Marriage and the Family*Roles of Family Members*

The role of the wife: 1 Pet 3:1-6

The role of the husband: Col 3:19; 1 Pet 3:7; Eph 5:25-30

The role of the children: Pr 1:8

Mal 4:5 is speaking of the restoration of all things (Mk 9:11), as the second coming of Messiah cannot happen until “all things” are restored. This restoration is the return of the children’s hearts to their fathers by Elijah’s ministry of restoring the hearts of the fathers to their children (Mal 4:6; Lk 1:17). This has everything to do with the restoration of the Twelve Tribes of Israel from its preserved seed (Rom 9:29). The restoration of the Twelve Tribes is Jer 30:18 – 31:1. In all the families God will again rule in their hearts and souls as 1 Pet 2:9-10 is again restored (Mt 21:43) from the first century, in the days (lifetime) of the Ten Kings (Dan 2:28,44; 7:24; Rev 17:12; Mt 24:3,14; Rev 11:15).

Dt 6:4-7; Jn 14:21 — The same principle as in the Old also applies in the New Covenant, which must continue in our children — they must have continuous revelation from our Father (not just “flesh and blood”), from glory to glory, in order for the gates of the unseen realm not to prevail (Mt 16:16-19).

In Dt 6:4-6, Moses begins speaking to the new generation of Jacob, in their preparation for their entrance to the Promised Land. The previous generation had all died in the wilderness. Moses instructs them by telling them what a family (a home) is all about. That is what having children entails — it is the parents’ responsibility. There are three main themes that Moses presented:

1) Dt 6:4 — Revelation

2) Dt 6:5 — Response

3) Dt 6:6-9 — Responsibility

These represent the reality of Jn 14:21 and Gen 18:19. If we are Abraham’s seed, we will hear (Jn 10:27; Acts 3:23; Dt 18:19), receive revelation, and command our children and household, and teach them to keep His commandments, and He will reveal Himself to us more and more as we obey Him, and this will bring about His Kingdom and the end of the age (Heb 10:13; Rev 11:15; Gen 18:19; 15:18; 17:8; Rev 20:1-2).

Revelation

Dt 6:4 —First, there must be a *revelation* of the God of Abraham, the God of Jacob. He revealed three things about Himself: 1) His eternal nature— Yahweh, the Godhead, “the Eternal”; 2) His plurality— Elohim (Hebrew plural of God, the three persons in the Godhead; and 3) His unity — “the Lord” (Yahweh) is One. The three persons of the Godhead constitute one God. Each is essential to carrying out His eternal purpose.

Response

In Dt 6:5 —There must be a *response* to God’s (the Eternal’s) revelation of Himself. The response is to be a total response of love with all of our being— heart, soul, mind, and strength. This is the only fitting response to the Eternal God, who has revealed Himself.

Responsibility

Dt 6:6-9 —There must be a *responsibility* (the ability to respond) in three ways. In these three ways, there is a check upon the proper response. So if the earthly father responds to the Heavenly Father with love, he will be fulfilling his responsibility in these three ways. If he fails in any particular way, he must confess his sin or his failure is absolute. It is counted as a greater failure or sin if he does not confess his failure because it is double proof that he does not love his Heavenly Father with all his heart, soul, mind, and strength. To fail here is a grave matter, not just to be forgiven and then everything is all right (Rev 3:4-5).

The three ways that the father and mother are responsible follow:

a. To have God’s truth govern their own heart and soul and mind. Dt 6:6 — There must be a heart reality, not merely external conformity to ceremony or ritual.

b. To have God's truth govern their family. This is evidenced by the fact that the father and mother teach the truth of God's revelation to their children. This must be by teaching His word diligently, and talking of His word (Dt 6:6-7). This requires formal (structured) teaching as well as informal teaching — *formally* when you sit in your house, and *informally* when you talk of them as you walk by the way, when you lie down, and when you rise up.

c. To have God's truth govern their habits and conduct—personally, privately, and publicly.

In short, the home, that is, family life (Jer 31:1) is to be the only school your child should ever know, where the father is the teacher. The earthly father is the real rabbi, who grants the responsibility to others who teach the child.

Jer 31:1 is prophecy on the restoration (Jer 30:20; Dt 6:4-9). This restoration will not go unnoticed (Jer 30:24).

The Role of the Wife (1 Pet 3:1-6)

A wife's submission to her husband is her "adornment," which makes her truly beautiful (verse 3). This inner beauty is of great value in God's sight (verse 4).

As in the relationship between Sarah and Abraham, wives are exhorted to do what Sarah did, to be in subjection to their husbands, letting the consequences rest with God, and thus become Sarah's daughters (verse 6). For the wife who will do this, God promises that if her husband is either an unbeliever or out of fellowship with God, her subjection can be the very means God uses to bring her husband into proper relationship with God (1 Pet 3:1-2).

The Role of the Husband (Eph 5:25; 1 Pet 3:7)

The husband cannot live with his wife as Peter says unless he loves her in the way Paul meant. The love that the husband is commanded to have for the wife is not primarily sexual or emotional necessarily, but is a love that loves at all times, in spite of the response or lack of it in the one loved. It is the kind of love that God Himself has for the world (Jn 3:16), and is the fruit of the Spirit (Gal 5:22). A husband can only love his wife properly if he is a normal disciple who overcomes all things, who is under the control of the Holy Spirit.

The husband, as the head of his family (his wife and children), has a great and awesome responsibility. 1 Pet 3:7 is essential and absolutely necessary. The husband takes his wife into every aspect of his life, rendering to her the honor that is due her because she is his wife. If he cannot communicate with her the way God intended, he cannot communicate with God either. He must make sure that the channel of communication with his wife is open. Only in this way can he truly love his wife as God intended and manifest his headship.

The Role of the Children (Pr 1:8)

"Hear, my son, your father's instruction, and do not forsake your mother's teaching." Children have only one responsibility in the family — to obey their father and their mother, to obey their parents (Eph 6:1-3; Ex 20:12). Col 3:20 — Obey in all things; this is Yahweh's direction, His word and commandment. Two things are promised to children who obey their parents: it will be well with them (they will have a happy life), and they will have a long life in the land. Obeying parents is only way to assure this promise. This is why it is the first commandment with a promise; from it spring all the other important issues of life. The child who has not learned to obey his parents, who are God's representatives in the family, will not learn to obey God (Mal 4:6).

The Role of Parents (Eph 6:4)

The father is the parent responsible for setting the pattern for the child's obedience in the family. Any disciplining that the mother does is an extension of the father's authority in the family. The husband and father must take the leadership in this area of the family; the wife and mother must be in submission (taking on his mind). The father's responsibility is set forth in two ways:

- What the father is NOT to do: *Do not provoke your children to anger* (lest an evil spirit enter him). The father is not to over-discipline them or reign in terror with the result that the child can only react in a blind outbreak of rage.

- What the father IS to do: *Bring them up in the discipline and instruction of the Lord*. To bring them up involves three things:

- a. It is a continuous job. As long as the child is dependent on the parents, the father is to be responsible for his care and discipline in order for him to be what God wants him to be (Pr 22:6).

- b. It is a loving job. To bring up means to nourish tenderly. Children should be objects of tender, loving care.

- c. It is a job involving *nurture* (literally, child training) —all that a child needs for his development physically, mentally, spiritually, and socially. This requires *admonition* (literally, corrective discipline). The father is God's constituted authority, who is to discipline the child when he does not obey as God intends.

The father who does not discipline his children is a father who is undisciplined himself. Both are bastards, according to Heb 12:7-9. Both are disobedient to God, and not true sons. A child's or son's disobedience is not to be tolerated (Ex 21:15-17; Dt 5:16; 27:16; 21:18-21; Pr 13:24; 19:18; 22:15; 23:13-14; 29:15-17).

The Prescription for Bringing up Children (Pr 22:6)

This verse reveals two things as the prescription for training up your children:

- The command —*Train up a child in the way he should go*.
- The promise —*When he is old* (and well trained), *he will not depart from it*.

The *command* involves three things, or three parts:

- f. The concept of training ("train up") — This is not corporal discipline only, but rather includes three things or three ideas:

- i. Dedication — Child training must begin with dedication—dedicating one's child to the Father in Messiah Yahshua's name, and for His will and purpose. The parents must realize that the child belongs exclusively to Him (the Father, the source of all), and is given to the parents only for stewardship.

- ii. Instruction —The parents are to instruct or cause their children to learn everything essential in pleasing their Heavenly Father.

- iii. Motivation — ~~M~~otivation describes the action of parents to create a taste or desire within the child so that he is internally motivated rather than externally compelled to do what our Father in Heaven wants him to do.

- g. The recipient of training —As long as the child is a dependent, or is dependent on his parents, he is to be the recipient of training, regardless of his age.

- h. The content of the training — "in the way he should go." In each stage of his development, the parents are to 1) dedicate, 2) instruct, and 3) motivate the child to do what, as we find out, God has evidently equipped the child to do for Him (as in *apprenticeship*; Eph 2:10; 1 Pet 4:10-11), in serving our Master, as Jos 24:15.

So if the command in Pr 22:6 has been kept, the promise is certain and can be claimed by the faith the parents have, which is imparted into their children. So when the child reaches independence from the parents, no longer dependent upon them, as to be given in marriage, or to their work, independent of their parents in another clan, et c., the promise includes the certainty of realization—"he will not depart from it." If the command has been kept, the promise will be realized. If the command has not been kept, the promise will not and cannot be realized.

Training up a child in the way he should go is not a one-time thing; it takes careful forethought, attention, and conscious obedience on the part of the parents in order to bring about the promise (Gen 18:19).