

69.J - Bring Them Up in the Nurture and Admonition of the Lord - Ephesians 6:4b - 2021-04-04
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INTRODUCTION

Last time, we received a warning from the Lord that we must not provoke our children to wrath, which is very likely to happen if we try to establish an arbitrary rule in the family, setting ourselves up as petty despots, or even tyrants, with no foundation of morality and tradition from the Bible.

That was to speak negatively on this subject of raising children, warning us what we fathers are NOT to do. Today we take up this subject where our Lord's apostle moves to the affirmative, instructing us what we fathers ARE to do, as the disciples of Jesus Christ, filled with His Holy Spirit, regarding our children.

If we would rule our houses well, having our children in subjection with all gravity, let us bring them up in the nurture and admonition of the Lord.

TEXT

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

BODY

- I. Fathers, Consider the Main Word Here, the Main Thing You Are Being Commanded: to Bring Up Your Children
 - A. Our English translations here say: “bring them up”
 1. this phrase, “bring them up” goes all the way back to Tyndale; it has been the standard way to express this biblical command in English for these 500 years; new translations are still using that same phrase
 2. in Middle English, there was the verb, “to upbringing;” we could have talked about how a father should “upbring” his children; we don’t talk like that anymore, but it might be useful to retrieve that old word for use in this doctrine: Fathers, upbringing your children
 3. we still sometimes speak of a child’s “upbringing;” I think most of the times I heard that word, it was in the term, “a decent upbringing”
 4. think for a moment about the phrase “bring them up”
 - a) the parents, being adults, are up here
 - b) the son or daughter, being a child, is down there
 - c) the parents do everything the child needs to bring him up to where they are, in adulthood
 - B. The Greek word is G1625 *ektrepho*
 1. the word means
 - a) something general, the bringing up of children
 - b) or something more specific within that general meaning, the feeding of someone under your care, whether a child or someone else
 2. in the NT, the only other use of this word
 - a) Ephesians 5:29 For no one ever hated his own flesh, but **nourishes** and cherishes it, just as the Lord does the church.
 - b) you can see that there Paul does not mean anything about the whole program of education of children, nor anything about child rearing at all
 - c) there Paul does not use it to mean more generally “to bring up,” but more specifically, “to nourish” or “to feed”
 - d) that was only a few lines ago in this letter
 - e) so I would say that should serve as our primary clue as to what Paul means here in Ephesians 6:4
 3. in the OT, the use not only of this word, but this very phrase in the LXX
 - a) Gen 47:17 verb: *ektrepho* object: *autos* preposition: *en* object: *artos*
 - (1) KJV, NKJV fed them with bread
 - (2) ESV supplied them with food
 - b) Eph 6:4 *ektrephete auta en paideia kai nouthesia kuriou*
 - (1) JRY feed them with with the nurture and admonition of the Lord
 - C. So, this verse instructs Fathers to bring their children up, possibly touching on all aspects of child rearing; but specifically addressing their diet, what fathers are to feed their children; and the apostle speaks not of food for the body, but for the soul; the Bible here takes something we all understand---feeding children physical food, and makes it the expression of the Father’s task: feeding his children spiritual food

II. Fathers, Bring Up Your Children In the Nurture of the Lord

A. the English translations all say something different here

1. GEN instruction
2. KJV nurture (Webster)
3. NKJV training
4. ESV discipline

B. the Greek word: G3809 *paideia*

1. this is based on the Greek word for child
2. it is related to words such as
 - a) Pediatritian
 - b) Paedobaptism
 - c) paedogogy
3. as to what it means, I will quote the Geneva bible and Charles Hodge, but what he wrote is representative of everything the scholars say
 - a) such information and precepts which are taken out of God's book, and are holy and acceptable to him.
 - b) is a comprehensive word; it means the training or education of a child, including the whole process of instruction and discipline.

C. synonyms: training, discipline, education, instruction, tutorage, nurture

D. JRY: teaching a child everything he needs to know

E. JRY: Child, these are the things you should think, and say, and do

1. here is what your mind should think
2. here is what your heart should believe
3. here is what your soul should love
4. here is what your mouth should say
5. here is where your feet should go
6. here is what your hands should do

F. This is the nurture **of the Lord**, so

1. Here is what the bible says about who God is
2. Here is what the bible says about who you are
3. Here is the perfect law of God, which shows you a sinner
4. Here is the beautiful gospel of our Lord Jesus Christ, which promises forgiveness of sins to all who turn from sin and trust in Christ
5. Here is the perfect law of God again, which shows you how to walk as pleases the Lord

G. Fathers, train up your children in the way they should go

H. Fathers, nourish your children with the nurture, the training, the discipline, the education, the instruction of the Lord

Fathers, bring up your children in the nurture, the instruction, the training of the Lord; and

III. Fathers, Bring Up Your Children In the Admonition of the Lord

A. English translations

1. GEN information
2. KJV, NKJV admonition
3. ESV instruction
4. “admonition” is falling out of our language
5. the word “admonition” means this (Websters 1828)
 - a) noun: Gentle reproof; counseling against a fault; instruction in duties; caution; direction.
 - b) verb admonish: to warn or notify of a fault; to counsel against wrong practices; to caution

B. Greek word *nouthesia* compound

1. to put + in mind
2. cause someone to be mindful of something
3. “you have access to some information: put it in the front of your mind and think about it”
4. something that someone knows, get him to think about it to correct him from what he was thinking

C. Two examples, both in Paul’s letters, showing what *nouthesia* or “admonition” means, and what it means to have admonition “in the Lord”

1. Titus 3:10
 - a) reject a divisive man after the first and second **admonition [ESV warning]**
2. 1 Corinthians 10:6-11
 - a) verses 1-2 God brought Israel through the Red Sea, which corresponds to baptism
 - b) verses 3-4 God gave Israel food and water in the desert, which corresponds to the gospel of Jesus Christ
 - c) verses 5 But God was not pleased with them, because they sinned in unbelief
 - d) verse 6 do not lust after evil things as they did
 - e) verse 7 do not become idolaters as some of them were
 - f) verse 8 do not commit fornication, as some of them did
 - g) verse 9 do not tempt Christ, as some of them did
 - h) verse 10 do not complain, as some of them did
 - i) verse 11 all these things were written for our **admonition [ESV instruction]**

D. So, this pattern

1. there is a child in your family
2. he seems to be thinking, speaking, acting in ways that reflect unbelief
3. fathers,
 - a) put him in mind of what he knows, to correct him from thinking, speaking, and acting like that;
 - b) warn him not to be unbelieving
 - c) point out to him the bad example of some of the characters in the bible
 - d) warn him that
 - (1) if he kept on like this, he would end up cast out by the church and
 - (2) if he remains in unbelief, he will be rejected by God

E. JRY: the teaching of what should NOT be thought, said, and done

F. JRY: Child, these are the things you should NOT think, and say, and do

1. here is what your mind should NOT think
2. here is what your heart should NOT believe
3. here is what your soul should NOT love
4. here is what your mouth should NOT say
5. here is where your feet should NOT go
6. here is what your hands should NOT do

G. This admonition is always done in words, but frequently requires force to convince the child of the truth of it

1. remember how we learned this from verses in Proverbs
2. we all could wish that our children would receive admonishment in mere words, but that is fantasy. The fact is that for children successfully to be admonished, spanking is needed.
 - a) consider how negligent it is to make an attempt to do something, but refuse to accept the procedure necessary for accomplishing it
 - b) yes, I know it is necessary to put rebar in the concrete of the foundation, but I don't like the expense or hassle of using rebar, so I'm going to pour the foundation without it
 - c) if the foundation gave way and the walls moved and the roof fell in, injuring the children, would that man be praised as thrifty for not spending money on rebar?
 - d) you children need consistent, measured, reasonable, appropriate spanking in order for admonition to be successful; don't neglect it!
 - (1) dear sisters, do not interfere, do not resent, do not resist, and don't neglect it, either!
 - (2) this is life and death for your child
 - (3) this is obedience and faithfulness versus disobedience and betrayal of trust for your husband, the children's father
3. Some of the good news about that is that if you will do the necessary spanking when children are about two years old---a little before and a little after the two-year-old birthday, there will likely be very little need of it after that.

CONCLUSION

Fathers, your children are hungry for the training and admonition of the Lord
they are not old enough, not strong enough, to feed themselves
well, they might be able to get enough crumbs to subsist
but if you do not feed them, they will be malnourished
they might even get rickets or scurvy; they might even die of malnutrition
you must feed them
certainly your wife will help you; she wants to help you
she is probably a good cook, and likely is very caring toward the children
but although you have your wife as your helper, it is your responsibility to feed them
all around you, fathers are failing in this
they are not even present to feed their children anything
they are present, but they don't do any feeding
they are feeding their children something, but they are only feeding them provocation to
anger, and the children are choking on it
they are feeding their children, but they are feeding them the lies the world believes, the
lies that appeal to the sinful flesh
some are feeding their children good things, but the children see that their fathers don't
eat it themselves, so they don't have any appetite for it

Fathers, follow not the pattern of the world around us, set for them by the devil, the father of lies;
instead, follow the Word of God! Train your children in what they must do. Warn them what they
must not do. The command of our dear Lord and Savior Jesus Christ to you is: Nourish your children
with the training and admonition of the Lord.

Then we will find the church well supplied with men who rule their own households well, having their
children in subjection, from whom to choose deacons and pastors

~~Stephen~~ Jeff - Call to Worship and Opening Prayer: Deuteronomy 6:4-7

Roel - Scripture Reading: Proverbs 22:1-19

Thad - Congregational Prayer

Jeff - Benediction: 2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and
the communion of the Holy Spirit be with you all. Amen.

Prelude

Trinity 168 "Hark! The Herald Angels Sing"

Trinity 195 "Alas! And Did My Saviour Bleed"

Trinity 206 "Up from the Grave He Arose"

JRY:

feed them with it
dress them with it
bathe them in it
etc.

bring them up in the nurture and admonition of the Lord

Clarke:

literally, Nourish them in the discipline and instruction of the Lord. The mind is to be nourished with wholesome discipline and instruction, as the body is with proper food.

Hodge:

i.e. educate them, bring them up, developing all their powers by (ἐν instrumental) the instruction and admonition of the Lord.

Children are not to be allowed to grow up without care or control. They are to be instructed, disciplined, and admonished, so that they be brought to knowledge, self-control, and obedience.

Ellicott:

In this phrase we have the two elements of education

EB:

"Discipline and admonition" are distinguished as positive and negative terms. The first is the "training up of the child in the way that he should go"; the second checks and holds him back from the ways in which he should not go.

JRY:

Proverbs 22:6 Train up a child in the way he should go, And when he is old he will not depart from it.

Proverbs 22:15 Foolishness is bound up in the heart of a child; The rod of correction will drive it far from him.

bring them up

Greek: G1625 *ektrepho*

Strong: to rear up to maturity; to cherish or train; bring up; nourish

Thayer:

1) to nourish up to maturity, to nourish

2) to nurture, bring up

Calvin:

the Greek word, (ἐκτρέφετε,) which is translated bring up, unquestionably conveys the idea of gentleness and forbearance.

Wesley:

With all tenderness and mildness

training KJV nurture ESV discipline NIV training

Greek: G3809 *paideia*

Strong: utorage, education, training, by implication disciplinary correction

Thayer:

1) the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) It also includes the training and care of the body

2) whatever in adults also cultivates the soul, especially by correcting mistakes and curbing passions.

2a) instruction which aims at increasing virtue

2b) chastisement, chastening, (of the evils with which God visits men for their amendment)

RWP:

There are only three examples in the N.T. of paideia, old Greek for training a pais (boy or girl) and so for the general education and culture of the child. Both papyri and inscriptions give examples of this original and wider sense (Moulton and Milligan, Vocabulary). It is possible, as Thayer gives it, that this is the meaning here in Eph_6:4. In 2Ti_3:16 adults are included also in the use. In Heb_12:5, Heb_12:7, Heb_12:11 the narrower sense of “chastening” appears which some argue for here.

Poole:

correction, as the word signifies, Hebrews 12:6-8

JFB:

Greek, “discipline,” namely, training by chastening in act where needed

Barnes:

The word used here means “training of a child;” hence education, instruction, discipline.

Geneva:

Such information and precepts which are taken out of God’s book, and are holy and acceptable to him.

Trapp:

Or, nourish and nurture them. The latter is as needful as the former. They that nourish their children only, what do they more than the unreasonable creatures?

The blessing upon posterity is entailed to piety in the second commandment.

Clarke:

discipline, may refer to all that knowledge which is proper for children, including elementary principles and rules for behavior, etc.

Hodge:

Παιδεία is a comprehensive word; it means the training or education of a child, including the whole process of instruction and discipline.

Ellicott:

“Nurture” is a word signifying generally “the treatment due to a child,” but by usage appropriated to practical training, or teaching by discipline

Barnes:

Here it means that they are to train up their children in such a manner as the Lord approves; that is, they are to educate them for virtue and religion.

EB:

(paideia)-denoting primarily treating-as-a-boy- signifies very often "chastisement"; but it has a wider sense, embracing instruction besides. It includes the whole course of training by which the boy is reared into a man.

JRY:

[thought from Trapp] You have conceived these children in sin. Now it is your work, all the days of their childhood, to show them the remedies for that sin, both for sake of this life, and especially of the age to come.

admonition ESV, NIV instruction

Greek: *nouthesia*

Strong: calling attention to; mild rebuke or warning; admonition

Thayer: admonition; exhortation

RWP:

At any rate *nouthesia* (from *nous*, *tithēmi*), common from Aristophanes on, does have the idea of correction. In N.T. only here and 1Co_10:11; Tit_3:10.

Barnes:

The word used here - *νουθεσία* *nouthesia* means literally, “a putting in mind,” then warning, admonition, instruction.

Poole:

instruction in their duty must be, as well as correction to drive them to it.

Wesley:

both in Christian knowledge and practice

Gill:

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

Clarke:

instruction, may imply whatever is necessary to form the mind; to touch, regulate, and purify the passions; and necessarily includes the whole of religion.

Hodge:

Νουθεσία, from *νουθετέω* (*νοῦς* and *τίθημι*) to put in mind, is included under the more general term, and is correctly rendered admonition. It is the act of reminding one of his faults or duties.

Ellicott:

“admonition” is the “putting children in mind” by word of instruction.

JFB:

training by words (Deu_6:7; “catechise,” Pro_22:6, Margin), whether of encouragement, or remonstrance, or reproof, according as is required

EB:

Admonition is a still more familiar word with St. Paul. It may be reproof bearing upon errors in the past; or it may be warning, that points out dangers lying in the future. Both these services parents owe to their children. Admonition implies faults in the nature of the child, and wisdom in the father to see and correct them.

of the Lord

Poole:

either that admonition which is commanded by him, or whereby they are brought to be acquainted with him.

Clarke:

Both these should be administered in the Lord - according to his will and word, and in reference to his eternal glory. All the important lessons and doctrines being derived from his revelation, therefore they are called the discipline and instruction of the Lord.

Hodge:

This whole process of education is to be religious, and not only religious, but Christian. It is the nurture and admonition of the Lord, which is the appointed and the only effectual means of attaining the end of education. Where this means is neglected or any other substituted in its place, the result must be disastrous failure. The moral and religious element of our nature is just as essential and as universal as the intellectual. Religion therefore is as necessary to the development of the mind as knowledge. And as Christianity is the only true religion, and God in Christ the one true God, the only possible means of profitable education is the nurture and admonition of the Lord. That is, the whole process of instruction and discipline must be that which he prescribes, and which he administers, so that his authority should be brought into constant and immediate contact with the mind, heart and conscience of the child. It will not do for the parent to present himself as the ultimate end, the source of knowledge and possessor of authority to determine truth and duty. This would be to give his child a mere human development. Nor will it do for him to urge and communicate everything on the abstract ground of reason; for that would be to merge his child in nature. It is only by making God, God in Christ, the teacher and ruler, on whose authority everything is to be believed and in obedience to whose will everything is to be done, that the ends of education can possibly be attained. It is infinite folly in men to assume to be wiser than God, or to attempt to accomplish an end by other means than those which he has appointed.

JRY:

If it is "of the Lord," then on a practical basis, that means, "of the bible."

You cannot believe for your children, but you can "choose whom you will serve."

You cannot make your children have faith, but you can train them to be faithful.

JRY:

One of the reasons this is necessary is because the church needs elders and deacons, but these must be chosen only from men who govern their own families well, so that their children cannot be accused of being wild and disobedient.

Note in 1 Timothy how both men and women are qualified if they are well known for bringing up children.

CONCLUSION

Calvin:

Parents . . . are exhorted not to irritate their children by unreasonable severity. This would excite hatred, and would lead them to throw off the yoke altogether. . . Kind and liberal treatment has rather a tendency to cherish reverence for their parents, and to increase the cheerfulness and activity of their obedience, while a harsh and unkind manner rouses them to obstinacy, and destroys the natural affections. The Greek word . . . which is translated, “bring up,” unquestionably conveys the idea of gentleness and forbearance. To guard them, however, against the opposite and frequent evil of excessive indulgence, he again draws the rein which he had slackened, and adds, “in the instruction and reproof of the Lord.” It is not the will of God that parents, in the exercise of kindness, shall spare and corrupt their children. Let their conduct towards their children be at once mild and considerate, so as to guide them in the fear of the Lord, and correct them also when they go astray.