

THE BIBLICAL DESIGN FOR MARRIAGE

Part 6

The Roles In Marriage

(A Man/Father)

Heb. 12:9-11

INTRODUCTION

The song “Its A Hard Knock Life” was sung in the musical “Annie” to typify the life of children growing up in an orphanage, mostly dearth of fathers. One of the main lines of the song reads:

“No one cares for you a bit when you’re in an orphanage. It’s a hard knock life.
It’s the hard knock life, for us
It’s the hard knock life (yeahhhh) for us!!
Steady treated, we get tricked
Steady kisses, we get kicked
It’s the hard knock life!!

Many kids in families without fathers all around the world can identify with this song. While the world tries to normalize life without a father, it is still true that God’s design for a working family includes a functioning engaged father. Though life without a father is possible, it certainly doesn’t reflect God’s intended design for a functioning family. A husband who loves his wife and provides for her can bring about an atmosphere in a home that cannot be duplicated by any governmental or psychological agency.

- I. IT IS A FACT THAT CHILDREN FROM FAMILIES WITHOUT FATHERS FACE TROUBLES.
 - A. The Hebrew word for “fatherless” is yathom which is used to note one who is an orphan; dearth of a father.
 - B. Scripture addresses various problems of the fatherless.
 1. Fatherless children are hemmed in by afflictions. Ja. 1:27
 - a) “Afflictions” is the Greek word thlipsis which is used in Scripture of pressures brought on due to trying circumstances. Cf. 1st Thess. 1:6 (the Thessalonians experienced after salvation); 1st Thess. 3:7 (Paul experienced as a result of persecution)
 - b) Two things highlighted the afflictions of the fatherless in the Old Testament.
 - (1) The fatherless were subject to *oppression*. Ex. 22:21; Jer. 7:6; Zech. 7:10
 - (a) “Oppress” -- is the Hebrew word lachats which means **to cause one to be under severe stress or pressure due to being placed in conditions that breed hopelessness**. Cf. Ex. 22:21 (of the oppression of the Israelites); Jdg. 2:18 (of the judges that oppressed the people)
 - (b) Israel was warned against oppressing the fatherless. Jer. 7:6; Zech.7:10

- (2) The fatherless were subject to *injustice*. Deut. 24:17; Is. 1:17, 23
 - (a) “Pervert” is natah which is to “**bend or to turn down**” -- Brown, Driver & Briggs
 - (b) “Judgment” is mishpat -- **justice; to provide for that which is equitable**. Cf. Gen. 18:25 (God does);
- 2. The fatherless children were *defenseless*.
 - (1) Evil men would “murder” (ratsach -- **put to death for selfish purposes**) Ps. 94:6 cf. Ex. 20:13
 - (2) They could be “robbed” (bazaz -- “to plunder; to take as a spoil” -- Strong’s lexicon). Is. 10:2
 - (3) They could be “vexed” (yanah -- **to overtake and subdue someone; to take advantage of their weak position**. -- K.D.J.). Ez. 22:7, 29
 - (4) They could be overwhelmed (from naphal which means (Hiphil -- “**to cause to fall, throw down, knock out, lay prostrate**”. -- Brown, Driver & Briggs). Job 6:27; cf. 22:9

II. A FATHER IS INSTRUMENTAL IN THE DEVELOPMENT OF A KID’S LIFE.

A. He presides over the home. 1st Tim. 3:4, 12

- 1. The word preside is a compound word *pros*, which means **before**.
- 2. The second part of the word is *histami* which means to **stand**.
 - a) Used in the present middle participle it notes that ***the father stands before his family, he is the overseer of the family ensuring that things move the way they are suppose to according to Scripture.***
 - b) “***one who properly presides over and governs his own family. One who has the command, of his own house, not by sternness, severity, and tyranny, but with all gravity; governing his household by rule, every one knowing his own place, and each doing his own work, and each work having the proper time assigned for its beginning and end. This is a maxim of common sense; no family can be prosperous that is not under subjection, and no person can govern a family but the head of it, the husband, who is, both by nature and the appointment of God, the head or governor of his own house***” -- Adam Clarke Commentary
- 3. His presiding brings about a persistent behavior -- “having” -- echo (pres. Act. part.) -- ***to be in a consistent state of possessing a thing***. Cf. Ro. 2:14 (of the Gentiles not having the law); Heb. 2:14 (of the devil in the past possessing power over death)
 - a) The results is his presiding is that his children will be “in subjection”.
 - (1) The use of the preposition “in” notes in a sphere of; being in an attitude of.
 - (2) “Subjection” -- ***to yield or give in; to place one’s self under***. Cf. Gal. 2:5 (of Paul not placing himself under legalist); 1st Tim. 2:11 (of a woman in the local church)
 - b) The subjection of his children will be “with all gravity”.
 - (1) The use of the preposition “with” is the word meta or that which is loosely associated with -- that which generally accompanies a

thing. Cf.

(2) "Gravity" is the Greek word *semnotetos* is from *semnos* which is used in classical Greek to describe the Greek gods -- to be above all; the derived meaning is that behavior which lifts the believer as acting at a standard above the norm.

B. A father provides *motivation* for his children as illustrated in the apostle Paul's relationship to the Thessalonians. 1 Thess. 2:11

1. He exhorted them (*parakalountes*), **persuaded them to a particular line of conduct. This is used to lean on someone when they're not doing what they know they ought to do.** (ill. Rom.12: 1-2; 1 Tim. 6:2; 2 Tim. 4:2)
2. He comforted them (*paramutoumenoi*), **calmed and consoled them. This comforting is often used with those who are weak, particularly emotionally.** (ill. 1 Thess. 5:17)
3. He charged them (*martupomenoi*), **made a declaration or verbally witnessed concerning how one ought to behave.** (ill. Eph. 4:17; Acts 20:26)

C. A father provides *discipline* for his children. Heb. 12:9-11

1. "Fathers of our flesh" -- earthly fathers. Vs. 9
 - a) They "corrected" -- (instructed) us. Cf. Rom. 2:20 (of one being an instructor of the foolish)
 - b) The response for correcting by earthly fathers is "reverence". Vs.9
 - (1) "Reverence" is the Greek word "entrepo" which means "**to have respect**". Matt. 21:37 (of giving reverence to the Lord)
 - (2) The use of the imper. Pass. notes the correction caused one to have respect for the father.
2. Human fathers chasten after their "own pleasure" --
 - a) "After" -- kata -- according to a standard of measurement of.
 - b) "Pleasure is "dokeo" which is that which one considers to be best. Matt 22:42 (of the Pharisees consideration of the Messiah); 1st Co. 8:2 (of one considering that he knew something) God chastens believers for the profit of the believer. Vs. 10

D. A spiritual father can provide *spiritual direction* for his children. Eph. 6:4

1. Fathers can provide direction by not provoking their children.
 - a) The word "provoke" is *parorgizo* which is used in Scripture of "to rouse to wrath, to provoke, exasperate, anger." -- Joseph Thayer cf. Rom. 10:19 (of God to Israel)
 - b) The use of the negative with the imperative is an encouragement to stop provoking.
2. The father is to "nurture" (nourish) them in two ways. Vs. 4
 - a) In a quality of nurture (*paideia* -- "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)" - Joseph Thayer lexicon cf. Heb. 12:11

- b) In a quality of admonition (nouthesia -- to place before the mind facts about the way things really are -- K.D.J.) cf. Tit. 3:10 (concerning a heretic)
- c) Concerning "the Lord" is better translated "a Lord" One Who is Master. Cf. 2 Co. 12:1; Col. 3:24; 1st Thess. 4:15 (the emphasis is upon His headship; one who is Master).

CONCLUSION