

TEXT

Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

INTRODUCTION

Our Lord Jesus Christ as the great and perfect example of what it is to honor father and mother:
He submitted himself to Joseph and Mary when he was young

Luke 2:51a And he went down with them, and came to Nazareth, and was subject unto them...

He cared about Mary when she was older, even when he himself was dying on the cross

John 19:26-27 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! (27) Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Of God the Father in heaven, Jesus declared

John 8:49 ...I honour my Father...

John 6:38 ...I came down from heaven, not to do mine own will, but the will of him that sent me.

When it was difficult for Jesus to honor his Father in heaven, because his Father's will was for him to suffer, he prayed to his Father for help

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Receiving that help for which he had prayed, our Lord Jesus continued perfectly to honor the Father to such an extent that

Philippians 2:8b ...he humbled himself, and became obedient unto death, even the death of the cross.

And that death on the cross that Jesus died, honoring his Father, was for us sinners who have not perfectly honored our father and mother.

When we hear the commandment, "Honor thy father and thy mother," we are not to think, "Well, good, I always do honor my parents." No, that would be to stand in front of a mirror with our eyes closed, and so not know what we really look like.

So open your eyes and look in the mirror of God's law. See how you compare with the perfection of the commandment, and with Jesus Christ's perfect obedience to it. See your wretched condition:

-In Adam, the first man, you did not honor the very Creator who gave you life.

-You were conceived in your mother's womb not honoring your father and your mother.

-You were born not honoring your father and your mother.

-You have not honored your father and your mother as you should have done ever since, all the way to this day.

But Jesus Christ, the only man ever to honor his father and mother perfectly, died on the cross to take the punishment we deserved for dishonoring our father and mother. His blood paid the price for us to be redeemed. His blood also now is the spiritual soap and water for washing us from the guilt of what we've done toward our father and mother, and so toward God.

So when you see that the commandment pronounces you guilty, repent! Turn from that sin, and all your sin, to follow Jesus Christ in obedience to all God's commandments. Believe in Jesus Christ; trust yourself to him. When you do, God will count Christ's obedience for you. You will be washed clean from the guilty stains of your disobedience. Instead of the eternal death you deserve, you will have the sure hope of resurrection to eternal life.

Having that forgiveness for all your breaking of God's commandment, knowing God's great love for you poured out like that through Jesus Christ our Savior, hear the commandment with new ears; delight in the commandment; ask the Lord's help, and observe all the things our Lord and Savior has commanded, returning toward him the loved he has so richly shown to us.

BODY

- I. "Honor Thy Father and Thy Mother" Begins Our Study of the Second Table of the Law
 - A. Matthew 22:37-40 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.
 - B. We understand The Ten Commandments to be organized according to those two great commandments
 1. the first four being more directly about love for God (although touching on love for man, also)
 2. the other six being more directly about love for other people (although ultimately about love for God, also)
 - C. Our Lord Jesus himself
 1. identified "Honor Thy Father and Thy Mother" as belonging to the second table of the law
 2. in the same breath showed that the second table is rightly understood as expounding "love thy neighbor as thyself"
 3. Matthew 19:18-19 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, (19) Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

"Honor thy father and thy mother" begins our study of the second table of the law, the matters that comprise "Love thy neighbor as thyself"

II. “Honor Thy Father and Thy Mother” Is the Head of a Category

- A. Brief commandment comprehending all righteousness and sin in a whole group of things
- B. It certainly means what it says, but, by implication, it commands many other things, also
- C. In the affirmative commandments, the most basic, the most obvious duty is mentioned to represent all requirements in that category
- D. It also implies the corresponding negative, and prohibits all sins in that category of things
- E. In it, the whole scope of righteousness in that category is commanded
 - 1. not outward obedience, but inward also is required; not outward sin only, but inward sin is prohibited
 - 2. it includes all our actions, but also our words, and our very thoughts
- F. The category of things is: how we treat other people by their position relative to ourselves;

“Honor thy father and thy mother” begins our study of the second table of the law, the matters that comprise “Love thy neighbor as thyself”

“Honor thy father and thy mother” is the head of the whole category of laws that govern our behavior toward other people based on their position relative to ourselves

III. What It Means to Honor

- A. The Hebrew and Greek words
 - 1. Hebrew: to consider something weighty
 - a) we have this in English
 - (1) do not take this lightly
 - b) illus. you might go to pick up a box, thinking it is empty
 - 2. Greek: to consider something valuable
 - a) illus. an expired church bulletin v. a \$100 bill
 - 3. both of these things come together if you think of silver or gold
 - a) in silver or gold, to be weighty or heavy is also to be valuable
- B. To honor is the opposite of to despise and the opposite of taking lightly
 - 1. 1 Samuel 2:30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.
 - 2. despise as the opposite of honor
 - 3. light as the opposite of honor
- C. Concept:
 - 1. to make a correct evaluation of a person
 - a) in the commandment, of a person’s position
 - b) to agree with God as to the weightiness or value of a person’s position relative to yourself
 - 2. and then to act toward that person accordingly

“Honor thy father and thy mother” begins our study of the second table of the law, the matters that comprise “Love thy neighbor as thyself”
“Honor thy father and thy mother” is the head of the whole category of laws that govern our behavior toward other people based on their position relative to ourselves
“Honor thy father and thy mother” means to agree with God as to the weightiness or value of a person’s position, and to act accordingly

[If almost out of time at this point, I could skip to the conclusion.]

IV. How to Honor

A. Giving/paying

1. Malachi 1:6-8 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. 8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.
2. I honor a person by giving or paying to him whatever a person in my position owes to a person in his position
3. I honor a person by receiving from him whatever a person in my position is due from a person in his position

B. Speaking

1. I honor a person by speaking ABOUT him as is appropriate for someone in my position to speak about someone in his position
2. I honor a person by speaking TO him as is fitting for someone in my position to speak to someone in his position
3. I honor a person by listening and hearing him when he speaks to me as is fitting for someone in my position to speak to someone in his position

C. Submitting

1. I honor a person by submitting myself to him if he is in a position of authority over me
2. I honor a person by exercising authority over him if he is in a position under me
3. I honor a person by doing neither of those things if his position is neither over nor under mine

CONCLUSION

“Honor thy father and thy mother” begins our study of the second table of the law, the matters that comprise “Love thy neighbor as thyself”

“Honor thy father and thy mother” is the head of the whole category of laws that govern our behavior toward other people based on their position relative to ourselves

“Honor thy father and thy mother” means to agree with God as to the weightiness or value of a person’s position, and to act accordingly

[“Honor thy father and thy mother” is done when I give to someone, speak to someone, and submit to someone as is appropriate for someone in my position relative to his]

And what of our Lord and Savior Jesus Christ?

Yes, he is God; he is divine; so we love him according to the first table of the law

But he also is man; he is human; so we love him also according to the second table of the law

We honor Jesus Christ not just outwardly, but inwardly, also; not just as to the letter of the law, but also as to all its spirit implies.

We agree with God as to the weightiness or value of Jesus Christ: that he is the greatest treasure in all the universe; that his position as Christ, both Savior and Lord, is the most exalted of all.

[We honor our Lord Jesus Christ as the one man who is over us in all things.

We pay or give to him whatever he requires of us

We speak of him and speak to him in all truth

We submit to him in all things]

Then, honoring Jesus Christ first, we also honor our father and mother, and seek to do all that implies, following his great example.

Roel - Call to Worship and Opening Prayer - Revelation 4:11

Stephen - Scripture Reading - Acts 13:17-39

Dillon - Congregational Prayer

Benediction: 1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Ava - Prelude “Abide With Me”

Ava - Trinity 533 “What a Friend We Have in Jesus”

Audrey - Trinity 83 “We Praise Thee, O God” - Alvin lead

Ava - Trinity 186 “When I Survey the Wondrous Cross” - Alvin lead

Matthew 19:16-26 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

16 A man was seeking to earn eternal life by his good works.

16 A man thought that Jesus was a good enough source to find out what works were necessary.

17 Jesus pointed to God as the one who is good

17 Jesus answered the question of what is needed to earn eternal life by good works.

18 The man asked Jesus to be specific

18-19 Jesus answered by citing the second table of the law, and its summary

-Jesus did not quote the first table

-possibly to make the reckoning easier than it would have been

-possibly because it was characteristic of the current religion to neglect the second

-possibly to argue from the lesser to the greater

-Jesus did not quote the whole second table, unless he substituted “love thy neighbor” for “thou shalt not covet”

-Jesus did not quote the second table in order; specifically, he put “honor thy father and thy mother” last instead of first

-I did not find any definite information about why Jesus would do this

-we trust that Jesus knew best how to use The Ten Commandments

-we find some liberty in our use of The Ten Commandments

20 The man wrongly said that he had kept all the commandments

-showing the deficiency of the then-current religion

-showing his pride

21 Jesus introduced a test that would reveal to the man whether or not he kept all God’s commandments

-Jesus is applying “Thou shalt not covet”

22 The man went away sorrowful, unwilling to obey Jesus

23-24 Jesus remarked how it is difficult, even impossible for a rich man to enter the kingdom of heaven

25-26 Jesus answered the disciples’ question about this by saying that even though this is impossible with men, it is possible with God

Psalm 15

Henry:

Christ will have this young man either know him to be God, or not call him good

Their preaching ran out all in rituals and nothing in morals; and therefore Christ pressed that most, which they least insisted on.

though first-table duties have in them more of the essence of religion, yet second-table duties have in them more of the evidence of it

The fifth commandment is here put last, as that which should especially be remembered and observed, to keep us to all the rest.

Gill:

the argument runs strong from the lesser to the greater, which is implied, that if the commands of the second table, which respect the neighbour, are necessary to be observed, then much more those which concern God himself; and if men fail short in keeping the lesser commands, it can hardly be thought they should be perfect in the observance of greater ones; and so consequently, and which is our Lord's drift, eternal life is never to be obtained by the works of the law

MacLaren:

He refers to the second half of the Decalogue only, not as if the first were less important, but because the breaches of the second are more easily brought to consciousness.

H3513 *kabad*

Strong: to be heavy

H3519 *kabod*

Strong: weight, but only figuratively in a good sense; splendor...glory, honour

G5091 *timao* G5092 *time* (noun)

Strong: From G5093; to prize, that is, fix a valuation upon; by implication to revere: - honour, value.

Thayer:

1) to estimate, fix the value

1a) for the value of something belonging to one's self

2) to honour, to have in honour, to revere, venerate

Webster - honor -

1. To revere; to respect; to treat with deference and submission, and perform relative duties to.

Honor thy father and thy mother. Exo 20.

What is it to honor?

1 Samuel 2:27-30 And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? 28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? 29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? 30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

Lamentations 1:8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

Malachi 1:6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

ascribe to him the glory due his name

Mark 6:1-4 And he went out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

Mark 7:10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

Leviticus 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

It is our duty to honor everyone, according to what honor he is due

Romans 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

1 Peter 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

-honor is due even to those who are under us, our inferiors

1 Peter 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Leviticus 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Every person must do what is his duty by virtue of his station in relation to the station of every other person.

Give to every man his due.

Superiors, inferiors, equals

We honor or dishonor God when we do so to those whom he has ordained

John 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Men will try to cancel this commandment in favor of their own inventions

Mark 7:9-13 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

This is the commandment of God

Matthew 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.