

Love to Honor - Exodus 20:12

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[0 : 0 0] Good morning, everybody. Welcome to Calvary Chapel Charlotte. Exodus chapter 20. We've been making our way through the Ten Commandments. Today we're going to, we're up to the fourth commandment. We've done the first three. Thou shalt love, thou shalt have no other gods before me.

You shall not make any graven images, and you shall not take the name of the Lord your God in vain. I'm sorry, we're up to the fifth one. Remember the Sabbath day to keep it holy, and then today, honor your father and your mother.

One of the things I love about just teaching through God's Word, line by line and verse by verse, in one sense, you know exactly where you're going to be. Okay, I know next week I'm going to pick up where I left off, we're going to keep going.

And another, you don't really know. You don't know where you're going to end up on what day, right? So, you know, usually you get to Christmas or Easter, you do a Christmas message or an Easter message, and we've done that.

But this year, as we've gotten to the new year, I'm like, Lord, I'm just going to, I'm just going to keep going with your Word and see where we end up. And then remarkably, on Resurrection Sunday, we end up in Exodus 19, verse 16, that says that the Lord descended upon Mount Sinai early on the morning of the third day.

[1 : 0 8] It's like, oh my word, if early of the morning of the third day, as God is revealing himself on a mountain, and then we looked forward how Jesus did that on Mount Zion, and very early of the morning of the third day revealed himself.

And last week, as we finished up, and then I was reading ahead to this week and preparing, I'm like, oh, it's Mother's Day next week. And we're covering, you shall honor your father and your mother.

Like, I didn't even realize that or even think of it, and I definitely didn't plan it. But hey, you can know that somebody else is planning it. And it's not me, that thankfully, the Lord is the one doing it. But I love that.

And it's the same if we faithfully study his Word and read through his Word and not jump around. And it's not wrong to jump around, but like, well, I feel this today, I'm going to read here. I'm going to read there. In my personal reading, I'm going through 2 Kings very slowly and Psalms.

And I can't remember which Psalm I read this morning. And it was so good. It was talking about how the enemy comes around David and how he's got like, his teeth are like sharp arrows and swords and spears. And the end of it kind of ends with David talking about that he will focus upon the Lord, and he will rise early and worship the Lord, and the Lord is his deliverer.

[2 : 1 5] And if I just stopped there, I was like, oh, that's great. That's a great Psalm. And didn't keep reading. And then just, well, what do I feel like today? Well, I feel like reading in Romans, or I feel like reading there. Well, then I wouldn't have read the next Psalm, which remarkably goes exactly with the one before it, which is one that kind of seems a little weird because David prays and says, Lord, break the teeth of my enemy.

Break their teeth. You're like, what's he talking about? Well, if you read the Psalm before it, oh, their teeth are like sharp arrows, are like spears and knives. It makes so much sense as we go through it.

So I love God's word for that reason. That was free. That wasn't part of anything today. Keep going through God's word. But anyway, so we have gone through the first four of the Ten Commandments.

And they primarily, if you remember, focused on, in a sense, our relationship with God. All of these have to do with our relationship with God. We've talked about how this is given, the Ten Commandments are given nationally to Israel.

It's to identify or give Israel an identity as a nation. This is what their nation is to be founded upon and what they are to continue in as a nation. These are the commands. These are the boundaries, if you would, for them nationally.

[3 : 21] Under no circumstances have we in any point read or will we read where the law was intended to be given to make someone righteous. It is a righteous law, but it's not to make anyone righteous.

In fact, as we've seen and look more today, is to reveal the fact that we're not righteous. That we have a righteous God we are accountable to, but it is His righteousness that's being displayed in the law, not in any way my righteousness to obtain through the law.

Now we will begin the last of the Ten Commandments, the last six. Well, they all have to do with God and our relationship to Him, of course. They kind of shift to how we relate to one another.

Today, we're going to cover one verse in Exodus. Lord willing, today we will do the Fifth Commandment.

Next week, we'll do the next three. If you want to look ahead and read ahead, the next three all have something in common that links them together. So if you want to find out what that is, read ahead. And then we'll finish the week after, Lord willing, with the last two, which also have something in common.

[4 : 27] But today, the Lord just kind of like, just had me hunker down here, being Mother's Day and looking at this verse. I think it can be a verse that can be a little confusing, maybe, a little condemning, constraining to us.

What does it mean? Honor my father and my mother. How far does that go? What does it encompass? So today, we're going to look at this idea that we are to love, to honor. So in Galatians chapter 5, I'm just going to read it to you.

If you want to jump there, you can. But I'm going to jump around a little bit in Galatians 5. Paul writes, See, I told you you can lose your salvation.

No, that's not at all what it's talking about. I'm not saying fallen away from grace. Fallen from. Don't be entangled again with a yoke of bondage. Christ has become no effect for those of you who seek to be justified by the law.

The law and grace are exclusive. If I seek to be justified by the law, if I seek to place myself in a position where I'm using the deeds that I can accomplish in my own effort to stand before God and say I'm righteous, well, I'm excluded from grace.

[5 : 47] I'm falling from it in the sense that it's so much higher than the law. It's so much higher than works of righteousness that I can try to do. Paul's like, why would you do that? It's just a yoke of bondage.

You can't keep it. And you're just going to be under bondage. Bondage what? To keep it? Oh, no. No, no, no, no. The bondage of when I don't keep it. That's the bondage. The bondage on whatever law I've just placed upon myself and I fail.

Now I'm under bondage. Oh, I broke that law. Oh, the guilt and the weight and the bondage that's there. Grace. Grace is so much better. Grace doesn't require deeds of me.

But if you be led by the Spirit, you are not under the law. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Against such there is no law. The idea is nobody writes laws that says, don't be merciful. Be a wicked, nasty person. Right? Unfortunately, we live in a world that is starting to write those laws, aren't they?

[6 : 47] They're writing laws that say, no, no, no. Don't show mercy. In fact, show murder. In fact, it's a good thing to do that. But there's no law. There's no one that says, boy, I, you know what?

I wish there's a law that said, come and steal everything I have. No, we like the law that says thou shalt not steal. Right? But also, I think the idea here means there's no law against it. Against such there is no law.

In other words, no law can stand opposed. No law can stand alongside this. No law can compare to this. The law of the Spirit. The Spirit of God working in me.

No law can do what the Holy Spirit can do. Which is what? The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. That's not about what I do or don't do.

That's a source producing that in my life. That's something from outside of me. Romans 8.2 says, Wait a minute.

[7 : 48] There's a law? Yeah. The Holy Spirit comes into my life. According to God's law of the Spirit, it will produce life. It's not going to produce death. So as we look at this scripture today, we're going to be in Exodus, and we're going to be around some other places.

We're going to end up in Ephesians. What we want to do is we want to approach this, as we always say, from the lens of what? Looking from the New Testament. Looking through the filter of the cross. I can't just take this and say, Well, this is what this means.

I'm to do and I'm not to do. Well, we have the whole counsel of God's word. That's why we go through it. That's why we read it. So that it can point out to us, what does that mean? Well, it says here, The law of the Spirit of life in Christ Jesus has made me free.

The law of sin and death. Last week, if you remember, we looked at, And that thou shall not take the name of the Lord thy God in vain, And that we should remember the Sabbath day to keep it holy.

Well, what does that mean? Are those do's and don'ts? Well, no, ultimately what we're saying is God decides our priorities. God decides the weight of my priority. He's the one who says, Is this worth doing?

[8 : 51] Taking the name of the Lord in vain. Do I understand the weight and the gravity of his name? Honoring what he honors. Remembering what he remembers. If God prioritizes rest, Who am I then to seek to live a life of effort?

We become established when we are established in rest. And we saw where God's rest was found ultimately was in what? His name. It's in who he is. How can I take that in vain?

That's my very hope. That's not something I can take lightly. So as we begin today, God is our judge. We established that before.

God is the only one who judges. He alone is the determiner of our moral compass. Right? He alone determines that which is what? Good and that which is not. And the moral compass, our innate ability to know right from wrong.

When God says he made us in his image, he's got us create man in our image. It's with that ability to know, and not just know, but to choose right and wrong. But God is the judge, and he is the one, as we've read through this, who makes these determinations.

[9 : 59] He could have said to Israel, I've given you four commandments. I've given you 15 commandments. I also want to tack on, thou shalt also whatever. Unfortunately, we do that, and I think the church does that sometime. And we mean so well in someone's life that we say, well, you shall also, and you shall not also do this if you really want to be, you know, a good Christian.

I think it doesn't stem from that. I think we want to see people blessed. You know, it's like, oh, I want to see you blessed. Do this and you'll be blessed. Well, we need to be careful we don't put a heavy trip on someone. Maybe that's for us how, you know, the way that I live my life and order it, that brings blessing and brings God's will into my life by reading his word and being consistent in it.

Okay, well, I can't put that exact constraint upon you. This is when I get up. This is when I do this. Psalm 50 says, beginning in verse three, our God shall come and shall not keep silence.

As we read through this, think of where Israel's at right now at the mountain. A fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth that he may judge his people.

Isn't that what he's doing here at Mount Sinai? Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness for God is judge himself.

[11 : 18] God is judge himself. A couple Psalms later in Psalm 53. God looked down from heaven upon the children of men to see if there were any that did understand, that did seek God.

Every one of them has gone back. They're altogether become filthy. There's none that doeth good, no, not one. Have the workers of iniquity no knowledge? Who eat up my people as they eat bread?

They have not called upon God. Does that mean that, well, okay, I don't do good, but can I not even understand good? That I don't have knowledge?

What does that mean? I don't think so. When he asks, have the workers of iniquity no knowledge? The idea is they know. What have they not done? Well, they haven't behaved themselves.

Well, they've attacked my people. No, what does it say there at the end? They have not called upon God. Man's lack of ability to be good. We innately are not good, as the scripture says.

[12 : 18] There's none that doeth good. Anybody here think otherwise? Man's lack of ability to be good does not prevent him from knowing what is good.

As God has given the Ten Commandments to Israel, he's not like, well, but you don't even know what's good because you're so depraved. Listen, there's a false doctrine that says that man is totally depraved, meaning that not only is man innately sinful and lost, but that he has no understanding or capacity whatsoever to have understanding of that which is good.

That's not true, according to scripture. It can sound good, but man's ability to be good does not prevent him from knowing what is good or calling on a God that is good.

Good and upright is the Lord. Therefore, will he teach sinners in the way? God's able to bring knowledge to sinners. The law of the Lord is perfect, converting the soul.

The testimony of the Lord is sure, making wise the simple. What is the law of the Lord? Interesting, right here in the Psalms where it's buried. What does the law of the Lord do? It's perfect. It's complete.

[13 : 25] For what? Making someone righteous if they do it. No. It's to do what? It's to convert the soul because I look at a righteous law and an unrighteous me and oh my, me oh my, and it converts my soul.

Fallen man's capacity to know and understand good is not diminished by the fact that he is fallen man. You say, what does this have to do with honoring your father and your mother?

Well, it'll make sense eventually as we lay the groundwork. We are fallen, but that does not diminish our capacity to understand and to know what is good.

It only diminishes our ability to operate in what is good is the problem. Turn with me to Genesis chapter 2 if you would as we do a quick review in Genesis. Genesis chapter 2.

If you start at the beginning of your Bible, you'll find Genesis chapter 1. If you keep going right, you'll find Genesis chapter 3 and that means you went too far. Go left. Genesis chapter 2. We're going to pick up in verse 16.

[14 : 33] And the Lord God commanded the man, saying, of every tree of the garden you may freely eat, but of the tree of the knowledge of good and evil you shall not eat of it. For in the day that you eat of it you shall surely die.

Did Adam understand this? Yes. At this point, Adam was good. He was. But he understood evil. He understood what it was.

Okay, don't do this. This would be bad. Flip over now to Genesis 3. We're going to pick up in verse 4. And the serpent said unto the woman, You shall not surely die, for God does know that in the day you eat thereof then your eyes shall be opened and you shall be as gods knowing good and evil.

Well, didn't Adam already know what was good and evil? Well, this, the idea is you shall have full understanding and experience of good and evil. What does man want? We want control. We want to be as God.

And the eyes of them both were opened. Look down in verse 7. And they knew they were both naked. And they sewed fig leaves together and made themselves aprons. Verse 9.

[15 : 43] And the Lord God called unto Adam and said unto him, Where are you? And he said, Well, I heard your voice in the garden and I was afraid because I was naked and I hid myself. He said, Who told you you were naked?

Have you eaten of the tree where I commanded you that you should not eat? Adam, you have fallen, Adam. Adam, you no longer are good.

Does God come and say, Well, now Adam, he doesn't even know, he can't even understand what's going on. No, God still holds him accountable, doesn't he? He holds him accountable to what he knows is good to God's command. He said, Wait a minute.

The serpent said, You shall be as God's knowing good and evil. Maybe, maybe that he was just deceiving them. Maybe now they only know evil. They don't know good anymore. Well, Genesis 3.22.

And the Lord God said, Behold, the man has become as one of us to know good and evil. Adam knew what was wrong before he ate of the tree. The difference is now Adam knows he is wrong.

[16 : 46] Right? Big difference. Adam knew what was wrong. Now Adam knows he is wrong. What did that? Well, that was the law of God. That was the command of God that revealed that to Adam's heart.

I am wrong because of this standard. For Adam to understand his wrong, he must first, and still did, have the capacity to understand what is good. He had to know what was good.

As we approach God's word and we read the law, the law, remember Paul said, is good. The law is good. The law is good and we have the capacity to understand what is good.

God then holds Adam accountable. He does not hold him accountable for the wrong he's committed. Adam, this was bad because it's bad in itself in what you did. What was the wrong he did?

He ate of the fruit. No, he held him accountable to the command that was declared to be good. Adam, this command is good. You are held accountable to it.

[17 : 45] Paul tells us in Romans 7 in verse 12, he says, wherefore the law is holy and the commandment holy and just and good. Okay, God's law is holy, it's just, it's good.

So was then that which is good made death unto me? Something that so good produced in me the knowledge that I'm not good? God forbid, but sin that it might appear sin working death in me by that which is good.

well, that sin by the commandment might become exceeding sinful. So the law, it allows me to understand and see what's happening inside of me. Oh, I'm no good.

I have fallen. Not that I don't know what's good, but I can't be good. And that separation isn't just, well, I'll try better, but I'm actually in a state of death and separation from God.

for we know that the law is spiritual, but I am carnal. I'm sold under sin. God does not hold us accountable for the wrong we have done.

[18 : 45] He holds us accountable for the good we've not done. That's the issue. It's not that I do wrong. Well, of course, because I'm fallen. God holds us accountable for is the good that we cannot do because we are not good.

Sin is not about what we do. It's about who we are. And we are those with the capacity to know good, but separated by sin and no longer having the ability to do good.

Sin separates us from the ability to do good, to be good. Not in behavior, but in our standing with God. So as we approach the law, the temptation is to go, that's good because it is.

Not temptation, but what happens is we go, that is good. I acknowledge that's good. Yes! Because I know it's good and I know I should do what's good, yet what happens next?

I try to be good and try to do that. And all I do is I bring myself from the law of the spirit and I bring myself back under bondage as I'm trying to justify myself by the law.

[19 : 49] Okay, so then what's the point of this? Does it become evil, man? All it does is reveal to me how bad I am and I can't do it? What's the point of this? Turn to Romans chapter 10.

By the time we're done with the Ten Commandments, if someone comes up to you and says, well, I think we need to keep God's law, you should be able to, let me tell you what the law is for.

The law is good. The law is beautiful. The law is wonderful. Not for the lawless. Romans 10, we'll start in verse 1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves under the righteousness of God.

They're ignorant of God's righteousness? They don't know His law? That's not what that means. It means they're ignorant of how to receive God's righteousness, how to be righteous with God. They think it's by the law.

[20 : 54] So they've gone about to establish their own righteousness and have not submitted themselves under the righteousness of God. For Christ is the end of the law for righteousness to everyone that believes.

What does that mean? He's the end of the law of righteousness. There's no more righteousness? No, not at all. It just means He's finished it. There's nothing more to be paid out. He's done it. He's the end of the law for righteousness.

If there was a law to establish one as righteous, Jesus did it. He's like, okay, I've done it. I've established righteousness. By the law, I have lived righteous. Becoming righteous by the law?

Oh, no, no. Showing He's righteous through the law. Jesus said, I've done it. I've established that. It's done with. It's now for everyone that believes. For Moses describes the righteousness which is of the law.

Moses is describing the righteousness of the law. That's where we're at right now in Exodus. That the man which does those things shall live by them. But the righteousness which is of faith speaks on this wise.

[21 : 58] Say not in your heart who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring Christ up from the dead. I have to do this work. I have to somehow bring Jesus to myself.

I have to bring Him from heaven by being really good. I have to bring Him back from life out of death. But what does it say? You don't have to do all those works. The Word is near you, even in your mouth and in your heart.

That is the word of faith which we preach. That if you shall confess with your mouth the Lord Jesus shall believe in your heart that God has raised Him from the dead, you shall be saved.

Jesus has done all the work. We obtain the blessing of the goodness of the law because it's been accomplished, because the work's been done. And no longer, the law never shined on Jesus and said, you're a sinner.

It never had a need to convert his soul to bring him accountable to God. The law just said to Jesus, there is so much good that is all yours contained in God's commands because you're one who abides by them.

[23 : 03] By faith, we enter into that because the deeds have been done. Jesus does not restore our ability to do good. Don't think because you're a believer, well, now I can go and do good. Jesus restored my ability to do good.

I'm going to do good things. I'm going to read this. It says this and I'm going to go do it. No, he restored our ability or gave us the ability to be that which already is good, to be something that's good in the eyes of God.

Do you know what the natural outflow of something that good is? What's the natural outflow of something that's good? Good. It flows naturally from that which is good.

You know what flows naturally from that which is evil? Evil. Evil. Evil. Jesus did not restore our ability to do good but so that we might be good in standing before God.

We've been renewed, remade. That's why he says if you walk after the Spirit, we will not fulfill the law of the flesh because now the Spirit is a source in our lives of that which is good.

[24 : 03] It flows naturally. 1 John 5, for this is the love of God that we keep his commandments and his commandments are not grievous. Well, it puts it in a new light. Oh, I got to keep his commands.

Oh, no, no, no. They're not grievous because it's natural. Listen, have you been born into this world? Right? You're okay. How hard is it? Is it grievous for you to keep the commands of this natural life?

My heart beats. I got to keep taking these breaths. I got to eat. How grievous is it to eat? Oh, I can't stand it when I get hungry. I have to eat. Oh, I can't wait. You know, when the hunger, that desire stirs up, I can't wait to fulfill the desire of food.

How hard is it to sleep? Oh, I got to go to bed tonight. I want to stay up all night. Now, some of you still think that way. I'm sorry. Man, that's good. I can't wait. I want to fulfill that desire because it's my natural desire.

That's not a grievous command to eat, to sleep, right? That's not grievous. Well, when the spirit of God is in me as a new life born into me, well, all of a sudden it's not grievous to keep God's commands.

[25 : 05] I can't wait. That becomes my desire because it's not by works. For whatsoever is born of God overcomes the world and this is the victory that overcomes the world, our faith.

We overcome the world not by what we do but by who we are because of Jesus. And what is the source? This is the love of God. The source is love and the outflow of love is love.

And love for God is always expressed in obedience to God. not in our ability to do obedience. But the love of God, love for God, we love Him because He first loved us, the love we receive from Him always expresses itself in obedience to God.

Right? I love God but I don't do anything He says. Well, you probably don't love Him. You know? I love this life but I'm on a hunger diet and I don't ever sleep. Okay, you probably don't love this.

I'm on a hunger strike. I mean, you know, and I'm seeking to kill myself. You probably don't then love this life. Right? You'll do the commands. For by grace are you saved through faith and that's not of yourselves.

[26 : 15] It's a gift of God referring to the saving. The salvation is a gift of God. It does not come from ourselves. It comes by faith. Receiving. Not of works lest any man should boast.

The goodness of God is birthed into our lives by faith and lived out through love just as we've been birthed into this world. Right? We live it out. The commands, the natural commands. The commands of God which are good they are known by both those that are good and those who are not good.

The difference is one of those will live them out and one will not. It's not about who can keep it and who can't. I'm keeping God's command. I'm not keeping God's command. No. Do you love God? Have you received his love?

Have you been born again? Well then something that's been birthed in you is going to naturally work itself out. The commands of God however are only lived out by those who not only do good and know good or know good but are good.

For fallen man that goodness can only come like we said through a new birth. Jesus says in John chapter 3 to Nicodemus truly truly I say unto you except a man be born of water and of the spirit he cannot enter into the kingdom of God.

[27 : 25] Guys unless you're born into this world you can't enter this world by any other means. Did anybody come here any other way than birth? If you did there's another church down the street we'll talk later if you think you did you can only come to this world by being born into it.

Except a man be born of water and of the spirit he cannot enter into the kingdom of God. You can't enter into God's kingdom unless you're born into it. That which is born of the flesh is flesh and that which is born of the spirit is spirit.

Marvel not that I said unto you must be born again. Why? Because we need some other source that we can only be birthed into. And if we are well then just like as I'm in this life and the natural effects of being born in this life are lived out through me same with the life of the spirit.

You see we must be born into something that we know of but have no capacity to partake of the goodness of God. We know of it the whole world knows of that.

The whole world knows the difference between right and wrong but they have no capacity to partake of it because they've not been born into it. When we approach the law as we read through this and as we're going to be in this understand God is not saying to Israel boy if you would just keep these things you'd be righteous.

[28 : 41] No he says if you will live in them you'll have all of the blessing that I want your nation to have your children to have the people to have. There's nobody in this world who if they applied as best they could fallen as though they are God's command to their life that there wouldn't be good that would come from it.

Ultimately Lord willing the idea is it would convert their soul it would bring them to a place where they realize I am trying to live good and I can't. Something else is needed. It would bring them to the place where they realize oh I need to be birthed a new birth by the spirit.

But there's nobody who says I'm going to be blessed by disobeying God. That's just nonsense. We know that. So what you just said we can't keep it on our own so we're supposed to be blessed by obeying him?

Yes we are going to be very blessed as we obey God. That obedience though only comes from a new birth. Turn to Exodus chapter 20. And we will read verse 12.

Honor your father and your mother the days that thy days may be long upon the land which the Lord thy God gives thee. God is speaking this from the mountain. The trumpet's blowing it's coming from the mountain speaking directly to the people of Israel.

[30 : 01] This isn't coming through Moses. They're hearing these things. Honor your father and your mother that your days may be long upon the land which the Lord your God gives you. The word honor in the Hebrew is kabod.

It means a heavy weight or from an abundance. It comes from the fact there's just an overabundance of it. So we say that God is to be honored above all because he has the greatest abundance of that which is to be honored and he carries the most weight.

Excuse me. In 1 Samuel the Lord is speaking to Eli who was the priest over the tabernacle and he had not honored the Lord in raising his children in a godly way after him.

Wherefore the Lord God of Israel says I said indeed that thy house and the house of thy father should walk before me forever but now the Lord says be afar from me. Is God going back on his word?

No not at all. He's saying you could have walked before me forever. For them that honor me I will honor and they that despise me shall be lightly esteemed.

[31 : 12] Now you see the difference. Honor the weight that it carries to give something it's worth. They that despise me they have no weight. They have no honor. They are lightly esteemed. So honor is the weight of worth and respect placed upon those to whom it's due.

Honor is the weight and worth the weight and worth and respect weight of worth and respect sorry. It's the weight of worth and respect that's placed upon those to whom it's due. The worth and respect due to the position and person of the parent is integral to the longevity of society.

God says hey if you honor your father and mother that your days may be long upon the land which the Lord your God gives you. He's giving this to national Israel remember? He's saying the worth and respect due to the position of parents is integral to the longevity of society.

Anybody see that happening in our world today? What does that look like? Well we know what it doesn't look like.

Second Timothy Paul says this know also that in the last days perilous times shall come for men shall be lovers of their own selves covetous boasters proud blasphemers disobedient to parents unthankful unholy having a form of godliness but denying the power thereof from such turn away.

[32 : 33] Disobedient to parents seems so kind of like my mom told me to clean my room and I didn't is that what it means? No it means what we're seeing here in Exodus this is integral to society the worth and respect and honor that is due to the position of the parents.

We live in a world that values and honors rebellion as a virtue instead of honoring and valuing obedience and respect.

I don't know if any of you know who Oscar Wilde is? Poet. He says disobedience in the eyes of any who have read history is man's original virtue.

It is through disobedience that progress has been made through disobedience and through rebellion. Well he's not wrong unfortunately but the progress that's been made in a humanistic society that's based upon disobedience and rebellion is not one that honors the Lord.

Remember when Saul disobeys the Lord and he keeps back some of the sacrifice of the Amalekites and Samuel comes to him and he says Saul what have you done? To obey is better than sacrifice.

[33 : 44] Then he says something very interesting. He says that stubbornness and rebellion there's the sin of witchcraft and idolatry. What does that mean? Rebellion is as a sin of witchcraft?

Yeah. It's about as destructive as seeking a familiar spirit. Seeking something that is not of God. They'll bring destruction. The problem is like Saul we think that obedience in one area can offset disobedience in another but obedience in one area can never offset disobedience in the other area.

You can't say well I've obeyed over here I'm sure it's going to offset all of my disobedience. It doesn't work that way. Well you know what? I don't really read my Bible but I'm a really nice guy and I share the Lord with people.

Okay great that's not going to offset disobedience in one area. You can't obey in one area and offset in another. You know I'm really loving to most people but a jerk to the ones I don't like.

Okay that's kind of how the world thinks. As long as there's somebody worse than me I'm good. As long as I can look and go well you know that guy wow he's really bad so I feel good about this.

[34 : 57] Israel's national longevity would be affected by the people's personal attitude towards the most basic and fundamental relationship of authority in their lives. Israel's national longevity would be affected by the people's personal attitude towards the most basic and fundamental relationship of authority.

If you can't get that one right, if you can't have the most basic fundamental relationship of authority between a parent and child then the rest of society isn't going to stand. If a society teaches or allows children to disregard the commands and authority of their earthly maker, how can they be expected to respect the commands and authority of their heavenly maker?

The idea is we want the respect and honor that kids would give to the position of parent so that we can transfer that then to their heavenly father. the greatest honor for a parent is to pass on to the next generation the honor due to God.

That is the greatest honor that we have as parents. You remember Moses when the Lord came and was giving him the ordinance for the Feast of Unleavened Bread.

He said that the bread shall be eaten seven days and there shall no leavened bread be seen with you neither shall be leavened with any in your quarters. And you shall show your son in that day saying this is done because of what the Lord did.

[36 : 25] A little further down in Exodus 13 he says it shall come to pass when your son asks you in that time saying what is this? You shall say by strength of the hand of the Lord. Your son will ask you.

You will show him. Well you got to be living it for you to show it. You got to be living it for him to ask it. Turn over to Ephesians 6 if you would.

Wind up over here. As we said we look we let the New Testament inform and the precedence over the interpretation that we would give to the Old Testament.

The greatest honor of any parent is to pass on to the next generation the honor that is due to God. Not that it is due to them. Not that it is due to society but that it is due to God. Paul picks up in Ephesians 6 he's just talked about husbands loving your wives and wives submitting to your husbands.

Then he comes down to chapter 6 in Ephesians and he kind of reiterates what we read in Exodus. He says children obey your parents in the Lord for this is right.

[37 : 33] Honor your father and mother which is the first commandment with promise that it may be well with you. You may live long on the earth and you fathers provoke not your children to wrath but bring them up in the nurture and admonition of the Lord.

So he's just kind of rephrased a little bit what we just read in Exodus. Exodus said honor your father and your mother that your days may be long upon the land which the Lord your God gives you.

Ephesians says children obey your parents in the Lord for this is right. Honor your father and mother which is the first commandment with promise. There's a promise attached to it. You may live long upon the earth. But then he inserts here in verse 3 he says that it may be well with you.

It may be well with you and that you may live long on the earth. Is Paul then declaring that the law is for the church? It's the law for all people. All nations.

Who is this for? Who is the law for? The law was given to Israel as we said for a national identity to establish their nation as a people of God.

[38 : 33] A nation of God in this world. The law was not given to all people for the same purpose it was given to Israel but all people are still accountable to the God who gave the law.

Right? All people are accountable to the God behind these commands. Paul is simply bringing out all people's accountability to the God behind this command. We don't keep it the same way Israel did to establish ourselves nationally to establish ourselves a nation.

But he says that the heart behind it is the same. Romans 2 verse 12. For as many as have sinned without the law shall also perish without law and as many have sinned in the law shall be judged by the law.

And the day when God shall judge the secret of men by Jesus Christ according to my gospel. And then he's going to go on to say that the Gentiles well when they do the things that are contained in the law naturally in themselves when they've never heard the law but they do the very things that the moral law of God declares that which is good and that which is evil right and wrong then all they do is they just declare the fact that yes they are morally accountable to God because he's written that upon their hearts.

They have a conscience and they will also be judged. They won't be judged by their morality. They won't be judged by the world's morality. They will be judged by the God who wrote that on their hearts.

[39 : 52] Children obey your parents it says here in verse 1 in the Lord for this is right. Right. That idea right is such as ought to be. Righteousness is where we see it in other places.

In Luke 5 32 Jesus says I came not to call the righteous. That's the same word but the sinners to repentance. Children obey your parents in the Lord for this is righteous. Righteous.

Luke 12 56 Jesus says you hypocrites you can discern the face of the sky and of the earth but how is it you do not discern this time. Yay. And why even over yourselves judge you not what is right.

It's the same word. Why did you judge what is righteous? What ought to be? The moral law of God declares the right relationship between a parent and a child.

Obedience in the Lord is the right relationship between a parent and a child. It's the way that a child should respond to their parents. But it says obedience in the Lord. Well to be obedient in the Lord is also to be obedient to the Lord.

[40 : 54] You don't have one without the other. Essentially where it says in the Lord doesn't just mean that well I'm a believer and now I obey my parents. No it's saying in the Lord's ability, in the Lord's love, in the Lord's life and capacity.

So children obey your parents in the Lord's ability and through his love for this is righteous. is righteous for you to obey your parents in the Lord's love and ability. That is a righteous thing, kids.

Jesus, it tells us, even was subject to his parents. Luke 2, 51, and he went down with them and came to Nazareth and was subject unto them. Where Jesus is 12 years old and they find him in the temple talking with the Pharisees and the priests there.

They're like, where have you been? He's like, didn't you know that I would be about my father's business? If children are subject to the Lord, they will naturally be subject to their parents in what is right.

In what is right. Proverbs 4, 20 says, My son, attend unto my words, incline thine ear unto my sayings. Well, what was he telling him to do?

[42 : 02] Hey, son, when you get 21, you can drink. Get out there and hammer yourself. Is that what he telling him to do? No, no, no. My son, attend unto my words, incline to my sayings in what is right. Son, obey me in what is right.

My son, keep thy father's commandment and forsake not the law of thy mother. Bind them continually about thy heart and tie them about thy neck. When you go, it shall lead thee.

Whoa, you see the change there? We had his father's commands, his mother's law. And when you go, it singular, shall lead thee. When you sleep, it shall keep thee.

When you wake, it shall talk with you. For the commandment is a lamp. The law is light and reproofs of instruction are the way of life. Yes, children obey your parents in the Lord, in that is what is right, because it's righteous.

But fathers, don't provoke your children to wrath, bring them up, the nurture and admonition of the Lord. How can I expect my kids to obey me in what is right if I don't know what's right, if I'm not teaching what's right, if I'm not exemplifying what's right?

[43 : 04] Is it right, kids, to always obey your parents in what is right, and in the Lord? Yes, in the obedience and the love of the Lord, in what is right, it is always right to obey.

Verse 2, honor your father and your mother, which is the first commandment with promise. Paul applies to the church the principles of obedience and honor here, that it may be well with you and you may live long on the earth.

Not keep, not kept by the law, but in the Lord. Obey, honor. Honor, we saw in the Hebrew meant kabod, a heavy weight from abundance.

The honor here in the Greek, it means the esteem due or paid to worth. A particular virtue much valued. Essentially, he's saying parents are due the esteem and worth that the particular virtue of being parents rightfully affords them.

Our parents, how many in here are parents? Okay? How many in here are children of parents? Right. Henry, raise your hand.

[44 : 12] Yeah, that works. Thank you. We're all children of parents, right? Parents are due the esteem and worth that the particular virtue of being parents rightfully affords them.

So says God's word in Exodus, so says God's word in the New Testament. They are rightly, they are due that which is rightly afforded them. But what does a right relationship of obedience and honor look like?

What does it look like? Right? How many of you are adult children? Right? So what does a right relationship of obedience and honor look like? Well, I don't think we're always supposed to be children.

It's appropriate to act like a child when we are a child, but Paul tells us that when I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things.

It is no longer appropriate to act and behave as a child. 1 Corinthians 16, 13 says, Watch you, stand fast in the faith, quit you like men, be strong, act like a man.

[45 : 18] And one more in Ephesians 4, it tells us that we henceforth would be no more children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lay in wait to deceive.

But speaking the truth in love may grow up into him in all things, which is the head, even Christ. It is perfectly appropriate for a child to act like a child.

Jesus called little children unto him. He says, Hey, except you be converted and become as little children, you shall not enter into the kingdom of heaven. Do we need to act like kids? No. Not child-ish faith, child-like faith, right?

Become as children. Whosoever therefore shall humble himself as the little children is an attitude of the heart, of humility and trust that a child places in its parents that we place in God.

If only we had a relationship we could look at. If only God would give us an example, like between a father and son, of what a good relationship would look like between a grown son and his father.

[46 : 21] Only the scripture had that. John 3, 35 says, the father loves the son and he's given all things to his hand. You see, the son honored the father and so then the father honored the son.

In John 5, 22, it says, the father judges no man but has committed all judgment unto the son. Well, I don't think he's treating him as a child anymore if he's putting all judgment in his hand, if he's putting all things into his hands.

I don't think he's feeling jealous about it either. Well, I mean, just because you're good at that, I can do that too. Paul would speak of his relationship to Timothy in Philippians 2.

He says, I trust in the Lord Jesus to send Timothy unto you shortly that I also may be of good comfort when I know your state. But you know the proof of him.

As a son with the father, he has served with me in the gospel. Like, hey, I put all my trust in him. I give him all honor because he served with me as a son with the father.

[47 : 36] Does that mean Paul told him what to do and he's perfectly obedient? That's what it means. Obedience? Is honor the same thing as obedience? Is it appropriate for children of all ages to be parented by their parents? Is it appropriate for me to parent my 14-year-old?

Yes. Is it appropriate for me to parent a 40-year-old? No. That's a problem. A relationship of obedience is appropriate for a time.

Perfectly appropriate for a time. But a relationship of honor is appropriate for all times. Paul here differentiates between obedience and honor. Children, obey your parents in the Lord for this is right.

And he says then, honor your father and mother. Those aren't the same thing. If it was, he would just say, children, honor your parents for this is right, which is the first commandment with promise, that it may be well with you.

He says, children, obey your parents in the Lord. There's an appropriate time, children, for you to obey your parents in the Lord in that which is right and righteous. It is appropriate, perfectly appropriate for that.

[48 : 38] But a relationship of honor is appropriate at all times. Going back to Exodus chapter 20 in Ephesians here, honor your father and mother. The appropriate time for obedience may come to an end.

Honor encompasses obedience. Honor can also be obedience when obedience is the honorable thing to do. It's perfectly honorable for your 12-year-old to obey you.

It may not be honorable for your 40-year-old to obey you. But honor does not mean obedience, and especially when obedience is not honorable, right?

I'm to honor my parents and obey them, kids, all right? Hey, son, I guess got this R-rated movie. It's really cool. It's a lot of action. Let's go watch it. Dad, I honor you. But I can't obey that because it's not righteous.

I can't obey that in the Lord because it's not right. But I honor you and thank you, but no, I'm not going to watch it. You're my son. You need to obey me. You live in my house. We're going to watch this. I can't. I can't honor you.

[49 : 37] I can't obey you in that. I can't give you the honor of obedience, but I do honor your position and who you are. So how do we honor our parents as adult children? Right?

I brought you in this world. I can take you out. Well, no. Not exactly. You could, and that's called murder. But so could anyone else.

But their position does afford honor because they did bring us into the world. Because they were the ones who were responsible for us. You know that as a parent, we are not responsible for our kids' obedience.

I'm not always responsible for their obedience. Who are they responsible to? Children, obey your parents in the Lord. Kids, you're responsible to the Lord for your obedience. I am responsible for my children's behavior when it's appropriate for me to be the judge of their behavior.

But I can't touch their hearts. I can have them obey perfectly behavior-wise, but their heart may not be with me to obey. So how do we honor parents who do not seek to honor or admonish in the Lord's ability and through his love?

[50 : 41] How do we honor one of those? A parent is most honored, not in obedience to themselves, and this is for all ages, but in obedience to the Lord.

A parent is most honored, not only obey them, but in obedience to the Lord. Because as we said in that long introduction, if that's what our heart is, to obey the Lord, then what's going to naturally flow out of that?

I'm going to obey and honor in the Lord in that which is right. And a parent's greatest honor should be seeing their children honor the Lord.

I have no greater joy than to hear that my children walk in truth. The greatest honor a child can give to their parents is to live a mature and grown-up life in Christ.

This is the greatest honor that any child can give to their parent. The goal in parenting is not to get our kids to obey us or behave.

[51 : 41] My goal is to move as quickly as possible from a relationship of obedience to a relationship of honor. I want my kids to remove, and any parent, the goal is to move as quickly as we can from a relationship of obedience, do what I tell you, do this, this, this, to a relationship of honor.

And then from a relationship of honor to a relationship of love. I don't want my relationship with my kids to be in obedience. You're 17 years old, obey what I tell you.

Man, I hope by then we've moved from obedience to honor and from honor to love at that point. I firmly believe that our kids deserve the freedom that their responsibility has earned.

Well, I've arbitrarily decided that, you know, this is too young of an age for this to be done. Well, what if three years before that they have the freedom to do that? I mean, they bear the responsibility to do that.

They earn the freedom that their responsibility has afforded them. My two adult children, one got married at 19 and one went off to Bible college and missions at 17.

[52 : 46] Well, you're too young. Well, I think they deserve the freedom that their responsibilities earned. Romans 13.10 says, love works no ill to his neighbor, and it shouldn't to our parents or to our kids.

Therefore, love is the fulfilling of the law. Love fulfills the law, not obedience, not even honor. As a father of adult children, I want my children to walk in love with me, not obedience, from as earliest age as possible.

Ephesians 5.2, and walk in love as Christ also has loved us. We are by prayer, by example, and lastly by precept, in that order, prayer, example, and lastly command, are we to lead our children.

The problem is, with a parent-child relationship, we're used to what? Well, correcting behavior. We're used to behavior modification.

And great harm can be done between a parent and their adult child, or between us and our parents, adult children, when the parent attempts to then bring the relationship back into one of obedience.

[53 : 57] Well, I don't like what they're doing something so stupid. They're not walking with the Lord, and I need to step in. I brought them into this world, and they're going to walk with Jesus. They're not walking with the Lord. Great. It's probably not appropriate anymore for that relationship to be one of obedience.

And if you try and bring them back into relationship of obedience, what have you done? You've now moved it from love and from honor back to obedience. And if you constrain them to obedience, you've now constrained them to a law.

And the problem is, when we get constrained to a law, what did we read in the beginning? We bear a yoke. Your relationship to your adult children, or us to our parents, who try to constrain us then to a relationship of obedience or behavior, becomes a heavy weight in a yoke.

Romans 13, 8 says, Owe no man anything but to love one another, for he that loves another has fulfilled the law. Man, it's not anymore. It's not about what you do or don't do.

Right? Oh, but my child is going, okay, love him. Love him. Keep, maintain the relationship in love. And do what? Pray for them. Be an example. And as God gives you opportunities, sure, share a precept with them.

[55 : 03] Giving must be done freely. Otherwise, we owe, which is then payment. No relationship. No good relationship exists through owing. Love can only be given, can only be received.

It can never be demanded or taken. I cannot demand love from you. Should you give love to me? Should you love me? Please love me. You should. You should give love. But love cannot be demanded or taken.

You must give me love. I will take love. It can only be received. The same with honor. I can't demand honor. I don't feel very honored by my children.

They need to honor me. Well, the problem is when we demand honor for ourselves, all we do is bring dishonor upon ourselves. Proverbs 27.2 says, Let another man praise you and not your own mouth, a stranger and not your own lips.

And Jesus says, I seek not my own glory. In John 8.50. If I honor myself, my honor is nothing. It is my Father that honors me, of whom you say that he is your God.

[56 : 08] Nothing more cringy than one who seeks their own honor. As John the Baptist in John 3.30 said, He must increase, but I must decrease. What do I have to be honorable for?

How do I deserve honor? I crucified Jesus. I've rejected God. How can I demand honor of you? It's my place to give honor. We should never expect to receive honor, but we should always be willing to give it.

Withhold not good from them to whom it is due when it is in the power of your hand to do it. I should not be looking to receive honor. I should not be so worried about my honor and what am I getting and what am I giving?

What's going on for my life? What am I expecting? My children aren't honoring me. Am I honoring my children? You know, before Paul says, husbands love your wives as Christ loved the church and gave himself for it.

Before he says, wives, submit yourselves to your own husbands as in to the Lord. He says, submit yourselves one to another. Was there times it's right for you to submit to your children? Yeah.

[57 : 14] Even sometimes I'm like, hey, dad, this is the way we should do this. No, that's true. Didn't think of that. Good job, son. No, that's great. Give opportunity.

It's like, hey, I want you. Even if you know the right way, hey, let them find it out. Let them do it. Do it with them. Honor your father and your mother, which is the first commandment with promise that it may be well with you.

You may live long on the earth. In Christ, all of God's commands are attached to God's promises. All the promises of God, says 2 Corinthians 1.20, are yes and in him, amen, unto the glory of God by us.

It is through promise that we honor and obey our heavenly father. Not through law and effort. It's through promise, which works itself out through love. Love.

It's the last place. We're winding it down. Turn with me to Matthew 19, and I promise this is the last place we turn to. I may have another verse or two, I say, but it's the last place we'll turn to. Matthew 19, we're going to pick up in verse 16 when you get there.

[58 : 15] Behold, one came unto Jesus and said unto him, good master, what good thing shall I do that I may have eternal life?

But what did he recognize? He could recognize and understand goodness, couldn't he? He knew he wasn't good. He recognized Jesus was good. And he, Jesus, said unto him, why do you call me good?

Oh, you recognized that, did you? There is none good but one, and that is God. But if you will enter into life, keep the commandments.

And he said unto him, which ones? What he should have said was, well, that didn't work. I've been trying to keep the commandments, and I haven't been able to enter into life. You know, what's the solution here, Jesus? But he says, okay, which ones?

And Jesus said, well, do no murder, do not commit adultery, do not steal, do not bear false witness, honor your father and your mother, and you shall love your neighbor as yourself.

[59 : 22] I think that last one really got him. And the young man said unto him, all these things have I kept from my youth up. What do I lack? What do I lack? I've done exactly what is needed to be righteous.

I've established my righteousness. righteousness. But Jesus said to him, what? There's only one that's good, buddy. It doesn't matter how many things you've done. There's only one that's good. And Jesus said unto him, if you will be perfect, if you'll be complete, if you'll be whole, if you'll be what you want to be, have this righteousness to yourself, go and sell what you have.

Give to the poor. You shall treasure in heaven, and come and follow me. And when the young man heard that saying, he went away sorrowful, for he had great possessions. possessions. Is it wrong to have great possessions?

No. I like my possessions. I think they're great. Is it wrong to have great possessions? No, that's not the point. He said, hey, there's something that's standing between you and what you think is good.

There's something standing between you and the thing that you long for most, which is life. And it's not that he had great possessions. It's that they kept him from doing what? Come and follow me.

[60 : 30] The one who is good will be good in, to, and through those who follow what is good. Himself. Himself.

Honor our father and mother. Keep these commands. Obey our father. How do we do this? We don't do it on our own. We don't do it because we've read these things, and we recognize they're good because the law is good.

And we don't do it through practice. It's that the one who is good, oh, God alone, he'll be good in and to and through any who would choose to follow him.

We, as we said in the beginning, the title, love to honor. We should love to honor those to whom it's been given us to love. Who has God given you to love? Man, you should love to honor them.

Does that mean you're always going to obey them, agree with them? No. But you can honor them, and you can love them. Jesus said, this is my commandment, that you love one another.

[61 : 37] As I have loved you, greater love has no man than this, that a man lay down his life for his friends. And how appropriate on Mother's Day. Because moms lay down their lives all the time.

All the time. Because they have to, to be righteous and keep the commands and feel good about them. No. Because they love. Because it's so natural for them. They don't have to strive for that.

You don't have to go and find a course on being a mom. You just are a mom. It's natural. You birthed that wretched creature. It's natural for you to love him.

It's very natural for Jesus to love that which he's birthed. You, me, and the Spirit. It's very natural for him to love us. He loves us so much. He's not down on us.

And he doesn't want a relationship of obedience. Sure, obedience is appropriate. And a relationship of honor is right. But a relationship of love is greater. Much greater.

[62 : 37] Because love will persist. Love will persist when honor does not. Father, thank you so much. Thank you, Jesus.

That we can be born into something that we know of, but we have no capacity to partake of. Except because of your love for us. Just as this young man who seems to have been raised in a good home, seemed to be a respectable young man, he comes to Jesus and he says, I've done it all.

You don't pay my parents. And I just don't have what it takes to be good. I know it is good. I can't be good.

Thank you, Jesus, that the goodness of God is birthed into our lives by faith, not by works. And it's lived out through love. What an honor, Lord, that you have shown us.

That you would look upon us as you looked upon your son. That you would give us the honor and position and place of those that have kept your commands when we know we haven't.

[63 : 48] That you would birth us into something new and alive and spiritual. And all we have to do is just super naturally live in that. And all of these things, all of the goodness and all the promise and all the blessing contained in your law will be lived out through us by faith.

Lord, I pray that you would impress that truth and that reality on every heart that's here, Lord. So, Lord, the areas where we come and we're like, I've been trying, that you would remind us, Lord, that the trial was ended at the trial of the cross.

And all that is left now is just to live out the love and the honor that we have the privilege, Lord, of participating in. May our lives be obedient to you because we receive your love.

May we honor you because you honored us, Lord, with your salvation. And, Lord, for those of us who have children, those of us who are children, those of us who are in these relationships, Lord, by birth, by nature, and by your will, that we would live them in the Lord, unto the Lord, and in that which is righteous.

Thank you, Lord, that love persists where obedience and honor fail. Love never fails. Thank you, Jesus, that by that love we enter in and experience your goodness.

[65 : 10] In Jesus' name, amen.