

And His Mother's Name Was Hephzi‑bah.

by F.B. Meyer

A godly ancestry does not guarantee a holy seed, and we must guard against inconsistency in our private lives, absorption in public duty, and austerity of manner.

Scripture: Deuteronomy 6:6-7, 2 Kings 21:1, Psalm 78:4, Proverbs 22:6, Isaiah 62:4, Matthew 5:16, Ephesians 6:4, Colossians 3:21, 1 Timothy 5:8, 1 Peter 3:7

Topics: "Parenting", "Inconsistency in Faith"

Description

F.B. Meyer reflects on the name Hephzi-bah, meaning 'My delight is in her,' and contrasts it with the wickedness of her son Manasseh, emphasizing that a godly lineage does not ensure a righteous offspring. He warns against the inconsistencies in the lives of religious parents, who may appear holy in public while neglecting their private lives and responsibilities at home. Meyer urges parents to avoid becoming so absorbed in public religious duties that they overlook the spiritual needs of their children, and to maintain a warm, approachable demeanor to foster a loving relationship with them.

Transcript

And his mother's name was Hephzi‑bah. 2 Kings xxi. 1.

HEPHZI‑BAH means, "My delight is in her" (Isa. lxii. 4). How strange, supposing that her name was any indication of her character, that such a woman should have borne such a son; for "Manasseh did wickedly above all the Amorites did which were before him." A godly ancestry, however, does not guarantee a holy seed. Hezekiahs and Hephzi‑bahs may be the parents of manassehs. That this may not be so: ‑‑

Let us guard against the inconsistencies of our private life. ‑‑ The child of religious parents becomes habituated to their use of expressions in public which betoken the highest degree of holiness, and is therefore quicker to notice any inconsistency in temper or walk. Is there not a subtle temptation also for those who work much for God in public to feel that a certain laxity is permissible in the home? Will not late after‑meetings at night compensate for indolence in the morning; and will not protracted services be the equivalent for private prayer? May not irritability to servants or children be accounted for by the overstrain of our great work? Hence, inconsistency and failure to realize our lofty aims, which are quickly noticed, beget distaste for our religion.

Let us guard against absorption in public religious duty to the neglect of the home. Does it never happen that the children of religious parents are put to bed by nurses who are heedless of their prayers, because their mothers have undertaken a mission? Do not boys sometimes grow up without the correcting influence of the father's character, because he, good man, is so taken up with committees?

Let us guard against an austerity of manner, which prevents us being the companions, playfellows, and associates of our children.

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