

The Family

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Lesson 1: Why This Course on the Family?

Impact on the nation

1. Gen. 18:16-33

Why did God consider telling Abraham what He was about to do to Sodom and Gomorrah? The fulfillment of the national promise to him depended on the righteousness of his family.

What did God teach Abraham affected a nation's longevity? Righteousness in it.

If God still blesses nations according to this principle—do you believe He does?—then building strong, wholesome families where God's will is practiced and instilled is key to “God bless America”!

2. Pro. 14:34

What exalts a nation? Disgraces it? Righteousness exalts, sin disgraces. See Dt 4:6.

“...history reveals that entire societies begin to deteriorate when free love reaches a position of social acceptance. This fact was first illuminated by J. D. Unwin, a British social anthropologist who spent seven years studying the births and deaths of eighty civilizations. He reported from his exhaustive research that every known culture in the world's history has followed the same sexual pattern: during its early days of existence, premarital and extramarital sexual relationships were strictly prohibited. Great creative energy was associated with this inhibition of sexual expression, causing the culture to prosper. Much later in the life of the society, its people began to rebel against the strict prohibitions, demanding the freedom to release their internal passions. As the mores weakened, the social energy abated, eventually resulting in the decay or destruction of the civilization. Dr. Unwin stated that the energy which holds a society together is sexual in nature. When a man is devoted to one woman and one family, he is motivated to build, save, protect, plan, and prosper on their behalf. However, when his sexual interests are dispersed and generalized, his effort is invested in the gratification of sensual desires. Dr. Unwin concluded: ‘Any human society is free either to display great energy, or to enjoy sexual freedom; the evidence is that they cannot do both for more than one generation.’ America is not likely to be the first to succeed in fulfilling these opposing purposes.” Dr. James Dobson, *Dare to Discipline* (Tyndale House Pub., Wheaton, IL, 1973), pp. 168-169.

Cardinal Gibbon, in *The Decline and Fall of the Roman Empire* gave this as one reason for Rome's fall: “The rapid increase of divorce: the undermining of the dignity and sanctity of the home, which is the basis of human society.”

Based on your observation, how is the deterioration of the family affecting our nation negatively?

Immorality - fornication, adultery, prostitution, homosexuality, pornography... The family is the proper place for building healthy attitudes toward the body and the designed relationship for the satisfaction of its impulses.

Welfare - no fathers; unwanted children; “motherhood” defamed; broken homes.

Drugs - unhappiness in family; no guidance; rebellion.

Crime - no supervision, training, love. Result: drugs; traffic in immorality; no respect for authority and discipline.

Patriotism - instead of a commitment to defend and protect the nation, its citizens, and its honor, there is the willingness to rend it apart for personal agenda and to escape personal sacrifice and perseverance.

If there is no morality, sense of responsibility, honesty, or commitment in the family, so it will be in the nation!

Pat: "With no loyalty to a family there is no feeling of protection and commitment. There is no unity of goal or desire. It is every man for himself."

Impact on the church

3. 1Tim. 3:1-5

What is there in these qualifications that shows that the family affects the leadership of this church and churches throughout the world?

v2 - "husband of one wife" - one woman man, not ladies man
vv4,5 - "manage household well" - reveals ability to "take care of the church ..."

Pat: "How a man leads his family shows what kind of man he is and what he considers to be important. If he does not know how to lead or does not care to lead his own family why would he care about the church is to lead. If churches do not have caring leaders they are like families with out good fathers. They are a drift at sea with no guidance."

4. Mk. 6:17-29

Why did Herodias want John beheaded? Because he condemned Herod's unlawful family relationship.

If Herodias was a member of a local church, what effect might that have on the preaching, and why? Pressure to either suppress or get rid of the preacher. Imagine if Herodias was the wife of an elder...!

Note: she "held a grudge against him" "had a quarrel against" KJV; "set herself against" ASV; "held it against him" NKJV. *enechO* - "b...to be enraged with, set one's self against, hold a grudge against some one: Mk vi. 19; Lk xi. 53" TH

Impact on relationship and service to God

5. 1Pet. 3:1-4; Tit. 2:4,5

From these verses, give four reasons why a godly woman will want to be the kind of wife God wants her to be.

Influence on her husband - "that they may be won.. by the behavior of the wives" 1Pt 3:1

Lasting, internal beauty of character - 1Pt 3:3-4

Relationship with God - "which is precious in the sight of God" 1Pt 3:4

Example to the younger women - Tit 2:4

Influence on the world - “that the word of God may not be dishonored” **Tit 2:5**. Note also **1Pt 2:11,12... 3:1**

6. **1Pet. 3:7**

What would a man lose if he did not treat his wife with understanding and honor? [The right to pray, and by synecdoche, his right to worship. \(His relationship with God.\)](#)

Compare **Mal 2:13-16** .

Impact on personal well-being

7. **Dt. 4:6; 10:13**

How would keeping God’s commandments affect Israel? [They would be regarded as “wise” by those who observed them, **Dt 4:6**.](#)

This “wisdom” in their laws certainly included how their families were ordered. If these laws produced chaos in the families and left the individual members of it without the basic character traits to make them stable, productive people in society, they would hardly be called “wise” for following such laws.

Dt 10:13 says it would be “for your good.” God’s laws governing marriage are “for our good.” *Do we trust Him?*

8. Companionship, love, security, guidance, and protection are all provided for in the Divinely ordered family relationship. **Gen. 2:24; Eph. 5:22-33; Pro. 5:15-20; SS. 8:6-7; Tit. 2:3-5; Eph. 6:1-2; Pro. 13:24; 22:6; 23:22-23; Heb. 12:7-11.** *Failure in the family can rob us of some of the most basic human needs.*

State of the family in our society

9. In the United States of America, observe the prevalence of ...

- Divorce
- Sexual unfaithfulness
- Illegitimate births
- Abandoned children; homeless children; runaways
- Homosexuality, lesbianism
- Pornography [see Statistics on Pornography \(handout for class\)](#). Pornography is ungodly and is destructive to the family. A Christian *cannot* be involved in such - **Gal 5:19...21; Eph 5:3-6**
- Diminishing importance, time, and effort given to cultivating family life and fulfilling family responsibilities (companionship, parenthood, caring for parents)

You might find it interesting to research statistics highlighting the problems in these areas. Include the source in your notes.

10. Consider the state of the families you know—your parents, your other relatives, your friends... Do the husband and wife simply “exist” together, or do they seem to enjoy

one another's company? Is there continual friction between the parents and children? Would you describe many of the families you know as "very good" relationships? Few? WHAT ABOUT YOUR OWN? Think. Discuss with your family.

The human body, if robbed of the nutrients designed for its growth, defense, and over all well-being, will, over time, suffer deterioration, weakness, and lack of its potential. So with the family ...

The Family is God's plan - No substitutes

Mt 15:4-6

What did God say?

Honor your father and mother.

What did Jews say? (Note the plausibility of the Jews position.)

Anything of mine you might have been helped by has been given to God.

What did Jesus say?

You invalidated the word of God

Point: Nothing can be substituted for God's plan with His approval, including His family plan.

E.g. ...

- church involvement
- civic projects
- careers
- alternate lifestyles

Potential of the family

11. Gen. 1:31

The following adapted from *Marriage: A Taste of Heaven* by Patsy Rae Dawson.

The dream of young men and women is to get married and "live happily ever after." But, they are told "life is just not that way." *The delusion begins.*

They get married and are on cloud nine. They are confident theirs will be the story book marriage. *The delusion rejected.*

Then, in time come problems. Seeking help, they are told they expect too much: marriage is just not that great. They are advised to get absorbed in work, children, hobbies - forget feelings and dreams. *The delusion revived.*

Turning to books on marriage or marriage counselors, they are confronted with, "Too many people expect to live happily ever after. The sooner they realize life is not that way the happier they will be." *The delusion is convincing.*

Then come the women liberationists preaching that while men used to be needed to kill bears and snakes, now women can do anything men can. Women are told they cannot live under man's authority and be happy. They are fed the concept that marriage, keeping house, and raising children are enslaving and degrading. *The delusion seems encompassing.*

Continued unhappiness is the rule. They see most other couples are also unhappy. Divorce is prevalent. The only ones who are happy are the ones who "just happened" to get an exceptionally

good mate. Conclusion: it is impossible to “live happily ever after.” *The delusion accepted and perpetuated.*

BUT - - it IS a delusion...

Do you believe families today can be “very good”? Why? How?

Why? Because that’s the way God designed man and woman and their relationship.

How? By returning to God’s plan!

Note the following scriptures written long after the creation: **Psa 127:3; Pro 18:22; 19:14; 31:10; Ecc 9:9; Heb 13:4.**

12. Do you believe *your* family can be “very good”?

Some in this class enjoy a good marriage. But, if history holds true, some in that number will experience trouble down the line. Some here are content with their relationship, but would welcome a higher level of closeness and enjoyment. Others here have and are experiencing the hurt, pain, and regret of discord, unhappiness, and even divorce. Whoever you are, the Holy Spirit holds before you the fact that God made marriage “very good.” To the extent that we can pattern our marriages according to that original plan, to that extent we can return and insure our marriages to be “very good.” The aim of this study is to learn, remind of, and encourage the practice of that plan.

OBJ: Can’t control my mate! True! But, CAN control YOU! Don’t preach to mate. Look in the mirror ... **Jam 1:25b!**

NOTE: If we want our families to be the best that they can be, how should we approach a study to successfully accomplish that goal? That will be the focus of our next lesson ...

Lesson 2: Proper Approach to this Study

HANDOUT: Tom Rainwater's survey <<http://db.tt/IX1IU5Z>> We will refer to this throughout the study, so bring it to class each time. Suggestion: Number the rows in the charts on pp. 2,3 and pp. 6,7. This will help in referring to a particular part of the survey, e.g., p. 2, row 3. Put letters by the comments on pp. 4,5. Use "a" through "p" (they are divided into sixteen sections) for the "Comments from Wives." Use "aa" through "oo" for the "Comments from Husbands." Again, this will help in referencing, e.g. p. 5, ff. Be aware that the "comments" from wives and husbands may be from only a few —see the number in parentheses after the quote. Q: Could this be *your* wife, husband?
(This will be referenced as OSHW in my notes.)

"I" need this study

Everyone who has years of marriage before them, or who has suffered a broken home, or may give counsel regarding marriage needs this study - i.e. YOU!

1. Pro. 1:20-33

Here wisdom, by the figure of personification, is given the characteristics of a woman. Read until the scene being described is clear in your mind.

Briefly (a sentence or two) state in your own words the lesson of this text.

Get wisdom NOW! If you refuse or neglect it, you will reap the bitter fruit of the seeds of ignorance you are sowing.

Young - preparing for marriage

"It is difficult to teach navigation in the middle of a storm!" Hendricks, p. 2. Some It get married thinking it will solve their problems Mark it: Marriage does not eliminate problems; it adds its own.

Young married

To make the relationship what it ought to be - start right in early years. Note cycle: "Any sociologist will confirm that children from bad homes usually make bad marriages, which in turn produce more bad homes." Hendricks, p. 20. Sons act like fathers; daughters act like mothers...!

What can you DO to implement the lesson of this text? Be specific.

2. Job 32:6-10

What does Elihu say about the wisdom of older people? Age SHOULD bring wisdom, but that may not be the case. Elihu listened, but he weighed what he heard.

Read Ps 119:99-100.

FOR THOUGHT:

- Have you ever given, or do you ever expect to give, advice to young married people?
- Are you prepared to give good, *scripturally supported* counsel? Test yourself: Could you write pertinent scripture references beside each of the following vital areas of family life if asked for counsel?
 - ▶ Companionship?
 - ▶ Authority?

- ▶ Caring love?
- ▶ Affection?
- ▶ Sexual love?
- ▶ Parenthood?
- Can you *explain the meaning* of each reference and *how it applies* to the roles and responsibilities involved in each of these areas?
- Are you willing to live and *die* with the consequences of your recommendations?
Read **Mt. 18:7**.

People of broken relationships must especially beware due to bitterness. E.g., “Go ahead and divorce. God does not expect you to live in a loveless relationship.”

3. **Acts 7:23...30; 2 Chronicles 34:1-3**

How old was Moses when God called him from a shepherd's life to be the deliverer of Israel? [Eighty](#)

Excuses of older for not needing this study ...

- “I’m too old to change.”
- “Difficult at my age”

Other excuses...?

Note - 50 year marriages break up!

How old was Josiah when he “began to seek the God of his father David”? [Sixteen](#)

Excuses for not needing to study this topic ...

- Too young to think about now (note if high schoolers in class)
- Happy now in marriage (esp. young marrieds)

Other excuses...?

Compare your age. Do you believe God expects YOU, *whatever age you are*, to make whatever changes are necessary to conform to His will, including as it pertains to the family?

4. **Ezek. 18:24-29**

Who did Israel blame for its troubles? [God](#). Not like “The Way of the Lord,” **vv25,29**

Who did God say was responsible for them? [Themselves](#)

If your marriage is not what you had hoped, who do you blame?

Point: We may blame God for our family troubles. But an understanding of God’s Word will reveal that God is not at fault, but made the family very good, and gave directions for it to continue so. Problems arise when man departs from that Divine plan. See **Prov. 19:3**, RSV, ESV, “When a man’s folly brings his way to ruin, his heart rages against the Lord.” NIV, “A man’s own folly ruins his life,

yet his heart rages against the LORD.” DRB, “The folly of man distorteth his way, and his heart is irritated against Jehovah.” Those of unhappy homes, or broken homes, may be filled with blindness and bitterness and “rage against the Lord” or get “irritated” with God, but bad homes are a result of sin, not God’s design.

People filled with bitterness due to bad experiences need to beware lest their attitude and advice causes someone else to stumble, **Mt. 18:7!** E.g., “All men are bad!” “No woman can be trusted!”

5. **Mark 14:26-31**

What mistake did Peter make? Thinking he was not like other men. “It won’t happen to me.”

Do you believe it is possible for your marriage to grow stale, experience trouble, or even end in divorce? If you do not believe it is POSSIBLE, beware...! Look around...!

Is there any responsible, sincere, believer who cannot profit by a study of what God says about the family? If so, explain. In OSHW (pp6,7, row 6; p. 8, #1), 83% of the women respondents, and 82% of the men rated “a spiritual foundation” as the most important to them in their marriage. Q: What would a survey THIS CHURCH show...?

God’s Word has the answers!

This is the way to have a sure “spiritual foundation.”

6. **1Tim. 4:1-5**

The Holy Spirit said there would be an apostasy, specifically in regard to food and marriage. Who would NOT be carried away by these false concepts? Those who “believe and know the truth.”

Reason many “give attention” to Satan’s doctrines about marriage:

- **“Deceitful.”** Compare today: half-truths; “authorities”; “successful” persons (“stars,” political figures); romanticism (TV shows, e.g., “Leave it to Beaver,” movies).
- **“Hypocrisy” of teachers.** Compare today: These pretend a life of fulfillment, happiness, and godliness outside of marriage or in relationships other than the marriage God established (e.g., homosexuality...“gay”; repeated divorces; wife-swapping; “free love”; etc.) Note: These may not realize or feel compunction of conscience for their hypocrisy and the lies they perpetrate: “conscience seared.” This only heightens the danger due to the positive image they radiate.
- **Religious air.** Note religious gnosticism in context. Compare today: Catholicism; modern cults; denominationalism.
- **Behind it all: Satan** (“doctrines of demons”). He is man’s “adversary” and is doing all he can to wreck the sanctity of the family knowing that marital discord and divorce adversely affect men and women. The spiritual, mental, physical, and social consequences spell misery to the human race.
- **Safeguard:** “Believe and know the truth” (v3)

What is *always* true and thus absolutely and unquestionably dependable? **Rom 3:4;** **Psa. 19:7-9** God’s Word - “perfect...sure...right...pure...clean...true”!!

7. **2 Tim. 3:16-17**

A “man of God” in the Old Testament was a prophet. Timothy is here being instructed relative to his work as a gospel preacher. If Timothy needed to teach on the family, what would he study and use in his teaching? [The Holy Scriptures](#)

What four things are the Scriptures profitable for?

- [Teaching](#)
- [Reproof](#)
- [Correction](#)
- [Training in righteousness](#)

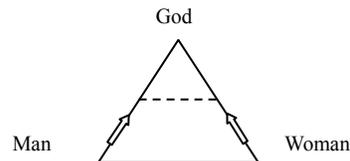
8. **Rom. 12:1-2**

People think and live by one of two “standards.” What are they? (see text)

- [World](#)
- [Will of God](#) See [Eph 2:1,2](#); [1Pt 1:18](#)

“Standard” to which we are “conformed” often cultural, thus cycle of bad homes. Consciously or unconsciously, the wife comes into the marriage already “knowing” how a wife should act - but, her husband reared in a different school! Vice versa with the husband. True standard - biblical (“the will of God”). Need: change (“transformed”).

The Invincible Triangle



Invincible? “that cannot be overcome; unconquerable” *Websters New World Dict.* Note that when each partner moves closer to God they move closer to each other.

Mt 19:3 . . . domestic problem: answer, v. 4, “Have you not read..”!

Eph 6:1 . . . “for this is right”!

1Pt 3:4 . . . “is precious in the sight of God.”

Observe every case of domestic trouble in Bible and see if a departure from the Word of God is not involved: e.g., Cain and Abel; Rachel and Leah; Absalom and David

Note: here a problem with mixed marriages—other party feels no responsibility towards God nor respect for his Word. *Young people - BEWARE!*

According to the text, how is the change of conduct to conform to the latter standard accomplished? “Renewing of your mind”

Note: people think of changing mate. Responsibility: change self. See OSHW p8, #1 under Q#3.

FOR THOUGHT: *Why* do you believe what you do about the role of a husband or wife? How much of what you believe and practice is based on culture (what Mom

and Dad did) and society (what others do)? Do you think you have an obligation to change?

9. **1 Jn. 3:4; 5:17**

What is “sin”? “Lawlessness,” or “transgression of law.”

No less is this true in family relationships!

Which of the following are sin? **ALL!**

- A wife refuses to respectfully submit to her husband.
- A husband is inconsiderate of his wife’s feelings.
- A mate obstinately withholds sexual obligations from their mate.
- Divorcing a mate for any other reason than fornication.
- Parents who leave all spiritual training to the church.

10. **Isa. 8:19-20**

Who were the people turning to for counsel? *the dead through mediums and spiritists*

To what did the prophet say they *should* turn to? *God, through His “law” and “testimony”*

11. List some sources people turn to today for marital guidance.

Examples of parents, grandparents ... family (father, mother, brother, sister, cousin) ... friends ... feeling ... fantasies (what one dreams a marriage should be like) ... co-workers ... astrology ... TV personalities ... books by psychologists, counselors ...

FOR THOUGHT: *To whom do YOU turn?*

NOTE: If we are aware that we need to be alert and informed about the family, and that essential and reliable guidance is provided in the Word of God, it can promote improving our families if we are aware of problems that rob us of the potential blessedness God designed in the family. Our next lesson will focus on a practice that can be vital to ascertaining what those problems are ...

Lesson 3: Communication in the Husband-Wife Relationship

Need and Importance of Communication

1. Gen. 11:1-9

What reason does the text give for the work of building the city stopping?

They ceased to “understand one another’s speech” - v7

“[fr. L...communicare, to impart, share, lit., to make common...].2. to make known..” *Webster’s New World Dictionary*. “...COMMUNICATE implies making common to all what one presently possesses” *Webster’s Seventh New Collegiate Dictionary*.

Imagine a bricklayer on the tower of Babel asking his helper to step back and tell him if his brick line looked straight, but the helper, sincerely thinking he wanted him to give him a count of the number of bricks left in the wheelbarrow, called out, “83.” They spoke to one another - have they communicated? If not, why not? What is “communication”?

OSHW, p2, row2; p3, row3

Misconception

To “tell” someone something and have heard what they “said,” is not necessarily communication. People may talk to one another and never communicate. One may “talk,” but not present a true picture of their feelings, either by circumventing the real problem or presenting a distorted picture. And one may “hear,” but not “listen” to understand the fears, problems, and needs of their mate. And why does this happen? Selfishness, indifference, anger, fear, jealousy, malice, etc. Whatever the reason, there is no “communication” until the problem (or cause for joy!) is “common” between the parties involved.

Read **Pro. 14:1; 24:3,4; Mk. 3:25** (incidental truth is truth nonetheless). FOR THOUGHT: Have you quit “building your house” due to lack of communication? Has it fallen into a state of disrepair because of your inability - or lack of effort - to understand one another’s feelings, desires, and needs? Did you reach a point where you felt you could build no longer, and learned to simply accept the status quo, though incomplete and uncomfortable?

OSHW, pp2,3, row3 - Note wives have largest % in “hurt me most” column and husbands in “mad, sad, upset” column. Based on Rainwater’s assigned values (p4), men not rank it in top five! But - not comment from husbands, p5, LL.

2. 1Cor. 14:7-11

How can two people, living in the same place, members of the same race, of the same religion, and who associate together, become “barbarians” (someone who did not speak the Greek language. H/W - “What language is he/she speaking?!? to one another?)

If one “does not know the meaning of the language” that the other speaks. This may be due to inability to understand a foreign language (text). But, if one is unwilling to “listen,” or, unwilling to say clearly what they really mean, there will be misunderstanding and confusion.

FOR THOUGHT: Do you know your mate? Does your mate think you know them?
ASK HIM/HER. If they say, “No, I do not think you know me” — do you give up in despair?

3. **2Sam. 10:1-19; 12:26-31**

Why did David send ambassadors to Hanun? *To comfort him concerning the loss of his father.*

Why did Hanun think he sent the men? *To spy out the land.*

What was the result? *War!*

And “war” is often what happens between husbands and wives due to not understanding the other’s true concerns, hurt, anger, desires...

Illustration: Math problems. Imagine a person trying to help another person solve a problem they THINK the other person has - when that is not their problem at all! (E.g. Helping them with 3+3 when their problem is 3x3.) Or, though wanting to help the other person with their problem, never able to get them to make it clear. The result would be frustration and bewilderment, and possibly anger and estrangement. Likewise, wives sometimes are working to “fix” the wrong problem, or husbands never understand what the problem is! (Or, vice-versa.) Need first to make “common to all” what the problem is....“communicate.”

Consequences (“examine yourselves...”)

- Unresolved disagreement; hurt
- Possible spiteful remarks or actions; may lead to violent argument
- Despair - cannot be resolved
- Feelings remain wounded. Affects action and reaction towards mate. Feelings lie just beneath surface to be rekindled into conflagration at slightest spark.

What do you think - is this communication? A wife tells her husband she would like more attention, so he leaves her a bouquet of flowers on Saturday morning before he leaves for his weekly all-day golf game. A man expresses to his wife that he feels she is getting too busy, so that evening she cooks supper and leaves it for him while she goes to her PTA meeting.

Communication is a means to achieving the fulfillment of the rich possibilities of companionship, authority for the good of the family, caring love, affectionate love, and intimate love. Yet, men and women do not communicate very well. Why? Following are some suggested reasons.

OSHW, p9, #1 -*women* suggested this need.

Barriers to Communication

OSHW, p8, #1, under Question #3 - *work on self*

4. **Pro. 11:13**

What kind of person would you trust to pour your heart out to? *The person who “conceals a matter.”* OSHW, p5, bb

Why might a person hesitate to reveal their deepest feelings to their mate? They go about as a talebearer

Trust is essential to committing oneself to another. Communication involves a dismantling of the defenses we have built up against hurt. To communicate one's true feelings often leaves one standing naked, vulnerable to mental and verbal assaults. Pro 25:9.

Ever a need to reveal what otherwise is confidential? See **Mt 18:15f**... sin, hypocrisy, abuse...? YES!

5. **Pro. 15:1-2**

What is the likely result of a harsh reply? Anger is stirred. OSHW, p5, ee

“Harsh” - NASB fnt., “Lit., painful.” What if someone comes up and jabs you with a sharp stick...? We may show the same degree of sense and self control in dealing with differences, aggravations, and problems as trying to kill a fly with a hammer!

How will a wise mate respond to an emotional situation to make what they say have a better chance of being received? Use speech (“tongue”) in such a way as to “make knowledge acceptable.”

Compare **Pro. 12:18; Col. 3:19; Pro. 15:28; 21:23; 29:11**.

- **Pro 12:18** - Rash words can leave a scar that will never go away. A person may be able to forgive, but not forget.
- **Col 3:19** - Men must especially learn to be sensitive and to consider the heart as well as the head. See OSHW p4,e; p2, row#1
- **Pro 15:28; 21:23; 29:11** - Restraint; don't be impetuous.

6. **Job 19:1-3**

How did Job feel and why did he feel that way?

He felt insulted and wronged because they had falsely accused him. Easy to build straw man (e.g., in Job's case, that he a sinner covering up his sin) and tear it up! Need — deal with true issues. Not lash out with false charges.

FOR THOUGHT: Are we guilty of measuring our mate by one standard while we measure ourselves by another? Read **Lev. 19:35-37** (compare v. 35a with v. 15), **Dt. 25:13-16**, **Eph. 4:25,31** (note “for...” v25; “slander,” v31; Zech 8:16), **1Pt. 3:10**. Do you want to be tried in an unfair court?

Some are not willing to deal in facts...neither about ourselves or others. This is DISHONESTY. We need to be honest when weighing ourselves and others in the balance. Does it make it OK to falsely charge others if that person is our husband/wife...? son/daughter...? father/mother...?

OSHW p4,c; p8 - “What is most important...?” #2 for H & W!

7. **Pro. 26:12**

What is the difference in being confident you made a wise decision and the man of this text? (Obviously, there *is* a difference.)

The “fool” of this text is conceited person who is “wise in his own eyes,” unable to recognize his errors and cannot say, “I’m wrong.”

“Conceit” - “2. having an exaggerated opinion of oneself, one’s merits. etc,” *Webster’s New World Dictionary*.

OSHW p2, row3

How would this affect your desire to discuss your differences with this person?

Discourage you. “What is the use?”

Confessing faults may bring compassion, not scorn. Pro 28:13.

FOR SELF EXAMINATION: Can you...do you...ever tell your mate (or your children), “I’m wrong”? Is it more important to you to always be right, or that your relationship with your family be right? Read **Php. 2:3-5**.

8. **Mt. 7:1-5**

Why (“For”) did Jesus warn against hypocritical, hypercritical judging?

“For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.” Compare **6:14,15; Jam 2:13**.

Compare Lk 6:37-42. Note vv. 39-40 in between “Do not judge...” and the “speck” / “log” comments. One “blind” to his own faults hardly in a position to guide others...?! And if he so acts, do not be surprised if those who watch him (“pupil”) so act...i.e., mate, children! Cycle - beget trouble in children’s families!

v5 - Sarcastic irony? See v1. **Jam 2:13**. After “first” dealing with the “log” in one’s own eye, will we be anxious to look for the “speck” in our brother’s eye?

OSHW p2,row1; p3,row1; p4,e; p5,cc

FOR THOUGHT: While *God* will judge us according to our treatment of others (**Mt. 6:14,15; Jam. 2:13**), is it not true that *men* will also tend to respond in kind? If our “communication” consists of hypocritical, hypercritical criticism of our mate, what will that invite?

Note “they” in **Lk 6:38**... indication that response from men will correspond to how we treat them.

9. Pro. 12:25

Note the contrast between line one and line two. What might cause a mate's heart to be filled with anxiety (relative to their relationship)? *Feeling their mate is not pleased with them.*

OSHW p4,d; p5,cc

Give some examples of “a good word.”

“Dinner was excellent.”

“The house sure looks nice.”

“I appreciate your efforts with the kids.”

“Thank you for loving me like you do.”

“I’m proud of you.” or “I’m proud to be your mate.”

“Thanks for taking care of us.”

Q: Do we commend *others* but not our mate?

FOR THOUGHT: Do we make conscious effort to see the positive and commend our mate, or does our “communication” consist primarily of criticism?

10. Pro. 9:7

What kind of response can you expect from this person when you attempt to tell him what is wrong?

He will attack you, endeavoring to dishonor and insult you. Instead of listening and endeavoring to bring himself up, he will try to make himself look better by bringing you down to his level.

OSHW p2, rows 2,3,5; p3, row2; p5, ee

FOR SELF EXAMINATION: Is this the way WE react to criticism from our mate? Is it true that sometimes we act the worse when criticized by those closest to us? Do we agree to communicate only as long as it is complimentary?

Compare **Pro. 12:1; 27:5,6; 28:23**. A loving mate, who knows us better than anyone else - sometimes better than our own self - may do us the greatest favor by “wounding” us with deserved criticism.

11. Pro. 17:9

Who should be a husband or wife’s best friend? *What better friend should we have than our lifelong companion to whom we covenanted to cherish and love?*

OSHW p2, row3; p3, row3

Best friends should be able to talk honestly and openly, to communicate. But here wisdom warns of something that will drive a barrier between best friends. What is it?

Best friends should be able to talk honestly and openly, to communicate. Wisdom here warns that one who will not forgive and harps on past mistakes (“repeats a matter”) will drive a wedge between intimate friends...what about mates?

Whether “seek love” is interpreted to *practice* love (see **1Co 14:1**, **Zeph 2:3**; compare **Pro 10:12**), or to *promote* or *encourage* love, one would avoid continually bring up a matter in the interest of maintaining, either a caring spirit, or an affectionate spirit, between the two friends. “Repeating a matter” could generate hostility and thus alienation.

12. **Jn. 21:21-23**

What did Jesus say? “If” He wanted John to live till he came again...

What did the people think he said? John would not die.

OSHW p4, e; p5, aa, bb

FOR THOUGHT: Did you ever *think* you know what your mate said but he/she denies that is what they meant? Is it *possible* you misunderstood? Did you listen to *understand* their feelings - their hurt, their embarrassment, their difficulty, their desires...?

See **Pro 18:13**. Sometimes we “give an answer” before we “hear.” And we may “give an answer” to something that was *not* said! e.g. **Jn 21:21-23**.

Apostles were good men, yet fell prey to not “listening” and thus misrepresenting what the Lord said. Was their “listening” pre-conditioned by their pride?

13. **Eph. 4:26**

What does this verse teach about anger? Anger, even righteous anger, should not be harbored due to the danger that it will degenerate into evil, such as selfish hostility and rashness.

FOR THOUGHT: Would this apply to the husband-wife relationship?

Letting the sun go down on our wrath breeds resentment, malice, clamor, tends to douse the flame of affectionate love, and robs of the joys of intimate love. IT IS DANGEROUS!

Attitudes helpful to communication

14. **Col. 3:12-14**

List (or number in your Bible) the attitudes here specified (eight).

1. **Compassion**
2. **Kindness**

3. Humility
4. Gentleness
5. Patience
6. Bearing with one another
7. Forgiving each other
8. Love

What do these attitudes contribute to? (last phrase in v. 14 See NASB fnt; NKJV, “bond of perfection”; ESV, “which binds everything together in perfect harmony”) Compare **Mk. 3:25**.
Unity

Communication is not always easy, and in fact is sometimes very difficult. We may not have been taught to communicate in our homes. We may not have developed good communication in the years of our marriage. But, do we not need to LEARN to communicate? If it takes all night, the lost sleep may be a good investment. Wouldn't it be better to begin each day anew, with yesterday's problem's solved? And if it takes a lifetime - and it will - it will be and investment that will make us grow and will contribute to our being able enjoy the potential that application of the principles of God's Word will bring to our relationship. Don't let the lack of communication cause you to “stop building the city”!

15. 1Cor. 13:4-7

List (or number in your Bible) the fourteen things this “love” does or does not do. The presence—or absence— of these traits cannot help but impact communication.

1. Patient (longsuffering)
2. Kind
3. Not jealous (envieth not)
4. Not brag (not vaunt self)
5. Not arrogant (not puffed up)
6. Not act unbecomingly (not behave itself unseemingly)
7. Not seek its own
8. Not provoked
9. Not take into account a wrong suffered (thinketh no evil)
10. Not rejoice in unrighteousness, but rejoices with the truth
11. Bears all things
12. Believes all things
13. Hopes all things
14. Endures all things

We will study these traits more in the lesson on caring love.

FOR THOUGHT: *Is having a family that glorifies God and provides well-being to all members of it worth all the effort and difficulties involved in developing and maintaining a healthy communication between a husband and wife?*

Excuses (FOR THOUGHT AND DISCUSSION)

- “Don't care” - Concern? Love?
- “Not my problem” - “One flesh”?

- “Nothing to correct” - Conceit?
- “Too difficult” - Patience? Forbearance?
- “Not want to bother mate” - Companionship?
- “I get mad” - Anger? Wrath?
- “Don’t need to” - Ignorance? Of (1) importance of communication (2) one’s mate.
- “Don’t like to” - immature vs mature
- “Can’t” - culture? habits? Pride? Apply to drinking...drugs...anger...
- Tried and failed - Join the crowd! Try again ... it’s worth it!

Lesson 4: Purpose of the Husband-Wife Relationship

Absence of purpose leaves the family relationship without direction. Illustration: Driving down the road, you come to a junction. Do you turn left, right, or go straight? It depends on where you are going, and that in turn depends on the purpose of your trip. If you are out merely for a ride, it may make no difference; but if you have specific business in a certain city, it does make a difference. Likewise, understanding and believing in the divine purpose of marriage will determine whether you turn right, left, or proceed straight ahead when you come to the crossroads of life. Without this understanding, people go through married life without goal or direction, or worse yet, with distorted goals and following erroneous paths.

Common ideas

1. Some (many ?) in our society do not believe people need to get married. If they do say people should get married, *why*? Use your personal experience with people (e.g. ask a friend, co-worker, family member), news articles (e.g., Internet, TV, newspaper), or other research for your answer.

Various Views (Judging from the way people live and talk...)

- Sexual gratification - merely to give sanction to lust; justify multiple lovers.
 - Financial advantage - both working, gain more income, possessions, yet share living expenses; tax advantages.
 - American culture - "just the thing to do"
 - Procreation - to have children (a privilege, not the purpose)
- None of these are the scriptural purpose.

2. FOR THOUGHT: If someone asked *you* why people ought to get married, what would your answer be, and could you show that answer is founded in Scripture?

Scriptural concept

Man Has a Problem, Gen 2:18a

3. What was the man's problem? [loneliness](#) - "It is not good for the man to be alone"

God Provides the Answer Gen 2:18b-23

4. What was the Divinely provided answer? [woman](#)
5. What is the purpose of woman's existence?

To be man's companion

"Alone" vs "company"

"accompanies"

"companion"

Note: this is how *the Holy Spirit* introduces us to the subject of the husband-wife relationship.

“Companion” - From L. com. with, + panis, bread: LL - messmate. “Person who shares in what another is doing” *Thorndike Barnhart Comprehensive Desk Dictionary*, 1967. “One who accompanies or associates with another” *American College Dictionary*. Thus one who not only shares one’s bread, but one’s life.

6. Lk. 2:52

Woman was made to correspond to man (NAS marginal note; “meet” KJV; “comparable” NKJV). Jesus increased in four different facets. What are they? This shows the fourfold nature of man.

- “wisdom” - *mental*
- “statue” - *physical*
- “favor with God” - *spiritual*
- “favor with...men” - *social*

Illus: To a contractor, “Build me a house...” He would ask: What do you need? What do you want? What can you afford? Only by taking these things into account could he build a house “suitable” - or “corresponding” - to you, to who you are. Now, as God set out, not merely to create another being, but a helper “suitable” for man, he built her “corresponding to” who and what man is, to meet his needs, his wants, to provide a helper corresponding to his problem.

Woman was not simply made, but made to correspond to man, *mentally, physically, spiritually, and socially*. When people think that woman served only to meet the physical needs of man, they understand neither the problem nor the answer.

7. Compare **Gen. 1:20-31** with **Gen. 2:18-24**. There is a difference in the sequence of the record of creation in the two passages. Yet they do not contradict each other. In chapter two, Moses follows an order of thought, not time. By writing as he does, he focuses on the fact that in all the created world woman is the *only* “suitable” answer to man's need, *perfectly corresponding* to man’s need by Divine design.

► Woman is the **suitable** answer. **v18b**

Woman was made to be a helper “**answering to**” (ASV footnote) man. Here are some answers: 6, 36, 94, 109, 73. Does this make any sense? Why? Because we do not know the “problem” they are “answers” to. *Viewing the purpose of woman's existence without considering her relation to man is like viewing answers without the corresponding problems they solve.*

Should godly women want to look, talk, work, and act like a man? What in this text bears on this?

What man wants to be married to a man??? God could have created another man if he thought that would have solved the problem of man’s loneliness.

Women: be a *woman*. Mothers and fathers: teach your daughters to be *feminine*.

► Woman is the **only** answer. **vv19-20**

In **Gen 1**, birds were created on the fifth day and land animals on the sixth day *before* man and woman were created. In **Gen 2**, birds and land animals *follow* the creation of the male.

There is a difference in the sequence of the record of creation in the two passages, yet they do not contradict each other. In chapter two, Moses follows an order of *thought*, not time. By writing as

he does, he focuses on the fact that in all the created world woman is the only “suitable” answer to man's need, *perfectly corresponding* to man's need by Divine design.

Compare **Gen. 10:5,20,31** with chapter **11:1-9**. These two chapters are another example of things not being recorded in the order in which they happened. See **10:5,20,31....11:1...7-9**.

Here is a problem: $3 + 3 = ?$ Will just any answer solve the problem? Certainly not, for the answer must “correspond” to the problem. The problem in the text is loneliness, but not just loneliness - the loneliness of man. The Holy Spirit wants us to see that woman is the ONLY and UNIQUE answer to that problem. So, vv19-20 are in order of thought, not time, and the point is in the last of v20. What is it? “but for Adam there was not found a helper suitable for him” No other being in all creation can take her place! Note: if all he needed was help with the garden, why did God not create another man?? ...or ox?

Is there any other being that can fill the need woman was created to fill? No. What does this say about her importance in the role of man's companion? Woman was made *for* man. **1Co. 11:9**. She was created to meet a need no other being can fill, *not even man*. To say this makes woman inferior because she was not made to compete with man is like saying a hammer is an inferior tool because it will not remove a nut!

► Woman is the *perfect* answer. **Gen 2:21-23**

When Adam awoke, there was the woman. Did he make her? Did he buy her? Would it be proper to consider her a gift of love from God?

Tag attached: “To Adam, with love, from God.” This gift expresses the wisdom, love, and concern of the Giver.

“Now,” v23. “at last,” RSV. “This *is* the *proper* step! bone of my bone...” *Young's Literal*. What does this suggest to you about woman?

Note: “is” and “proper” in italics in YG - only two Heb. words for this phrase. ““This, now” — in contrast with the whole animal creation just before presented to his view, in which he had failed to find a helpmeet for him...” Barnes

The perfect answer!

Tragic when God's gift becomes a curse.

Note: Man's exalted purpose is to glorify God. When woman's role is viewed as helping him fulfill this purpose, it not only exalts her mission, but makes it a solemn responsibility. See **Gen 3:6; Job 2:9-10**.

FOR SELF EXAMINATION: Men, do you treat your wife like your dearest companion? Wives, do you view your role as a man's companion? Is this a priority in your life? Do you work to be a good, loving, devoted companion *mentally, physically, socially, and spiritually*?

Men, do you make your wife feel like a *maid*, or a *full-life companion*? - Gripe about everything not as you like it; act as though she ought to do it like an *employee* rather than a loving companion. Just a *sex partner*? Just a mother to your children - a *concubine*? Not consider her as a peer (“woman” - made from man and like man, “in God's image”), a human being who also has things she just likes to do, needs time to relax, and appreciates being appreciated? Do you go places with her? Do you involve her in things you do? Your wife is Cinderella ... are you the evil stepmother - or - the prince?? (i.e. measured by how you view her and treat her)

Wives, do you treat your husband like a *teller machine*, or the proverbial “cookie jar”? Do you make him feel that you want to share his life - *his interests, his needs, his joys, his sorrows*—or just his money? Do you view your work as primarily *housekeeper? mother? or companion?*

A companion is not a “mamma” or “daddy,” to tell what to do (mamma) or to provide for (daddy). While a companion may sometimes need counsel or even reproof, and certainly provision, being a “companion” involves much more.

FOR SELF EXAMINATION: If a wife works, and if her husband expects her to work, WHY? (Read **Pro. 15:17**) How does it affect her role?

Could two people be married and still be lonely? Explain.

Yes, because they do not share one another’s life, i.e. successes and disappointments, joys and sorrows, needs and desires. They may share the same house, table, and bed, but mentally, socially, spiritually, and even sexually live in two different worlds.

lonely

“1 alone; solitary

“2 a) standing apart from others of its kind; isolated b) unfrequented or uninhabited

“3 unhappy at being alone; longing for friends, company, etc.

“4 causing such a feeling” WNWD

“1. a. Without companions; lone. b. Characterized by aloneness; solitary.” AHD

lonesome

“1. a. Dejected because of a lack of companionship.” AHD

“**alone lonely lonesome solitary** These adjectives are compared as they describe lack of companionship. Alone emphasizes being apart from others but does not necessarily imply unhappiness: “I am never less alone, than when I am alone” (James Howell). Lonely often connotes painful awareness of being alone: ““No doubt they are dead,’ she thought, and felt . . . sadder and . . . lonelier for the thought” (Ouida). Lonesome emphasizes a plaintive desire for companionship: “You must keep up your spirits, mother, and not be lonesome because I’m not at home” (Charles Dickens). Solitary often shares the connotations of lonely and lonesome: “Only solitary men know the full joys of friendship” (Willa Cather). Frequently, however, it stresses physical isolation that is self-imposed: She thoroughly enjoyed her solitary dinner.” AHD.

OSHW p5, f, h, jj, nn

The following questions under #1 are not for class discussion. *They are, however, for HUSBAND-WIFE discussion.* Do not skip them.

- Though married, do YOU feel lonely? Do you feel like your mate ignores you? Do you long for more attention? Do you feel like your mate treats you as a true companion?
- Depending on your answer, WHAT CAN YOU DO ABOUT IT?
- Does your mate feel lonely? Do they consider you their best friend, one with whom they can share their secret problems and greatest joys? ASK THEM...

- Depending on their answer, WILL you do anything about it, and if so, WHAT?

Do you make your mate feel like he/she is last on your list - behind work, children, other people and interests...?

FOR THOUGHT: Can the following undermine God's plan for companionship in marriage?

- Devotion to work
- Devotion to hobbies, sports, civic interests
- Devotion to friends
- Devotion to parents
- Devotion to children
- Devotion to church

8. Gen. 2:18

Woman was made to man's "helper" ("help" KJV, ASV). Does this make her inferior to man? elevate her? Explain. Compare **Dt. 33:26,29, Jn 15:26** (NKJV, NAS).

"Helper" does NOT equal "non-essential assistant." It is not a description that depreciates woman. In **Dt 33:26,29**, God is called man's "help"! In **Jn 15:26** the Holy Spirit is portrayed as the apostles' "Helper"! Clearly "helper" does NOT imply inferiority, but can in fact reveal *need and dependence* on the part of the person needing help.

Is a wrench inferior to a hammer? Man *needs* her, While men can and do get by without a woman, there is a void in a man that will never be filled without woman. Not even man can take her place! Woman is the *only, perfect, Divinely provided answer* to this need!

Note: The women's lib movement confuses woman's very purpose and frustrates her usefulness. It does her a tremendous disfavor.

9. Pro. 18:22; 19:14; 31:10...28-31

Compare these passages with the modern practice of depreciating wifedom by both men and women. What can be done to restore wifedom to its proper honor

- by women?

Believe what God said. This will

- build self-esteem
- change priorities - make wifedom a priority
- start a good cycle - mothers' emphasis to their daughters, **Tit 2:4-5**

Be a "prudent" wife, an "excellent" woman (**Pro 19:14, 30:10**). See **Pro 12:4**.

- by men?

Believe what God said and ACT like it. This will

- change priorities - emphasis on wifedom rather than social or financial accomplishments...or even motherhood

- build his wife's self-esteem and motivation toward wifehood by appreciating, encouraging, and complementing her. Examples: "Thanks" (meals, etc.); "Good job!"; "Appreciate you for sharing your life with me." Avoid demeaning statements and actions: e.g. "dummy"; laugh at as if stupid; not allow to make decisions.
- start a good cycle - with daughters and sons

FOR SELF-EXAMINATION: Women, do you feel inferior "just being a wife"? Should you? How does your attitude affect your attitude toward being a companion to your husband? WHAT ARE YOU GOING TO DO ABOUT IT?

FOR SELF-EXAMINATION: Men, do your speech and conduct make your wife feel inferior? ASK HER... Depending on her answer, WHAT ARE YOU GOING TO DO ABOUT IT?

Rom 12:1-2

Summary statement: Man had a problem - loneliness. Woman is God's answer - companionship. This is THE purpose of the creation of the woman and the establishment of the husband-wife relationship.

The Divine Solution: Marriage vv22-25

(The answer and the problem brought together)

10. Gen. 2:22-24

When a man and woman marry, to whom does their first allegiance belong (not counting God)? Explain the reason for your answer from the scripture.

One another. The woman is "given" - the man "leaves" to "cleave"

- Woman "brought... to the man", v22
Women "given" and "taken" in marriage. **Dt 7:3; Ezra 9:12**; etc.
- Man "leaves... cleaves", v24
"cleave" - "to adhere to". *Young's Analytical Concordance*. "TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED...Hence, to be attached to anyone, to be lovingly devoted..." Gesenius, *Hebrew and Chaldee Lexicon* (Wm. B. Eerdmans, 1969), p. 185. "cleave stresses strength of attachment" *Webster's Seventh New Collegiate Dictionary*, 1970
- A psychological union (and break)
Note: "daddy's boy".... "Mama's girl"
- A physical union: "they shall become one flesh." This is the unique relationship in marriage and serves to emphasize the underlying idea of companionship. This is not referring to bearing children. It seems to be a phrase simply stressing the closeness of this relationship. It is based on sexual intercourse. **1Co 6:16**. Compare **1Co 7:5**..."be together again..."
Mt 19:5-6 - "leave...cleave" + "one flesh" = "joined together" ("Consequently...Therefore")
The sexual act is a consummation of the covenant, blending of the wills to "leave...cleave," be "taken...given." Thus, with a harlot (**1Co 6**), one blending his will with the harlot is set in contrast to blending one's will with the Lord - "one spirit with the Lord."
In cases of rape there is no mutual agreement to the act - no joining of minds. In harlotry and marriage there is. Thus, "one flesh" may not apply to rape.

The blending of the wills in harlotry is not to “leave...cleave”—not the marriage covenant. Rather, agreement to jointly participate in work of the flesh – fornication.

- Once entering into this relationship, there is no way out without sin or death! **Mt 19:4-6**. In **v6** Jesus’ connects his reply to this very text in Genesis.

DISCUSS WITH YOUR MATE: Do your speech and conduct make your mate feel like they are #1, or that your parents come first?

FOR THOUGHT: Since the purpose of marriage is companionship, should our personal hygiene, appearance, speech, and conduct make our mate *want* to be with us? **DOES IT? ASK THEM.**

One companion

11. Who introduced polygamy, **Gen. 4:17-19** (Cain’s branch)
12. Polygamy the cause of domestic discord, **Gen. 16:4-6; 21:8-21; 29:21-35; 1Sam. 1:1-8.**
13. **Mt. 19:3-9**

Applications

Using the checklist on the following page, discuss with your mate how what we have studied applies to *your* relationship.

Note: The following is to provoke practical application. Necessarily opinion and judgment must be involved. However, the lesson learned above from Genesis is NOT opinion, and any attitudes or practices that would interfere with that purpose must be examined seriously by the sincere child of God.

Women Designed to be WITH Man:

- Women working
 - Gone when husband home
 - Too tired to fulfill role
 - Independent - he “helper”
- Women’s activities political, civic, social
- Men and jobs. Vacations?
- Spare time and how it is spent.

Young Marrieds

Anxious to have children as if marriage not find its purpose without.

Parents

Lavish all their time and energy on children.

Older Parents

When children leave home...lost.

Those Preparing for Marriage

- If view purpose of marriage as purely physical... then if not meet up?

- If view marriage as always joy...then if tears?
- What look for in a companion? **Lk 2:52**. Mental... physical...spiritual...social. Not just “beauty” or “feeling.”

Do You Work to be the Kind of Person Your Mate is Proud and Glad to be With?

Unkept...loudmouth...irritable...inconsiderate...etc. What made him/her want to be with you - and enjoy it - before marriage? Takes effort to be a good “companion.”

The following is a checklist to spur thought and application. Why not discuss these with your mate and seek for *understanding* - of how *he/she* feels and that your mate understand how *you* feel - i.e. *communicate*.

1. Do you treat your wife like a maid? a stepchild? a concubine? a nanny? - or like a *companion*?
2. Do you view your role as a companion, or just a housekeeper and mother? *Why are you needed?*
3. If your wife were Cinderella, would the way you treat her be more like the evil stepmothers or like the prince? Do you see in her someone to do the domestic chores, or *someone to share your life with?*
4. Do you treat your husband like a teller machine? Like the proverbial "cookie jar"? Do you express interest in *sharing his life*—his interests, needs, joys, sorrows—or just his money?
5. When discussing things with your wife, do you talk to her like her daddy, or her *companion*?
6. When disagreeing with your husband, do you treat him like his mamma, or like a *companion* you wish to help?
7. Do you take your wife with you? Do you involve her in your activities?
8. Do you leave other things to be with your husband? Do you refuse to be involved with him if it is not something you especially like?
9. Do you *treat* your mate like your *best friend*?
10. Do your job choices reflect your appreciation of the importance of companionship? Do you choose jobs or assignments without regard to whether they will rob you and your mate of sharing life together for weeks or even months?
11. So you treat your mate in such a way that he or she *enjoys* being with you?
12. When you get off from work, do you go home to be with your wife, or do you go and do things with your buddies?
13. When your husband comes home, are you home, or are you off in the company of others?
14. When you get home, do you plop down in front of the T.V. or behind a newspaper, or do you talk with your wife and do things together?
15. When your husband comes home, are you prepared to give him your attention? Do you welcome him and make home a warm place to come home to?
16. Do you teach your daughters and sons that the purpose of womanhood is to be man's companion, or do you spend more time and give greater emphasis to material and worldly accomplishments?
17. Do you talk to your wife like she has the ability to be a worthy companion, or like a dummy who hardly has sense to get out of the rain? Do you give her credit for being able to make intelligent decisions and being responsible?

18. Do you alienate yourself from your husband by not cooperating with his decisions and plans, or do you consider yourself his partner in life and try to cooperate as if you are pulling together?

19. Discuss with your mate: How does my treatment of you make *you feel* about why I need you?

20. When is the last time you told your mate sincerely and lovingly, "*I need you!*"

"If you know these things, you are blessed IF YOU DO THEM." (John 13:17, NASB).

Lesson 5: Authority in the Husband-Wife Relationship

Delegated authority — the Divine arrangement

1. 1Cor. 11:3,8-10; 1Tim. 2:14; Gen. 3:16

Why did God delegate man the authority in the family? (Two reasons)

- Woman created for man **1Co 11:9,10; 1Tim 2:13**
- Woman completely deceived and fell into sin **1Tim 2:14**

Why do people today think men have authority in the American family? Ask your co-workers, friends, relatives...

American culture...?
Physical strength...?
Breadwinner...?
Woman incapable of leadership?

These vary with couples. They may change with time. NONE are the reasons God gives.

2. Num. 16

Explain

- Why the Holy Spirit describes the people's action as rebellion against both Moses and the Lord, **vv. 3,11**?

Moses delegated this authority by the LORD.

“Delegate,” noun - “a person acting for another” *Webster’s Seventh New Collegiate Dictionary*.
“delegate,” verb - “1. to entrust to another (delegate one’s authority) 2. to appoint as one’s delegate.” Ibid. From Latin, *de*, from + *legare*, send with a commission. *Thorndike-Barnhart Comprehensive Desk Dictionary*.

God’s authority is “inherent.” “Inherent” = “existing in something or someone as a natural and inseparable quality, characteristic or right.” *Webster’s New World Dictionary*. He has supreme authority by virtue of being the Author—God. All authority among men is *delegated*.

Respect for delegated authority is not a joking matter. *It is related to respect for the Supreme authority who gave it*. It does not derive its power from the goodness or badness of the person in authority.

- What they were rebelling against? **Moses’ leadership**
- Their argument in justification of their rebellion?

v3 - “We are just as worthy.” (“holy”). Note **v5**, “whom He will choose” - Respect God’s choice!

3. 1Sam. 8:7

Had not the people rejected Samuel in favor of a king, vv. 4-5? Why then did the Lord say, “they have not rejected you, but they have rejected Me from being king over them”?

“not...but” - emphasizes that their rejection was of God. He ordained the judges system of government, and to reject it was to reject Him.

Compare **Luke 10:16; Rom. 13:1-2**.

FOR SELF-EXAMINATION: Women, do you look upon it as SIN to reject, undermine, or rebel against your husband's right to rule the family?

4. 1Sam. 15:1-31

Saul was now king, the supreme authority in the nation. But what did Samuel point to that Saul seemed to forget? (see vv. 17-18)

Saul's authority was *delegated* to him by God - “you were made the head...the Lord anointed you king...the Lord sent you on a mission”

FOR THOUGHT: Men, never forget the authority you have in the family is delegated to you by God and you are responsible to Him to use it according to His will.

5. Mt 20:20-28

What lesson was Jesus teaching his disciples about authority?

He was warning them against the pride that delegated authority might lead to (vv20-24; cmpr Lk 9:46, etc.) , and instead that they need to see their role, though apostles “sitting on twelve thrones” (19:28), as one of *service*. Delegated authority is always designed *for the good of the governed*, never for selfish ends.

Compare **John 13:1-20**.

The position of authority does not rule out serving. Need: family “foot-washing.” Man who thinks his greatness proved (“I'm King!”) by being served misunderstands God-given authority. NOTE: Christ, the head, died for the bride!

FOR SELF EXAMINATION: Men, do you consider it SIN to use your authority in a prideful way and without consideration of your mate?

6. 1Kings 12:6-20

- What wise counsel did the older men give the new king?

Use your authority to *serve* the people

- What counsel did the young give?

Use your authority to serve self. Note **1Sam 8:10-17**, “for himself,” **v11**...“for himself,” **v12**...“for his work,” **v16**...“become his servants,” **v17**.

- What were the results?

Rebellion and division

FOR SELF-EXAMINATION: Men, is it possible for inconsideration and selfishness in your decisions and actions to be the CAUSE of discontent and rebellion in your family?

7. Eph. 5:22-33

Note: Paul (not to say the Holy Spirit) not blind to the reality of the weaknesses and tendencies of men and women. Yet, still told wives to submit, men to love. Men and women want to turn God’s commands relative to authority in the family into contingencies: “What if my husband not love me?” “What if my wife not submit?” Where in scripture are such contingencies?

“**Explicit**” - “explicit is applied to that which is so clearly stated or distinctly set forth that there should be no doubt as to the meaning *Webster’s New World Dictionary*. No room for excuse of incomprehension. “**Peculiar**” - “1. of only one person....; distinctive; exclusive.” Ibid. Each has a responsibility exclusively their own. Roles and responsibilities not to be confused and reversed. “**Imperative**” - “2. expressing a command” *Thorndike-Barnhart Comprehensive Desk Dictionary*. Not a matter open to question. Commands.

What is the wife commanded to do? (The answer is NOT simply, “submit.” Read again.) Respectfully submit - cmpr children’s “respectful” submission ... gripe, whine, etc.

“as to the Lord”, **v22**

“as the church is subject to Christ”, **v24**

“in everything”, **v24**

“respect”, **v33** (“fear,” ASV; “reverence,” KJV)

Ac. 5:29

OSHW, p3, row5

What is the husband commanded to do? (The answer is NOT simply, “rule.” Read again.) Rule with love

“just as Christ also loved the church”, v. 25

“as their own bodies”, v. 28

“even as himself”, v. 33

Rule always to be exercised in her welfare (“love”), as Christ for church. (Note three “that”s, **vv26,27**)

Daily. Care for her emotional, spiritual, social and physical needs. Contrast *indifference*. Joke (bad one): “I don’t tell my wife I love her, because I told her I did when I married her and if I ever change

my mind I'll let her know." *Caring* love will *care* about her *emotional* needs and reassure her with *words and deeds*. This requires *time* and *attention*. Men sometimes seek physical love without demonstrating they really care. Touch your wife, not only for selfish reasons, but because you care about *her* feelings.

Daily leadership for her emotional, spiritual, social and physical needs. Contrast decisions and rule primarily in consideration of *self* ease, satisfaction, pride.

Men need to accept responsibility. Have courage to act for her good. Be willing to bear burden if wrong decision. Remember that your conduct affects family like a king affects a kingdom.

Some men never grow up to unselfish maturity. They act like children—spending their money without a sense of financial service and responsibility to the family, playing their games instead of investing their time and energy in serving the family, pouting or throwing fits when things do not satisfy their selfish decisions and aims. "I'm the boss!" This in no way follows the pattern of Christ' example of loving rule for his bride!

OSHW, p4, a

Note: Clarence Johnson, *Is It Lawful?*, p. 14: In the beginning, woman literally a part of man's body. As Christians we are a member of Christ' body. If harm Christ' body, we harm ourselves. So with H-W relationship. If man hates his wife, he the recipient of that action; if love wife, he benefit. Lives so intertwined that to hurt mate is to hurt self. To love wife is to love own body. Q [mine, srf] Bearing on "no longer two, but one flesh"?

If a wife is ever commanded to make her husband love her, put the scripture _____.

If a husband is ever commanded to make his wife submit, put the scripture _____.

Wives try to make husbands love them: husbands try to make wives submit. Not once in this passage - or in the entire Bible (?), is the husband ever told to make his wife submit or the wife told to make her husband love her. Need to quit concerning ourselves with mate's responsibility and take care of own. Question in judgment to wife NOT, "How well did your husband rule your family?" but, "How did you function in your God-given role?" Likewise, to husband, NOT, "How well did your wife submit to you?", but, "Did you exercise your authority in love and selfless consideration?"

This relationship is 100%/100%: Man must be 100% committed to ruling with love; Woman must be 100% committed to submitting with respect.

OSHW, #3

FOR THOUGHT: Wives, do you complain because your husband doesn't love you as he should? Does your husband feel you are contentious and stubborn? WHICH QUESTION SHOULD GIVE YOU MORE CONCERN?

FOR THOUGHT: Husbands, are you often irritated, angry, and maybe vindictive because you feel your wife doesn't comply with your wishes? Does your wife repeatedly remark that you do not understand her or consider her in your decisions and actions? WHICH QUESTION SHOULD GIVE YOU MORE CONCERN?

8. Pro. 19:13; 21:9

What attitude and action of a wife is a source of irritation to her husband and promotes his withdrawal?

Continual contentiousness. Argue every decision, debate every issue. “Nag”! “Submitting” *after* continued contention, badgering, or pouting is NOT the respectful submission God expects a woman to have for her husband.

9. Gen. 13:1-13; 19:1-26; 2 Pt. 2:6-7

- a. What decision did Lot make that greatly affected his family? [where to live](#)
- b. Why did he make that decision? [material gain](#)
- c. What losses did he suffer as a result of it?
 - [House and possessions](#)
 - [Sons-in-law](#)
 - [Wife](#)
 - [Daughters to the world](#)
- d. Do the scriptures describe Lot as a godly or ungodly man? [Godly \(called “just,” \[KJV\] or “righteous” three times in 2Pt 2:7,8\). Point: Good men may make decisions that are bad for their family. Think, men!](#)

FOR SELF-EXAMINATION: Men, do you consider your family when you

- Take a job?
- Take a second job?
- Move to another location?
- Agree to social or civil pursuits?
- Get involved in a hobby?

FOR SELF-EXAMINATION: Wives, when your husband makes what you believe to be a bad decision, do you

- Treat him as an ungodly man because of it?
- Throw it up in his face and use it as a reason not to submit to him in the future?

10. 1Pet. 3:1-7

What is a woman exhorted to do that will endow her with a never-fading beauty, both to her husband and to God? [Develop a gentle and chaste character. On “quiet” \(v4, *hesuchios*\), see 1Tim 2:2;; 2Th 3:12.](#)

FOR SELF-EXAMINATION: Women, do you believe God expects you to respect your husband's authority even if he makes a decision you strongly disagree with?

Note that the woman of the text is married to a man who is “disobedient to the word.” Submission not contingent on husband being a Christian or responsive to truth. Compare previous context, **2:18ff**. It may be difficult to respect a man who is not “respectable.” However, respect is not contingent on character, but on his *delegated* authority and role.

Positively: “respectful” (“with fear”, KJV, ASV), “gentle and quiet spirit” - **vv2-4**; Negatively: not cringing fear, **v6**. Her submission should be a matter of *choice of faith*, not due to fear (text), or culture, or society.

NOT mean she has no opinions nor that they cannot be expressed—**Gen 16**...Sarah the example of **1Pt 3**!

What two things must a husband be cognizant of in all his actions toward his wife?

- Treat her AS a weaker vessel
- Fellow heir of the grace of life

“as with a weaker vessel”

“as” This is *hos*. *hos* is an adverb and used in a simile to connote resemblance—“as, like as, even as, according as, in the same manner as, etc.” TH. However, sometimes it is used to state not simply resemblance, but actuality—“III. ὡς introduces the characteristic quality of a pers., thing, or action, etc. referred to in the context. 1. an actual quality...2. a quality that exists only in someone’s imagination or is based solely on someone’s statement...3. a quality wrong claimed, in any case objectively false...” ArndtG. TH similarly under 2d. E.g., **Mt 14:5** - “they counted him as a prophet” Indeed they thought he resembled a prophet, but in this case he in fact WAS a prophet. **Jn 1:14** - “the glory as of the only begotten of the Father” A glory that resembled one, yes, but in this case who ACTUALLY WAS the only begotten of the Father. **1Pt 4:16** - “as a Christian” i.e., because he IS one. Cp. v 15. See also **Eph 5:23,28,33**; **2Co 6:4**; **2 Pt 2:1**; etc.

Therefore, whether “as unto a weaker vessel” refers to resemblance or that she IS a weaker vessel and is to be so treated in view of that must rest on more than “as” alone.

Since she is NOT necessarily weaker physically, mentally, or spiritually, resemblance would seem to provide a harmonious and sensible solution. An interesting quote is found in Ecclesiasticus 13:2 (Apocrypha), “Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.” A man may, through harshness, bitterness, or inconsideration, easily “crush” his wife as a kettle striking an earthen pot. To treat her with the care and gentleness one would an earthenware (“weaker”) vessel certainly accords with other Bible teaching.

Could “weaker vessel” here mean she is in actuality “weaker,” i.e. in authority?

“vessel” - skeuos. “1. a vessel... the female sex, as being weaker than the male, is likened to a σκευος ασθενεστερον, in order to commend to husbands the obligations of kindness towards their wives (for the weaker the vessels, the greater must be the care lest they be broken), 1 Pet. iii. 7 ... 2. an implement; plur. household utensils, domestic gear....as the plur. often in Grk. writ. denotes the tackle and armament of vessels” TH. “σκευος is an old and common word for vessel, furniture, utensil (Mt 12:29; 2Ti 2:20). Here both husband and wife are termed vessels or “parts of the furniture of God’s house” (Bigg). See Paul’s use of σκευος for ministers (2Co 4:7)” RWP. It occurs 23 times and is translated (in the NASB): article (2), container (1), goods (1), instrument (1), jar (1), merchandise (1), object (3), property (2), sea anchor (1), someone (1), vessel (3), vessels (6). It may refer to the body (1Th 4:4), but not necessarily. And, so far as the statement in 1Pt 3:7, where the woman is referred to as “the weaker vessel,” one must raise the question whether he is saying women’s bodies are weaker—sometimes they are not.

“Weaker” in the text is joined with “vessel,” not authority. She is to be treated “as a weaker vessel.” Moreover, the context is not comparing the husband’s rule over the wife with the wife’s rule over

someone (nothing said about her rule at all—cmpr 1Tim 5:14). The comparison is between the husband's authority and the wife's submission (vv 1,5,6).

In fact, it can be said she is "weaker in authority," and that concept would no injustice to the point being made and harmonize with Bible teaching. However, treating her with care and tenderness "as a weaker vessel" also fits the context well and harmonizes with Bible teaching. This kind of admonition was, and is, needed **Col 3:19** (ESV, NIV, "harsh"). If he is saying husbands should treat their wives in view of their being weaker in authority, it leaves undefined what that treatment is, except that he should be cognizant of it. If he is saying husbands should treat their wives "as a vessel easily broken (weaker)," it provides vivid imagery that would be well understood encouraging tenderness, care, regard.

"in an understanding way" - "*intelligence, understanding ... moral wisdom, such as is seen ... in contact with others: κατα γνώσιν, wisely, 1 Peter 3:7.*" TH (bold mine, srf)

Think! Suppose you in her position. Compare inconsiderate boss on job. See **Col 3:18-19**.

Not a "dictator." "Dictatorial implies the domineering autocratic methods or manner of a dictator." *Webster's New World Dictionary*. "dictator...2. a ruler with absolute power and authority" Ibid. "Domineer" - "to rule (over) in a harsh or arrogant way, bully" Ibid. "Absolute" - "4. not limited; not conditional, unrestricted; as an absolute ruler" Ibid.

Consider: disparaging speech; threats; harsh, inconsiderate demands; selfish rules; etc.
Note: when she frequently complains, "You don't understand..." it may be time for self examination.

FOR SELF-EXAMINATION: Men, do you believe your wife is your equal in the eyes of God and that He expects you to treat her as such?

► **Woman comes with tag: "Handle with care or answer to the Creator!"**

A godly woman *respect* her husband, **vv. 2,6**. A godly man *respect* his wife, **v. 7**. Is this respect dependent on the other person's character, goodness, or loveliness? Base your answer on the text. See also **2:17,18...3:1**.

Respect for the role of others is a theme of this section beginning in **2:11**. See **2:17,18; 3:2,6,7**. Submission is certainly discussed, but **3:7** is not about the husband's responsibility to submit to his wife, but to respect her. The right relationship between a husband and wife relative to authority depends on *mutual respect*, not of character necessarily, but of their role and nature.

How important is this to

- the wife? **v. 4**
- the husband? **v. 7**

Affects both in their relationship to God! A woman's attitude and demeanor in this area is "precious" to God, and a man's failure in this area will interfere with his prayers (and by synecdoche, his entire worship!).

11. **1Tim. 5:14**

Over whom does woman have authority in the family?

“house” - children

“keep house,” NASB; “guide the house,” KJV; “rule the house,” ASV; “manage their households,” ESV. *oikodespoteO*: “from *oikos*, a house, and *despotEs*, a master, signifies to rule the household” W. E. Vine, *Expository Dictionary of N. T. Words*. “to be master (or head) of a house; to rule a household, manage family affairs: 1 Tim. 5:14.” Joseph Henry Thayer, *Greek-English Lexicon of the New Testament*. Noun form, *oikodespotEs*, in Mt. 10:25 (“head of the house”; “master of the house” KJV), and with similar connotation in other places.

She has a *responsibility* to rule—not turn all teaching and discipline over to the father. “Wait till daddy gets home...” “I can’t do anything with little Johnny. Must have his father...” This requires that she accept her responsibility to learn and practice wisdom. See **Pro 14:1; 31:26**.

How can her husband reinforce her authoritative role?

- Respect her authority. Teach the children to respect her.
- Not overrule her every decision, esp. in front of the children.
- Give her the freedom to make decisions— He must learn that he is not the exclusive decision maker.
- Not demean her, her wisdom, authority, love, ability. Instead, honor her.

How can her husband subvert her authoritative role?

Opposite of the above

SUGGESTION: If there are problems in this area, why not sit down and discuss it ... *with Scripture?*

12. 2Sam. 11

Here is a tragic and shameful event in the life of a great man. What word recurs in **vv. 4, 6, 14, and 27** that indicates the use - or, better, MISuse - of his authority?

“sent”Also, **v13**, “called”

Give some examples how authority can be misused in the family today.

- Husband spends all money on selfish pursuits - “It’s my money, and I say how it is spent”
- Husband and father makes other decisions that fail to consider the difficulty created for other family members.
- Husbands asks wife to do things that violate her conscience, are unreasonable, needlessly embarrassing, or that creates needless friction between herself and parents, children, friends.
- Husband makes sexual demands without regard for wife’s health or emotional state
- Parents use children to fulfill personal dreams, e.g. be a ball-player, popular, beautiful, etc.
- Parents make demands of children that are not in child’s best interests.

13. 1Sam. 25

Discuss: Should one in authority ever “listen”? If he concedes to his wife, does it mean he is weak?

David was king, but to his credit and to his own good he “listened” to a woman! And he listened and changed his mind in the presence of his army! Contrast Ahasuerus, **Esther 1:12; 4:11**. Men who think it is “manly” to be stubborn and will not consider what their wives have to offer do not understand manliness, are filled with conceit, and may, like David was about to do, use their authority to their own detriment (or that of their family).

FOR HUSBAND-WIFE DISCUSSION: Men, do you consider what your wife has to say? Ask her if she feels you do.

14. **Judges 17:6...21:25**

What phrases recur in these verses? (Note also **18:1; 19:1**.)

“In those days there was no king in Israel; every man did what was right in his own eyes.” Chapters 17-21 are a commentary on the tragic state of affairs in a society when there is no recognized, wise authority and “every man does what is right in his own eyes.”

Women are told and some are deceived into thinking God’s plan is oppressive and they would be better off “free” from any authority. “Freedom” is a precious word, but freedom from any authority leads only to anarchy. See text. Compare driving laws; civil laws governing weights and measures; etc. A train is not “free” - it is restricted to run on its tracks. Doing so it can make progress. Set it “free” from its tracks and it comes to a crashing halt! So it is when women “get off the track” of God’s plan in the family!

Read chapters 17-21 for a historical commentary on anarchy. The family is not immune...!

Results when God’s order in the family is followed ...

- God pleased - 1 Pt. 3:4,7
- God honored - 1 Pt. 2:11,12...3:1; Tit. 2:5,10
- Husband appreciates wife - Pro. 31:28-31
- Family honored - Pro. 12:4; 31:23,28; 1 Pt. 3:6; 1 Tim. 3:4
- Happy, orderly, home!

Devastating to a husband when his wife not respect him. Devastating to a wife when her husband not love her.

How beautiful when she makes him feel like a king among men, and her makes her feel like a queen among women!

Applications

Using the checklist on the following page, discuss with your mate how what we have studied applies to *your* relationship.

The following is a checklist to spur thought and application. Do you really *understand* how your wife or your husband feels about these things? Are you sure they understand how *you* feel? A suggestion: try “*communication.*”

1. Since you are given authority over the family, *do you consider yourself “the boss,” or a servant?*
2. Do you *resent* the fact that your husband has authority in the family, or trust God’s wisdom and love and therefore *respect* his arrangement?
3. Do you treat your wife with respect *only* when she is pleasing to you and conducting herself as a godly woman? Do you believe God expects a man to treat his wife with honor if she is not a Christian?
4. Do you treat your husband with respect *even if* you think he is inconsiderate or is making what you deem to be a poor decision? Do you believe God expects a wife to be submissive to and respect her husband if he is man who is not a Christian and will not listen to the gospel?
5. Do you believe and treat your wife *like she is your equal before God?* Does the way you talk to her and about her, the tone you use with her, and the consideration you give her reflect the fact that you honor as a fellow heir of the grace of life?
6. Do you react to your husband’s efforts to rule his family by being *argumentative, incessantly complaining, or by saying derogatory things about him?* Do you believe the things you say, the tone of your voice, and the way you react display respect for his role?
7. When you make a decision, do you consider *how it will affect your family?* For example...
 - Will it expose them to tempting influences?
 - Will it contribute to their moral and spiritual upbuilding or undermine them?
 - Will it deprive them of your attention?
 - Will it set the example you want them to follow?
 - Is it selfish, considering only what you want, or mature, considering what the family needs and wants?
8. When your husband makes a decision, do you submit *respectfully?* For example...
 - Do you cooperate or make it a contest to see if he can implement it?
 - Are moral and spiritual concerns your first interest, or, getting your way?
 - Do you support him or wait for him fail and remind him it is his fault?
 - Does your conduct set the example for your children you want them to adopt relative to authority?

- Do you react selfishly, pouting or otherwise expressing your displeasure, or maturely, realizing that your husband has the solemn responsibility of ruling in the family's interest?
9. Do you spend enough time being with your family to know what is best for them?
 10. Is the time spent with your husband discussing your needs and desires so he can have a basis for his decisions, or begging and making ploys for personal desires?
 11. Does your family accuse you frequently, "You don't understand"?
 12. Do you use, "You don't understand," as a tool to leverage for your goals?
 13. Would a man who honored his wife endeavor to know her, her needs—emotionally as well as physically, what embarrassed her, and what extolled her? Would he try to make his decisions and adjust his speech in the light of these things? Do you?
 14. Would respect for your husband affect the way you dress, spend money, cook, and clean house?
 15. Does *your mate* know you respect them, or does the way you talk to them, about them, and treat them deny any claims you may make about respecting them?
 16. Do you believe *mutual respect* is vital in a marriage and that respect for your mate is essential to be well-pleasing to God?
 17. Which bothers you most: Your wife not respecting you, or, fulfilling your responsibility to always seek her welfare in every decision?
 18. Which bothers you most: Your husband doesn't consider you like he ought, or, showing the proper respect for and cooperation with your husband?

“Faith WITHOUT WORKS is USELESS” James 2:20, NASB

Lesson 6: Caring Love in the Husband-Wife Relationship

FOUR KINDS OF LOVE IN THE FAMILY

- Natural Love (e.g., parent-child) - Rom. 1:31
- Affectionate Love - Lesson 6
- Intimate, or Sexual Love - Lesson 7
- Caring Love, or, the Love of Esteem

At least three of the above exist in the husband-wife relationship (B-D).

This lesson: Study the nature and obligations of caring love in the husband-wife relationship.

Nature of caring love

A love, not of feeling, or passion, but of esteem—“love your neighbor *as yourself*” **Mt 22:39**. It sees in the person loved a *value*, and *always seeks their welfare*—“for no one ever hated his own flesh, but *nourishes and cherishes* it...” **Eph 5:29**. It is an attitude or disposition of mind that positively, “does good” **Mt 5:43-46; Lk. 6:27ff**; and negatively, “does no wrong” **Rom 13:10**

As this love is based on appreciation of the value in the person loved, not delight in them, it is not contingent on the goodness, beauty, or charm, of the person loved (“love your *enemy*”; “God so loved the *world*”). Not a *response* to love. **Jn 3:16; Rom 5:6-8**.

1. **Mt. 5:43-46**

Jesus commands, not a *feeling*, but a *way of treating others*. When you love one who has ridiculed you for your faith, how do you treat him? Compare also **Lk. 6:27f**.

“pray for” (also, “bless,” “do good,” KJV **v44**. Compare **Lk 6:27ff**. Obviously this is not sexual love, or affectionate love, but a love that cares about others and treats them accordingly. It esteems them worthy, not because of their goodness, charm, or beauty, but because they are a fellow human being, made in the image of God—your “neighbor.” Neither is it a response to the love another shows to you (note **Lk 6:30,33,34,35**); you love even if they are an enemy. *It seeks to do good and not harm*.

To be “sons of our Father” we must *act* like our Father, imitating that “perfect” love He has. *Who* does our Father love?

“evil and the good...righteous and the unrighteous,” **v45**. Based on value, not loveliness. “Grace-love.”

How does He love them?

Causes sun to rise on, sends rain on, i.e., *does them good*.

FOR THOUGHT: This is how we must treat our *enemies*. Do we treat our mates *worse*? How do we react when they say or do something that hurts us? Note: “If you love those who love you, what reward have you?” Do we think like this: “IF my mate will treat me with kindness and consideration, I will treat him/her with care, consideration, and kindness”? - i.e., do you only feel obligated to love one who loves you?

2. Rom. 13:8-10

Specifically, list what love will keep one from doing to a neighbor.

Commit adultery with his wife, murder, steal, covet his possessions, i.e. any “wrong” (“ill,” KJV). This describes caring love “negatively,” i.e. what it will *not* do (above, positively).

FOR THOUGHT: Love will keep one from “bearing false witness” against a “neighbor.” What if that “neighbor” is your *spouse*? Also, is it okay to misrepresent a spouse if only to family and close friends?

When angry or hurt, men and women say things about one another that is not fair. It may start with an element of truth, but is twisted so as to make the mate look bad (and if said to the mate, to feel bad), and the teller’s cause look just. “Love does no wrong” - regardless of what we say or feel, such is NOT caring love. The obligation to love neighbor does not come with footnotes, excepting one’s mate.

3. 1Jn. 3:16-18

How do you *know* God loves you?

“He laid down his life for us,” v16. Proven by action

How do you *know* a brother loves you?

How he treats you, vv17-18. Not merely what he says.

FOR THOUGHT: Does your *conduct* give unmistakable evidence of your care for the welfare and honor of your mate? Or, do our neglect and thoughtlessness reflect that we have “closed our hearts against” some of the “needs” of our mate, e.g...attention...encouragement...companionship... affection...?

4. Jn. 15:12-13

What is the greatest measure of care one can have for another’s welfare?

Lay down his life for another. Measured by sacrifice.

FOR THOUGHT: What if caring for mate’s welfare necessitated giving up a favorite pastime, e.g. golf, hunting, TV shows, bowling league? Or suppose it called for changing friendships, giving up pursuit of wealth (extra jobs, changing jobs, careers), or changing SELF...? Just how good a “friend” are you?

5. Rom. 5:6-8

For whom did Christ die?

“ungodly,” v6; “sinners,” v8; “enemies,” v10

Note also: “demonstrates,” v8 - proven by action
“died for us,” v8 - measured by sacrifice

FOR THOUGHT: Are you ever tempted to excuse your failures to love as you ought saying, “You don’t know my mate...!” (i.e. how unlovely he/she is)

Caring love in the husband/wife relationship

6. Eph. 5:22-33

“As,” “just as,” “even as” = adverbs of manner. How is a husband to love his wife?
See vv. 25,28,33.

“as Christ loved the church,” v25 (while UNlovely)
“as their own bodies,” v28 (not passion)
“as himself,” v33 (based on self-esteem, value)

“and gave himself up for her” - *measure of it; proven by action*

“that...that...that” vv26-27 - seek her welfare

Suppose a man “just don’t have” this love for his wife. What should he do?

Learn it. Commands. Not a feeling. Not a “fall in love” type love.

Should this love grow deeper with maturity? Explain.

Should grow less selfish, more considerate.

Does the man who has a deep feeling and attraction for his wife thereby meet the requirements of his responsibility here enjoined? Explain.

No. Not the love of feeling, passion. Caring love will care about her emotional needs and reassure her with words and deeds. This requires time and attention. Men sometimes seek physical love without demonstrating they really care. Touch your wife, not only for selfish reasons, but because you care about her feelings.

It will be evidenced in how he spends his money, time, and energies...what he says to her...what he does...what he doesn’t do.

Note: Three times the husband is told to love his wife. Three times the wife is told to submit respectfully. Indicate the tendencies in Ephesus? (Husbands not love wives; wives not submit to husbands). Today???

7. Tit. 2:4-5

How can these obligations be summed up? (Compare Rom. 13:9-10.)

“Love your husband” (care about him, seek his honor, good). Not just the phrase “to love their husbands,” but the whole passage. Remember: this love known by how one *acts*.

Does this love come naturally? Confirm your answer from the text.

No. Older women to train the young women to so act.

Does the woman who has a deep feeling and attraction for her husband thereby meet the requirements of his responsibility here enjoined? Explain.

No. Affectionate feelings, while they may be involved (“to love their husbands”), do not satisfy the requirements of the text—sensible, pure, workers at home, etc. Just like “love your neighbor” requires the actions of **Rom 13:8-10**, so are the actions of this text required to “fulfill” this caring love.

FOR SELF EXAMINATION: Mothers: Are you training your own daughters to have that love for a husband that seeks his well-being and honor in the way you speak, dress, spend money, keep house, respect his authority...?

8. **Pro. 31:10-31**

Note **v. 12**. Compare it with the definition of “caring love.” Would this be true physically...? morally...? spiritually...? socially...? financially...? How could a woman fail to “do him good and not evil” in these areas?

Pro 31:10

“excellent” NASB, ESV; “virtuous” KJV, NKJV; “worthy” ASV; “noble” NIV; “capable” NRSV; “able” GLT

02428 lyx chayil

TWOT, #624a – “*hayil*. . . the basic meaning of the noun is ‘strength,’ from which follow ‘army’ and ‘wealth.’ . . . As wealth is often related to power, *hayil* is thus used to mean ‘wealth,’ riches, ‘substance,’ or ‘goods.’ . . . When the term is used of a woman (Ruth 3:11; Prov. 12:4; and 31:10) it is translated ‘virtuous’ (ASV, RSV ‘worthy’ or ‘good’), but it may well be that a woman of this caliber had all the attributes of her male counterpart.”

W.OTWS – “strength; *trop.* moral strength, good quality, integrity, virtue”

BDB – “2. *ability, efficiency*, often involving moral worth . . . of a woman . . . Pr 12:4; 31:10; Ruth 3:11”

“virtuous” – “1. Having or showing virtue, especially **moral excellence**” AHD. [bold mine, srf]

“worthy” – “2 having **enough worth or merit (for someone or something specified)** . . .” W.NWD [bold mine, srf]

The “excellence” in view in the context is a moral and spiritual excellence “**a woman who fears the Lord,**” **v30**. She is “able” to provide what is best for her family, her husband and children. Because of her moral and spiritual “capability,” she has a positive impact on all who come in contact with her. Because of her character and service, she is certainly worthy of commendation, recognition, praise.

Considerations in interpreting this acrostic poem:

- “Proverbs” contains “figures” or “riddles”, **1:6**.
- Literally taken, this is a picture of a rich woman.
- This woman is pictured as always busy with material and financial pursuits.
Nothing is said of time and efforts directed toward affection for her husband and

children (When would she have time?). Nothing is said of subjection to her husband. Will her husband and children praise her (v. 28) for what is literally said about her in this poem?

Contrast:

- The Lord's clear indication of what is more valuable in a woman, **Lk. 10:38-42**.
- The things to be taught young women, as well as the approved conduct of older women, **Tit. 2:3-5**.
- A woman entitled to being "enrolled" or "put on the list" by the church, **1Tim. 5:10**.
- The commendation given Eunice and Lois, **2 Tim. 1:5, 3:15**.
- The natural tendencies of men and women spoken of throughout the Bible indicating the desire and need for companionship, affection, and conjugal privileges.
- She is pictured as making clothes for the poor, her household, herself, her husband, and for sale, **vv. 19-24**....then, **v. 25**. "Strength and dignity are her clothing...." Consider **vv. 25b** through **v. 27** in the light of **v. 25a**.

9. **1Cor. 13:4-7**

Write a brief explanation, or definition, in your words, of the fourteen character traits of love listed here.

Patient (longsuffering) -

Kind -

Not jealous (envieth not) -

Not brag (not vaunt self) -

Not arrogant (not puffed up) -

Not act unbecomingly (not behave itself unseemingly) -

Not seek its own -

Not provoked -

Not take into account a wrong suffered (thinketh no evil) -

Not rejoice in unrighteousness, but rejoices with the truth -

Bears all things -

Believes all things -

Hopes all things -

Endures all things -

10. Read **Pro. 10:12; 15:17.**

CONCLUDING CONSIDERATIONS

- Relationship to affectionate Love
If affectionate love finds “delight” in the object loved, what will be the result if caring love is practiced?
- Commanded
Consider the effect on the “Either you have it or you don’t” philosophy of love. LEARN IT!
- Foundation for marriage
A popular concept (an American one?) is that romantic love or sexual love are the only bases for a marriage. The fact is, in the absence of caring love, romantic and sexual love are headed for trouble.

Applications

Using the checklist on the following page, discuss with your mate how what we have studied applies to your relationship.

OSHW - are these signs of LACK of “caring love”...?

p2, rows 4,6,7,9,11

p2, rows 4,6,7,11,12

The following checklist is to spur thought and application. Have you and your mate been *communicating* about the things in these lessons? When are you going to start? Communication will aid and promote the application of the things we are studying.

1. Do you care about your wife's *emotional* needs as well as her physical needs? (If you do not know what this is talking about, or if you think it is simply talking about sexual needs, you need help. You need to learn more about women and about affectionate love. Begin by getting to really know the woman you live with. To learn more about affectionate love, stay tuned for the next lesson.)
2. Do you care about your husband's need for respect, cooperation, and responsible decisions and actions in the home? (The woman who thinks being "in love" will substitute for this kind of "love" likewise does not understand men nor her responsibility. She needs to reread Pro. 12:4, 19:14, 31:10f, and Tit. 2:4,5. "The wise woman builds her house, but the foolish tears it down with her own hands." Pro. 14:1.)
3. Do you ever touch your wife tenderly, or hug her, because you care about *her* feelings rather than for self interests?
4. Do you care enough about your husband's needs and interests to be his loving and romantic companion even when you are not personally inclined to such?
5. Check yourself against the fourteen character traits of love in 1 Co. 13:4-7. How do you measure up?
6. How much do you really "love" your mate?
6. Do you care enough about your wife to expend the effort and make the sacrifices necessary to treat her as someone special, to seek her honor in what you say about her and how you treat her, and to always pursue the things that will contribute to her moral and spiritual purity? Or, have you come to take her for granted, to say ugly and demeaning things about her, and not only fail to be a spiritual and moral leader but a weight that drags her down morally and spiritually?
7. Do you care enough about your husband to work to be the kind of woman that will be a "crown" to your husband, that because of his association with you will impart strength and dignity to him, and that will bring peace and joy into his life? Or, have you come to be satisfied just to drift aimlessly through life, not growing in character, not striving to learn how to be a better companion, and resorting to nagging and complaining because you are not treated as you think you ought to be?
8. Do you care that your wife has been with kids all day long and may long for some adult conversation and companionship?
9. Do you care that your husband may have had a rough and tiring day, and needs to find home a place he can

- look forward to finding rest, peace, and love?
10. Have you come to equate “love” with “sex”? Have you come to totally disassociate sex with love?
11. You say you “love”—does that describe how you *feel* ...or your

commitment to *selflessly and sacrificially care* about your mate’s physical, emotional, and spiritual well-being? Do you know the difference?

“But prove yourselves DOERS OF THE WORD, and NOT MERELY HEARERS WHO DELUDE THEMSELVES.” James 1:22, NASB

Lesson 7: Affectionate Love in the Husband-Wife Relationship

At least three kinds of love in the husband-wife relationship:

- Caring love - lesson 5. **Eph 5:25; Pro 31:12.**
- Intimate love -lesson 7.
- Affectionate love

This lesson: Study the nature of affectionate love and its practical application in the husband-wife relationship.

Nature of affectionate love

1. **Gen. 29:1-35; 30:1-21**

Why did Jacob “love” Rachel? **29:16-18**

“Beautiful of form and face”

Clearly, this love is based on delight in the person loved, in this case, the physical beauty of Rachel.

Unlike caring love which is independent of feeling and passion, and always seeks the welfare of the person loved, another love set forth in the scriptures is the love of friendship, warmth, and affection. While caring love exists in view of the *value* of the person loved, affectionate love is based on *delight and pleasure* found in and afforded by the person loved.

Wives: Do you pay attention to your physical appearance? E.g., do you dress like your husband likes...? Fix your hair like he prefers...? Keep yourself clean..? Make effort to control your weight if that matters to him..? Like it or not, the Bible and observation testify to the fact that sight is a powerful factor in man’s attitude toward woman.

And, do women delight in man’s appearance? **SS 5:9-16. Gen 39:6...ff.** Observation...!



Because of Jacob’s love for Rachel, how did the seven years he served for her seem to him? **29:20**

“seemed to him but a few days because of his love for her” This love adds the spice to a marriage and makes the sacrifices seem light! Jacob was c. 84 years old when he married.

Leah coveted the love Jacob had for Rachel. See **29:32-34; 30:14-16, 19-20.** What did she think would gain Jacob’s love and why might she think that it would? (On the last part of this question, compare **Gen. 33:5, 1 Chron. 28:5, Ps. 127:4,5, Eccl. 6:3**)

What = having children.

Why = Hebrews counted a large family a great honor. Thus, she may have figured he would delight in her if she provided him with that.

Why did Leah give her sons the following names? (What do they mean?) **29:31-35; 30:19-20**

Moses statement, “Now the Lord saw that Leah was unloved, and He opened her womb ...” shows that her bearing children was not by chance, but God’s doing. View her statements in this light.

- Reuben

“Reuben” **29:32** - “because the Lord has **seen** my affliction” - Lord sees!
NAS fnt. on “Reuben” **v32** - “I.e. see a son”

- Simeon

“Simeon” **29:33** - “because the Lord has **heard** that I am unloved” - Lord hears!
NAS fnt on “heard,” v. 33 - “Heb., *shama*, related to Simeon”

- Levi

“Levi” **29:34** - “Now this time my husband will become **attached** to me” - Desire for *emotional attachment...affection*.
NAS fnt. on “attached”: “Heb., *lavah*, related to Levi.”

“attached” opposite of “detached” (“detached” - **absence of emotional involvement**,” AHD.)

“Romance” - “1b. Ardent **emotional attachment** or involvement between people...” AHD.

- Zebulun

“Zebulan,” **30:19,20** - “now my husband will **dwell with me**” NAS fnt on “will dwell,” “Heb *zabal*, *related to Zebulun*”; NRSV, “will honor me”; NIV, “will treat me with honor.” K&D, “would dwell with her, i.e., **become more warmly attached to her.**” Pulpit, “The LXX. render *ἀίρεται*~, the meaning being that Leah’s six sons would, in her judgment, be an inducement sufficiently powerful to cause Jacob to **select her society** instead of that of her barren sister.” (bold mine, srf). He already “dwelled” with her in the sense of living together and having children together. This is something else she seeks. She wished to be honored by him seeking her companionship...?

What was the nature of Leah’s “affliction”? Compare **1Sam. 1:5-6; Deu. 24:5**.

Heartache due to the lack of her husband’s affection. Women desire their husband’s affection. ***Feeling of “closeness” important to women!*** Yes, they desire and need their husband’s caring and sexual love, but a marriage lacking affection is a marriage with heartache! Men need to be aware of this! *God saw it!*
Children not the answer - Leah’s effort to enhance her relationship by having children was not the answer. Neither Peninnah. Nor today...

Did Leah have Jacob’s sexual love? Did she have his affectionate love? Are these the same?

She had sexual love, but longed for **affection**. *The two are not equivalent.*

How can a woman gain and maintain her husband's affection?

Be, as much as possible, in her personal appearance, conduct, and character one he finds pleasure in. Don't be unkept, unclean, uncouth, or uncontrollable. **Pro 19:13; 21:9; 12:4; 14:1**

FOR THOUGHT: Wives, if you would like to rekindle, enhance, or insure your husband's affection for you, what can YOU do? What does YOUR husband delight in...?

Point: Not, "What can A wife do relative to A husband?" but, "What can YOU do relative to YOUR husband...? Men are the same, but different! Be alert, be attentive, to YOUR husband's likes and dislikes.

FOR THOUGHT: Husbands, does your wife feel loved? Do you feel that since you provide for her she ought to be satisfied? Have you thought that about the fact that though you feel your wife "has everything she needs," she may need most the one thing she doesn't have...YOU, your TIME, your TENDERNESS, and YOUR AFFECTION? Maybe you ought to discuss it with her...

Men may equate provision with love, and sex with happiness. Leah had both, but felt miserable (v32 - "affliction"; NIV, "misery")

Abuse of affectionate love

2. Judges 16:1-31

Either Samson did not see what Delilah was up to, or, he did what she wanted anyway. What does this reveal about this kind of "love"?

It is blind. Note also: Can be a one-way affair. Never says she loved him. Delilah "used" Samson. Herein lies the power of a beautiful woman or a handsome man in whom one finds great "delight." *Beware!*

"Love is blind"! Good...bad...

Can make a fool of one, **Pro 26:11**.

What argument did she use to accomplish her selfish ends? (**vv. 15-16**)

If "love" me, will tell me. Implication: you don't love me if you don't do what I want. This love may give the power of manipulation. Beware! And beware of so abusing it.

What consequences did Samson suffer?

Lost lover...freedom...honor...eyes...life. A big price to pay for foolish, blinded love!

Give some examples how such love might affect one's morals today? one's spirituality? one's health?

Morals:

- Filthy movies
- Dances
- Make out, neck, petting
- Fornication

Spirituality:

- Going to church
- Expressing convictions
- Holding convictions ("love" me and think I's going to hell?)

Health:

- V.D. - Syphilis, gonorrhea, herpes
- Aids
- "Chicken"
- Overwork to provide for (see **Amos 4:1**)

Forbidden affectionate love

3. 1Kings 11:1-8

Did Solomon have caring love for these women? Explain.

Would not have condoned and promoted their idolatry had he had caring love.

Contrast the current music that implies that "luv" makes it "right." (If you can think of a couple of titles of songs or phrases from songs along this line, jot them down.)

4. Ezra 10:1-17, 44

Do you think these men loved their wives and children? Explain.

Bitter weeping, v1. It may be the males were weeping because of their sin, as Ezra, v1. However, if these included the foreign "women and children," would they be weeping for that reason? And no distinction made: "men, women, and children...the people wept bitterly."

Human nature.

What motivated and strengthened them to deny sinful entanglements of love? vv. 3, 8, 9, 11-14.

- Fear of God
- Fear of national discipline

Affectionate love without caring love

5. 2Sam. 13:1-19

How did Amnon feel toward Tamar *before* he raped her?

After he raped her?

Why the difference?

Note: her physical beauty had not changed, only her virginity. She was a challenge, v2, and he had overcome. No more “delight” in her purity.

Mark it: anyone who sacrifices the purity of another, even if by consent, practices a SELFISH love.

FOR THOUGHT: There is nothing in the text to indicate Tamar was anything but innocent in this entire matter. In fact, Amnon found it difficult to find opportunity to carry out his purposes, v2. A woman who has been raped, though feeling shamed and humiliated, may be completely without guilt. However, in view of the fact that, as our text shows, certain situations are more conducive to it, would it not be wise to avoid, if possible, such circumstances? Young people, if you have parents who want to know where you go, how late you will be out and impose curfews, will not allow you to be at home alone with your date...maybe, instead of parents who “don’t understand,” they understand a whole lot more than you think, or are capable of realizing at this point in your life, and impose such rules and restraints out of a wise and caring love for you. And as for those who are no longer under parents’ rule, can any lesson be learned from this text about the danger of vulnerable situations? Mark the rise, or the awareness, of “date rape” in one or the other’s house, apartment, or dorm.

Song extolling wholesome affectionate love

6. The Song of Solomon is a eulogy to wholesome affectionate love. Solomon attempts to woo her. But she loves a shepherd lad. She must choose between all the “things” and prestige Solomon can offer, and a common life with her “friend” (5:16) whom she loves. True and mature love wins out in the end. Read 2:7; 3:5; 5:8; 8:4 and 8:6-8 in this light.

Read 2:3-6 carefully until the poetic picture painted by the Shulammite maiden is clear in your mind.

Put the adjuration the Shulammite makes to the daughters of Jerusalem in your own words. (v. 7)

True affectionate love must be free to take its course; it cannot be forced.

Gazelles (antelope) or stags (deer) are shy, timid, and free. Cannot treat love like a milk-cow, i.e., go up to, put a rope on, and lead about as your wish. Some want to force love this way: “You ought to love me...now, get with it!”

Note: Affectionate love is based on pleasure in the person loved. Solomon's description of the Shulammitte maiden reveals his infatuation with her *physical* beauty, **4:1-6**. But, note in the shepherd's description, **4:7-15**, he is delighted not only in her physical attractiveness, but her *inward, moral* beauty, **4:12-15**. Observe, then, that while the physical is not to be ignored, there are other areas also that cause "delight" and thus stir affection in right thinking people.

In women: devotion to wifeness, motherhood, chastity, sensibleness, godliness, responsibility - **Tit. 2:4,5**.

See OSHW, pp2,3 - all rows. If wives/husbands see these as negatives... do they make them "attractive"??

Note OSHW, p6, row 7...! p7, row 7...! *Physical* beauty not ranked high in priority by either wives or husbands!

In men: kindness, **Col. 3:9**, consideration, **1Pt 3:7**, appreciation, **SS 4:7** (though this the Shulammitte's vision, it is the vision of her *shepherd's* beckon, i.e. he appreciates her physical and moral beauty and this is one reason she dreams about him), praise, **Pro. 31:28**.

When one is beautiful outside, but ugly inside, think of the effect on affectionate love ...

Applications

Using the checklist on the following page, discuss with your mate how what we have studied applies to your relationship.

The following checklist is to spur thought and application. If you are too stubborn, too proud, or too “busy” to *communicate* with your mate, you will be the loser, and your marriage will never reach the potential it could.

1. Do you think you are giving your wife all the “love” she needs if you are providing her physical and sexual needs?
2. Are you making the mistake of thinking you can badger your husband into loving you? Do you think by being more obstinate, pointing out his faults, and generally making things difficult that he will grow in his love for you??
3. Do you scoff at showing affection, tenderness, and warmth toward your wife, and simply expect her to fulfill your sexual needs upon demand?
4. Do you talk to your husband, touch your husband, and generally treat your husband in such a manner as to encourage warmth and tenderness?
5. Are you so foolish as to equate “manhood” with crudeness, rudeness, inconsideration, and sexual performance? Are you “man” enough to change and be the kind of man God wants you to be?
6. Have you forgotten what it means to be a “woman”? Do you work at being feminine, lovable, and desirable to your husband? Do you wear the kind of clothes you know he likes, fix your hair like he likes it, and otherwise adorn yourself to make yourself attractive to your husband?
7. How did you treat your mate when you were courting? Why? What was the result? Did you like it? Why have you changed?
8. Has your wife become your “old lady” instead of your “sweetheart”? Has your husband become your “old man” instead of your beloved? Who wants to be married to an “old lady” or an “old man”?
9. Do you think affectionate love and romance is just for newly weds? Why? Who told you that? Do you really think it HAS to be that way, or is it you have simply not cultivated your relationship and thereby let the flame of love die? Do you think maybe it *can* be different, knowing what *causes* affectionate love?
10. Do you want to “tolerate” marriage with a few moments of happiness now and then, or to enjoy a relationship ever sweetened by affectionate love so that, regardless of the difficulties you face together, they will “seem but a few days because of the love you have for one another”?

“HE WHO HAS EARS, LET HIM HEAR.” Mt. 13:9, NASB

Lesson 8: Intimate Love in the Husband-Wife Relationship

By “intimate” is meant love of a private or very personal nature. It may be called “sexual” love. However, “sex” may connote lust exercised without moral restraint. This is NOT what we are discussing. When we speak of “intimate” or “sexual” love, we speak of a love that pertains to the inherent biological difference between man and woman, with its impulses, attractions, and functions. It is climaxed and epitomized in sexual intercourse.

Interaction with caring and affectionate love

Since this lesson centers on intimate love, caring and affectionate love will be largely ignored in this study. However, this is not to be taken as though this is the only important one, any more than our previous studies of the others implied this one is unimportant. ALL should be present and interact for a healthy and satisfying relationship. Sexual love is but *part of the total relationship*. To view it separately reflects misunderstanding and bodes trouble. Caring love will prevent sexual love from forcing itself. Mark it: without caring and affectionate love, intimate love will not approach its potential; in fact, instead of being the enjoyable and desired experience God intended, it can turn into a painful and dreaded ordeal.

Need of this study

Serious problem

Ann Landers' readers 10 most common problems:

Sexual problems between husbands and wives

Cheating spouses. Men used to be the cheaters nine times out of ten. Now it is 50-50.

(These are number one and two of listed problems.)

Lynn McMillan - marriage counseling practice.

Of the five questions he asks people who come to him, one of the five is: “Is marital intimacy truly fulfilling to both of you?”

While not on the divorce papers, it lies at the bottom of many marital problems.

OSHW, p2, row10; p3, row 10

Warped ideas

- Desire for sexual intercourse result of sinful nature (Marabel Morgan, *Total Woman*). Leaves with a stain, something “dirty” - but permitted.
- For procreation only. Thus...
- Sexual relations for pleasure, or to enjoy them, is wrong.
- Only reason for marriage.
- Only kind of “love.” Here is the deceit of fornication, **Pro 7:18**. Call it “love,” and how can it be bad, or not inviting? Need to be aware of different kinds of “love.” Sexual love alone may be terribly selfish and cruel, and have tragic effects. Note context here, **vv22-27**. Remember **2Sam 13:1-19**.

Origin

1. **Gen. 1:26-28; 2:22-24**

How did the sexual drive in man and woman, along with the provision for its fulfillment, come to be?

God made man and woman with these biological impulses and attractions, and it is therefore “very good” (**Gen 1:31**) when exercised according to His plan. It should not be viewed as “dirty” or with a sinful taint.

As God has included information on this subject in the Scriptures He gave to be taught, we cannot be wrong for pursuing an understanding of His Word concerning it. **2Tim 3:16-17**.

FOR THOUGHT: Sexual love between a lawful husband and wife is pure and holy. Do your actions and speech treat it as such...when with your mate? in front of your children? when with others? How does your speech and actions make your MATE feel? How do YOU feel about it?

Relationship begets responsibility

2. 1Cor. 7:1-5

What is one legitimate reason for marriage, v. 2?

“because of immoralities” - to avoid fornication. Thus, the sexual drive exists before marriage. Though enjoyment of sexual fulfillment in the lawful realm should not be the only reason for marriage, it is a Divinely recognized reason for marriage.

A note on translations, v2: NASB, “because of immoralities.” ESV, “because of the temptation to sexual immorality.” While that is the idea, it is not what Paul wrote. Maybe it’s a good interpretation, but interpretation none the less. NIV, “since there is so much immorality.” No word for “so much.” Maybe they based it on the plural form of the word, immoralities. Meyer has, “*that offences [sic] in the way of fornication* (see on this plural of the abstract...)” Paul wrote “immoralities”—that he meant “so much immorality may be right, but it seems to be interpretation rather than translation. Even the KJV seems to interpret somewhat with “to avoid fornication.” I do not know where they get “to avoid” other than the context. TR = “ $\delta\iota\alpha$ <1223> {PREP}[because of] $\delta\epsilon$ <1161> {CONJ} [but, nevertheless] $\tau\alpha\varsigma$ <3588> {T-APF} [the] $\pi\omicron\rho\nu\epsilon\iota\alpha\varsigma$ <4202> [fornications].”

What word did the Holy Spirit use to refer to conjugal responsibilities, v. 3? Define this word.

“duty”

A note on translations, v3: NASB, “fulfill his duty to his wife.” KJV, “render unto the wife due benevolence.” NKJV, “render to his wife the affection due her.” NIV, “fulfill his marital duty.” ESV, “give to his wife her conjugal rights.” The word translated “duty” (NASB) or “due” (KJV, NKJV) means that which is owed, a debt. There is no word for “marital” (NIV). The context bears out that a marital duty is in view, but to add the word is *interpretation*, not *translation*. There is no word for “conjugal rights” (ESV). Again, while that is the idea in view, it is *interpretation* not *translation*. KJV “benevolence” and NKJV “affection” is based on the Textus Receptus that includes the word *euonia*, good-will. Whether the word was in the original or not, it is a fact that this “duty” ought to be rendered in “good-will” or “affection.”
“Due,” KJV, NKJV - “something due or owed: a: something that rightfully belongs to one b: a payment or obligation required by law or custom: debt.” *Webster’s Seventh New Collegiate Dictionary*, 1970.

“duty,” NAS, ASV, NIV - “1. conduct owed to one’s parents, older people, etc.; behavior showing a proper regard or sense of obligation; respect. 2. any action necessary in or appropriate to one’s occupation or position. 3. conduct resulting from a sense of justice, morality, etc.” *Webster’s New World Dictionary*, 1960

Note: conjugal duties may be entered out of duty, rather than passion. Even then, however, in view of human nature, and the fact that these privileges rightfully belong to one’s mate, “good-will” should characterize (Note “render due benevolence,” KJV; “affection due her,” NKJV - *eunoia* - “benevolence; “affection” - in Rec. Text. Compare **Eph 6:7**, same word.)

The husband or wife does not have authority to do what with their own body, **vv. 4-5?**

Deprive their mate of the sexual relationship.

Note that this stated *both ways*, implying that the wife also has rights, needs, desires.

Compare **Mt 5:32**: KJV, NAS - examples where “causing” or “making” something happen is conditional upon the action of others: **Num 31:16**; **Col 4:16** (“cause that it be read,” KJV, ASV). ASV - metonymy of effect (compare **Ac 1:18**)

Note: While the Lord permitted divorce and remarriage on the grounds of fornication, he in no way intended to license the withholding “due” payment (either within the marriage or by “separation”) until the other party gave in to the desires of the flesh, then be able to claim “innocent party!”

KJV, “power” - not strength, ability, for either has the ability to keep oneself from the other (e.g. leave). Context is discussing what is owed (“duty”) and what one has the right to do with that which belongs to another, i.e. his or her body. “Power” is ἐξουσιάζω *exousiazō*.

A discontinuance of these conjugal duties is allowed on two conditions, **v. 5**. What are they?

1) By agreement 2) For a time

“Defraud not...” KJV, ASV. “Defraud not...except...” OK to “defraud” if giving self to prayer? No. “except” = *ei mE*, which is sometimes partially exceptive. Would relate only to the being apart, not evil motives behind it. See e.g., **Lk 4:27**; **Rev 21:27**.

NKJV, NIV, NRSV, “Do not deprive”; NAS, “Stop depriving”

“may devote yourselves to prayer” Why mention prayer? What about a business trip? What about taking care of sick relatives? Etc. Answering their letter, **vv 1,12,25**; **8:1f**, etc. A custom of theirs?

When husbands and wives are deprived of intimate love between themselves for too long for whatever reason - too busy with social, civic, religious, or economic affairs, sapping time and energy; extended absence due to jobs, vacations, separations; indifference; etc. - to what do they expose themselves and their mate, **v. 5?**

Temptation to sexual experiences outside of marriage. Don’t make Peter’s mistake, **Mk14:29** - it may happen to others, but not to me. “I’m different.”

FOR THOUGHT: Husbands and wives have a divine obligation to be alert and sensitive to their mate’s feelings and needs in this vital area of their relationship. Are your thoughts and actions motivated and determined only by your own personal desires and feelings? Does your mate feel like you do about this? Husbands and wives need to discuss these matters honestly and lovingly. And...husbands and wives need to LISTEN.

Beware of abusing mate by MISusing this passage! One has NO right to use this passage to command and demand compliance from their mate. The command is GOD’S command. *It is addressed to the one who might withhold themselves, NOT the one being neglected.* Caring love must rule and affectionate love should be cultivated.

- v20 - Guards against adultery
- vv21-23 - Inescapable judgment for sexual misconduct.

What would you think of a person who held up a cold glass of cool water to a thirsty man on a hot day, maybe even let him get just a sip, then refuse to let him slake his thirst, becoming insulted and angry if he tried?

Construct an analogy to woman's dress and conduct and their effect upon man. (Note the imagery in Proverbs.) Note **2Sam. 11:2-4**; **Mark 6:21-22**.

FOR THOUGHT AND FAMILY DISCUSSION: Are women affected by the appearance of man's body? Note **Gen. 39:6b-7**. So what?

Lessons from the competitor

4. Pro. 7:6-27

What in the text evidences that the "love" of v. 18 is not "caring love"?

- This love leads to his ruin.
- Duration, "until morning."

What does the woman use to entice this man? (list three things - vv. 10, 13, 13b...21)

v10 - Dress

v13a - Kisses

v13b...21 - Words

- v14-15a - Share her religious devotion ("Therefore...")
- v15b - Appeal to ego ("to seek your presence earnestly...found you!")
- v16-17 - Atmosphere
- v18a - "love"
- v18b - Lure of sensual ("delight ourselves with caresses")
- v19-20 - Impunity - husband gone on long trip

FOR THOUGHT: The love this woman desired was unlawful and impure. However, she knew how to acquire what she wanted. Be warned! - Read **Pro. 5:1-8**. The God-approved love husbands and wives desire from one another is pure. While this woman's love was unclean, her methods were successful. Can husbands and wives learn anything from her in the exercise of pure love? Discuss with your mate the four points above relative to your relationship.

Applications

Using the checklist on the following page, discuss with your mate how what we have studied applies to your relationship.

The following checklist is to spur thought and application. It will be far more productive to talk *with* your mate, i.e. *communicate*, than to talk *to* or *about* your mate. It may not be easy, and it may not be your habit, but learning and doing it will be worth the results.

1. Do you esteem the value of intimate love enough to *make time and conserve energy to treat it as a priority*, or do you put it on the bottom of the “to do” list after housework, taking care of the lawn, sewing, hunting, crafts, golf, doing things for others, the kids’ activities, TV, etc.? If the latter, you need to reread Pro. 5:18f and 1 Co. 7:1-5.
2. Does caring love govern your attitudes and conduct in sexual love? It *must* if you are a servant of God. It may be good to go back and read the checklist on caring love.
3. Do you give attention and effort to *affection, tenderness, and warmth* before and after sexual love? Might it be profitable to go back and read the checklist on affectionate love?
4. Is your personal hygiene, appearance, speech, and the atmosphere, conducive to intimate love?
5. Do you “beat your mate over the head” with the passages stating their “God-given duty” to render conjugal love? If so, shame on you for so abusing the Word of God and your inconsideration and ignorance of your mate and their feelings. Where have you been? Did you just join this study or do you just choose to ignore what the Scriptures say about caring and affectionate love?
6. Do you wrest the Scriptures about caring and affectionate love to justify your failure to give attention to the intimate needs of your mate. Shame on you for handling the Word of God for selfish ends and for your selfishness. Were you asleep during this lesson, or do you just pick and choose the Scriptures that will justify you?
7. Does companionship, the very purpose of marriage, involve intimate love? Is intimate love the focus of companionship? If you are not sure about answering these questions, you need to back and study the lesson on companionship.
8. Do you think you have outgrown the need for sexual love in your relationship? Whatever you may think about yourself, what about your mate? *Do you think you or your mate may be vulnerable to sin? If not, reread Pro. 5:19,20 and 1 Co. 7:5b.* Do you believe it? Don’t forget Peter and the “It won’t happen to me” deception. Maybe you ought to communicate with your mate and be especially alert to their comments and conduct that may reveal how they feel.
9. Physical problems can interfere with the ability to enjoy the potential of intimate love. This in turn may lead to poor self esteem or unjust criticism of your mate. Research (magazines, books, etc.) and/or consultation with your doctor may provide vital insight and treatment.

“And behold, you are to them like a sensual song by one who has a beautiful voice and plays well on an instrument; for they hear your words, BUT THEY DO NOT PRACTICE THEM.” Ezekiel 33:32, NASB

Lesson 9: Problems in the Husband-Wife Relationship

Money

1. 1Tim. 6:9-10

Who stands in danger of being snared by temptation?

Those who “want to get rich” and “long for” money.

What is a root of all sorts of evil?

“Love of money”

OSHW - p2, row 11; p3, row 13...finances? men fail...?; p5, h; p5, mm

There may be legitimate reasons for wives to work, or for men to work two jobs. This is not intended to indict every working wife, nor the husband who wants her to work, nor every man who has a second job. However, the monetary gain should be weighed in the balance against the far greater potential loss to the family relationship. Consider ...

- **Loss of time and energy for companionship**, and to cultivate companionship. Remember, companionship is the very purpose of marriage.
- **Detrimental change of character** that values and focuses on the material— E.g., women become independent, calloused, not view their role in relation to man as his “helper”—necessary to “make it” in the business world. Decisions as to where to live, entertainment, social activities and associates, etc. determined by careers, not by spiritual priorities. Men become insensitive to the difficulties a woman faces trying to work a secular job and still be the wife and mother she needs to be—the priority is money, things. The beauty and power of wifehood and motherhood are depreciated and neglected. The importance of rendering affection, enjoying the sensual side of marriage, and fatherhood, are pushed aside due to the demands of job/s and careers.
- **Confusion and reversal of roles**. She may make as much as he does, handle finances better, be in a decisive role in business—that transfers to her being the leader in the domestic arena.
- **Loyalty threatened**—attraction to other men and women in the work environment. This is fueled by the lack of involvement and development at home and the increased time and interaction at work.
- **Loss of spiritual training and example to children**. No time, energy, desire, or planning for bible study, prayer, moral and spiritual discussions. What are fathers and mothers emphasizing to their sons daughters? Money, things, material success...?
- In the pursuit for more money, mates may **agree to be separate for long periods of time**. This opens another door to the adversary.

2. Dt. 8:10-17

What is Moses warning the people against?

Turning from the worship and service of Jehovah.

Why might they do this?

Lose their sense of dependance and gratitude due to their prosperity.

3. **Mk. 4:19**

What three things will “choke the word”?

- Worries, or cares, of the world
- Deceitfulness of riches
- Desires for other things

How will these choke the word? Draw from experience and personal judgment to answer.

- **Time** - to study, attend Bible classes, hear sermons, teach children.
- **Energy** - sapped. Do not feel like studying at end of day. Weekend used for rest, refreshment, exercise.
- **Tension** - mental distraction of these things not allow

These things become the priorities. Serious devotion to concentration and meditation on the study of the Word and practical efforts for spiritual upbuilding are allocated “whatever time is left,” “when I can find time,” “some day,” “soon as these other matters are taken care of.”

FOR DISCUSSION: How is the cycle (letting work be a priority, making obligations upon you that sap your time and energy) broken?

Answer is simple, but difficult: **Reestablish priorities.**

Compare to going to college at nights to get a degree, or reordering work to take cancer treatments. It all depends on how important we consider something. See following scripture.

And this all gets back to FAITH!

4. **Mt. 6:19-24**

Is the Lord forbidding “laying up treasures upon earth,” and if you answer “no,” what IS he teaching?

Serving God must take priority over acquiring material things.

Why did the Lord say this is so important (How will it affect us)?

Only then will one be able to see clearly the surpassing value of the treasures of the kingdom of heaven, **vv22-23**. Note **vv28-30**, esp. the indictment, “You of little faith!”

5. **Eccl. 5:10-20**

List effects of a wrong attitude toward money (list three things - **vv. 10-11; v. 12; vv. 13-17**)

- **vv10-11** - Never satisfied.
- **v12** - Loss of sleep.
- **vv13-17** - If it is lost, it ruins one’s life with bitterness, regret and anger.

What is the proper way to spend life and use one's possessions? vv. 18-20

Enjoy whatever God has given you.

6. **Pro. 15:17; 17:1**

Memorize

Better is a dish of vegetables where love is,
Than a fattened ox and hatred with it.

Better is a dry morsel and quietness with it
Than a house full of feasting with strife.

Religion

7. **Dt. 7:1-4**

What was Israel forbidden to do?

Intermarry with heathen nations

Why?

Would influence them to turn away from God.

What would you do...? If an unbelieving mate

- Asks you not to go to church in order to be with them tonight?
- Asks you to go a family get-together where everyone will be drinking and dancing?
- Asks you to take them to a sexually explicit movie?
- Asks you if you think they—or their family—are going to hell?
- Continually ridicules, attacks, and endeavors to undermine your faith?
- Says you cannot take the children to church with you?
- Tells your children you are a religious fanatic and not to believe you?

8. **1Kings 4:29-34**

What was Solomon known for?

His surpassing wisdom. Did he take unjustified confidence in his wisdom thinking he could ignore God's counsel for "everyone else"? Observe:

- Knowing what the Bible teaches and doing what it teaches is two different things.
- Thorough knowledge of the Bible, will not by itself, necessarily keep one from being influenced by those he/she loves.
- Beware the Peter mistake, "'Though all may fall away, yet I will not'" **Mk 14:29**.

Observe what happened to him, **1Kings 11:1-13**.

9. **1Cor. 7:26, 32-35**

Why did the apostle say it was better for the Corinthians to remain single?

“The present distress” would challenge one’s “undistracted devotion” to the Lord due to his concern for his wife.

10. **1Pet. 3:1-2**

What kind of husband is discussed here?

Unbeliever - “disobedient to the word”

What is the wife’s responsibility to him?

Respectfully submit. Do you think this kind of man will always make decisions and requests from a high moral and spiritual perspective, or even from a wise perspective...?

Note also, v7 - would there be increased difficulty for a husband to live with an UNbelieving wife in an “understanding” way and “honor” as he should?

11. **Mt. 10:34-39**

The Lord must take precedence over who?

- Father (or, father-in-law)
- Mother (or, mother-in-law)
- Son (or, son-in-law)
- Daughter (or, daughter-in-law)

What might result in the family when the Lord is given precedence?

Trouble and division

In-laws

12. **1Tim. 5:1-2**

In what manner was Timothy instructed to rebuke people of various ages?

With the same respect he would respect members of his family. Are in-laws exempt? Are aggravating, over-reaching in-laws exempt?

13. **Job 32:4-10**

Elihu first decided on one course of action, but later changes. He was right *both* times. Explain why.

First, he respected age. He recognized that age should teach wisdom, so he kept quiet and let the older men speak first. However, he also recognized that “the abundant in years may not be wise.” Age is not the standard of right. So, after hearing these men express wrong concepts, he then spoke.

14. **1Tim. 5:8**

How and why can a believer be worse than an infidel?

If a believer fails to care for his aged parents, he is worse than an infidel, for even an infidel recognizes this responsibility. We—including our mate, believer or not—have a responsibility to care for their parents and grandparents. Difficult? Maybe. But it does not exempt us from the responsibility.

15. **Gen. 2:24; Dt. 7:3; Gen. 24:57-58**

What is the groom’s responsibility?

Leave father and mother and cleave to his wife

What should the bride understand?

She is “given” by her parents and “taken” by her husband

Sometimes boys are still mamma’s boys and girls are still daddy’s girls. Allegiance, affection, and devotion to parents take precedence over a mate. This is not God’s plan and bodes trouble for the relationship.

What will understanding, spiritually mature parents do?

Recognize the fact and good of the new and higher union that their children will enter into in marriage and prepare themselves and their children for it. Then, when it takes place they will accept it and encourage their children to act accordingly.

Flirtatiousness

16. **Mal. 2:14**

“Take heed to your spirit, and let no one deal treacherously...For I HATE...!” “treachery” - “violation of allegiance or of faith and confidence” MW. NRSV, “been faithless”

“For I hate divorce, says the Lord, the God of Israel...” NASB

For the LORD, the God of Israel, saith that he hateth putting away KJV

“For I hate divorce,” says the LORD, the God of Israel, NKJV

For I hate putting away, saith Jehovah, the God of Israel ASV “¹Heb he hateth” ASV fnt
Jehovah, the God of Israel, says, He hates sending away GLT

“For the man who hates and divorces, says the Lord, the God of Israel, covers ...” ESV

This is a controversial translation and one not shared by the other major translations. “Probable meaning (compare Septuagint and Deuteronomy 24:1-4); or For the Lord, the God of Israel, says that he hates divorce, and him who covers.” HCSB has something similar to ESV. See further notes in notes on Malachi.

What did God witness you vow to your mate relative to moral loyalty? If you can remember, write it here:

E.g., “I...in the presence of God and these witnesses, solemnly vow to thee...to take thee as my lawfully wedded wife, to have and to hold as my very own from this day forward, for better or worse, to love you in sickness or in health, in prosperity or in adversity, to cherish and honor you, and forsaking all others, to keep myself for you and you alone until death do us part.”

This completely shuts out all flirtatious words and deeds. This applies to family, co-workers, friends, acquaintances of any kind. One should be careful never to say or do anything to give their mate just cause for doubt of the fidelity of their love and commitment.

17. Gen. 20:6; 1Cor. 7:1

Why is the word “touch” used to connote conjugal relations?

There is evidently some relationship between touching and sexual intercourse. Figure - metonymy, or, synecdoche. Point: keep hands to self!

18. Pro. 7:10,13,21

What did this woman do to “stir up” her victim?

- Her dress
- Her kisses
- Her words

Beware of any flirtatious actions and stay away from those who practice them!

Suspiciousness

19. Ex. 23:1-3,7

Here are a number of “thou shalt not’s.” Sum these up in one positive statement.

Render just judgment! This would include not accusing a mate unjustly out of unfounded suspicion. While being flirtatious is wrong, so is innuendoes and charges out of a suspicious, jealous heart.

20. Pro. 12:18

What is one way a person can speak “rashly”? Note vv. 17,19.

Falsely charging another

What is the effect of such rash statements? Wounds (contrast “healing” - antithetic parallelism). And will likely leave scars.

21. Pro. 17:4; 21:28

What is one reason some bear false witness?

They are not careful enough about the source of his information.

Laziness

22. Pro. 12:27

Might it take work and diligence to acquire a “prey”? If so, why is this man called “slothful”? FOR THOUGHT: Can one be diligent in pursuit of some things while at the same time lazy in regard to others?

This hunter willing to invest time to hunt, but not to complete the project and roast his prey. Why? Not like the latter...?

A “lazy” person in Proverbs is not necessarily one who does nothing. We may think of a “lazy” person as one who will not work, a bum—for example, a man who will not get out and get and keep a job, a woman who will not cook, clean, but wants to sleep and watch soap operas, a boy or girl who will not do anything around the house. These indeed are lazy persons, but is that is not all Proverbs is warning about. A person be “lazy” while being “diligent” at the same time...he or she be “lazy”—not eager to work or exert oneself—relative to some things they do not want to do but need to do while being diligent in their pursuit of things they like to do. See also Prov. 20:4.

FOR THOUGHT: A fellow works hard to court and win his bride. They get married - he catches his “prey.” But, now what does he do with his possession? Is he “eager or willing to exert himself” to properly treat his wife? Or does he feel the work was over when he “caught” her? Does he work to learn to “honor” her (**1 Pe 3:7**), to “sanctify” her (**Eph 5:26**), and to “nourish” her, physically and emotionally (**Eph 5:29**)? Is this man LAZY? Objection: He still works hard - to earn a living. True, he may not be lazy relative to working for a living, but, wouldn’t this be like the hunter diligently skinning and gutting his prey, hanging it up, and then leaving it there.....to rot! Is skinning, gutting, and hanging ALL that is needed to properly care for his prey??

A woman works hard to win her man. Now what? “After autumn” (**Pro. 20:4**) all is not so easy. It is not easy to learn to be share his interests, to keep herself attractive, to learn her role as a submissive, supportive, and loving companion. In fact there may be some things that are downright UNPLEASANT. Now if she only does those things that she LIKES to do but is not “eager and willing to exert herself” to clothe herself with “strength and dignity” of character - never “grows up” morally and spiritually (**Pro 31:25**), does not apply herself to learn how to conduct herself and manage her house in such a way that she is a “crown” to her husband (**Pro 12:4**), e.g. her dress, personal hygiene, demeanor, her home, - this woman may be “busy” with many things (secular work, the yard, personal pursuits), but as it relates to her responsibilities as a wife, is she not LAZY?!

23. Pro. 24:30-34

What is the result of laziness?

Neglect, ruin, and poverty.

Do you think this is limited to vineyards? Explain.

No.

- Similar proverbs concerning laziness are general, e.g. **Pro 6:6-11** (note esp. **vv10-11** compared with **24:33-34**). The vineyard seems to be but a case in point.
- A wider application accords with the nature of “proverbs” — “Figures, riddles” to be mined. **Pro 1:6, 2:1-4**

24. Pro. 15:19

Why does the lazy person make no progress?

One does not make ready progress through a hedge of thorns. The lazy man finds many “reasons” (excuses) that make progress difficult or impossible. The upright proceeds to his goal like on a highway. In marriage, the lazy will find many “reasons” he/she cannot change their habits affecting companionship, authority, and love, e.g.: too many years have past, set in ways; physical well-being, “don’t feel like it”; fear of change; demands of work; etc.

An alternative interpretation of the proverb: The lazy man’s way is like a hedge of thorns due to his neglect; the upright’s path is like a highway due to his diligence in caring for it. Likewise, in marriage, the lazy man has many difficulties due to his failure to attend to his relationship.

25. Pro. 18:9

How can laziness destroy a marriage?

Besides the irritation caused by laziness, the neglect of character building and cultivating the relationship leads to deterioration and ruin.

Additional suggestions

26. Cultivate communication. See lesson [three](#).

27. Eph. 6:18

We are in a life and death struggle, **vv. 10f**. In **v. 18**, what are we urged to do to be able to stand in this battle against the evil one?

Pray. Pray regularly. Pray about your problems. Pray about your weaknesses. Pray with gratitude for your blessings. Pray for one another. Praying together may be beneficial.

FOR THOUGHT: Do you sincerely, humbly, and thoughtfully express your heart to God, or do you quickly and superficially utter cliches so you can say you “prayed”?

Do you pray daily? Do you pray to be a better husband, a better wife? Do you ever pray together? Do you pray for one another? Do you pray to glorify God in the way you think about one another, talk to one another, treat one another? Do you pray to be an example of faith to your mate, an encouragement to godly living rather than a discouragement? Think: If Satan is successful in undermining the family (and note there are instructions about the family in this very letter, **5:22-6:4**), how much harder will this battle be?

Spiritual maturity's impact on marital difficulties

28. Heb. 5:12-14; 1Cor. 14:20; 16:13

What are three characteristics of spiritual maturity (one from each verse)?

- Understanding
- Selflessness
- Perseverance

We need to grow up! Accept the responsibilities of maturity: to learn to understand, to sacrifice for the good of others, to persevere. "Children" don't understand, are selfish, and are ready to give up when things become difficult.

Applications

Using the checklist on the following page, discuss with your mate how what we have studied applies to your relationship.

The following checklist is to spur thought and application.

1. Do you find it difficult to find time and energy to study your Bible (e.g. lessons like this)...assemble regularly... discuss God his will with your family... communicate with your mate... because you are working so much overtime, or working a second job, or because you and your wife are working to pay off bills?
2. Are your bills (credit cards, installment purchases, etc.) pressing on you bills you made because of *need* or *want*? Are they because you bought beyond your means (new car, big house, stereos, TV, expensive clothes, etc.) just for personal pleasure and comfort?
3. When you pay bills, or try to figure out how to pay them, are you affectionate, or more like infectious - i.e. no one wants to be around you?
4. Have you sacrificed your wife's main role of companionship and motherhood for material things and carnal pursuits?
5. Do you and your mate have the time and disposition to cultivate your relationship - to talk together...to laugh together...to love together, or are you too busy or burned out due to working to have more, or to pay for the more you already have?
6. Do you find yourself giving in to the pressures of having a mate that does not want you to go to church, will not help you with the children, or encourages you to engage in questionable activities? Do you find yourself getting bitter? Discouraged? If you are not married and considering marrying someone who is not a devoted Christian, *go talk to someone in that position first!*
7. Do you speak rudely and disrespectfully to your in-laws? Do you think this is justified because you think they are wrong?
8. Do you say ugly and demeaning things about your in-laws to your mate? How would it make you feel if your mate spoke that way about your folks? Does treating your in-laws this way encourage companionship with your mate and stir affection?
9. Are you a "daddy's boy"? A "mamma's girl"? Maybe you ought to ask someone you think will be painfully truthful.
10. Do you make remarks about the cheerleaders on TV (football, basketball) or about actresses or about *any* woman that sounds like a sexual interest in them? Not serious? Look up the meaning of "flirt"?
11. Do you engage in "innocent" horseplay or simply spend time with other men than your husband? IF you really consider it "innocent," dare you find out how your husband or the other man feels about it?
12. Do you imagine things about your mate and charge them with motives and conduct that has no foundation but in your imagination? Do you think a marriage license gives you license to engage in slander against your mate? To bear false witness against them?
13. Has your mate continually asked you to do something that continually find excuses for not doing? You do find the

time to do things you *want* to do, right? Do you view yourself as *lazy*? Probably not, but go back and study the section on laziness.

14. Have you grown since you married (not in clothes size, though laziness with regard in our eating habits and exercise may have contributed to this problem also)? Are you a better Christian and thus a better example and support to your mate? Are you trying to learn to be a better companion? Do you *work* to be the
15. Do you and your mate ever discuss God's Word and his will for your lives together? Do you ever pray together? Do you pray for one another? Do you accept the responsibilities of being an adult, or is your mate condemned to live with a selfish little boy in a man's body, or a self seeking little girl in a woman's body?

“How blessed are those who OBSERVE HIS TESTIMONIES, who SEEK HIM WITH ALL THEIR HEART.” Psa. 119:2, NASB

Lesson 10: Parent-Child Relationship

Children's responsibility

1. Ex. 20:1-17

The foundation for the authority and wisdom of the fifth through tenth commandments is laid in the first four. What is that foundation?

Respect and devotion to the one, true living God, and His right to rule.

What is the fifth commandment?

Honor your father and your mother.

Note: While this is the children's responsibility to honor their parents, whose responsibility is it to teach them to do so... *parents!*

If instilled (*whose responsibility is that?*) and practiced, the fifth commandment can serve as a training ground in the home for the last five commandments. Consider the following.

- “You shall not murder” - Respect for *human life*
Trained to *honor* their parents person and position (authority). Not allowed to let passions smolder and then vent in rage. See **Ex. 21:15,17; Mt. 5:21,22**.
- “You shall not commit adultery” - Respect for *human morality*
Children expected to *honor* the purity and loyalty of their parents relationship. Not exposed to poor examples (remarks, movies, disreputable magazines), nor allowed to bring such into their home.
- “You shall not steal” - Respect for *human property*
Taught to *honor* parents' possessions. Not allowed to use, or abuse, at will - just because they want it or want to so use it.
- “You shall not bear false witness” - Respect for *human justice*
Not allowed to *dishonor* parents by charging them harshly in vengeance or anger, e.g., “You don't love me”; “You're mean.” Expected to honor parents' innocence. Note **Ex. 23:7**. Example in parents...? Accuse one another...!?
- “You shall not covet” - Respect for *human individuality*
Taught to *honor* the difference in and accomplishments due to parents' ages, abilities, and labors. Children not trained to think they ought to have now, or maybe ever, everything parents have.

Example in parents...? “Covet” H/W's inheritance...abilities (mental—logical, intuitive; good with numbers, finances; grasp the abstract, or, the mechanical ... or physical—looks; strength;

health)...privileges due to position in life (e.g., stay at home, or, leave home and go to work; work in the house, or, work outside)

2. **Lev. 19:32; Pro. 23:22-23; Eph. 6:1; Rom. 1:30-32; Col. 3:20**

Why should children respect their parents? (One reason from each passage)

- **Lev 19:32** - Respect for age - the LORD so ordained.
- **Pro 23:22-23** - Respect for their wisdom
- **Eph 6:1** - It is right - God made it so.
- **Rom 1:30-32** - Those who are disobedient to parents are worthy of death according to God's ordinance.
- **Col 3:20** - Well pleasing to the Lord.

3. **Ex. 21:15, 17; Lev. 19:32; Pro. 23:22-25; 30:17; Eph. 6:1; Mt. 15:4-6**

How can this respect be shown? (One manner from each passage)

- **Ex 21:15,17** - Not striking or cursing them (Can make into two). And as the law forbade not only the act, but the attitude that gave rise to it, anger and bitterness, the roots of the actions, would also be forbidden.
 “curse” ≠ “cuss”
 noun 1. calling of God to send evil or injury on 2. obscene or blasphemous oath or imprecation expressing hatred, anger, vexation, etc. (WNWD)
 verb 1. to call evil or injury down on 2. use blasphemous or obscene language against (WNWD)
 “I hope you die” “You are mean, hateful” (?)
- **Lev 19:32** - Rising up before them. Or, the customary acts of respect current in one's society, e.g., “sir.”
- **Pro 23:22-25** - Listening to their counsel. Not “despise” them.
- **Pro 30:17** - Not mock or scorn them.
 “**mock**” - “to mock, deride; pr. by imitating the voice of any one in derision, used also of the eye” W.OTWS. “to hold up to scorn and contempt; ridicule” W.NWD
 “**scorn**” - (“despises to obey,” KJV) - 936 “this word is evidently of stronger meaning than...; it denotes open contempt, with mockery...; the act of one who, full of arrogance and self-esteem, contemns others, despises their gifts, aggravates their faults and infirmities, and disdains all acts of love and kindness from them: such a one through pride, despises precept, admonition, and wisdom.” W.OTWS. “1. extreme, often indignant, contempt for someone or something; utter disdain 2. expression of this in words or manner” W. NWD
- **Eph 6:1** - Obey them.
- **Mt 15:4-6** - Provide for them.

Adam Clarke on Gen 48:12, Joseph bowing before his father: “...Joseph, in thus reverencing his father, only followed the customs of the Egyptians among whom he lived, who, according to Herodotus, (Euterpe, c. 80,) were particularly remarkable for the reverence they paid to old age. “For if a young person meet his senior, he instantly turns aside to make way for him; if an aged person enter an apartment, the youth always rise from their seats;” and Mr. Savary observes that the reverence mentioned by Herodotus is yet paid to old age on every occasion in Egypt. In Mohammedan countries the children sit as if dumb in the presence of their parents, never attempting to speak unless spoken to. Among the ancient Romans it was considered a crime worthy of death not to rise up in the presence of an aged person, and acting a contrary part was deemed an awful mark of the deep degeneracy of the times.”

Disrespect may be reflected in being opposed to (e.g. disallow), but it may also be reflected in LACK OF interest in (e.g. disinterested). Compare lack of respect for God - not necc. blasphemous; just not

interested and active in showing respect for His honor and will, little concern for what He has had to say.

They are to be respected even though...

- Imperfect, **Heb 12:9-10**
- Wrong, **1Tim 5:1-2**

Never right for children to get loud, get in face, derisive, etc.

Compare **Gen 9:20-27**

Parents: Don't let your consciousness of your shortcomings cause you to fail to expect, demand, and teach respect ("honor")!

"seemed best to them" - NOT "seemed best to *child*" - child not necc. agree with parents discipline

"not joyful" - for either child or parent. Not like doing it. Not pleasant.

Children learn through pain

- Burn by touching stove
- Sting if disturb wasp nest

So with morality.

Note: Not encouraging burning children, etc.

4. **Eph. 6:1-3**

According to this text, what must children do to "honor" their parents?

Obey them

Children do not have to understand reasoning or agree— rather, "it is right."

Col 3:20; Rom 1:30; Dt 21:18-21; Pro 15:5 ("cool," "smart to disobey - "fool"!)

5. **1Kings 15:3a; 22:43a**

What did Abijam do? Walked in the sins of Rehoboam, his father.

What did Jehoshaphat do?

Walked in the right ways of his father, Asa.

Who did the right thing? Explain.

Jehoshaphat. Abijam should have forsaken his father's ungodly path. God must take preeminence.

Compare

- Hezekiah: **2Kings 16:1-4...18:1-5**
- Josiah: **2Kings 21:19-22...22:1-2; 23:24-25**

6. **Lk. 14:26-27**

What does the Lord *say* about discipleship?

One must “hate” his family and his own life to be Christ’ disciple.

What does he *mean*?

The will of God must have preeminence in a man’s heart and life to be a disciple of Christ. Compare **Mt 10:37**.

7. **Mk. 7:9-13**

According to Jesus, what responsibility is implied in “honor your father and mother”?

“help” them. “support” them, NRSV. Render “service” to them, TCNT. Provide for them.

8. **1Tim. 5:8**

Why is the failure to provide for one’s own “worse than an unbeliever”?

If a believer fails to care for his aged parents, he is worse than an infidel, for even an infidel recognizes this responsibility.

See **Pro 28:24**.

Parents responsibility - in love

9. **Rom. 1:31,32**

NASB, “unloving”; KJV, “without natural affection”; NIV, NRSV, ESV, “heartless”
a, negative; *storgE*, love of kindred (RWP) “special Gk word for family love” Barclay

astorgos - “signifies without natural affection, a, negative, and *storgE*, love of kindred, especially of parents for children and children for parents...Rom. 1:31; 2 Tim. 3:3*” *Vine’s Expository Dictionary of New Testament Words*.

Rome

“*StorgE* was the special Greek word for family love. It is quite true that this was an age in which family love was dying. Never was the life of the child so precarious as at this time. Children were considered a misfortune. When a child was born, the child was taken and laid at the father’s feet. If the father lifted up the child that meant that he acknowledged it. If he turned away and left it the child was literally thrown out. There was never a night when there were not thirty or forty abandoned children left in the Roman forum. Every night in life children were literally thrown away. Even Seneca, great soul as he was, could write: ‘We kill a mad dog; we slaughter a fierce ox; we plunge the knife into sickly cattle lest they taint the herd; *children who are born weakly and deformed we drown*.’ The natural bonds of human affection had been destroyed.” William Barclay, *The Letter to the Romans*, pp. 32,33

Other nations

“Among the ancient Persians it was a common custom to bury children alive. In most of the Grecian states, infanticide was not merely permitted, but actually enforced by law. The Spartan lawgiver expressly ordained that every child that was born should be examined by the ancient men of the tribe, and that if found weak or deformed, should be thrown into a deep cavern at the foot of Mount Taygetus. Aristotle [384-322 B.C., srf], in his work on government, enjoins the exposure of children that are naturally feeble and deformed, in order to prevent an excess of population... Romulus [c. 750 B.C., “First legendary king of early Rome..” *Webster’s Biographical Dict.*, srf]

expressly authorized the destruction of all children that were deformed, only requiring the parents to exhibit them to their five nearest neighbors, and to obtain their consent to their death. The last of the Twelve Tables, enacted in the 301st year of Rome, sanctioned the same barbarous practice. Minucius Felix [3rd century, A.D., srf] thus describes the barbarity of the Romans in this respect: 'I see you exposing your infants to wild beasts and birds, or strangling them after the most miserable manner' (chap. xxx.). Pliny the elder [23-79 A.D., srf] defends the right of parents to destroy their children, upon the ground of it being necessary in order to preserve the population within proper bounds. Tertullian [160-230 A.D., srf], in his *Apology*, expresses himself boldly on this subject. 'How many of you (addressing himself to the Roman people, and to the governors of cities and provinces) might I deservedly charge with infant murder; and not only so, but among the different kinds of death, for choosing some of the cruelest for their own children, such as drowning, or starving with cold or hunger, or exposing to the mercy of dogs; dying by the sword being too sweet a death for children.'" Albert Barnes, *Barnes Notes on the Old and New Testaments*, on Rom. 1:31.

Today

1.2+ million abortions in the U.S. in 1995 http://www.abortionfacts.com/statistics/us_stats_abortion.asp
2008 - 1.2+ million (http://www.abort73.com/abortion_facts/us_abortion_statistics/)

What is God's judgment concerning those who lack this love? "worthy of death"

10. **Psa. 103:13** (note "just as a father"); **1Th. 2:7-8** (note "as a nursing mother" NASB, NKJV)

What attitudes and conduct do these scriptures indicate are understood to be inherent in family love of children?

Psa 103:13, compassion; 1Th 2:7-8, gentleness, tender care, self-sacrifice and devotion

11. **2Co. 12:14,15**

What natural parental responsibility is alluded to?

Provide for the children's well being. "responsible to save up ...parents for their children"; "spend and be expended"

12. **Gen. 25:28...27:5-17...41-46...28:8-9**

What domestic problems arose due to partiality in family love?

- Disharmony between brothers, leading to hatred, vengeance, and estrangement.
- Loss of unity between husband and wife.

Then Jacob repeats the mistake with his children...! **Gen 37:3-4**

To train each child in relationship to every other child. Cannot allow injustice, contempt, tyranny, etc.

13. **2Sam. 18:33; Pro. 13:24**

Will "loving" a child secure his good character? Explain.

No. David loved Absalom, but he was disrespectful and rebellious. Natural love alone will not cause one to exercise the discipline needed. Natural love, directed by Divine wisdom, becomes caring love, which issues in the training necessary to secure good character in the child. The failure to provide this discipline and training is when “love” is NOT “love”!

1Ki 1:6 — Over-reaction to his own treatment at home? **1Sam 16:11; 17:28**. Shepherd a dangerous job, **1Sam 17:34,35**, and possibly not the most desirable (outdoors, sheep stink, run off, get dirty, etc.). Compare Joseph, the beloved, kept at home while his brothers out tending sheep. (Joseph and David both youngest.)

Did he “learn” this lack of involvement from his own home life? See **1Sam 17:12** - was his father, being old, more of a grandfather figure instead of a father?

We do not know about either of these suppositions. While possible they do not justify David’s conduct. We must break the “mold” of culture and be a role model formed by God’s will for our children.

Observations before moving to the next set of scriptures...

- Some people raise children like chickens - “free range” with no “fences” or supervision
- “When will school start?” is sometimes asked by desperate parents who are failing to train their children - no wonder schools cannot teach but rather have to spend all their time trying to control the undisciplined kids sent to them to babysit!
- “The church is failing my children” is the excuse sometimes given for children who are rebellious and not interested in spiritual things. Main consideration in choosing a church: “We want good children’s classes (or activities).” It is NOT the church’s job to raise children!

Parents responsibility - in training

OSHW, p2, row9; p3, row9

14. Eph 6:4

Who is addressed in this scripture?

“Fathers” (Not “church,” “school,” or even “mothers”)

Compare **1Pt 5:1-2**: addressed to “elders” - how about them shifting their responsibility to the deacons, or a board of preachers? What if elders decide they will do PART of this assigned responsibility and leave the rest to the deacons?

Why “fathers”? Because “head”? Because tendency to neglect? Fathers not merely to be providers of physical nourishment and shelter. Fathers who leave all training to “Mom” (or all of part it, e.g., “instruction of the Lord”) abandon their responsibility.

What two things are they to be active in as they train their children?

“discipline” and “instruction” of the Lord.

Discipline not condemnatory, but corrective.

“Discipline” from same Latin root as “disciple,” i.e., to learn. “Discipline suggests punishment that is intended to control or to establish habits of self-control.” *Webster’s New World Dictionary*.

“Chasten” from Latin words, *castus*, pure, and *agere*, to lead, to drive. Thus, “to lead or drive to purity.” Compare “chasten,” “chastisement,” “chaste.” “Chasten implies the infliction of tribulation in order to make obedient, meek, etc.” *Ibid*

“Instruction” NASB; “admonition” KJV, NKJV, ASV. The predominant idea here is training by word. (*Vine’s Expository Dictionary of New Testament Words; Trench’s Synonyms of the New Testament*) It

includes commands, reproofs, instruction, advice, and encouragement. Compare **1Co 4:14; 1Th 2:11-12; Dt 6:6-9; 11:18-20**

“of the Lord” - genitive of relation

How, if do not know what to say...? **Pro 1:20-33**

OSHW, p4, “a”

15. Compare **Eph. 6:4; Col. 3:21**

What two things must fathers be on guard against in training their children?

Eph 6:4, “not provoke your children to anger” (note “not...but”); **Col 3:21**, “not exasperate” NASB. NKJV, ESV, “do not provoke.” “Provoke not (*mē erethizete*) Present imperative of old verb from *erethō* , to excite Only twice in NT, here in bad sense, in good sense in 2Co 9:2 (to stimulate) Here it means to nag and as a habit (present tense).” RWP. “*To anger* is added by A.V.” VWS. “to anger” is italicized in KJV.

Same sun will melt butter and harden wax. Likewise, children are different. Selfish, injudicious exercise of authority will cause one to rebel in anger and another to become discouraged. In either case, the purpose of parental authority has not been served.

Note both these verses to “fathers.” Do fathers have more tendency to this...?

Children may be discouraged or provoked to rebellious anger by:

- Capricious, moody, or passionate punishment rather than consistent training according to an objective standard.
- Hypocritical enforcement of rules not observed by the parents nor expected from their peers.
- Unreasonable demands and censure that do not allow for the nature of children generally and the particular age and abilities of each individual child.
- Undue severity, insisting on rigid compliance in petty matters.
- Inequitable, inconsiderate treatment that ignores the child’s feelings, individuality, or conscience.
- No encouragement, praise. No recognition for progress, good intent, accomplishments, abilities.

Note: You be the judge as to the merit of these suggestions. The matter of consequence is that each parent fulfill the Divine directive of **Eph 6:4** and **Col 3:21**.

16. **Pro. 14:1**

What does a wise woman do? A foolish woman?

Wise: builds her house. Foolish: tears it down with her own hands.

What is her “house”?

Her family. Thus, “house-wife” more than just one who takes cares of floors and walls - she influences souls and is a critical factor in the unity, growth, and honor of the family.

OSHW, p5, “hh”

Be prepared to discuss how each does this? Make pertinent notes. Scriptures to consider: **1Tim. 5:14; Pro. 1:8; 23:22-25; 24:3-4; 29:15; 31:26-27; Tit. 2:4**

- **1Tim 5:14** (“rule the household” ASV; “manage their households” ESV) - by being a good manager of her house. Not lazy, without direction, acting only impulsively and selfishly, but

accepting the role of leadership, with its rewards, disappointments, mistakes, and headaches. As with any good management there will be a basic plan and purpose (God's Word and will), and allocation of time, energy, and resources to the fulfilling of that plan.

- **Pro 1:8** ("mother's teaching") - Providing teaching, counsel, guidance that will "grace" the child and preserve them from pitfalls (see following context, **vv9f**). This is more than barking orders, issuing threats, or using the children as servants.
- **Pro 23:22-25** ("Listen to...your mother...Buy truth...") - She will work to be sure her words of counsel are "truth," not simply intuition, family tradition, or something she read in a book or saw on television. **Psa 19:7-11**.
- **Pro 24:3-4** ("By wisdom a house is built...by understanding...by knowledge...") - She must equip herself with "wisdom" and "understanding" and "knowledge." How will she gain these? She will be a woman devoted to study and meditation on the Word of God, thoughtful contemplation on its meaning and application to herself and her family, and prayer for God's assistance.
- **Pro 29:15** ("a child who gets his own way brings shame to his mother") - She will be diligent to follow up and be consistent in her discipline and not let the child "win" and "get its own way." She must be in control, with love and wisdom guiding her. Training and molding character will be the focus of her "rod and reproof."
- **Pro 31:26-27** ("opens her mouth in wisdom, and the teaching of kindness is on her tongue") - With kind words of wisdom she "looks well to the ways of her household" and prepares them well for the "future" (**v25**), when they may well face the cold winds of adversity (**v21**). To do this, she will be industrious in preparing herself with "strength and dignity" of character (**vv13-25**).
- **Tit 2:3-4** ("teaching what is good, so that they may encourage the young women to...") - She will strive to prepare the next generation to wisely build their house by training them in God's will and plan (**vv4-5**).

17. Acts 16:1-3; 2 Tim. 1:5; 3:15

Who had a great and good influence on Timothy?

His mother and grandmother

What do we know about Timothy's father?

He was a Greek, and evidently not a believer. Note: Paul had him circumcised, Ac. 16:3. Why not at eight days old like Jewish boys were supposed to? Dad...?

FOR THOUGHT AND SELF-EXAMINATION

Questions for mothers

- Time
Do you give your children the time needed to assure them security and counseling? Is "home" a place of warmth they can look forward to at the end of the school day because "mom" is there, or just an empty "house"? Do you have time to lend the listening ear to your child's joys and sorrows, which, though maybe insignificant, are important to him or her?
- Quality
Are your children getting only your "left-overs"? Is your "best" given to the a job, to civic and social activities, or to other pursuits, only to come home tired and mentally exhausted at the end of the day? Does an atmosphere of tenseness instead of peace pervade your home? Are you irritable and impatient?

- **Priorities**

What do you consider the greatest work you can do? Does any job, or any social or civil pursuit have more far-reaching and lasting consequences or greater rewards than raising well-balanced and godly children?

Note: While these are questions for mothers, sometimes it is the *fathers*—because of their desire for and emphasis on *material things* (Lk. 12:13-21) and *lack of trust in God to provide* (Mt. 6:33)—that put mothers in the position of having to sacrifice time and energy that should be invested in being a mother!

Question for fathers & mothers

If jobs, pleasures, hobbies, social or civil pursuits would deprive your children of material provisions....? If they are robbing them of the spiritual, mental, and emotional provisions God intended for them to receive from godly, loving, and devoted parents...???

18. Heb. 12:9-11

What is the purpose of discipline?

“that we may share his holiness”
“the peaceful fruit of righteousness”

19. Pro. 13:24

What kind of “love” is under consideration? Explain.

Caring love. David evidently spared the rod, **1Ki 1:6**, but loved his sons with that natural love of a father for a son. Caring love is not one of feeling, but one that seeks the welfare of the person loved by doing what is best for them.

Discipline in the manner described in the second line of the verse demands what of the parent?

Diligence. Attentiveness. Consistency.

7836 - “a prim. root; prop. to dawn, i.e. i.e. (fig.) be (up) *early* at any task (with the impl. of earnestness)” *Strong’s Concordance*. “*seek early, earnestly*” *Theological Wordbook of the Old Testament*

“betimes,” KJV, ASV - “1. early: as, he awoke *betimes*. 2. promptly; quickly. 3. before it is too late.” *Ibid*. Early, not in morning, but in life, while young and influenceable, before error roots itself in him.

“Diligently,” NASB, ASV footnote. “characterized by steady, earnest, and energetic application and effort: painstaking” *Webster’s Seventh New Collegiate Dictionary*, 1970. “Promptly,” NKJV - “1: being ready and quick to act as occasion demand” *Ibid*

As a task important enough to warrant arising at “dawn” to attend to it. Opposite of laziness, impulsiveness, inattention, indifference, carelessness. Positively, it calls for alertness, determination, consistency.

Self-discipline is required to discipline “diligently”!

20. Pro. 22:15

List some examples of “foolishness” alluded to in these scriptures: **Pro. 10:18; 10:23; 12:15; 15:5,20; 18:6; 20:3; 26:11; 26:12; 29:11.**

- **10:18** - slander from hatred
- **10:23** - sin a “game”
- **12:15** - won’t listen
- **15:5,20** - no respect for parents
- **18:6** - continually says things that cause strife
- **20:3** - quarrelsome
- **26:11** - repeats his error
- **26:12** - knows it all
- **29:11** - quick-tempered

Note the stubbornness: “bound up” in his heart

21. Pro. 23:13-14

What is implied about the severity of discipline in this scripture?

Severe enough to cause some to refrain for fear it might “kill him.” Or, if satirical, chiding those parents who do little in discipline for fear they might “hurt” the child. They need hurting occasionally, and if it don’t hurt, it likely won’t get the job done. The discipline must be strong enough to be a deterrent. Obviously, the discipline encouraged is NOT that child abuse that does lead to permanent injury and even the death of the child.

22. Pro. 29:15,17

What is the result of a lack of discipline? of proper discipline?

Lack of: Bring shame on his family. Proper: Be a source of comfort to his family.

23. 1Sam. 2:23-25...3:13

What else could Eli have done?

As a judge and high priest, he could have removed his boys from office and brought civil punishment against them.

24. Dt. 11:18-20

When, where, about what, and why was the Jewish father to instruct his son?

- **WHEN** - morning (“when you rise up”), midday (“when you walk along the road”), and evening (“when you lie down”)

- WHERE - at home (“when you sit in your house,” “write them on the doorposts of your house and on your gates”), and away (“when you walk along the road”)
- ABOUT WHAT - God’s Laws through Moses (“these words of mine,” **v18**, “this commandment which I am commanding you..to love the LORD your God, to walk in all His ways and hold fast to Him,”) **v22**
- WHY - to receive God’s blessing on him and his family (“so that your days and the days of your sons may be multiplied on the land,” **v21**; see **vv26ff**)

Some practical suggestions (by Tod Aldridge, 2004 – Wed. close)

- ▶ Read the Bible to them & them to you
 - Kids loves to hear Bible stories & love to read to parents
 - Ask if they understand what they read – go over it with them
- ▶ Pray with them
 - Be sincere, teach them to mention specific needs, a sick friend, thanks for blessing, etc.
 - Not meaningless repetition day after day
- ▶ Point out examples of good in nature, in peoples actions
 - Sunsets, stars, moon. Say to kids what a beautiful world God made for us
 - Visiting others sick or shut-in. God wants us to do this. Tell kids how members are doing God’s will when they bring over food when Mom is sick, etc. Specifically tell kids to remember these people as good examples to be like.
 - Hospitality – Parents to specifically encourage beings close friends with church people as compared to worldly people.
- ▶ Point out examples of sin & unbelievers (evolution)
 - Lying & cheating – it’s everywhere even Winnie the Pooh episodes are based on a character lying. Start early with teaching that lying saddens God. Any sort of deception is ‘lying’ constantly warn/teach kids and reinforce that you hate lies and it results in a spanking. Conversely teach to always, no matter what, tell the truth. No liars in heaven.
 - Point out there is evil people that do not love God – neighbors that never attend church.
 - Warn kids that every time they here “millions of years” it is a lie from an unbeliever in God, (from the devil). Kids must be on their guard when this is taught as science in school, TV, books, etc. Explain the truth, the earth is more like 10,000 – 20,000 years old based on the genealogies in Genesis.
- ▶ Warn your children of disobedience to God and point out examples (neighbors that never go to church, that choose to go to sports tournaments on Sunday instead of worship (Priorities)
 - Don’t even consider joining a sports team that plays on Sunday and expects you to be there with the team. You won’t be able to withstand the pressure to miss church so the team will win!
- ▶ Go to gospel meetings
 - Show there are other Christians in area
 - Meet the other families
- ▶ Filter all media- TV, radio, magazines, books, paper. It’s so worldly.
 - Better entertainment with a Nintendo system (However only the games rated E for everyone should be considered. Watch out for bad language and worse for other games)
 - Buy the children’s shows (cartoons, etc) instead of watching commercials, sitcoms

25. Rom. 2:17-24

Why did the Gentiles speak evil of the Jews’ God and religion?

Their life was inconsistent with their teaching

The power of example is taught everywhere in the scriptures, e.g., Israel and the nations, kings influence on kingdom, **Mt 5:16**, **1Co 15:33**, **Rom 2:17-24**. And even how much more so in the domestic framework. Note **Eze 16:44**.

What does your example teach...?

- about respect for social, civil, and religious authority?
- about absolute honesty in all affairs?
- about life's priorities? about the practical value of God's Word?
- about family life?

Other passages touching the subject: **Ex 10:2; 12:26-27; 13:8; Dt 4:9; 21:18-21; 32:46; Psa 78:3-8**

Sexual training...?

Note the Bible's discussion of sexual matters: **Gen 3:10,21** (Nakedness, clothing); **Gen 19:1-26** (Sodomy); **Gen 35:16-20** (Perils of birth); **Gen 39:7-23** (Lust, temptation); Lev 15 (Emission, menstruation); **Lev 18** (Incest, fornication, bestiality); **Dt 22:25-27** (Rape); **Judges 19:22-26** (Sexual abuse); **Mt 5:27-32** (Divorce, adultery); **Rom 1:24-32** (Homosexuality, lesbianism); **1Co 7:1-5** (Conjugal rights)

If parents are studying the Scriptures with their children, and being attentive to their interests as they mature, these Scriptures and natural events in life will provide opportunity for training in this area.

Applications

Using the checklist on the following page, discuss with your mate how what we have studied applies to your relationship.

The following checklist is to spur thought and application.

1. Do you let your children get away with saying hateful things to you, calling you names, ignoring you when you speak, or ridiculing you? *Is this fulfilling your responsibility to teach them to “honor” their father and mother?*
2. Do you allow your children to hit you, raise their voice to you when they are angry with you, or throw temper tantrums? *Is this teaching them to respect your authority?* Are you confusing controlling them by your superior strength (e.g. dragging them when they do not want to go, simply restraining them when they are flailing and kicking, locking them in their room) with teaching them *respect* (“honor”)?
3. Do you the shows you watch, the magazines you look at, the books you read, the jokes you tell, and the remarks you make about the opposite sex *teach your children to honor moral purity* between a man and a his wife?
4. Do you just put everything out of reach of your children, or do you *teach them to respect (“honor”) your possessions?*
5. Do you allow your children to slander you by saying you are mean, or telling you, “You don’t love me!”? *Is this teaching them to honor your innocence and human justice?*
6. Do you think your children ought to have everything you have, to enjoy everything you enjoy, to stay up as late as you do, to go everywhere you go?
If not, *what are you doing to teach them to honor human individuality* — that they are not adults, do not have the abilities you do, and by virtue of their station in life are not entitled to all you are?
7. Do you think children ought to let their parents have the best seat? Do you think children ought dictate what the family will eat for meals? Do you think children ought to learn to say “sir” and “ma’am”? Do you think children ought to interrupt you when you are talking? *What does “honor your father and mother” mean to you?*
8. How many times do you have to tell your children to do something before they do it? Do you have to raise your voice, maybe even scream? Do you believe honoring you as their parent involves *respectfully obeying* you? Have you accepted their hugs and kisses as a substitute for obedience?
9. *Have you set the example* of honoring father and mother *by how you have treated your mother and father?* Do you call them? Do you visit them? Do you see about their needs? Do you want your children to treat you when you get older like you are treating your mother and father?
10. Do you think showering your children with your affection will substitute for teaching and discipline? If not, are you making time to teach them and being alert to discipline them?
11. Do your actions and speech reveal to your children that you love them more

- than God? *Will this teach them the proper fear and love for God?*
12. Are you *alert* to what they are doing? *Do you know* what little Johnny or little Susie does when you turn your back? *Do you know* what your children read? *Do you know* what TV shows they watch? *Do you know* their companions?
 13. *Fathers, do you leave all the teaching of the Bible to mother?* Do you talk to your sons and daughters about morals? Do you not believe that *you* have a responsibility to train your children morally and spiritually?
 14. *Mothers, do you dodge your responsibilities in teaching and discipline?* Do you leave teaching the children about God and His Word to the Bible classes at church? Do you leave the discipline to dad? Are you “too busy” to read the Bible with them, to pray with them, to spend time helping them learn their Bible lessons and memory verses?
 15. Fathers and mothers, do your children see you argue about their discipline and training *in front of them*? Do you not think they observe what is going on? Have you noticed them playing one of you against the other?
 16. Do you use the “rod” of discipline in such a way that your children just get mad, or *get sorry*? What do they learn—that if they throw a big enough fit you will stop, or that “crime” doesn’t pay? Do you “admonish” them in your discipline so they know *why* they are being disciplined?
 17. Is your administering of discipline mainly the outgrowth of frustration and anger, or the *controlled actions of a wise parent endeavoring by that discipline to “disciple”*—to train your child?
 18. Do you spend time preparing *yourself* so you are capable of training your child in the discipline and instruction “*of the Lord*”?
 19. What do your children *see*? Do they see a “Christian” at church and a worldly, ungodly hypocrite at home? What do they *hear* come out of our mouth? How do they see you treat your mate? Do they see you pray other than at meals? Do they see you read your Bible? Do they see you showing your love for God’s people by serving them or do they see you avoiding them and criticizing them? Do they see parents who look forward to assembling with the saints, or griping about the sermon, the people “down there,” and skipping for excuses that would not keep them from work or trips? Will you be surprised if your children grow up and are not interested in religion and going to church?
 20. Are you ready to stand before God to give account for the job you are doing as a parent?

“THE LAW OF THE LORD IS PERFECT, restoring the soul; **THE TESTIMONY OF THE LORD IS SURE**, making wise the simple. **THE PRECEPTS OF THE LORD ARE RIGHT**, rejoicing the heart; **THE COMMANDMENT OF THE LORD IS PURE**, enlightening the eyes. **THE FEAR OF THE LORD IS CLEAN**, enduring

forever; **THE JUDGMENTS OF THE LORD ARE TRUE;** they are righteous altogether. They are more desirable than gold, yes, than much fine gold; sweeter also than honey and the drippings of the honeycomb. Moreover, by them thy servant is warned; **IN KEEPING THEM THERE IS GREAT REWARD.” Psa. 19:7-11, NASB**

Lesson 11: Brother-Sister Relationship

1. Gen. 13:8

What reason did Abraham give for seeking peace with Lot?

“For we are brothers” (Gen 11:26,27)

When there is strife in the family, and that family is supposed to be children of God...??? Tit 2:5,8; 1Pt 2:9

Psa 133:1. Brothers and sisters often share the same house, parents, and faith. Disharmony brings personal unrest (Gen 4:5; 27:41), parental heartache (Pro 10:1; 19:13; 23:24-25; 27:11), family disorder (Cain and Abel; Jacob and Esau; Joseph and brothers), dishonor to God (Neh 5:9; Rom 2:21-24), and possibly eternal destruction (Pro 6:16...19). Especially among those who claim to be “Christians” should there be a determined effort toward harmony and peace (Rom 12:18; Eph 4:30-32; 1Pt 3:8-12).

2. In the following verses, a brother or sister was jealous of the other. First, find the specific thing they were jealous about. Then, suggest something similar brothers and sisters get jealous over today. The first one is completed for an example of what to do.

	SPECIFICALLY, IN CONTEXT	APPLICATIONS TODAY
Gen. 4:4-5	God’s acceptance of Abel’s sacrifice	Dad’s acceptance of one brother’s good job, but not the other’s sloppy job.
Gen. 25:31-34	Esau’s birthright	Privileges, honor, rights accorded older brother or sister (bigger bedroom; ride in front seat; executor of will)
Gen. 27:18-45	Esau’s blessing	Brother or sister’s inheritance, gifts (birthday; Christmas)
Gen. 30:1-2	Leah’s children	Brother or sister’s family, abilities, physical attraction (natural children; smart; good-looking)
Gen. 37:2-4	Father’s special love for Joseph	Favoritism toward a younger brother or sister; difference in treatment
1Sam. 17:26-30	David’s potential success and honor	A brother or sister succeeding where another failed or was afraid to try. (school; sports; crafts)
1Kings 1:1 - 2:25	Solomon’s authority, position	Brother or sister’s authority (delegated by parents; on job)

3. Gal. 5:19-21

What will happen to the person who dies guilty of jealousy?

“shall not inherit the kingdom of God”

Jealousy hurts the person who is ruled by it, as evident in the examples in this lesson. Eternally, it will mean his ultimate ruin!

4. Eph. 4:31

What feelings and practices should be “put away” by Christians? List them. Do you know the meaning of each one?

Bitterness - “The Greeks defined this word as long-standing resentment, as the spirit which refuses to be reconciled” Barclay, Ephesians. “bitter” = “2b. exhibiting intense animosity.” “animosity” = “ill will or resentment tending toward active hostility.” W.SNCD. Sometimes it issues in speech: **Ro 3:14; Jas 3:10-11**

Wrath - *thumos* - see next word

Anger - *orgE* - “...*thumos*...is the more turbulent commotion, the boiling agitation of the feelings... either presently to subside and disappear...or else to settle down into *orgE*, where it is the more abiding and settled habit of mind...with the purpose of revenge.” Trench, *Synonyms* *Thumos* is associated with fierceness; *orgE* with vengeance.

Clamor - “an onomatopoeic (an e mat a pee’ ik) word (imitating natural sounds, srf), imitating the raven’s cry...signifies the tumult of controversy” VN. “yelling,” Lenski.

Slander - “slander, detraction, speech injurious to another’s good name” TH

Malice - “a disposition to injure others, from ill-will to them.” MacKnight

5. Gen. 4:7

Instead of being jealous of Abel because God accepted Abel’s offering and not his, what did God encourage Cain to do?

Emulate Abel. “do well” i.e., offer an acceptable offering like Abel did, i.e. emulate him instead of being angry with Abel and having hostile feelings toward him. Replacing jealousy with emulation requires humility, but is a mark of wisdom and maturity. (Emulate = zeal to be like.)

6. Dt. 21:15-17

What was the right of the firstborn? How could a recognition of this help in overcoming conflict and bitterness between siblings?

Recognition of the rights of age and position may help in overcoming jealousy. “a double portion” - it was his by right of being the “firstborn,” and had nothing to do with who was loved the most (in fact, a warning is given in view of the fact he may not be the most loved), wiser, stronger, better-looking, etc.

7. **Gen. 37:3**

According to this verse, why was Joseph favored by his father? We can find ourselves having hard feelings toward a brother or sister over something that is not their fault.

Realize favoritism may not be a brother or sister's fault. Sometimes a sibling is jealous when the favor their sibling enjoys is not due to their own doing. Why should we feel anger and hostility toward them for something they are not responsible for? Examples might be favoritism from parents or grandparents, looks, ability, ease (born when parents are older and of better means), etc.

8. **Num. 12:1-8**

Why did Moses have the authority and role of a special prophet? Aaron and Miriam did not like the fact Moses married a Cushite woman (v. 1), possibly took advantage of his humility (v. 3), and attacked him as if he had exalted himself to the role he exercised.

Respect Delegated Authority. God chose to make him a special prophet. His authority and role were delegated by God, not usurped by Moses. Recognition of justly delegated authority and roles should prevent godly people feeling harshly toward a brother or sister who executes that authority and role. That authority and role may be delegated by parents, the state, the church (elders), or even by another sibling (e.g., power of attorney).

Another example of jealousy that could have been avoided with a recognition of delegated authority and role is that of Solomon and Adonijah - **1Chr 22:8-9; 23:1; 1Ki 1:5-53; 2:13-25.**

In both these cases pride was the companion of jealousy.

9. **1Sam. 17:48-54**

How would David's success impact his brothers? See **vv. 4-13, 24**. Now, instead of bitterness due to jealousy, should they not rejoice in his faith and success? But, would they...?

If we can realize that our brother or sister's successes may be a benefit to us, it may help us overcome the hostile feelings born in jealousy.

10. **Ex. 2:7-8**

Indications are that Moses was known to be a special child from birth (**v. 2; Acts 7:20-25**). Instead of being jealous and rejoicing in the danger of death that Moses faced, what did Miriam attempt to do? Compare **2Cor. 11:2-3**.

Zeal to protect. She manifested a zeal, not to see his demise, but to protect him. This is the spirit Paul had toward the Corinthians.

11. Proverbs to avoid strife

Following are some proverbs that can help brothers and sisters live in peace and avoid strife. Read each proverb and make brief notes about the meaning of the proverb and its application to harmonious relationships. (When several proverbs are grouped together below, they point to the same idea. Make notes on that main idea.)

Unless all make an effort to eliminate jealousy, disharmony will be inevitable. Other problems besides jealousy will also arise to disturb peaceful relations. All must be willing to cooperate in making adjustments in attitudes and practices if peace is to be attained and maintained. However, whether cooperation is present or not, the following proverbs will help in avoiding strife.

10:12 Let bygones be bygones. Don't agitate by throwing up to one his mistakes. Bury bitterness. Pursue love.

13:10 Don't be so smart. Don't allow presumptuous pride cause you to act or react too hastily, failing to seek counsel for dealing with problematic situations

15:1 Stifle it. Instead of being proud of "giving someone a piece of your mind," use your mind. A gentle answer may go further to accomplishing your objective, **v2**.

15:18; 29:22 Keep cool. Control your temper. This will help to apply the previous proverb.

11:13; 17:9; 16:28; 26:20 Don't be a blabbermouth. Respect one's confidence and be truthful. Not all you know needs to be told, and if you do tell something be certain to represent it correctly.

17:14 Nip it in the bud. Don't think you must get the last word. Two wrongs do not make a right, but they may make a fight.

18:6; 21:23 Engage the mind before putting the mouth in gear. Control your tongue. Think before you speak - is what you are going to say true, considerate, helpful? Or, is it embarrassing, hurtful, and selfish?

22:10 Get serious. Continual ridicule, derision, and sarcasm wears on the patience. There is time for showing confidence in, respect for, and sympathy with others. Sacred matters should be taken seriously.

23:29-35 Keep sober. Drinking and drugs cause irrational behavior.

26:17 Mind your own business. Realize you do not need to know everything that goes on. A tiff between two others is exactly that - between two others. Unasked for advice or "popping off" may bring volatile consequences.

28:25 Get off your high-horse. Learn humility and dependance on God.

30:32-33 Cut it out - now. When you see that you've made a mistake and it is leading to trouble, quit it. Don't pursue conflict; try to avoid it.

23:22-25 Listen. Heed your parents counsel. Respect and obey them. The inexperience of your youth and the heat of emotions combine to limit and cloud judgment. God gave you parents for your good - trust Him and them.

12. **2Sam. 2:26; Gen. 13:8**

What was Abner's piercing question in the first part of the verse?

“Will the sword devour forever?” If there is continual strife in your family, will it go on forever? Do you not see the end is bad for all? Will it continue until brothers and sisters are estranged, parents are gray with grief, and the family is disintegrated? How long will you refrain from pursuing diligently a course that leads to peace and harmony?

What was Abram's plea?

“The Abram said to Lot, ‘Please **let there be no strife between you and me**, nor between my herdsmen and your herdsmen, **for we are brothers.**’ **Gen 13:8.**”