

(Eph. 4:25). A MAN (God's man) will not be found making false statements about another.

Too, there is "truth" concerning man's relationship and duties with God. Jesus said "I am the way, the truth, and the life" (Jno. 14:6) and "Thy word is truth" (Jno. 17:17). When Pilate ask Jesus, "What is truth," he had already received from the Lord an answer to the question. The Lord's mission and work in this world was "truth" and "hearing his voice" was to be "of the truth" (Jno. 18:37-38). The apostle Paul refers to people deceived in the great apostasy because "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thes. 2:10-12).

One will never be A MAN (of God) who judges by the appearance of things, is moved by smooth speeches, and embraces human wisdom, rather than loving truth and searching diligently for it. The kind of love for truth that God expects in a man is illustrated by the Bereans who "searched the Scriptures daily, whether those things were so" (Acts 17:11).

WALK HUMBLY WITH THY GOD is something that God has always demanded of man. He has never allowed, or tolerated presumption and a haughty spirit on the part of one who would serve and be blessed of Him. Jesus said "Blessed are the poor in spirit" (Matt. 5:3). The Holy Spirit, through Paul, warns a man who "thinks more highly of himself than he ought" (Rom. 12:3). Humbling oneself as a little child is a condition of greatness in the Kingdom (Matt. 18:4). James says that God "giveth grace to the humble" (4:6), and "Humble yourselves in the sight of the Lord, and he will lift you up (vs. 10). "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6).

The characteristics that God expects of man, considered in this chapter, are beautifully summarized in Psalms 15:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward

against the innocent. He that doeth these things shall never be moved."

This study shows man as God created and intended him to be. His duties and responsibilities in proving himself such a man are to be carefully analyzed in the remainder of this book.

Class Suggestions And Questions

1. Discuss the worldly concepts of "a man" vs. God's.
2. How does "creation" of man (Gen. 1:2) contribute to man's dignity and self respect?
3. What are the consequences of the evolution theory of man's origin?
4. Give 4 responsibilities given to man at creation.
5. What is the meaning of "do justly"?
6. The virtue of kindness is based upon what? How is it manifested?
7. Who is a seeker of truth? Illustrate. Contrast his actions with one who is not.
8. What is truth, with reference to man's relation and responsibilities with God?
9. What place does humility occupy in becoming and being a citizen in the Lord's kingdom?
10. Discuss the nature of the opposite of humility.

CHAPTER 2

"By A Deep Faith In God"

Many men seem to be under the impression that religion is for women and children. This is confirmed by the fact that churches, as a rule, have more female members than males. Some have a tendency to associate religion — faith in God — with "sissyism", and to think that the more religious one is, the less of a man he is.

Such thinking and acting identifies one as carnal and "walking after the flesh." It is a humanistic philosophy that only involves ME-HERE-AND NOW. While this philosophy seems to be spreading, thank God! Many men of the past were men of deep faith as are some today. These are men unashamed to be seen and heard calling upon God. In the Bible, men who accomplished great things, were successful and obtained the favor of God, were men of deep faith and devotion. This is always a characteristic of "A Man" in God's sight. The main thing emphasized in David's charge to Solomon in showing himself a man was to "keep the charge of the Lord thy God, to walk in his ways".

Real Men Are Always Godly Men

God said in selecting Abraham, as the one through whom the world would be blessed, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). Fathers are told to bring up their children "in the nurture and admonition of the Lord" (Eph. 6:4). Men who are not in close communion with God and do not lead their household spiritually are not the kind God recognizes, uses, and blesses. There are three expressions found in the Bible that emphasize man's devotion to God — "Walk WITH God," "Walk BEFORE God," and "Walk AFTER God."

The Bible tells us that both Enoch (Gen. 5:22, 24) and Noah (Gen. 6:9) "walked with God." This suggests harmony and agreement (Amos 3:3). This is not a matter of God yielding to man's ways, but man walking in agreement and submission to his maker. The apostle John, through the Spirit, says that those

in fellowship with God always "walk in the light" (1 Jno. 1:7) . . . according to divine revelation. God declares that he will dwell and walk in them who "come out from among, and are separate from" the unclean thing — (idolatry) and the world (2 Cor. 6:16-17). Hebrews, Chapter 11, mentions many heroes of faith, among whom are Enoch, Abraham, and Noah, and it is said they all acted "by faith." Acting by faith means "walking with God."

"Walking BEFORE God is also a thing which God requires. God told Abraham to "walk before me" (Gen. 17:1). The idea is that of inspection. Abraham had become impatient about Sarah's barrenness and together they conceived a plan to further God's promise concerning Abraham's seed, resulting in the birth of Ishmael. But God assured Abraham that he had not forgotten — that he and his promise was always before him, and this being true, whatever had been planned and promised would be fulfilled, and it was fulfilled in the birth of Isaac. God's man always walks so as to show that he is ever "before" the Lord, constantly observed by Him. "But all things are naked and open unto the eyes of him with whom we have to do" (Heb. 4:13). "The Lord looketh from heaven; he beholdeth all the sons of men" (Psa. 33:13). Read Psa. 139.

Walking AFTER God is simply a matter of following Him and His instructions. God's man never goes before the Lord's leading. This would be presumptuous, a thing that breaks fellowship with God. God purposed not to destroy rebellious Israel, but rather deal with them so that "They shall walk after the Lord: He shall roar like a lion; when he shall roar, then the children shall tremble from the West" (Hosea 11:10). Paul wrote the Ephesians saying, "Be ye therefore followers of God, as dear children" (Eph. 5:1). Peter tells us of Christ's suffering for us, "leaving us an example, that we should follow his steps" (1 Pet. 2:21). The Lord himself said, "He that followeth me, shall not walk in darkness, but shall have the light of life" (Jno. 8:12).

Every one who is A MAN by God's standard walks with, before, and after Him. Such a walk reveals deep faith, trust, and submission.

God Recognizes, Uses, And Blesses Men Of Faith

Noah was spared from destruction and used to re-people the earth because "Noah found grace in the eyes of the Lord" . . . "He was a just man and perfect in his generation, and Noah walked with God" (Gen. 6:5-9). "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark

to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

Abraham was called of God from his country to go into a strange land that his seed would inherit and was promised seed through which all nations would be blessed (Gen. 12:1-3). Being a man of God, "By faith . . . he obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8-10). In his close walk with, and submission to God, his faith was severely tried (Heb. 11:17-19), but he was man of faith enough to pass the test. Truly, this man that God used in bringing the Christ into the world was a deeply religious man.

Moses, the man that God used to deliver Israel from Egyptian bondage and led them throughout their wilderness wanderings was a man of great faith. At first, he doubted that he was man enough to do what God had planned for him (Ex. 3,4). The Hebrew writer tells us that "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith, he forsook Egypt . . . endured as seeing him who is invisible . . . kept the Passover . . . passed through the Red Sea as by dry land . . ." (Heb. 11:24-29). Neither Pharaoh, the Red Sea, scarcity of water or food, the murmurings of the people, nor giants in the land were obstacles enough to destroy his faith.

Joseph is another outstanding character who was used of God to bring about great results. He was great because of his faith and loyalty to God. In Potiphar's house in Egypt, Potiphar "saw that the Lord was with Joseph". When enticed by Potiphar's wife, he fled saying "How can I do this great wickedness, and sin against God?" (Gen. 39). Others never have any trouble seeing that the Lord is with a true man of God. His devotion and works are never "under a bushel", but constantly manifested, unashamed. When wrongfully imprisoned, "The Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prisoners committed to Joseph's hand all the prisoners that were in the prison . . .

because the Lord was with him, and that which he did, the Lord made to prosper" (Gen. 39:21-23). When called before Pharaoh to interpret his dream, he said, "it is not me: God shall give Pharaoh an answer of peace" (Gen. 41:16). When Jacob was blessing his sons before he died, in speaking of Joseph, he said "his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob" (Gen. 49:22-24). Joseph was great and accomplished great things, and was blessed of the Lord because he was deeply religious and had a deep faith in God.

David, in offering to fight the Philistine giant, explained to Saul how he had been able to overcome the lion and bear when tending his father's sheep and said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine" (1 Sam. 17:32-37). As he went forth to meet the giant he said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (1 Sam. 17:45). The victory was given to David and he went on to win many other victories and to rule over Israel. All the success he had may be attributed to his abiding faith in God. David was never ashamed to declare his faith, or say "I have sinned," when guilty, for he realized his strength and success was of God.

Daniel is another great hero of faith who accomplished great things because of his faith. He was able to "out-wisdom" all the other magicians and astrologers who stood before the king because God gave him knowledge and skill, and favor in the eyes of the prince of the eunuchs (Dan. 1:9, 17). When the king dreamed and it could not be made known by the wise men and the king was disposed to kill them, Daniel inquired of heaven and "then was the secret revealed unto Daniel in a night vision" (Dan. 2:18-19). Having recalled for the king his dream and given the interpretation thereof, the king said "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret" (Dan. 2:47). It was Daniel's faith in God that resulted in his reading and giving the interpretation of the writing on the wall at Belshazzar's feast (Dan. 5), and that protected him from his enemies' plotting and the lion's den (Dan. 6:16, 20-22).

Oh, what a need there is in our day for men of faith in every sector of society! It was refreshing to hear Ronald Reagan say, with reference to his responsibilities and the presidency, "I am

afraid to suggest this, but I am more afraid not to — Let us pray." I would that we had men in every realm of society today who are afraid not to pray to God. The feeling is wide-spread that a manifested faith in God lessens one's qualifications for public service, hence many are hesitant to mention faith, knowing that it would "turn off" many.

Real men are never ashamed of being heard and seen calling upon and relying upon God. Such men are always better armed for battle and for success. They contribute more to a stable society and nation — every department of it. **SHOW THYSELF A MAN OF FAITH.**

Class Suggestions And Questions

1. What is the worldly concept of religion in man's life?
2. What does history suggest as to the value and worth of men of faith vs worldly men?
3. What is involved in walking with God?
4. What is involved in walking before God?
5. What is involved in walking after God?
6. The salvation of Noah and his family was the result of what?
7. List the manifestations of faith in Abraham's life.
8. List the manifestations of faith in Moses' life.
9. What was the source of Joseph's strength and what did it enable him to do?
10. Why did David think he could conquer the giant?
11. Upon what did Daniel rely for overcoming? — Various ones in a class speaking on these characters about the source of their strength and results might be interesting and profitable.
12. Discuss the need today for men of faith in society.

CHAPTER 3

"By Keeping Thyself Pure"

There has existed across the years a double standard for men and women concerning "purity". The general feeling has been that a girl must keep herself pure so that she may enter the marriage relationship pure and innocent, but this is not thought to be so important with men. Even women envision "a man" as a robust, brawney, man-of-the-world individual. This double standard, however, does not exist with God. He requires that all keep themselves pure.

God's man always has a "keeping self" responsibility. He is a man who will seek out and receive counsel, never boast of his own goodness, and guard carefully his integrity (Prov. 20:5-7). The "perfect man" is one who studies and works to know and follow divine revelation (Eph. 4:13). Timothy was charged to "keep thyself pure" (1 Tim. 5:22). God's man keeps himself to the extent that the world "thinks it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Pet. 4:4). Paul realized this "keeping responsibility" for he said "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Keep Thyself Pure Doctrinally And Physically

Timothy, being left in Ephesus by Paul, was to "charge some that they teach NO OTHER DOCTRINE, neither give heed to fables and endless genealogies" (1 Tim. 1:2-4). He was to "take heed unto thyself, and unto the doctrine" (1 Tim. 4:16); to "give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13): to "preach the word...reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine" (2 Tim. 4:1-4). The apostle John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . ." (2 Jno. 9). God's man must be pure from "no other doctrine."

Keeping oneself pure PHYSICALLY AND MORALLY is also a

must with men of God. Timothy was also charged to "exercise thyself unto godliness" and "be thou an example of the believer. . . in purity" (1 Tim. 4:7, 12). He was to "flee youthful lust" and "follow righteousness" (2 Tim. 2:22).

The apostle Paul, writing to the Corinthians, emphasizes the importance of our physical bodies and the sin of desecrating it (1 Cor. 6:12-20). We are not to become slaves to anything, even things right in themselves (vs. 12). "Belley and meats" are dependent upon each other, but both are carnal (earthly) and will perish (vs. 13). There is something far more important than both or either. The body, though perishable, is "for the Lord" (vs. 13). It is to be used in glorifying Him, and He has a planned future for it (vs. 20, 14). It is blood purchased (vs. 20), a member of Christ's body (vs. 15), and the temple of the Holy Spirit (vs. 19). Fornication is mentioned in particular as a desecrating thing. Joining a member of the body of Christ with a harlot is as incongruent, insulting, and absurd as a thing can be. Such defiles the temple of the Holy Spirit (deity), an obnoxious and very sinful thing in the eyes of the Lord. Sins are the result of purposed, from the heart actions. Fornication not only involves the mind but is a desecrated, prostituted use of the body.

While fornication is the sin used to illustrate sinning against the body in this text, it also emphasizes the importance of the body and the care Christians should give to it. Since the body is "for the Lord," "bought with a price," a "member of the body of Christ" and "temple of the Holy Spirit," no one can deliberately defile or destroy it without impunity. There are numerous body-destroying and body-defiling things that defy purity. God's man will naturally avoid these and manifest the value God attaches to the body in his life.

Defiling Things

FORNICATION: This is not only a sin against the body, as pointed out in 1 Cor. 6:9-20, but against God. A man in the Corinthian church was guilty of this and Paul censured the church for not "delivering him to Satan," for they were not to "keep company" with such (1 Cor. 5:1-13). Fornication is something that Christians are to "mortify - put to death" (Col. 3:5). It belongs to the works of the flesh that forbid inheriting the kingdom of God (Gal. 5:19-21).

The world often declares that sexual experience or virility is the mark of a MAN. A popular song alludes to a young man's experience in a house of ill-repute as "Where I was taught to be a

man." Webster's dictionary defines verile — "qualities of an adult man," "capable of procreation," "masculine." Of course, one may possess these qualities without the experience. A young man does not have to commit fornication to prove himself a man; neither does an older man have to engage in extra-marital sex to prove his virility or masculinity. Such action only proves one is not God's Man.

This false worldly concept is the moving force behind immoral dress and actions. A woman wants to show that she is a woman; that she has what it takes to stir manly passions, and thinks immoral dress and actions is the thing to prove this. The same thinking is behind mens immoral activities.

God placed sexual activity within the marriage relationship, where it "is honorable and the bed undefiled" (Heb. 13:4); otherwise it is fornication — adultery. God's man will always respect and honor the "marriage bed."

DRINKING: The damage of drinking to the physical man has been well established by medical experience and statistics. Besides something that defiles and destroys the body, this is something, like fornication, that is wrong by decree of God. It, too, is classed with the works of the flesh (Gal. 5:21; Eph. 5:18), and expressly forbidden. Kings and princes, people with responsible positions involving wisdom and judgment, are warned "It is not for them" (Prov. 31:4-5). The physical effects and dangerous actions of the drinker are vividly pictured in Prov. 23:29-35. These are described as "sorrow, contentious, babbling, wounds, redness of eyes, biteth like a serpent, stingeth like an adder, womanizing, utter perverse things, expose oneself to danger, insensitive to pain and addictive.

The physical effects of drinking, brain damage, cirrhosis of the liver, cancer, poverty, and cripples from drink-related accidents are well known. Among body and soul destroying things, drinking is at the top of the list. A MAN (God's man) will leave such an enemy completely alone.

SMOKING: This habitual practice with many is not specifically mentioned in Scripture. Those who smoke are not violating a specifically expressed law as is the case with fornication and drunkenness. Refraining from this, conscientiously, is based upon God's revelation concerning the importance of the body and the evil of defiling it.

Does smoking harm the body and weaken that which we have that is "for the Lord" and to be used in glorifying Him? Medical

experiments have definitely related smoking to heart disease, lung, throat, and mouth cancer, danger to unborn babies, and many other ailments. Because of this, people who are deeply conscious of God's estimate and desire for the body and their responsibility toward its health and well-being, feel that by smoking they would dishonor both God and their body, and mar their image as a MAN . . . of God. Besides these conscientious reasons for abstaining, there are many other evil effects — expensive, danger and loss by fire, offensive odor, etc.

There are no wholesome, impelling reasons for one to take up this habit. Usually it is done to show "I am grown up — a man, a big boy or girl," which is false and deceptive thinking. It takes more of A MAN to keep himself from this than to yield.

DRUGS: This has become a "crisis" problem with many young people, and older. The evil effects of drugs on the body have been clearly established. They adversely affect the whole physical and mental faculties of the user. Our government spends millions of dollars annually trying to deal with the problem and care for those who are nearly destroyed physically and mentally by it. Getting "high" on drugs is no different from getting "drunk" on alcohol, and would come under the same condemnation of the Lord.

Conclusion

There are other body damaging things that could be mentioned, but any, and all, such things should be considered in our efforts to keep ourselves pure and grow into the kind of man or woman God accepts, uses, and blesses.

It takes much more physical strength and fortitude to refrain from these things than it does to yield. A truly manly man demonstrates power to "keep himself pure" from these. Any weaklin can yield, but it takes A MAN to withstand.

"Good-bye," I said to my conscience-
"Good-bye, for aye and aye,"
And I put her hands off harshly,
And turned my face away;
And conscience smitten sorely
Returned not from that day.
But a time came when my spirit
Grew weary of it's pace;
And I cried: "Come back my conscience;
I long to see thy face.
But conscience cried: "I cannot;

Remorse sits in my place."
By Paul Lawrence Dunbar.

Class Suggestions And Questions

1. List and explain passages that show man has a "keeping self" responsibility.
2. How does one keep oneself pure doctrinally?
3. What charges were given to Timothy concerning keeping pure?
4. What is the meaning of "not be brought under the power of any" in 1 Cor. 6:12?
5. List four things that show the importance of the body from 1 Cor. 6:13-20. What is taught about defiling it?
6. How is fornication a defilement? Is this proof of manhood?
7. What does the Bible teach about drinking — list passages? Discuss it's effects on the body — health.
8. Without a specific probation, what is the basis for considering smoking a spiritual defilement?
9. Make a list of evil effects of smoking — to the body and otherwise.
10. How do drugs harm the body? Would the Bible condemnation of "drunkenness" apply with equal force to being "high" on drugs?

Talks by class members on the harmfulness of fornication, drink, drugs, and smoking — physically, mentally, and spiritually would prove interesting.

CHAPTER 4

As "Head Of The House"

Woman's Lib is not happy with the "Man as head of the house" concept, but contends that husband and wife should be completely equal in all things. The revolt to this idea may be attributed to pride or jealousy, a failure to understand what is involved in God's order, and particularly a misinterpreting on man's part of the responsibilities of the position.

A God Assigned Position

In pronouncing a curse upon the woman for her part in the transgression in Eden, God said "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Man is repeatedly referred to in scripture as the head of the woman and she is required to "be in subjection" (1 Cor. 11:3; Eph. 5:23-24; 1 Tim. 2:11-14). The mention of "fathers" in dealing with children recognizes his headship (Eph. 6:4). This order was observed in Abraham's house (Gen. 18:19; 1 Pet. 3:5-6). One cannot deny, without denying the scriptures, that God ordained man to be head of the house. The nature of his headship and what it involves is what we should learn from this study.

"Leave Father And Mother"

In instituting the marriage relationship, it was said "Therefore shall a man leave his father and his mother, and shall cleave unto his wife:" (Gen. 2:24). This leaving of father and mother has often been described as "cutting the apron string". Of course, the order is not to abandon father and mother, for the duty of "honor thy father and mother" is life-long. The order is to leave father and mother physically and, to a degree, affectionately. In marriage the wife becomes a man's first concern . . . greatest love. Pleasing and nurturing her takes precedence over parents.

When a man takes a wife, he should provide for her a home of their own — a place apart from parents where they may build and maintain their own individual household. A man's primary obligations, physically and affectionately, are to be transferred,

in marriage, from his former home to the one he has established. This is "leaving" father and mother.

This command means that a man must thus personally assume the rule or headship of his newly formed home. In assigning this position to man, God does not indicate an inferior position of woman to man — that man is superior. Even the command for woman to be in subjection does not indicate this. God has simply ordained different roles to be filled. The man's role is that of head — leadership — management. Because a man is to be in submission to the king or "powers that be" does not mean that he is inferior to them. The role that God has assigned women is just as honorable and distinguished, perhaps more so, as the one assigned men. Many sincerely believe her role is superior to, and more honorable, than the one assigned man. The question under consideration is not one of who is superior or inferior, but who is to lead — be the head, and this position God assigned to man. God's man will, therefore, personally assume and discharge the responsibility.

The nature of this rule (headship) assigned to man must be understood. It is not as a master over a slave. The Holy Spirit shows that it is to be a rule of self-sacrificing love (Eph. 5:23, 25). The ruler is to maintain his wife's good, safety, and general welfare at all cost, even to the sacrifice of self. It is to be an unselfish rule that would require as great an effort to please, protect, and pamper his wife as he would for his own body (Eph. 5:28-29). The "task-master" type of rule of a man over his wife is not that decreed by the Lord, and a God's man will not even think so, much less be such a ruler.

A Provider

Man, as head of the house, involves the responsibility of providing the needs of the household. The Holy Spirit says "But if any provide not for his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). The command to husbands to "give honor unto the wife, as unto the weaker vessel" (1 Pet. 3:7) involves supporting her. The Greek word for honour is *time* and is defined as "esteem — maintenance". Being a "weaker vessel" (more delicately constructed; fragil vs roughness, strength), she is honoured by being protected and provided for. God has not made providing an easy thing. It is "by the sweat of thy face" (Gen. 3:17-19). Industry is commended and laziness condemned in scripture (Rom. 12:11; 2 Thess. 3:10). In a survey, in a ladies class, answering the question "What characteristics would you like for your daughters to consider in selecting a hus-

band?", some listed "with money — not riches but financial security"; another, "generous — not so much the amount of money, but generous vs miser — tight-wad".

Providing physical needs is not all that comes under a man's responsibility to provide for his wife . . . his house. He is to provide for her mental and emotional welfare. A failure to "render due benevolence" (1 Cor. 7:2-5) results in disturbance. A factious spirit and bitterness have the same results (Col. 3:19; 1 Pet. 3:7). "Dwell with according to knowledge" (1 Pet. 3:9) involves proper action in these matters. Unfaithfulness, or indications of, causes a feeling of insecurity, doubt, and unrest. No man of God would dare be unfaithful to his wife (Gen. 2:24; Matt. 5:27-32; Prov. 5:18, 20; 1 Cor. 6:15-16).

A Protector

A man will protect his wife, even to the sacrifice of his own life (Eph. 5:25). This protection would not only involve protection from the elements and creatures, but from men-beasts who would molest and destroy. A man (of God) will protect his wife's health, which might involve helping with household duties and taking her to the doctor. "Giving honor as to the weaker vessel" (1 Pet. 3:7) would demand such protection.

Leading Religiously

The fact that husband and wife are "heirs together of the grace of life," and "pray together" (1 Pet. 3:7) shows that a home is to be a religious one. Man, as head, must lead in this matter. "Fathers" are specifically mentioned in the "nurturing" of children (Eph. 6:4), obviously because of his "headship". The husband, as well as the wife, are responsible for trying to convert their unsaved companion. It is tragic that in many homes the wife and children are the leaders in spiritual matters while the husband drags behind — if at all.

Man's "headship" involves tremendous responsibilities that he must accept. He is responsible for the physical, emotional, and spiritual welfare of his wife and children. Faithfully discharging these responsibilities involves a MAN (of God).

Class Suggestions And Questions

1. Give scriptures assigning "headship" to man.
2. What does "Leave Father and Mother" involve?
3. Is inferiority or superiority suggested by man's headship?

4. What is the nature of man's rule over his wife?
5. Give Scriptures requiring man to provide materially for his house.
6. Does a man have an obligation to provide for his house mentally and emotionally? What does this involve?
7. What responsibility does man have from the standpoint of protection?
8. Who should take the lead religiously in the home?
9. Give scripture showing man's responsibility to lead religiously.
10. List 3 areas of responsibility in providing for one's house.

CHAPTER 5

Husbandly, "Love, Nourish, Cherish — Wife"

Man's headship of the wife, as we have seen, involves his leading, providing, and protecting. Thus performing because of a sense of duty, without feelings or emotions, reveals "littleness" rather than "manliness" as a husband. Paul, in the Ephesian letter, writes concerning the "feelings" a husband is to have for his wife, using the terms "love," "nourish," and "cherish." God's man, or woman, has no superior feelings in their marriage relationship; no "battle of the sexes"; no competition with each other (to reach the pinnacle of the other); no seeking to elevate oneself by putting the other down.

Marriage is a "togetherness" where two strive, achieve, sacrifice, suffer, and rejoice as one. Whatever one's achievement (in whatever field), it is the achievement of both ("I could not have done it without my wife's/ husband's encouragement, patience, and help"). One is not much of a man who reaches heights, contributed to by the wife's sacrifices, patience, encouragement, and actual aid, then feels superior. A young man's wife worked outside the home to make money, doubled up on home duties involving children, so that her husband could study and go through college to be a professional man. Finally, when the young man was academically prepared and established in his profession, he said "My wife is just not my equal". He stated the truth, but the deficiency was with him — not the wife.

The Woman's Liberation Movement espouses a false philosophy in thinking, and saying, that achieving in the business or professional world is greater and more satisfying than "home building," and "being the power behind the man". Her position is not that of servitude or bondage, nor is it degrading in any sense.

A real man will always have a feeling of respect, worth, and appreciation for his wife. Of such a woman it is said, "Her children arise up, and call her blessed; her husband also, and he praiseth her," saying "Many daughters have done well, but thou excellest them all" (Prov. 31:27-29).

Love Your Wife

The husband is told to "love your wife — even as Christ also loved the church" (Col. 3:19; Eph. 5:25, 28). Here the love a husband is to have for his wife is compared to that which Christ has for His church. Christ never acted toward His church so as to cause anyone to doubt His love for it. No outside forces, or things, can jeopardize this love; not "tribulations, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, heights, depths, or any other creature" (Rom. 8:35-39). Christ's love for His church (saints) was and is a giving, sacrificing love — "gave himself for it" (Eph. 5:28). To what lengths would you go (expense-effort) to protect and provide for your own body? A MAN will do the same for his wife. Otherwise, he is less than a MAN. He is lacking in real manhood.

The Holy Spirit clearly specifies what love will, and will not, do (1 Cor. 13:4-7). On the positive side, love "is longsuffering (patient), kind, beareth all things (is understanding), believes all things (is trusting), hopeth all things (doesn't give up), endureth all things (is devoted)". Negatively, love "envieth not (not jealous), vaunteth not itself (does not bragg), is not puffed up (is not arrogant), does not behave itself unseemly (act unbecomingly . . . good manners, polite), seeketh not her own (unselfish...delight in the other's happiness and welfare), is not easily provoked (disciplined. . . not lose temper), does not take account of evil — a wrong suffered (trusting. . . not suspicious. . . hold grudge), rejoiceth not in iniquity — unrighteousness (joy over the success or good in it's object, not in it's failures and errors, yet uncompromising regarding truth)". The man who truly loves his wife will observe these things in his role as a husband.

"Nourish Your Wives" — Eph. 5:28-29.

Webster defines the word nourish — "To feed and cause to grow. . . to support; to maintain. . . To supply the means of support and increase. . . to promote the growth of in attainment. . .". The Greek words *trepho*, *ektrepho* are translated "nourish" in the Bible and has the same meaning as given by Webster. (See Rev. 12:14; Jas. 5:5).

To nourish one's wife is to SHOW CONCERN for her welfare, involving more than food, clothing, and shelter. A wife has many needs other than physical and material things. She needs to be shown kindness, be complimented, given encouragement, sympathy, respect, and a feeling of accomplishment — being needed.

A wife needs these things for her general welfare as much as material things, and a loving, devoted wife is deserving of such "nourishing". He is not much of A MAN who would deny his wife these concerns.

"Cherish Your Wife" — Eph. 5:28-29

This word "cherish" is defined by Webster — "To treat with tenderness and affection. . . to take care of. . . to support and encourage; to comfort. . . to hold dear. . .". The Greek word *Thalpa*, translated cherish, "primarily means to heat, to soften by heat; to keep warm, as of birds covering their young with feathers. . . Methaphorically, to cherish with tender love. . . to foster with tender care" Vines, p. 184. Thus, it should be obvious to all that "cherishing" your wife involves much more than stoking the furnace or getting her an electric blanket.

The failure of many marriages is traceable to a failure to cherish. The neglect of this robs the marriage of the thrill and sweetness of the relationship. He is not a real MAN who neglects to compliment, praise, and show appreciation — to cherish — a devoted, faithful wife. It is not manly to be selfish, critical, neglectful, and disrespectful of others, especially one's wife. Any weakling can do this, but it takes A MAN to deny himself, be polite, kind, and appreciative.

The following is copied from a church bulletin, "The Cloverleaf", that came to my office. It's author is not listed.

Sweetheart Secrets

COMPLIMENTS — Every woman likes to be complimented: (men do even more!) Just a comment such as, "You look especially nice in that suit." "That hairdo is just right for you, honey" or the compliment can be for something your husband or wife is working on. We can develop a habit of complimenting other people, and we won't need any suggestions or promptings as to how to do it. Just think how a genuine compliment makes you feel — and you'll be quick to compliment your mate and other people.

LITTLE REMEMBRANCES — A man may be in a store and he'll see an inexpensive pin and think, "My wife will like that." It doesn't cost much, but it's loved because of the spontaneous giving. Likewise, a wife sees a tie she knows her husband will like, so she gets it for him.

LITTLE SURPRISES — A woman picks up the phone and is delighted when her husband says, "Just thought we could meet

for lunch, I'd like to take you out." She is all aglow at the surprise and it doesn't take too much time from her husband's work.

LITTLE NOTES — Not long ago I lifted something that was lying on my dresser and there, underneath, was a note from my wife, "I love you, sweetheart." That made my day, you can be sure.

LITTLE PHONE CALLS — This is one of the easiest ways to do something nice for your sweetheart. Just a quick "I'm thinking about you," "I love you, honey," makes the day go better.

ANTICIPATING A NEED AND MEETING IT — This can be as simple as having your husband's things all laid out ready for him, or packed if he's going on a business trip. Or, a wife might arrive home after being delayed for some reason and find the table set and preparations underway for dinner.

WITHHOLDING CRITICISM — Sometimes it is what we don't do that expresses our love. There's a place and a time for constructive suggestions, but criticism as such is a love quencer.

Just little things — seven little secrets — that keep the preciousness of your loving relationship with your sweetheart. Try them. They work.

Class Suggestions And Questions

1. Discuss technical performance of duties apart from "feelings."
2. What is the "togetherness" that is involved in marriage?
3. A husband is to love his wife as — (List two things mentioned in Eph. 5:25, 28).
4. List the things love will do — not do, according to 1 Cor. 13:4-7.
5. What is the meaning of "nourish"? Make a list of things involved in doing this.
6. What is the meaning of "cherish"? Make a list of things involved in doing this.
7. Members of the class may be assigned to make brief talks on love, nourish, and cherish.