

The GODLY MAN



*Be on the alert, stand firm in the faith, **act like men**, be strong.
Let all that you do be done in love.*

1 Corinthians 16:13-14 - NASV

Gene Taylor

Preface

Usually when churches have a “ladies’ class,” they teach the women how to be a good Christian as a wife and mother. But when those same churches have a “men’s class,” they teach the men how to extend the invitation, make a short talk, offer prayer, etc. Classes on being a good husband and father are not taught very often. I was a Christian for over 25 years before I was ever in such a class—and that was only because I scheduled it and then taught it.

While it is important for men to develop their skills to effectively participate in a public way in the worship services, it is equally important, if not more so, for them to learn what God would have them to be and do as husbands and fathers. If more men would live by the principles set forth in God’s word in this area, as well as in all others, their homes would be a great blessing to them, their wives and children.

We present this study with that hope in mind. As we direct you to the teachings of the word of God on being a good Christian, a good husband and a good father, we hope you will not only learn what those teachings are but will make a diligent effort to apply those instructions in your life so that you will be the kind of man God wants you to be.

We will explore many passages of Scripture in this study. We will look to those things God commands of the male Christian and we will note a number of examples which support and illustrate those principles. Of course, no better illustration of a loving father could exist than that of our loving heavenly Father. And what better example of the love a husband should have for his wife is there than Christ’s love for His church?

I hope you enjoy this study. But more than that, I hope you apply the Biblical principles examined in it so that you will be a real man. The text on the front cover says that the Christians at Corinth were to “act like men.” If you are going to be a real man in the sight of God and act like one, you have to know what He says a real man is.

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November 1996

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Table of Contents

Preface	1
Table of Contents	2
Introduction	3
Lesson One: The Male Christian's Relationship to God	5
Lesson Two: The Male Christian's Relationship to the World	7
Lesson Three: The Male Christian's Relationship to Work	9
Lesson Four: The Male Christian's Relationship to Others	11
Lesson Five: Qualities of Character the Male Christian Should Possess	13
Lesson Six: The Seriousness of Marriage	17
Lesson Seven: Practical Problem Areas in Marriage	19
Lesson Eight: The Godly Husband	22
Lesson Nine: The Godly Father	26
Lesson Ten: A Worthy Goal: Serving as an Elder	29

Introduction

Text: I Corinthians 16:13-14 (NASV)

I. An Exposition of the Text

- A. "Be on the alert."
1. "Be watchful and careful in deportment" (David Lipscomb, *Gospel Advocate Commentaries*, Vol. I, p. 256).
 2. "They were to watch lest their souls should be ruined, and their salvation endangered; lest the enemies of truth and holiness should steal silently upon them. They were to watch with the same vigilance that is required of a sentinel who guards a camp, lest an enemy should come suddenly upon them..." (Albert Barnes, *Barnes Notes on the New Testament*, I Corinthians, p. 332).
- B. "Stand firm in the faith."
1. "They were to surrender themselves in mind and heart in obedience to the gospel, and abide in it in their daily life" (Lipscomb, 256).
 2. "Adhere to the revelation of God, and not give it up for the wisdom of the world" (Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, Vol. 3, p. 1071).
- C. "Act like men."
1. "Act the manly, firm, and resolved part; behave strenuously...show yourselves men in Christ, by your steadiness, by your sound judgment, and firm resolution" (Henry, 1071).
 2. "It means to render one manly or brave; to show one's-self a man; that is, not to be a coward, or timid, or alarmed at enemies, but to be bold and brave. We have a similar phrase in common use: 'Be a man,' or 'Show yourself a man;' that is, be not mean, or be not cowardly" (Barnes, 332).
- D. "Be strong."
1. "Trust God, and go forth doing his will, and his strength will be with you" (Lipscomb, 256).
 2. "Be firm, fixed, steadfast" (Barnes, 332-333).
- E. "Let all that you do be done in love."
1. "All their affairs were to be conducted in a spirit of love to God and man" (Lipscomb, 257).
 2. "Christians should be careful that charity (love - GT) not only reign in their hearts, but shine out in their lives" (Henry, 1071).
- F. A summary: "Vss. 13 and 14 have five strong admonitions: the Corinthians are to be watchful, on the alert; they are to be firmly grounded in the faith; they are to behave like responsible men; they are to show strength in every situation; they are to do all things in the realm of Christian love" (Raymond C. Kelcy, *First Corinthians*, p. 78).

II. The Relevance of This Text to Our Study - "Act Like Men"

- A. In the original language of the New Testament, the phrase was one word, "*andrizesthe*."
1. "Signifies to make a man of...in I Cor. 16:13, to play the man" (W.E. Vine, *Expository Dictionary of NT Words*, p. 924).
 2. "To make a man of or make brave...to show one's self a man, be brave" (Joseph Henry Thayer, *A Greek-English Lexicon of the NT*, p. 43).
- B. "*Andrizesthe* (v. 13) is a dramatic verb, stressing masculinity. NIV renders it, 'Be men of courage'" (*The Expositor's Bible Commentary*, Vol. X, p. 295).
- C. "To bear oneself manfully, to be manly in bearing and action; only here in the New Testament" (H.A.W. Meyer, *Epistles to the Corinthians*, p. 400).
- D. "A demand for MANLINESS. 'Quit you like men.' be courageous, invincible, well equipped, manly. Be an ideal man; you can be nothing higher than this, nothing greater" (*The Pulpit Commentary*, Vol. 19, p. 555).

Conclusion

1. If we are going to be good husbands and fathers, effective leaders in the church and lights to the lost around us, we are going to have to learn to "act like men."
2. We must cast aside society's stereotypical roles and values, seek our God-given roles submitting to His principles of righteousness and let His love rule in our hearts and be that which motivates us to godliness and manliness.

Discussion Questions

1. What did the apostle Paul mean when he told the Corinthians to "act like men?" (1 Corinthians 16:13-14 - NASV)
2. How do the commands to "be strong" and to "let all you do be done in love" affect the command to "act like men?"
3. How would you define manliness?
4. What is an ideal man?
5. Is the *Pulpit Commentary* correct when it says that "you can be nothing higher" or "greater" than an "ideal man?" If so, why? If not, why not?

Lesson One: The Male Christian's Relationship to God

Introduction

1. The most important relationship you sustain is the one you have with the Father through the Jesus Christ.
2. That relationship not only gives you many blessings (Eph. 1:3), but also places many responsibilities upon you.
3. What are some ramifications of your relationship to God?

I. You Are a Child of God (1 John 3:1)

- A. Through Jesus Christ, the only begotten Son, you are able to be in God's family—a child in His house (1 Tim. 3:15).
- B. Since you are one of His children, God expects you to think and act in a manner which will not bring shame to Him or the rest of His family (1 Pet. 1:16).
 1. For example, in Matthew 5:43-45 you are told to love as God loves, even your enemies, so that "you may be sons of your Father in heaven."
 2. In loving as God loves, you show yourself to be one of His children.

II. You Are a New Creation (2 Cor. 5:17)

- A. As a Christian you have new goals, new responsibilities, new attitudes, new outlooks and new standards that the rest of the world does not have.
- B. You cannot live as the rest of the world lives. You are to be different because you are to become more like Jesus Christ (Rom. 6:1-4)

III. You Are Not Your Own (1 Cor. 6:19-20)

- A. By becoming a Christian, you now belong to the Lord.
 1. He has bought you with a price.
 2. He shed His precious blood to purchase you from sin (1 Pet. 1:18-19).
- B. You can no longer do as you please but must do as the Lord wills (Matt. 16:24; 7:21).
- C. That you are not your own also means your service to God never stops (Rev. 2:10).
 1. The religion of Christ is a way of life. Your life is not compartmentalized in that you can give a portion to the Lord and have the rest to do as you want.
 2. Your attitude must be that of the apostle Paul—to press on (Phil. 3:12-15).

IV. You Must Center Your Thinking on Spiritual Things (Col. 3:1-4)

- A. Going to heaven must be your primary concern.
- B. You must be totally committed to the Lord.
 1. The rich young man failed the test of commitment (Mark 10:17-22).
 2. You must be faithful to the Lord no matter what it costs you or what you have to face.
 3. Consider the example of the apostle Paul who, though standing alone in defense of the gospel, continued to stand (2 Tim. 4:16).

V. You Are to Do Good Works (Titus 2:14; Eph. 2:10)

- A. You are to teach others, in word and by example, how to become a Christian.
- B. You are to encourage others (Heb. 10:24-25).
- C. You are to correct the erring (Jas. 5:16; Gal. 6:1-2).
- D. You are to look to the material needs of others (Eph. 4:28).

VI. You Are to Live Godly (Titus 2:11-12)

- A. Godliness with contentment is great gain (1 Tim. 6:6).
- B. You are to bring everything in your life into harmony with the will of God (Rom. 12:1-2).
- C. You are to take seriously what God has said about your relationships in all aspects of your life.
 - 1. Marriage (Eph. 5:25f).
 - 2. Children (Eph. 6:1-4).
 - 3. Work (Col. 3:22-24).
 - 4. Government (Rom. 13:6-7).
 - 5. Care of the body (1 Tim. 4:8).
 - 6. Material and financial matters (Rom. 13:8).
 - 7. The world (1 John 2:15-17; 1 Pet. 2:11-12).

VII. You Are to Mature in Christ (2 Pet. 3:18)

- A. By producing the fruit of the Spirit (Gal. 5:22).
- B. By adding virtues to your faith (2 Pet. 1:5-9).
- C. By studying the word and feeding upon it (2 Tim. 2:15; Acts 20:32; I Pet. 2:1-2).
- D. By exercising your spirituality (Heb. 5:14).

Conclusion

- 1. What a joy to be a Christian! To think that you are of value to your Savior and the Almighty God of heaven.
- 2. Give yourself totally to the Lord and everything else in your life will be better.

Discussion Questions

- 1. What is the most important relationship a man can have? Why is it most important?
- 2. What does God expect of His children?
- 3. What are some of the consequences of having been bought by the blood of Christ?
- 4. Why does living godly enhance every relationship a person has?
- 5. How does a person mature in Christ?

Lesson Two: The Male Christian's Relationship to the World

Introduction

1. The word "world" is used in three senses in Scripture.
 - a. The people in this world (John 3:16). God loves this world, so you ought to love it too (A subsequent lesson will address your relationships to other people).
 - b. The realm or dominion of Satan, the sphere of evil and sin (1 John 2:16; Jas. 4:4).
 - 1) The Christian is forbidden to love this world (1 John 2:15-17).
 - 2) All that is in this world is not of the Father (1 John 2:16).
 - 3) Friendship with this world makes one an enemy of God (Jas. 4:4).
 - c. The material universe (Rom. 1:20; Heb. 1:2; 11:3; Acts 17:24).
 - 1) When God made this world He pronounced it "good" (Gen. 1:31).
 - 2) As a Christian, you must live in this world.
2. Since you must live godly in this present world (Titus 2:11-12), you must see what the word of God says your perspective on life must be.

I. Attitudes You Must Have Toward the Realm of Sin So Prevalent in This World

- A. You must come out of it (2 Cor. 6:17; 2 Tim. 2:19; Col. 1:13; John 15:19; 2 Thes. 2:14).
- B. You must not love it (1 John 2:15-17).
- C. You must not be conformed to it (Rom. 12:1-2).
- D. You must keep unspotted from it (Jas. 1:27).
- E. You must be militant against it (Eph. 6:11-12) for the kingdom of God and the kingdom of Satan are in conflict with each other.

II. Your Relationship to Governments of This World: Be Subject (1 Pet. 2:13-17)

- A. The governments of men exist for two God-ordained purposes.
 1. To punish evil-doers (1 Pet. 2:14).
 2. To insure the peace and rights of those who "do good," i.e., abide by the law (1 Tim. 2:1-2).
- B. The governments of men are appointed by God (Rom. 13:1). Seeing they are from God, you, as a Christian, must:
 1. Submit to your government (Rom. 13:1-5).
 - a. The only exception: when that government's laws conflict with God's law.
 - b. God's word always takes precedence over man's laws (Acts 4:19-20; 5:29).
 2. Pay taxes to your government (Rom. 13:6-7; Matt. 21:15-22).
 3. Pray for governments (1 Tim. 2:1-3).

III. Your Relationship to the Physical World: A Sojourner and Pilgrim (1 Pet. 2:11)

- A. This life is not to be viewed as all of one's existence for it is but a brief, transitory period which takes people from birth to death and then on to their ultimate destiny (Jas. 4:13-15).
- B. As a Christian, this world is not your home. Your citizenship is in heaven (Phil. 3:20-21).
 1. Those who are Christ's are not of this world (John 15:18-19).

2. Note 1 Peter 1:17: "And if you call Him Father Who impartially judges each one by his deed, then be deeply concerned about how you behave during your residence as aliens..." (Jay Adams, *Trust and Obey, A Practical Commentary on First Peter*, p. 40).
- C. The faithful of old all understood they were but sojourners, aliens, upon the earth (Heb. 11:13-16), especially Abraham (Heb. 11:8-10).
- D. "In the anonymous Epistle to Diognetus, an apologetic letter, probably of the second century, and one of the gems of early Christian literature, occur the following words concerning Christians: "They inhabit their own country, but as sojourners: they take part in all things as citizens, and endure all things as aliens: every foreign country is theirs, and every country is foreign"" (Marvin R. Vincent, *Word Studies in the New Testament*, Vol. IV, p. 522).
- E. Some consequences of being a pilgrim and sojourner.
 1. You must conduct yourself honorably before the world by abstaining from fleshly lusts and doing good works (1 Pet. 2:12).
 2. You must always keep this distinction clearly in your mind. You must:
 - a. Be in the world but not of it (John 7:11-16).
 - b. Always answer to the law of your *homeland*, heaven (Phil. 3:20).
 3. You must understand and emphasize, to yourself and others, the transitory nature of this life.
 - a. "Now is the day of salvation" (2 Cor. 6:2).
 - b. You must awaken to your responsibilities *now* (Rom. 13:11-12a).
 4. You must focus on the end of the journey. You must never lose sight of heaven (Rev. 21:1-3).
 - a. The example of all the faithful (Heb. 11:13-16).
 - b. The desire of the apostle Paul (Phil. 1:23).
 - c. The daily goal of the faithful child of God (Col. 3:1-4).

Conclusion

In commenting on Revelation 21:1-3, William Barclay said, "*Skene* is the word which is used for the *Tabernacle*. Originally in the wilderness the Tabernacle was the *skene par excellence*. This, then, means that God is to make His tabernacle with men for ever and ever. This is to say, God is to give His presence to men for ever and ever. Here in this world and amidst the things of time our realisation and experience of the presence of God is a spasmodic, a fleeting, a transitory thing, which comes and goes, at the mercy of our own changes and of the chances and changes of life. But life in heaven will be nothing other than life permanently in the presence of God" (*The Daily Study Bible, The Revelation of John*, Vol. 2, p. 259).

Discussion Questions

1. In what ways is the word "world" used in Scripture?
2. Why is it so important to keep a proper perspective toward the realm of sin?
3. How is a Christian to view civil governments?
4. How is a Christian a pilgrim and sojourner on earth?
5. What are some consequences of being a pilgrim and sojourner on earth?

Lesson Three: The Male Christian's Relationship to Work

Introduction

1. For the male Christian, to provide for himself and his family is a sacred duty.
 - a. To neglect this obligation is to jeopardize one's soul with eternal consequences.
 - b. Many males in society, even Christians, have problems not only when it comes to assuming their proper, God-given roles but also in implementing them.
2. To many men, their primary focus and their identity is their work.
 - a. When asked, "What are you?" they will usually respond, "I'm a carpenter, truck driver, teacher, etc."
 - b. Since so much emphasis is placed on our vocation, we need to understand what the Bible teaches about it.

I. Work Is Honorable

- A. From the beginning, work has been an integral part of the human situation (Gen. 2:15; 3:17-18; 1 Thes. 4:11-12).
- B. God views as "disorderly" every man who refuses to work and provide for his needs. Such a one is to be avoided by the Christian (2 Thes. 3:6-13).
- C. The man who refuses to work to provide for his own is worse than an infidel or unbeliever (1 Tim. 5:4,8).
- D. Christians are to be dedicated workers who labor with singleness of heart as unto the Lord and not as eyepleasers of men (Eph. 6:5-8; cf. Col. 3:22-25).
- E. Work is honorable only when that in which one labors is good. The world provides an abundance of immoral occupations from which a Christian must abstain (Eph. 4:28).
- F. The wise man, in the book of Ecclesiastes, advised a man to learn to enjoy the fruit of labor and make your soul rejoice in work (2:24; 3:13).

II. Work Can Be Abused

- A. A Christian who takes a job is there to work (Eph. 6:5-8).
 1. He is not there to loaf, tell jokes, discuss sports, etc.
 2. He is not there to court the secretaries or "gullible women loaded down with sins" (2 Tim. 3:4-6).
- B. In his work, a Christian must not compromise the principles of Christ.
 1. He must be faithful in all things (See Matt. 25:14-30).
 2. He must always be adorning the doctrine of Christ by his life (Titus 2:9-10).
- C. Covetousness or greed must never be a Christian's motive for working.
 1. The example of the rich fool (Luke 12:13-21).
 2. Those who are minded to be rich, fall into a temptation and a snare (1 Tim. 6:6-10, 17-19).
 3. Wherever your treasure is, that is where your heart will be (Matt. 6:19-24).

- D. The priorities of every Christian must be God's kingdom, His righteousness and the things from above.
1. Seek first the kingdom of God and His righteousness (Matt. 6:33).
 2. Set your mind on things above (Col. 3:1-2).
 3. Life is more than food, the body more than clothing (Matt. 6:25).
- E. Fathers and husbands must neglect neither their wives nor their children because of work. If your work interferes with these relationships, it is an abuse of work (1 Cor. 7:1-5; 1 Sam. 3:13).

Conclusion

1. There is an abuse of work in our society.
 - a. On one hand there are those who refuse to work and then expect the rest of society to take care of them.
 - b. On the other, there are "workaholics" who are so driven by their work that they neglect their wives, children and all spiritual obligations.
2. The key to solving the problem of abuse of work is to get a proper perspective of the role of work and then establish the correct priorities.
 - a. Heaven and its will must come first.
 - b. Obligations to family cannot be neglected.
 - c. Greed must be cast aside.
 - d. Balance must be sought.

Discussion Questions

1. Why is the one who does not provide for his own family worse than an unbeliever or infidel?
2. What does it mean to "work as unto the Lord?"
3. What are some improper motives for work? What makes them improper?
4. How can a person abuse his family in regards to work?
5. What are to be one's priorities in relation to his perspective on work?

Lesson Four: The Male Christian's Relationship to Others

Introduction

1. Time and again the New Testament stresses that one's relationship to God depends upon his relationship to other people (See Matt. 22:34-40).
2. The man who is a Christian must be aware of what his responsibilities are to his brethren in Christ and to those who are in the world.

I. How to View Brethren in Christ

- A. When one obeys the gospel, he is added to the church (Acts 2:47).
 1. As a member of the church, he is a child of God (Gal. 3:26-27). He, therefore, sustains a relationship to all others who are in Christ.
 2. When you were baptized you gained a new family. As a child of God you have brothers and sisters all over the world.
- B. In relation to your brethren in Christ, you are to:
 1. Love them fervently from the heart (1 Pet. 1:22).
 2. Love them, not in word or in tongue, but in deed and truth (1 John 3:17-18).
 3. Provide them with the things they need (Jas. 2:14-17).
- C. You cannot love God if you do not love your brethren (1 John 4:20).

II. How to View Associations and Friendships

- A. Worldly associations and friends corrupt (1 Cor. 15:33).
- B. The gradual development of evil character by association with wicked people is seen in Psalm 1:1—walking to standing to sitting.
 1. Sin has a "snowball" effect.
 2. The majority of people have erroneous views (Ex. 23:2; Matt. 7:13-14).
 3. You are not to enter in the paths of evil men (Prov. 4:10-19).
 4. You are to avoid the company of evil men and brethren (Prov. 28:7; 24:1; 1 Cor. 5:11).
- C. You need the association and friendship of righteous people (Eccl. 4:9-10). You need righteous friends in order to:
 1. Gain strength (Luke 10:1; Rom. 15:1).
 2. Help those who err (Gal. 6:1).
- D. To secure proper friends, you have to be one.
 1. You must follow the "golden rule" (Matt. 7:12), for it is the most successful rule in establishing and maintaining relationships between people.
 - a. It makes for peace (Psa. 119:165).
 - b. It eliminates causes of strife.
 - 1) Hatred (Prov. 10:12).
 - 2) Anger (Prov. 29:22).
 - 3) A contentious spirit (Prov. 26:21).
 - 4) Foolish talk (Prov. 18:6-7).
 - 5) Meddling (Prov. 26:17).

2. You must watch what you say to others (Prov. 25:11).
 - a. The evils of the tongue are chronicled in James 3:2-12.
 - b. You must recognize the evil of such things as ridicule, mockery, gossip and slander.
3. You must show honest interest in and concern for all.

III. How to View Enemies and Those Who Misuse You

- A. As a Christian, you are not to hate, misuse or take advantage of others. Rather, you are to view them as God does.
- B. You are to “love your enemies” (Matt. 5:43-48; cf. Luke 10:25-37; 23:34a; Rom. 12:17-21).
 1. To be like God (Luke 6:35f).
 2. To be unlike other men (Matt. 5:46).
 3. “Be perfect” does not mean to be sinless, it means to have your love be complete, full grown. One who only loves his friends has a love that is incomplete, unfinished.
- C. The example of Jesus (Luke 23:34).

IV. How to View the Lost - Teach Them

- A. As a faithful member of the body of Christ, you need to be impressed with the great opportunity and responsibility you have to teach another person the gospel.
 1. God wants all people to be saved and come to a knowledge of truth (1 Tim. 2:4). That will only happen when all His children recognize a personal responsibility to the “great commission” (Matt. 28:18-20; Mark 16:15-16).
 2. Faithful men are to teach others (2 Tim. 2:2).
- B. You should teach others because:
 1. You have been created in Christ Jesus for good works (Titus 2:14).
 2. You can experience of the greatest joys a Christian can have (3 John 4).
 3. You will be following the example of Christ (Luke 19:10).
 4. You will be following the example of the first century Christians (Acts 8:4).
 5. Of self-preservation. Teaching others is vital to your growth and development as a child of God (Heb. 5:12-14)
 6. Saving souls is the greatest work in the world (Matt. 16:26).

Discussion Questions

1. What are to be some basic attitudes towards one’s brethren in Christ?
2. What are some dangers of regularly associating with worldly people?
3. How can one make proper friends?
4. What is involved in loving one’s enemies?
5. What are to be one’s attitudes toward the lost?

Lesson Five:

Qualities of Character the Male Christian Should Possess

Introduction

1. In listing the qualifications for those men who would serve as elders among God's people, the New Testament states a number of character traits that those men should possess.
 - a. In reality, these qualities should be possessed by all men who are Christians.
 - b. Not all male Christians can possess all the qualifications to be an elder but they can possess these traits of character.
2. Every male Christian should be doing what he can to develop these traits in his life.

I. Blameless—Without Reproach (1 Tim. 3:2; Titus 1:6)

- A. It does not mean sinless or faultless since no man is without sin.
- B. 1 Timothy 3:2: "One against whom no evil charge can be sustained; one who is above an established charge of evil" (*Thayer's Greek-English Lexicon of the NT*).
- C. Titus 1:6: "Not open to accusation, unblameable" (*ibid*).
- D. A comparison of the texts.
 1. The word in Titus is a little stronger in meaning.
 2. In Timothy, the concept is that of a person who has lived so that men will not accuse him of evil.
 3. In Titus, the person has so lived that men **cannot** accuse him of evil.

II. Sober-Minded (1 Tim. 3:2; Titus 1:8)

- A. Definitions.
 1. "Denotes of sound mind; hence self-controlled, sober-minded" (*Vine's Expository Dictionary of NT Words*).
 2. In Titus 2:5 in the KJV the same word is translated "discreet," hence, discretion is involved.
 3. The word is not limited to its relation to being drunk rather it means to be of sound mind, curbing one's impulses.
 4. "Exercising or manifesting the exercise of cool, dispassionate reason; not affected by passion or prejudice; well-balanced as to keep a sober head in a panic" (*Webster's Seventh New Collegiate Dictionary*).
- B. One with a sound mind will be able to make good decisions on any matter with those decisions grounded in truth and wisdom.

III. Given to Hospitality (1 Tim. 3:2; Titus 1:8)

- A. "Hospitable;...in noun form, lit., loving a stranger" (*Vine*).
- B. This is a trait required of all Christians.
 1. Consider 1 Peter 4:9; Romans 12:13; Galatians 6:10; and Hebrews 13:2.
 2. Someone has said, "The religion of Christ is a religion of an open heart, an open hand, and an open door."

IV. Temperate—Vigilant (1 Tim. 3:2)

A. Definitions.

1. “Signifies to be free from the influence of intoxicants;...used metaphorically in N.T.” (Vine).
2. It means to be mentally alert, perceptive, active, alive, watchful, knowing what is going on, and always working energetically for the success of the church.

B. A Christian must:

1. Be self-controlled, watchful, and alert.
2. Have the foresight to know the end of a course if it is followed.

V. Of Good Behavior—Orderly (1 Tim. 3:2)

A. Definitions.

1. “Decent, modest, orderly” (Vine).
2. “Orderly, decent, grave, correct in the whole of his appearance and conduct. A clownish, rude, boorish man should never have the rule of the church of God. The sour, sullen, and the boisterous should never be invested with a dignity they would most infallibly disgrace” (Adam Clarke, *Clarke’s Commentary*).

B. The type of man described by this quality is:

1. Well-arranged, dignified, courteous, and chaste in his whole manner of life.
2. Honest, fair, and diligent in business.
3. Kind, courteous, and polite in language.
4. Neither sour, rude, gruff, sharp, nor cutting.
5. Clean and moderate in his habits.
6. A well-behaved person in all phases of his life.

VI. Gentle—Patient (1 Tim. 3:3)

A. “Equitable, fair, moderate, forbearing...considerateness” (Vine).

B. This describes the person who is:

1. Not easily provoked, revengeful, impetuous, harsh, stern, bitter, or unkind even to the unpleasant.
2. Meek and considerate.

VII. Lover of Good—A Lover of Good Men (Titus 1:8)

A. The word “men” is not implied in the original text.

B. It means to love, to approve the things that are good (Micah 6:8; Rom. 12:9).

VIII. Just (Titus 1:8)

A. Definitions.

1. “Righteous...a state of being right, or right conduct” (Vine).
2. It indicates one who is concerned with doing that which is right and with being fair and impartial—free from prejudice.
3. The term carries with it the idea of conforming to law, whether divine or human—that law cannot be set aside.

B. The Christian must be upright, fair, and honest in all his dealings with other people.

IX. Holy (Titus 1:8)

A. Definitions.

1. “Not from ‘*hagios*’ which means separate, consecrated, devoted, sanctified, sacred but from ‘*hosios*’ which means ‘signifies religiously right...as opposed to what is unrighteous or polluted’” (Vine).
2. It refers to one who is undefiled by sin, free from wickedness and wrong, who religiously observes all his obligations in his relation to God and man, and who is pure in heart with the right attitudes toward God and man.

B. The Christian must be holy for God is holy (1 Pet. 1:16).

X. Not Violent—No Striker (nasv: “not pugnacious” (1 Tim. 3:3; Titus 1:7)

A. It applies to one who strikes back at any who disagree or displease him or who persecutes those who refuse to cater to him.

B. It refers to one who has an ungoverned temper and who is ready to resent insult or wrong, real or imaginary.

XI. Not Greedy for Money—Not Greedy of Filthy Lucre (Titus 1:7)

A. This term applies to one who attains money dishonestly at the expense of others.

B. How one gives unto the Lord is determined by this trait (1 Cor. 16:1-2; 2 Cor. 9: 6-7).

XII. Not Quarrelsome—Not a Brawler (1 Tim. 3:3)

A. Inherent within the word is the idea of abstaining from battle both physical and verbal.

B. Those who are contentious are not pleasing to God (1 Cor. 1:10).

XIII. Not Covetous—No Lover of Money (1 Tim. 3:3)

A. “Lit. ‘money-loving’” (Vine).

B. Covetousness is:

1. Condemned in many places in both Old and New Testaments.
2. Classed with the “works of the flesh” (Gal. 5:19-21).
3. Referred to as “idolatry” in Colossians 3:5.

XIV. Not Given to Wine—No Brawler (1 Tim. 3:3; Titus 1:7)

A. Note in KJV: “Not ready to quarrel, and offer wrong, as one in wine.”

B. It means to be free from the need for and influence of intoxicants and their products

XV. Not Self-willed (Titus 1:7)

A. “Self-pleasing...inconsiderate of others, arrogantly asserts his own will” (Vine).

B. It refers to one who:

1. Is presumptuous, arrogant, and demanding for selfish reasons.
2. Wants and demands his own way in all matters regardless of the outcome.

XVI. Not Quick-tempered—Not Soon Angry (Titus 1:7)

A. God is slow to anger and we ought to be like Him.

B. All Christians are cautioned against a quick temper (Jas. 1:19-20).

Discussion Questions

1. Why would those qualifications of elders which pertain to character be applicable to all male Christians?
2. What does it mean to be sober-minded?
3. What is involved in having good behavior?
4. Why is one to be holy? What is involved in it?
5. Why is it important that a person not be self-willed? How does one keep from becoming self-willed?

Lesson Six: The Seriousness of Marriage

Introduction

1. The importance of marriage can be seen in a number of ways.
 - a. It is seen in the fact that we have laws and instructions from God about it.
 - 1) Marriage and the home is ordained of God (Gen. 2:23-24).
 - 2) The home shares both common goals and enemies with the church.
 - b. "The highest happiness on earth is in marriage. Every man who is happily married is a successful man even if he has failed in everything else. And every man whose marriage is a failure is not a successful man even if he has succeeded in everything else" (William Lyon Phelps).
2. One should not enter into marriage casually or take it lightly.
 - a. Since we live in an age where many people have no respect for it, Christians must constantly reassert and reaffirm that it is for our good and should be viewed as holy (Heb. 13:4).
 - b. God intends for marriage to be a life-long relationship (Matt. 19:5-6).
3. The relationship of marriage is so holy, it is likened to the relationship between Christ and His church (Eph. 5:22-33).
4. Marriage, therefore, is something that ought to be taken seriously by the one who is contemplating it and those who are already married.

I. The Seriousness of Marriage Is Seen in Its Purposes

- A. Marriage provides companionship which is something all normal human beings crave (Gen. 2:18-25).
 1. Marriage involves the closest physical and social ties that can exist in the flesh.
 2. A husband is not just a father and provider and the wife is not just the mistress of her husband's house or the mother of his children. They are partners of each other's cares and those who share their joys and sorrows.
- B. Marriage is to assure propagation of the race (Gen. 1:28; 9:1; I Tim. 5:14).
 1. God intends for the race to be perpetuated through the marriage relationship.
 2. Begetting and bearing children out of marriage has always been sinful even punishable by death under the Old Law.
- C. Marriage provides a proper atmosphere where children can be properly reared (Eph. 6:1-4).
 1. Bearing and raising children is a very serious thing.
 2. The destinies of offspring are often determined by the influence of the home.
 3. It is usually true that "the morals of the home determine the morals of a nation."
- D. Marriage exists to prevent immorality (1 Cor. 7:2-5).
 1. Man has a physical need, one with which he is created, that marriage is designed to satisfy.
 2. There is a severe condemnation for gratifying this need outside of marriage.
- E. Marriage provides experiences to help spiritual growth (Eph. 5:22-32).
 1. Marriage greatly influences one's spiritual condition.
 2. It can be a great power to weaken and destroy one spiritually or it can deepen and strengthen one's spirituality.
- F. Marriage gives man a model of his relationship with Christ (Eph. 5:25).

II. The Seriousness of Marriage Is Seen in the Profound Commitment It Requires

- A. Consider the teachings of the following passages.
 - 1. Matthew 19:3-6. A man and woman are to commit to one another for life.
 - 2. Romans 7:2. A man and woman are bound to one another as long as they live.
 - 3. 1 Corinthians 7:10-11. A wife is not to depart from her husband and a husband is not to leave his wife.
- B. Death is the only honorable thing that can terminate a marriage.
 - 1. The only exception is sexual immorality (Matt. 5:31-32).
 - 2. "The one who would marry with confidence in the thought that divorce is possible or relatively easy would already be steering toward divorce. The swimmer who starts to swim across a river, but is careful to stay close enough to shore so his feet can always touch land, will never make the crossing" (Landis and Landis, *Building a Successful Marriage*, 5th ed., pp. 3-4).

III. The Seriousness of Marriage Is Seen in Who Is Affected by It

- A. God is affected by it (1 Cor. 6:19-20).
- B. Children who are born to the union are greatly influenced and affected by their parents.
- C. The families of the marriage partners. When you marry her, you get the rest of the family.
- D. The community and the nation. Many of the social problems we are currently experiencing in our country are the result of improper attitudes toward marriage.
- E. The eternal souls of not only the husband, wife and their children but also, quite often, of many others are involved and their destinies affected.

Conclusion

It is vitally important that none of us are at a loss to understand the marriage relationship as it defined by God and revealed in His will if we are going to have successful marriages.

Discussion Questions

1. What are some of the common goals shared by the home and the church? What are some of their common enemies?
2. What are the purposes of marriage? List some responsibilities that the man sustains to each of these purposes?
3. How profound is the commitment to marriage? Why do you think so many people do not take this commitment very seriously?
4. How is God affected by one's marriage?
5. Name some of the social problems our society is currently experiencing as a result of improper attitudes toward marriage.

Lesson Seven: Practical Problem Areas in Marriage

Introduction

1. Most enter into marriage with “great expectations” that they will have “the perfect marriage,” that the “honeymoon will last forever” and that their marriage will be far better than those of their parents.
2. All should enter into marriage realistically for every marriage, no matter how good it is, has problems.
3. Remember, marriage is “for better or worse.”
4. This lesson will consider some of the more common problems in marriage and some of the challenges that may have to be faced in it.

I. Problems in Marriage: Reasons Why Marriages Fail

- A. From a Superior Court Survey.
 1. The persons involved fail as persons.
 2. A lack of maturity.
 3. A failure to understand the commitment.
 4. Unfair or harsh criticism of one another.
 5. Inner conflicts (emotional problems).
 6. A lack of trust (jealousy).
 7. Failure in physical intimacy.
 8. Failure to show kindness, courtesy and thoughtfulness.
 9. Failure to resolve conflicts (holding grudges, not talking).
 10. Wife wants to be “boss.”
 11. Financial problems.
- B. To the above we add:
 1. The husband does not love his wife as Christ loves the church.
 2. The mates are not united in Christ.
- C. The three greatest problem areas in marriage:
 1. Sexual problems.
 2. In-laws.
 3. Finances.

II. Challenges to Be Faced in Marriage

- A. Backgrounds.
 1. Opposites may attract but they are seldom happy.
 2. Past experiences/learning are always part of the present to some degree.
 - a. Some of these experiences may be good, some may be detrimental to the relationship.
 - b. Those entering into marriage ought to evaluate their backgrounds.
 3. Some examples to consider.
 - a. The little girl who manipulated her parents with tears.
 - b. The little boy who got his way with temper tantrums.

- c. The boy who senses his father's lack of respect for his wife and/or women in general.
 - d. The girl who learned from her mother that all men are selfish, cruel and only see women as either slaves or objects of sexual pleasure.
- B. Differences and deficiencies.
- 1. Differences may irritate but, of themselves, not threaten a marriage.
 - 2. Differences in personality.
 - a. Spendthrift vs. a "Scrooge."
 - b. Lazy, irresponsible person vs. one who is an energetic "doer."
 - c. Socialite vs. a "loner."
 - 3. Differences over finances and sex head the list of problems.
- C. Finances.
- 1. Do you or your mate come from a background of plenty and expect it to continue?
 - 2. A troublesome attitude is expressed when one says things like, "Think of what I could have had if I had not married."
 - 3. Marriage partners must have finances in their proper perspective (Luke 12:15).
- D. Sex.
- 1. This is probably the most difficult area of adjustment for newlyweds.
 - 2. God intended for it to be an integral part of marriage.
 - 3. Its aims.
 - a. Are to:
 - 1) Achieve and give pleasure.
 - 2) Express intense love.
 - 3) Produce children.
 - b. Are not to:
 - 1) Provide a bartering system.
 - 2) Prove one's masculinity.
- E. Children.
- 1. Are they a blessing or curse? It depends upon attitude.
 - 2. Differences over discipline and rearing children can be a great challenge.
 - 3. Remember your first earthly loyalty is still to your wife.
 - 4. Take note: Children should be wanted and loved—not pawns in a game.
- F. Crises.
- 1. Financial, emotional, physical, etc., crises must all be faced for life is a series of crises.
 - 2. Crises can be demoralizing and unsettling.
 - 3. How to handle crises.
 - a. Seek advice from the word of God and those who are experienced in it.
 - b. Pray.
- G. Religion.
- 1. The supreme relationship of any Christian is to Christ.
 - 2. All aspects of a marriage are affected by it: conduct, morality, integrity, parental responsibilities, etc.

3. A Christian who is married to a non-Christian will have difficulties to say the least.
 - a. Giving of one's means as prospered.
 - b. Activities on weekends.
 - c. The instruction of children.
 - d. Friends and associates.
4. How difficult it must be for one to look across the dinner table to the one he loves more than anyone else in the world, the one to whom he has pledged himself for life, the one with whom he has brought children into this world and to *know* that she has no hope of eternal life but has only eternal punishment awaiting her.

Conclusion

1. There will be problems in and challenges to every marriage but it is best to keep them to a minimum.
2. "For better or worse" is more than mere words. It is the willingness to solve the problems, meet the challenges head-on and soothe crisis situations.
3. Such an attitude is essential if the two are to remain one.

Discussion Questions

1. What is meant by the phrase "for better or for worse?" How does it impact a marriage?
2. What are the three greatest problem areas in marriage? How can the problems be solved in each of these areas?
3. How do differences in backgrounds and attitudes challenge the success of a marriage?
4. How are crises in a marriage to be dealt with?
5. What are some challenges presented to a marriage when the partners are of different religions or if one is apathetic or even hostile to religion?

Lesson Eight: The Godly Husband

Introduction

1. When a man chooses to enter the marriage relationship he assumes great responsibilities for God has placed upon him the leadership role in the family.
2. Many times the success and happiness in marriage are determined by the man.
3. This lesson will examine what God demands and what his wife should expect of a man as a husband.

I. The Godly Husband Leaves Father and Mother (Matt. 19:5-6)

- A. Leaving that relationship in favor of another has many implications and ramifications.
 1. His wife becomes his first earthly loyalty.
 2. He is to live for his wife and to think of her and please her before his parents.
- B. He leaves the “headship” of his parents and becomes head of his own family.
- C. He leaves the financial support of his parents to provide for himself and his own household.

II. The Godly Husband Cleaves to His Wife (Matt. 19:5-6)

- A. As stated above, she is his highest earthly loyalty.
- B. The word “cleave” literally meant cemented, glued, adhered to.
 1. This is the same word used in Acts 11:23 where it says that Barnabas went to Antioch to encourage the Christians there so “that with purpose of heart they would *cleave* unto the Lord.”
 2. As the Christian is to honor his commitment to Jesus by remaining faithful and loyal to Him, the husband should honor his commitment to his wife by remaining faithful and loyal to her.
- C. God has joined the husband and wife together.
 1. They are to become “one flesh.”
 2. The godly husband sticks with his wife in all things—“for better or worse.”

III. The Godly Husband Is the Head of His Wife (Eph. 5:23)

- A. Headship is leadership and such is needed in every family.
- B. The godly husband must live up to this God-given responsibility.
- C. He is to be head of his wife as Christ is the head of His church.
 1. His headship must be exercised in love, humility, and consideration of his wife and her needs before himself and his own needs.
 2. He is not to be a tyrant or dictator. His wife is not to be his slave to “bow and scrape” before him.

IV. The Godly Husband Honors His Wife (1 Pet. 3:7)

- A. This suggests respect, esteem and treatment expressive of proper honor.
 1. Many wives are profaned, treated as common and/or taken for granted.
 2. One must honor his wife in both word and deed.

- B. She is to be honored as “the weaker vessel.”
 - 1. Many believe this just has reference to the physical weakness of the woman in comparison to the man.
 - 2. A better explanation of this thought is that she is to be honored as a piece of “fine china” rather than as a piece of the “everyday stoneware.”
- C. She is to be honored because she is a fellow heir “of the grace of life.”
- D. She is to be honored so “that your prayers may not be hindered.”
 - 1. A husband who mistreats his wife severs his relationship with the Lord.
 - 2. A man cannot maintain a relationship with the Lord if he does not live in accordance with His will in relationship to his family responsibilities.
- E. In a practical way, she is to be honored for she has honored you—of all the men she could have chosen to give herself and her life to, she chose you.

V. The Godly Husband Dwells With His Wife with Understanding (1 Pet. 3:7)

- A. Many believe that this means a man should seek to know as much as he can about his wife so that he can understand her.
 - 1. While it is important to learn about your wife—her desires, needs, goals, outlooks, etc.—you can never completely understand everything about her.
 - 2. In reality, this is not exactly what this passage is teaching.
- B. The “understanding” the husband is to have is that of the marriage relationship and your God-given responsibilities toward your wife in that relationship.
 - 1. “*Ginosko* - signifies to be taking in knowledge, to come to know, recognize, under-stand, or to understand completely” (W.E. Vine, *Expository Dictionary of NT Words*, p. 637).
 - 2. “With an intelligent recognition of the nature of the marriage relation” (Marvin R. Vincent, *Word Studies in the New Testament*, Vol. I, p. 651).
 - 3. You may never be able to fully understand your wife but you can completely under-stand the teachings of Scripture on the marriage relationship.

VI. The Godly Husband Provides for the Needs of His Wife

- A. He is to provide for her physical needs (1 Tim. 5:8).
- B. He is to provide for her sexual needs (1 Cor. 7:1-4).
 - 1. This is a blessing from God which the marriage relationship supplies.
 - 2. The sexual relationship between husband and wife is a physical expression of their love.
 - 3. The godly husband will see that the emotional needs of his wife are likewise satisfied and that he understands the link between the emotional and sexual.
- C. He is to provide for her spiritual needs—as a joint heir of the grace of life (1 Pet. 3:7). Nothing better complements the efforts of a wife trying to serve the Lord than a faithful husband doing the same.

VII. The Godly Husband Truly Loves His Wife (Eph. 5:25-33)

- A. In reality, love is the summation of all the husband should be and do.
 - 1. Though many say they marry for love, in reality, they only mean physical attraction.
 - 2. The love the husband has for his wife is to be more than mere physical attraction.

- B. From Ephesians 5:25-33, where the love the husband is to have for his wife is compared to the love Christ has for his church and the love he has for himself, the husband's love for his wife is to be:
1. Sacrificial—"as Christ loved the church and gave Himself for her" (v. 25).
 2. Preeminent—"as their own bodies" (v. 28).
 3. Truly caring—"even as himself" (v. 33).
- C. From 1 Corinthians 13:4-8, where love is defined, the love of a husband for his wife is to be:
1. Long-suffering. It is a love of patient endurance.
 2. Kind. It is to be gentle, tender and sympathetic.
 3. Not envious. It is never to be jealous or resentful.
 4. Not to parade itself. It never brags.
 5. Not puffed up. It is not proud.
 6. Not seek its own. It is not selfish.
 7. Not provoked. It is not easily offended.
 8. Not thinking evil. It does not dwell on offenses.
 9. Not rejoicing in iniquity. It finds no pleasure in sin.
 10. Rejoicing in truth. It loves righteousness.
 11. Bearing all things. It endures wrongs, troubles, afflictions, etc.
 12. Believing all things. It is trusting and confident of the wife.
 13. Hoping all things. It knows no pessimism.
 14. Enduring all things. It perseveres.
 15. Never failing. It always abides.
- D. Some practical questions to ask yourself to see if you truly love your wife.
1. Are my expectations of her unreasonable?
 2. Do I pray for her *daily*?
 3. Do I let her know she's "part of my life?"
 4. Am I affectionate at times other than sex?
 5. Do I help and support her in the work she does in the home?
 6. Do I take out on her my frustrations from my work day?
 7. Do I consistently compliment her?
 8. Does she know where she stands in my "pecking" order of things?
 9. Do I regularly *tell* her that I love her?
 10. Do I speak kindly to her, even about money?

Conclusion

1. The word "man" suggests an essential quality of a husband.
 - a. He must be brave and courageous if he is to be called manly.
 - b. He must be ready to shoulder his responsibilities as head of his wife even in times of adversity and face the problems of life without surrender or even despondency.
2. If you will act like a man, a godly man, you will be rewarded with a loving wife in this life and eternal blessings in the life to come.

Discussion Questions

1. What is involved in leaving father and mother and cleaving to one's wife?
2. Describe how the husband's headship of his wife can be abused.
3. In what areas is the husband to provide for the needs of his wife? Describe his responsibilities in each.
4. How is the husband to love his wife? (List several ways and describe what is involved in each.)
5. What are some practical ways in which a husband can express his love to his wife?

Lesson Nine: The Godly Father

Introduction

1. Children are “an heritage of the Lord” (Psa. 127:3) and are given by God (Gen. 48:9).
2. It is a grave responsibility to bring a child into the world and graver yet to train that child in the way it ought to go for every child has a soul that is destined to live somewhere for eternity.
3. It is not likely that any mortal will have more influence on the spiritual welfare of children than the parent.

I. The Godly Father Must Provide Materially for His Children (1 Tim. 5:8)

- A. He is to do his best to provide food, clothing and shelter for his children and meet all their physical needs.
- B. Caution must be exercised for children can be given too much.
 1. They need to learn about the cost of things.
 2. They need to learn of the honorable nature of work.
 3. Many children have distorted values as to life because they are given too much.
- C. Another word of caution: providing material things for your children is no substitute for your other responsibilities.
 1. Children are not to be “bought off.”
 2. Children need a father, they do not need “things.”

II. The Godly Father Brings His Children Up in the Nurture and Admonition of the Lord (Eph. 6:1-4)

- A. “Nurture (*paideia*): “The whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment)” (J.H. Thayer, *Greek-English Lexicon of NT Words*).
- B. The physical, mental, social and spiritual training of the child is involved and it must be in accordance with the word of God. Consider the development of Jesus in Luke 2:52.
- C. The child is to be taught the way of the Lord (Prov. 22:6).
 1. This principle was emphasized in the Law of Moses (Deut. 6:7-8; 31:9-13).
 2. God has given the primary responsibility of educating children to the home and not the church.
 3. Children need to be taught:
 - a. Respect for parents (Rom. 1:30; Eph. 6:1-2; Gen. 18:19; 1 Sam. 3:13; Prov. 13:24; 22:15), older people (1 Tim. 5:1) and law officials (1 Tim. 2:1,4; Titus 3:1; 1 Pet. 2:17).
 - b. To work (2 Thes. 3:10).
 - c. Proper use of money (Luke 16:11).
 - d. The permanency and sanctity of marriage (Heb. 13:4; Matt. 19:9).
 - e. The need of faithfully serving the Lord.
 - 1) By obeying the gospel (2 Thes. 1:7-9).
 - 2) By living godly, faithful lives until death (Rev. 2:19; Heb. 2:14).

III. The Godly Father Does Not Provoke His Children to Wrath (Eph. 6:4)

- A. Note the parallel text in Colossians 3:21: "lest they be discouraged."
- B. How can wrath and discouragement be produced in children by their parents?
 1. Making unreasonable demands of them. God requires us to "do justly" (Micah 6:8).
 2. Correcting them with obvious and fierce anger. "Grievous words stir up anger" (Prov. 15:1).
 3. Punishing them excessively with a penalty unfit for the wrong. "He who handles a matter wisely shall find good" (Prov. 16:20).
 4. Belittling them or constantly being negative. Telling them such things as they are "worthless," "no good," "they will never amount to anything," etc.

IV. The Godly Father Is to Be the Spiritual Leader of His Home (Eph. 5:23; 6:4)

- A. Consider the examples of Joshua (Josh. 24:15) and Cornelius (Acts 10:2).
- B. The man who would serve the church as an elder must first be the spiritual leader of his own home (1 Tim. 3:5).
- C. God will judge the one who neglects this most important task (1 Sam. 3:13).

V. The Godly Father Is to Set the Right Example Before His Children (2 Cor. 3:2-3)

- A. Parents, as well as Christians, are living letters.
 1. They are "known and read of all men," but especially by their children.
 2. There is not an adult who does not remember the example of his parents.
- B. Examples teach values.
 1. Parents are a living demonstration of what they consider important.
 2. Children are powerfully impressed in *seeing* parents worship God, read the Bible, and follow Christ daily; in *hearing* parents pray, sing praise, discuss Bible subjects, encourage others and teach faithfulness.
- C. Examples to be set in the home include:
 1. Love, respect and understanding (Eph. 5:22-23; 4:32).
 2. The Bible studied and prayer offered (2 Tim. 2:15; 1 Thes. 5:17).
 3. A high standard of morality (Titus 2:11-12; 2:4-5).
- D. Examples to be set in the church include:
 1. Attendance to services (Heb. 10:25; Matt. 6:33).
 2. Respect for "leaders" (1 Tim. 5:17).
 3. Reverence for worship (Ex. 3:5; Matt. 18:20).
 4. Work for both old and young (Phil. 2:12).
 5. Giving of one's means (1 Cor. 16:1-2; 2 Cor. 9:6-7).

VI. The Godly Father Disciplines His Children (Prov. 22:15)

- A. God demands that there be discipline in the home (Prov. 22:15).
- B. Parents who withhold discipline, in reality, do not really love their children (Prov. 13:24; Heb. 12:6-7).
- C. Discipline is two-fold: instructive and corrective (in that order).
 1. It must be administered fairly and applied continually.
 - a. "The punishment should fit the crime."
 - b. "Hit and miss" discipline never succeeds.
 2. There is no place for partiality among parents.

3. The errors, mistakes and sins of children cannot be overlooked or condoned for children must learn “actions bring consequences.”
- D. Eli: An example of the consequences of a lack of discipline (1 Sam. 2:22-25; 3:13).
1. He knew of his children’s sins and wickedness. He did not take proper action to correct his children and as a result they became a curse to him and to all Israel.
 2. Parents who tolerate the sins of their children with the attitude “They’ll grow out of it,” should learn from Eli’s failure.
- E. Discipline includes instilling within the child a respect for authority but you cannot teach a child to respect an authority that is not there.
1. Establish rules of conduct for your children and consistently apply them.
 2. Punish the child when he/she violates those rules.
 3. Be fair and flexible but firm.

Conclusion

May each of us who are fathers fulfill our God-given obligations to our children to bring them up in the nurture and admonition of the Lord (Eph. 6:1-4) and to show them the way they should go (Prov. 22:6). May all of us love our children and God enough to do what is right.

Discussion Questions

1. Who has the primary responsibility in the family to bring up children in the nurture and admonition of the Lord? Why do you think this is the case?
2. What are some things children must be taught? Give some suggestions as to how they may be taught these things.
3. How can parents provoke their children to wrath or discourage them?
4. What are some examples in both the home and church parents are to set for their children?
5. Why is discipline an essential element in raising children? Offer some practical suggestions for proper discipline.

Lesson Ten: A Worthy Goal: Serving As an Elder

Introduction

1. There is a crucial need among God's people for good, qualified men to serve as leaders.
 - a. Such leadership does not come by accident, it must be developed.
 - b. "It takes ten years to develop a leader" (Harold Comer in a sermon in Monticello, Florida, 1989).
2. This lesson will seek to answer the two-fold question:
 - a. Who is responsible for the development of elders?
 - b. What can be done to develop elders?

I. Who Is Responsible for the Development of Elders?

- A. The congregation as a whole.
 1. They should "seek out" from among themselves (Acts 6:3) men with potential.
 2. They should provide the proper environment for such development to be desired and to take place.
 3. A divisive, gossipy, disrespectful group teaches young men to shun being an elder.
 4. If a congregation presently has elders it should respect them and count them worthy of honor (1 Tim. 5:18) thus encouraging young men to want to serve in that same capacity someday.
- B. Those who are presently serving as elders (if any). They ought to:
 1. Present an example to be admired and imitated by young men. They should:
 - a. Show they are happy to serve.
 - b. Not always be grumbling and complaining about how tough and thankless being an elder is because such only discourages.
 2. See that young men are being taught and trained.
- C. The evangelist (Titus 1:5).
 1. He must be fair and even-handed in his dealings with and treatment of elders (1 Tim. 5:19-22).
 2. He should teach, develop, and stimulate young men to be concerned with becoming elder material.
- D. Those who are not qualified to be elders themselves.
 1. Some are in this position who seek to lead the congregation anyway.
 - a. They might become an unqualified elder.
 - b. They fight to keep from having any eldership in order to maintain their power in a business meeting.
 2. Positively, they have the opportunity to:
 - a. Raise children who are qualified.
 - b. Manifest true "greatness" by submitting to those who have the qualifications and the right to have rule over them.
- E. Children.
 1. They may disqualify their father from becoming an elder by their unfaithfulness or their unruliness.

2. They may help to qualify their father by:
 - a. Being receptive to his efforts to teach them.
 - b. Being faithful.
 - c. Doing their part to have a peaceful and happy home.
- F. Wives and girls who may become wives of elders.
 1. A wife may disqualify her husband in many ways.
 - a. She may be gossipy, not given to hospitality, not in subjection to him, always belittling him, damage his reputation, etc.
 - b. She could be demanding so much from him, either in time or money, that he cannot devote himself to the work of the Lord.
 2. She, more than anyone else, may help to qualify him.
 - a. She can encourage him to realize he has the potential to do the job.
 - b. Her knowledge of Scripture will help him grow in knowledge as well.
 - c. Her subjection will give him confidence in his ability to lead.
 - d. Her faithfulness and love will give him security and peace of mind.
- G. Mothers.
 1. Of sons who should be trained early.
 2. Of girls who will be elders' wives.
- H. Young men themselves.
 1. At a young age a man needs to become aware of the qualifications found in 1 Timothy 3:1-7 and Titus 1:5-9.
 2. At an early age good habits and attitudes must be developed.
 3. He should choose a girl who as a wife will be a true "help" and not a hindrance.
 4. He should begin raising his children properly while they are young.
 5. Now is the time to develop a true desire (1 Tim. 3:1).
 - a. Not "Someday I am going to be an elder!"
 - b. Rather, "I am going to be the kind of person who is qualified to serve as an elder."

II. What Can Be Done to Develop Elders?

- A. An elder is one who, basically, has come to maturity in Christ.
 1. He is one in whose life the principles of a Christ-like personality can be found.
 2. He has:
 - a. Become a "*partaker of the divine nature*" as opposed to worldly corruption (2 Pet. 1:2-4).
 - b. Been renewed in mind (Eph. 4:23-24).
 - c. Been conformed to the image of the Son of God (Rom. 8:28-29).
 - d. Christ living in him (Gal. 2:20).
 3. He thinks, wills, and acts as did Christ.
- B. The particulars of the Christ-like personality and their relevancy to being an elder.
 1. An intellect educated in truth (Matt. 11:28-30; Eph. 1:15-18; Col. 1:9-10).
 - a. The person enlightened in truth is a **capable** person.
 - b. Therefore, he provides leadership that is **adequate**.
 2. Emotions fixed upon God and godly things.
 - a. He loves as God loves, hates as He hates (Matt. 22:37-39; Prov. 6:16-19).
 - b. One so possessed in his emotions is a **stable** person, therefore he provides leadership that is **objective**.

3. A will that is submitted to God's will (Rom. 6:16-18; 2 Cor. 10:5-6; 2:9).
 - a. He has become one who is **demonstrative**.
 - b. Therefore, he provides leadership which "**shows**" rather than "**tells.**"
4. A conscience void of offense (Acts 24:16; Heb. 9:11-14; I Pet. 3:18-21).
 - a. When the conscience is clear, the life is one of **contentment**.
 - b. Therefore, he provides leadership **without frustration** (on the part of the one leading).
5. The appetites of the flesh are under control (1 Cor. 9:24-27; Col. 5:16-21).
 - a. If one can control himself, he is a **confident** person.
 - b. Therefore, he provides leadership that **generates confidence** in those being led.
6. A life dedicated to service (Matt. 4:10; 6:24; 1 Thes. 1:9).
 - a. He has a lifestyle that exhibits **commitment**.
 - b. Therefore, he provides leadership that **can be followed** (Jesus both did and taught [Acts 1:1]).

Conclusion

To develop or groom men to be elders, we need to develop in them, and in all, a Christ-like personality.

Discussion Questions

1. How are elders to be developed?
2. How can family members disqualify a man from serving as an elder? What can they do to help qualify him?
3. What does it mean to have a "Christ-like" personality?
4. When should one start preparing to qualify to serve as an elder?
5. Why is the servant mentality so important to have?