

Craig White.

**WOMEN'S
ROLE
IN
SOCIETY**

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Appendix I, III

RESPONSIBILITY

TO

GOD

WOMAN'S RESPONSIBILITY TO GOD

1. God created man to develop and take care of the earth and its creatures. Gen. 1:26 Gen. 2:5
2. God created woman to help him. Gen. 2:18
3. God created marriage because:
 - a. male & female are not complete without each other. Gen. 2:18; I Cor 11:11
 - b. man needs to learn to love as God loves. Gen. 2:23-24; Eph. 5:28-31
 - c. woman needs to learn to help as God helps. Gen. 2:18
4. Some conditions for marriage are:
 - a. leave their family and being a new household. Gen. 2:24
 - b. the wife takes her husband's family name. Gen. 5:2
5. God's commission to m/f:
 - a. be productive
 - b. have a family
 - c. replenish the earth
 - d. use the earth's resources for our benefit
 - e. use the living creatures for our benefit
6. Fulfilling this commission fills our basic human needs and drives.
7. The commission illustrates God's basic life philosophy: give first--then receive.
8. The first sin of mankind illustrates:
 - a. Satan's nature
 - (1) the Deceiver Gen. 3:1 Rev. 12:9
 - (2) a lion I Pet. 5:8
 - b. female weaknesses
 - (1) easily taken in by clever reasoning II Cor. 11:3
 - (2) makes decision on impulse and according to feelings Gen. 3:6
 - c. male weaknesses
 - (1) susceptible to wife's influence
 - (2) will follow the line of least resistance

9. The results of the first sin were:
 - a. the Serpent
 - (1) physical appearance changed Gen. 3:14
 - (2) hatred and hostility for woman Gen. 3:15
 - b. the Woman Gen. 3:16
 - (1) more cause for worry
 - (2) increased fertility
 - (3) painful, laborious childbirth
 - (4) strong desire for a husband
 - (5) submit to husband's rule
 - c. the Man Gen. 3:17
 - (1) proliferation of weeds
 - (2) making a living will be hard work
 - (3) physical death & return to dust
10. Three reasons why women are to submit to their husband's authority:
 - a. the man was created first I Tim. 2:12-14
I Cor. 11:8-9
 - b. the woman was created for the man. She is from him; she is his glory. I Cor. 11:8-9
 - c. Eve was deceived I Tim. 2:12-14
11. Man's greatest interest, challenge and satisfaction lie in providing a living for himself and his family. This is to be balanced by his love and concern for his wife. Gen. 3:17
12. The woman's area of greatest interest, challenge and satisfaction is to nurture and create strong relationships within the family. This is to be balanced by her concern for her husband's job.
13. Old Testament Society, like most ancient societies, was Patriarchal.
14. A Patriarchal society can be identified by:
 - a. supremacy of the father
 - b. legal dependence of wives and children
 - c. descent and inheritance reckoned through the male line
15. Patriarchy is intended for woman's protection and benefit. However, due to Satan's influence and human selfishness, Patriarchy results in the subjugation of women.

16. God is not the Author of the Double Standard:
 - (a) He did not intend polygamy (Gen. 1:28).
 - (b) Adultery brought death for both man & woman (Deut. 22:22).
 - (c) Women have the same potential and responsibilities as men (Gal. 3:28-29).

17. Widows, being vulnerable, are to be protected by society. God is their Ultimate Protector. (Ex. 22:22-25).

18. The Levirate was one way of preserving the family line and inheritance (Deut. 25). The woman had a choice, within the family (Ruth 3:10).

19. Christian Interrelationships:
 - a. Love God: Know Him (Bible Study, Prayer, Fasting). Copy Him--ask God for desire & power.
 - b. Love Neighbor: Love as God loves me. Treat as I want to be treated. (Matt. 22:36-40)
 - c. Focus of actions: Promote peace. Build others up. (Rom. 14:19)
 - d. Have empathy--especially for alone & lonely. (Rom. 12:15; James 1:27)
 - e. Focus on others' good points (Phil. 4:8), not their problems and faults (Matt. 7:3-5).
 - f. Offenses: confess, ask forgiveness (Mat. 5:23-25). tell him his (Mat. 18:15). resolve anger before sunset (Eph. 4:26).
 - g. Forgive: to be forgiven (Matt. 6:14). as Christ forgives (Col. 3:12-13). pray for offender (Matt. 5:44). no revenge (Rom. 12:17).
 - h. Copy good examples (Heb. 13:7).
 - i. Tell brother his sin (Pro. 24:24-25; Lev. 19:17; James 5:19-20).
 - j. Avoid wrong appearances (I Thess. 5:22).

20. A woman's submission to her husband:
 - a. reflects her willingness to obey God's Government (I Cor. 11:3)
 - b. is a responsibility to God first (Col. 3:18).
 - c. is reflected in her hairstyle (I Cor. 11) and in her public conduct (I Cor. 14:34-35).

21. Submission means:
- (a) voluntarily place self under another's authority. Rom. 13:1
 - (b) voluntarily put someone else's needs, concerns and desires before your own. I Pet. 5:5

22. Specific responsibilities of women:

Personal development

- (a) Respect your feminine strengths and God-given talents. Mt. 22:39-40 Develop them. Pro. 31
- (b) Be teachers of good things when older. Titus 2
- (c) Have women friends. Be a friend, across the generations. Titus 2
- (d) Learn to think rationally, control emotions. Tit. 2

Appearance and Demeanor

- (a) Hair. Haircare is a priority for women.
Long enough to "hang down" and to "cover" all parts of head.
Asset to self.
Makes you a glory to husband.
Assures protection. I Cor. 11
- (b) Dress. A priority for women.
Becoming, well planned, appropriate to the occasion. I Tim. 2
Enhancing your figure. Deut. 22:5

Not drawing attention to sexuality (in public)
I Tim. 2; Titus 2
- (c) Public verbal exchange with men. Use caution-- allow men to lead the discussion. No discussion by women in Church. I Cor. 14

Home Management

- (a) Rule your household. I Tim. 5:14
- (b) Skill in managing budget, personnel, resources, and time. Pro. 31

Marriage

- (a) Support, have active concern for, husband's work, plans and dreams. Gen. 2
- (b) Place self under husband's authority in everything. Fear to disrespect his office. Eph. 5:24, 33.
- (c) Be affectionate toward husband (even when you don't feel like it) Titus 2
- (d) Be a supportive, wise counsellor. Pro. 31. Pro. 1

- (e) When husband disobeys: example is critical. Please him in every way possible. Be loyal. Trust God for solutions. I Pet. 3

Children

- (a) Teach children: Obedience, character, habits, consideration, gratitude. Pro. 31, Pro. 1
- (b) Be a positive role model of wife, mother, godly womanhood to your children and others.

Community

- (a) Personally help the needy. Pro. 31

PREFACE

This material is not yet complete.

This is a first attempt to get down in writing the lecture notes used during eight years of teaching and there were times when subjects or ramifications had to be eliminated to meet a deadline.

Units II, III and IV contain some sketchy outlines and "borrowed" material from other authors which must be altered and/or fleshed out.

This material is not intended to be all-inclusive.

It is written:

- (1) to women from a feminine perspective.
- (2) to answer the questions women have in fulfilling our role in life, marriage and motherhood.
- (3) to address the question, "What does God expect of me?"
- (4) ^{to} to clarify our husband's role only as it relates to the wife's.

It is written in the spirit of Titus 2:4-5 where older women are instructed to be "teachers of useful information." Paul felt younger women could profit from the elders' experience in learning common sense, how to be affectionate to their husbands, to be maternal, to be self-controlled, loyal to their husbands, domestically inclined, good (in the broadest sense of the term) and to follow their husband's leadership.

This material is not original.

~~Virtually all of Unit I, "Responsibility to God," comes directly from the ministry, either via sermons, classes or counselling.~~ Units II through VI are an application of Unit I material to more specific situations and in them I drew on the expertise of other authors.

RESPONSIBILITY TO GOD

- Chapter 1 In the Beginning
- Part 1 The Creation of Woman
 - Part 2 The Five-Part Commission
- Chapter 2 The First Sin
- Part 1 Eve Led the Way
 - Part 2 The Consequences
 - Part 3 Conclusions
- Chapter 3 Old Testament Society
- Part 1 Patriarchy
 - Part 2 Were Wives Purchases Property?
 - Part 3 The Example of Abraham's Family
 - Part 4 Ancient Practics: Polygamy
Slavery, Concubinage
 - Part 5 The Widow, The Levirate
 - Part 6 Old Testament Laws: "Uncleanness"
Menstruation as Sickness,
Prostitution, Rape, Virginity,
Divorce
- Chapter 4 Our Destiny and Spiritual Responsibilities
- Part 1 How to Love God
 - Part 2 How to Love Neighbor
- Chapter 5 Women's Specific Responsibilities
- Part 1 Women and Hupotasso
 - Part 2 How Submission Works
 - Part 3 New Testament Guidelines for Women
 - Part 4 Being Spiritually Responsible
- Chapter 6 Proverbs 31
- Part 1 The Virtuous Woman
 - Part 2 The Strange Woman

INTRODUCTION

Over half the people on earth are female--the other portion being male--and the very existence of the human race depends on interaction between male and female. Thus the activities and ultimate fate of both men and women are inextricably bound up with each other.

For centuries, however, there has been a rather lopsided power struggle between men and women, and while the fair sex has an arsenal of effective "weapons," with ways and means of getting what she wants, the superior strength and independence of man has given him the edge.

Women are largely invisible in man's history (which is mainly a chronicle of warfare where women play little part) and have been victims of a plot to destroy them and their potential.

A plot by whom?

~~Feminist writings~~ and rhetoric point the finger of guilt at Bible stories and instructions which form the basis for Western Civilization and which are supposedly believed and practiced by traditional Christianity. They also accuse men of enslaving and using women for their own purposes, while devaluing them as human beings and relegating them to second-class citizenship, chattel, or worse. As evidence they have publicized historical and social documents showing that women have been victimized over the span of the last 6000 years by thoughtless, irresponsible, selfish, deceived and sometimes cruel men within all levels of society.

But the Feminists are wrong. They, too, have been deceived and are pointing their collective finger in the wrong direction. In the first place, traditional Christianity has historically taught the exact opposite of what the Bible says about women's rights, role and responsibilities. Furthermore, ~~the Bible does not teach nor support the denegration of the female sex.~~

Since the appearance of mankind on earth, the great Deceiver has waged a relentless and effective campaign to shackle humanity with false ideas and practices which cripple male and female relations and, if unchecked, are destined to destroy the human race.

His attack on women was first to define their role in negatives, to narrow their horizons and to limit their vision. Once that was accomplished, he

set about to "free" women from that prison by convincing them that men--in the name of a male god--imposed on women fabricated weaknesses and a feminine role invented for men's benefit only. In so doing the stage has been set for a complete breakdown of sex roles, total ignorance and misunderstanding of sex differences, and disintegration of any meaningful relationships between men and women.

In this book we will take a fresh look at the Bible story of the creation, potential and destiny of women. It is entitled "The Role of Women in Society" because women, like men, have a responsibility to their Creator. Their role has been pre-ordained by God and obedience to His Way will result in women filling a vital and satisfying function in society. It will ensure not only their own happiness and fulfillment, but that of their loved ones. And, most importantly, it will prepare women for their ultimate destiny--to be members of the very Family of God!

God's Plan and Purpose for women is positive, and will develop a woman's full potential in every aspect of her being. It promotes cooperation between the sexes--different though they be--and provides for the betterment of all humanity.

To unveil that positive and vital role is the purpose of this book.

IN THE BEGINNING . . .

The Creation Story of Genesis tells how everything on this earth was brought into being by God and made to work the way it does. It describes the order in which He set aright the various systems which affect us and which we call "Nature"--night and day, earth and sky, dry land and water, the stars and planets and all the various living plants and animals.

This part of the story, which describes the first five creation days, is notably brief--condensed into just 25 verses. Beginning with the events of the sixth creation day, the account abruptly becomes more detailed, and in another 25 verses describes the formation of man and woman, the special environment prepared for them and the specific instructions God gave as to male and female roles and responsibilities on earth.

Chapter three records the invasion of the Deceiver and of man's decision to wilfully depart from the Creator's Way of Life. It also tells the immediate and longrange consequences of that decision.

While the account is sketchy, it contains essential information which is easily overlooked--information which we need to understand about the nature of male and female, including our God-given strengths and weaknesses, as well as the basic needs and drives of all human beings. It gives us the key to understanding woman's inferior status throughout history and exposes the tactics of our Adversary, the wily serpent, as he began to undermine and destroy male and female roles, marriage, family and ultimately the human race.

WHY ARE WE HERE?

This chapter will focus on the creation of woman--why the female sex was invented and how it was done--in short, where we women fit into the scheme of things. Naturally, we can't leave out man's creation and role, because the story would be only half complete.

The first reference to woman is made in Genesis I:27-31 where it is simply stated,

" . . . male and female create He them. And God blessed them," and gave them dominion over all the created world. At the end of this sixth day, God evaluated His handiwork and pronounced it "very good."

Chapter 2 continues chronologically with God's Sabbath Day activities and then reiterates in much greater detail the events and circumstances surrounding the creation of Adam and Eve.

ALONE AND LONELY

Adam was formed first (vs. 7) and God instructed him--before Eve arrived on the scene--to dress and keep the garden. He also told Adam what to eat and warned him of the two trees which were off-limits. Afterward, God said,

"It is not good that the man should be alone. . ."

And then--as if to emphasize the point to him--God showed Adam all the animals and birds. In the process of giving them names, Adam must have noticed that he was the only creature having not partner, counterpart or companion. Maybe he reflected on how nice it might have been had he had someone to help name the animals--someone with whom to share the experience. Watching the antics of the monkeys, marvelling at the colors of the peacock, standing in awe of the elephant--it must have been a bit flat and joyless when experienced all alone.

→ Perhaps God did things in this order to make the point to Adam that it really was not good for him to be alone. Some men like to believe they're strong and independent--that they don't need anyone or anything. God here proved otherwise. He had already promised Adam a "help meet" (Gen. 2:18) and by the end of that long, exhausting day, Adam must have felt very empty, realizing he was the only being on earth who had to go to bed alone that night.

Naming the animals accomplished something else as well: Adam knew when it was all over that he was utterly unique of all the creatures. There was no one who could speak his language, or even understand what he said. There was no other living being that could fulfill God's promise of a help meet (vs. 20). Adam knew without a doubt that he needed a partner like himself--with a human mind. He craved the mental, physical, emotional and spiritual companionship that only another human being could provide.

OF HIS KIND

Then God put Adam into a deep sleep and created the perfect companion for him, from a part of his own body. When Adam woke up, he became the only man in all of history to experience what every woman does when she gives birth to a new baby. After God

explained to Adam where his partner had come from, he exclaimed,

"This is now bone of my bones and flesh of my flesh."

He had no doubt that this beautiful female creature was part of him, came from him, and was of his kind.

THE NEXT STEP

The expected result of a close male/female relationship, as God planned it, is marriage

"Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

God told Adam from the beginning that it was not good for him to be alone (see the box, Genesis 2:18).

Genesis 2:18

And the LORD God said, It is not good that man should be alone; I will make an help meet for him.

alone: bad (#905); separation; by implication a part of the body, branch of a tree, bar for carrying. (Strong's Concordance, Hebrew and Chaldee Dictionary).*

help meet: 'êzer (#5828) aid. From 'azar (#5826): to surround, protect, or aid.

The Hebrew word for "alone" implies a separation from the whole. God originally conceived human-ness in two parts--male and female--each part incomplete without the other. So of course, it was not good for Adam to be separated from the other part which would make him whole.

*All references to original Hebrew and Greek in this book are taken from Strong's Exhaustive Concordance.

ONE REASON FOR MARRIAGE

Thus, woman was created to complete man, to make it possible for him to be "all there." She was not complete without Adam either, as illustrated by another New Testament elaboration on this subject in I Corinthians 11 (see the box, I Corinthians 11:8, 9, 11, 12).

I Corinthians 11:8, 9, 11, 12

For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man . . . Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.

Male and female are indeed two parts of a whole, neither superior to the other, each lacking something vital without the other, and each mutually dependent on and needing the other for wholeness.

~~So in Genesis 2 we see one of the reasons God invented marriage--that the man and woman should complete and complement each other, make each other whole.~~

A SECOND REASON FOR MARRIAGE

Paul, the Apostle, fills in details to the story in his letter to the Ephesians, putting the act of marriage (cleaving to one's wife) into the context of love. Verses 25-28 of Ephesians 5 instruct husbands, as God had Adam, to love their wives as Christ loves the Church and in the same way they nourish, cherish and love their own bodies (see the box, For This Cause).

For This Cause

Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: 'For we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

(Ephesians 5:25-31)

And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

(Genesis 2:23-24)

Paul says, "For this cause (i.e. that a husband love his wife in the same way he loves his own body, and in the same way Christ loves the Church) shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

So Ephesians 5 and Genesis 2 together demonstrate another of the purposes God had in mind for the union of male and female--that the man should learn the ultimate expression of love; he must learn to love as God loves.

AND A THIRD

After God told Adam he was incomplete, He promised him a help meet. The Hebrew word used here is derived from the primary root word used (along with its related form, #5833) in most of the instances in the Old Testament that describe God's help (see the box, God's Help vss. Man's help). Notice the contrast between the kind of help man gives--which amounts to a temporary rescue, limited to certain circumstances, narrow in scope--and God's help: He surrounds us with protection and aid; He is always there, continually concerned with our welfare, and ready to aid us when we ask.

God's Help vs. Man's Help

Give us help¹ from trouble: for
vain is the help² of man.

(Ps. 108:12 & 60:11)

help¹: 'ezrâth (#5833); aid. The
primary root of this word is 'âzar
(#5826): to surround, protect or
aid.

help²: teshûw'âh (#8668); rescue.

So here we see yet a third reason for marriage:
that the wife learn to be a consummate helper of her
husband--ready and willing to help, always involved
with his concerns.

The Genesis account when combined with related
New Testament material shows that, from the very
beginning, marriage had a spiritual dimension--each
partner was instructed to follow God's example in
their particular responsibilities. So Adam and Eve,
whether or not they truly understood it, were ex-
posed to God's Great Plan for human beings--to
strive to be like Him in physical life in order to
eventually become members of His Family and have
spiritual, eternal life.

A NEW UNIT

Genesis 2:24 tells us something else: the man
is to leave his father and mother and set up a new
household in a different location. This, of course,
is also true for the woman (see Psalm 45:10). In fact,
she leaves her family not only physically but also in
name, since she takes her husband's name at marriage.
Notice Genesis 5:2, God "called their name Adam, in
the day when they were created."

Thus, when a couple marries, they physically
leave their respective families and set up a different
household under the husband's name.

SUMMARY

The Genesis story tells us in very brief form the reasons for the creation of man and woman, of their need for each other and of the institution of marriage. Below are stated the main points to be learned thus far:

1. Human beings were created to have dominion over the earth and its creatures. Gen. 1:26
2. Woman was created to help man. Gen. 2:18
3. Marriage was created by God as the ideal situation for a man and woman to work together toward a common life goal. Gen. 2:24
4. Three reasons for marriage revealed here are:
 - * Man and woman complete each other. I Cor. 11:8
 - * Man needs to learn to love as God loves. Gen. 2:23-24 Eph. 5:25
 - * Woman needs to learn to help as God helps. Gen. 2:18
5. Some conditions for marriage are:
 - * They were to leave their family and begin a new household. Gen. 2:24 Mat. 19:5-10
 - * The wife is to take her husband's family name. Gen. 5:2

This does not tell us all we need to know about man and woman or about marriage. It does not answer such questions as "Is a woman supposed to love her husband?" or "How do man and woman complete each other?" or "Does a man need to help his wife?"

The Bible gives us information "here a little and there a little" (Isa. 28:13) and a story must be told one part at a time.

Let's go on with the account as revealed in Genesis.

THE FIVE-PART COMMISSION

God's intent and purpose in reshaping and beautifying the earth's surface was that human beings should work it and further develop it (see Gen. 2:5 and 2:15). They were to have dominion over the whole earth, including its creatures.

In Genesis 1:28 is recorded God's instruction to Adam and Eve regarding their life's work and activities. This instruction can be divided into 5 parts or directives:

- (1) Be fruitful.
- (2) Multiply.
- (3) Replenish the earth.
- (4) Subdue the earth
- (5) Have dominion over every living thing.

"BE FRUITFUL"

There are several ways in which human beings can be fruitful.

In the New Testament, Christ defines "fruit" as good works (John 15:8 and Matt. 5:16). Paul encouraged the Church members in Philippi to be filled with the fruits of righteousness (Phil. 1:11) and to the Galatians he described the "fruit of the Spirit" as it contrasts with the works of the flesh (Gal. 5:19-23).

In Proverbs 31:16 the Virtuous Woman takes money which she has earned from her home textile industry ("the fruit of her hands") and invests it in a vineyard for the family.

So fruit is the result of work. It is something done or produced by a person.

God instructed Adam and Eve to be productive in their lifetime--to be achievement-oriented, to make a worthwhile contribution.

This is a principle which has historically been overlooked or ignored in regard to women. God here commands women, as well as men, to be productive, to develop their abilities and capacities, to make sure their life is worthwhile, to make a contribution to humanity.

One should choose life activities, including career and job choices, based on what he can give and contribute--on filling a need--not just whether it is "self-fulfilling" and/or brings in a lot of money.

"MULTIPLY"

The only way the earth could be populated was for parents to multiply--i.e. have more than two children (the Hebrew is râbâh: to increase, #7235 in Strong's Concordance).

God here instructed the first couple to have a family. Family life is unique to the human race. No animal species develops the network of family in the way humans do.

People need the connection of both the immediate and extended family.

'REPLENISH . . . SUBDUE . . . HAVE DOMINION'

→ God designed the earth and all living creatures for man's benefit and use. He gave all mankind the right to change the surface of the earth, to use its resources and to bring animals into his service (see the box, Man's Connection With Creation).

Man's Connection With Creation

And the LORD God took the man, and put him into the garden of Eden to dress it

dress: abad (#5647) a prim. root; to work (in any sense); by impl. to serve till (caus.), enslave, etc.

and to keep it.
(Genesis 2:15)

keep: shamar (#8104) a prim. root; to hedge about, guard, protect, attend to, etc.

. . . replenish the earth, and

replenish: malé (#4390) to fill or be full of, lit. or fig.

subdue it:

subdue: kâbash (#3533) to tread down, conquer, subjugate, violate.

and have dominion . . . over every living thing . . .

have dominion: râdâh (#7287) to tread down, i.e. subjugate, crumble off.

But before taking from the earth, God's instructions were that human beings should give to the earth--to improve it, make it better, make provision to replenish renewable resources. Had mankind followed his Creator's commission, we would

not now be facing the deplorable pollution problems with the attendant changes in weather patterns which portend disaster for the earth and its inhabitants.

This relationship of give and take with the earth and its creatures is not only necessary for our survival, but fills basic human needs. God intended us to have a close connection with Creation.

SUMMARY

The following conclusions can be drawn from God's Five-Part Commission to mankind: (1) Verse 2) (2) Verse 3) (3) Verse 4) (4) Verse 5) (5) Verse 6)

- (1) God designs everything for our benefit. This commission, or life assignment, speaks to the basic needs and drives of human beings. When choosing our life work and activities, we can rest assured that "self-fulfillment" will take care of itself if we apply these principles.
- (2) ~~The first three parts of the Commission~~ are direct instructions ¹⁾ to give--to society, ²⁾ to one's immediate family and ³⁾ to the earth! The next two parts give man permission to use, reshape and rule over the earth and its creatures. God's Way is to give first, then control.
- (3) The last three parts of the Commission instruct man to interact with the physical earth and the living things on it. The farther removed we become from meaningful relationship with Nature, the less satisfaction we feel.
- (4) This Commission was given to both the man and woman. They are partners in life, and each one can apply these principles in his/her individual sphere.

THE FIRST SIN

Genesis 3:1-6 records the events leading up to the first sin committed by human beings. Adam and Eve disobeyed their Creator and parent by eating fruit from the forbidden tree, ignoring His warning that death would be the result. The subtle Serpent boldly told Eve that God had lied to her. Apparently impressed and reassured by his appearance and manner, she was completely taken in. She ate some of the fruit, later giving Adam some.

The Serpent, identified in Revelation 12:9 as the Devil, began here his campaign to deceive the entire world. He is described in I Peter 5:8 as a roaring lion, walking about, "seeking whom he may devour." He is our Adversary, and we're warned to be watchful, vigilant and aware of his tactics.

How does a lion go about trapping its prey? By following a herd and singling out the weak members; by watching until one animal gets separated from the rest (a baby, or injured, or old) either from being weak or careless. Then the lion closes in.

Satan observes our weaknesses and uses them against us. He also watches for ideal circumstances and tempts us when we are most vulnerable. He uses our own nature to destroy us.

This account in Genesis 3 reveals some of the basic weaknesses of men and women and how the Serpent used those weaknesses to induce Adam and Eve to disobey God's specific instructions and in the process turn from God's Way of Life.

EVE LED THE WAY

We could ask some questions about the story: How did Eve happen to be by herself long enough for this fairly lengthy conversation to take place? Was she already at the site of the forbidden tree, perhaps admiring its fruit? Where was Adam? And why did the Serpent approach Eve first?

Since we know Satan takes advantage of our weak points, we can identify some of those weaknesses from the information given in the brief Bible account.

First of all, since the Serpent approach Eve first, we can safely assume he knew she would be the most easily convinced. Paul mentions the incident in II Corinthians 11:3 (see the box, Eve Was Deceivable).

Eve Was Deceivable

. . . as the Serpent <u>beguiled</u>	<u>beguiled</u> : ěxapataō (#1818) to <u>seduce wholly</u> .
<u>Eve through his subtilty</u> . . . (II Cor. 11:3)	<u>subtilty</u> : panōurgia (#3834) <u>adroitness</u> , (i.e. in a bad sense) <u>trickery</u> or <u>sophistry</u> i.e. <u>unsound</u> or <u>misleading</u> but <u>clever</u> , <u>plausible</u> and <u>subtle</u> argument or reasoning. .
And when the woman saw that the tree was good for food, and that it was <u>pleasant</u> to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat. (Gen. 3:6)	<u>pleasant</u> : ta'avah (#8378) a <u>longing</u> ; by implication, a <u>delight</u> (subj. <u>satisfaction</u> , obj. a <u>charm</u>). from 'avah, a prim. root meaning <u>to wish for</u> .

As the Greek words indicate, Eve was totally taken in by the Serpent's clever reasoning. And she impulsively ate a piece of the fruit, enchanted by the fruit's attractive appearance and thoroughly convinced by the Serpent's reasoning.

AND ADAM FOLLOWED

When Adam came back from wherever he had been, Eve offered him some of the fruit--probably after filling him in on the Serpent's visit.

→ Why didn't Eve talk to Adam before she made the decision to disobey God?

Because she was absolutely convinced by the Serpent's argument. She did not stop to think or analyze the contradiction between God's instruction and the Serpent's argument. She didn't ask any questions like "How do you know . . .?" She just swallowed the Serpent's "inside scoop" and since she

was already convinced that it looked good enough to eat, she acted on her feelings.

What about Adam? Was he convinced by the Serpent's story? Did he act on impulse, too?

In I Timothy 2:14, Paul states dogmatically that Eve was deceived (the Greek word means deluded), but Adam was not deceived. He knew better. He ate the fruit knowing Eve had done wrong and that he was doing wrong.

Why didn't Adam confront Eve? He could have refused to eat the fruit at that point. Why did he just go along?

MALE/FEMALE WEAKNESSES

Adam and Eve here displayed basic weaknesses which are shared by all their descendants. God intended men and women to work together, sharing their strengths and shoring up each other's weaknesses.
→ Satan caught Eve alone and used her and Adam's weaknesses to each other's detriment.

Eve forgot she was not complete without her husband and made a decision affecting both of them without his knowledge or consent. She was so dazzled by the Serpent's approach that she lost sight of the real issues at stake.

Paul makes it clear she did not deliberately or with any forethought do wrong. She impulsively acted on what seemed right to her at the moment.

Women are more easily deceived than men are by plausible-sounding arguments and reasoning. Women also tend to act on impulse and according to the way they feel.

Men, on the other hand, are not as easily deceived, but they are very susceptible to a woman's influence. A man wants to please his wife and make her happy.

Unfortunately this may mean he'll give her what she wants even though he knows it's not best. It also means he may be silent or go along with her rather than risk a confrontation. And to avoid her displeasure, he'll follow her lead rather than say, "Wait a minute." In other words, he'll let her take the lead if she wants to, because it's the line of least resistance.

THE CONSEQUENCES

When God confronted Adam and Eve with their disobedience, they both displayed a weakness common to men and women. Each denied responsibility for their actions and instead blamed someone else. Adam blamed God and Eve ("the woman you gave me, she gave me the fruit") and Eve claimed it was the Serpent's fault.

God said to them all, "BECAUSE YOU HAVE DONE THIS" certain changes would be made. We will mention here only those things which are germane to male/female roles and interrelationships.

While the Genesis account gives no indication of Eve's reaction to the Serpent's appearance, it must not have been frightening or repulsive to her. Here God changed the Serpent's appearance so that since that time women have had a revulsion and fear of snakes.

He also caused a deep antagonism between Satan and women (see the box, To the Serpent).

To the Serpent

And the LORD God said unto the Serpent, Because thou hast done this. . . I will put <u>enmity</u> between thee and the woman . . .	<u>enmity</u> : 'eybâh (#342) <u>hostility</u> . from 'ayab (#340) to <u>hate, be hostile</u> .
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(Gen. 3:15)

→ This hatred and hostility has been evident in the way women have been mistreated and misused throughout history--partly as a result of false religious teaching, partly from legal strictures and partly from the selfishness of their husbands. Satan has used society and male/female differences to cripple women so they have not developed and contributed to society in the way they could have!

Satan hates women because they can bear children--and he can't.

Turning His comments to Eve, (see the box, To Eve), God said He would increase her sorrow.

To Eve

Unto the woman He said, I will greatly multiply thy sorrow and ⁽¹⁾ sorrow: itstasâbôwn (#6093) worri-
someness; i.e. labor or pain.

thy conception; conception: hêrâyôwn (#2032) pregnancy.

in ⁽²⁾ sorrow thou shalt bring forth children; ⁽²⁾ sorrow: 'etseb (#6089) an earthen vessel; usually (painful) toil; also a pang (of body or mind).

and thy desire shall be to thy husband, desire: t^eshûwqâh (#8669) stretching out after; a longing;

and he shall rule over thee. rule: mâshal (#4910) to rule.

→ Women tend to worry more and feel responsible when things go wrong. They will more often than men ask themselves "What did I do wrong?" when their marriage isn't working, when a child becomes ill or gets into trouble.

God also said He would increase woman's frequency in possible pregnancy. We have no idea how many times in a year Eve could have become pregnant before they sinned. Now women ovulate and are fertile on the average of once a month. In addition, child-bearing from then on was to be physically painful hard work.

While the discomfort of childbirth can be greatly reduced through proper education and preparation, the expression "going into labor" in describing the birth process is very literal!

God gave women a great desire to be married, and women more often than men will put up with undesirable conditions and ill treatment in order to hold a marriage together.

Lastly God emphasized family government by telling Eve her husband was to rule over her. The Hebrew word does not imply harsh rule and does not give man permission to lord it over his wife. If this had been God's intent, He would have inspired the word "râdâh" which is used in Genesis 1:28 and Leviticus 25:43 (see the box, Râdâh).

Râdâh

God said unto them . . . have dominion over . . . every living creature (Gen. 1:28) have dominion: rādâh (#7287) to tread down, i.e. subjugate.

Thou shalt not rule over him with rigour. . .

(Lev. 25:43)

rule: rādâh, see above.

CONSEQUENCES FOR ADAM

Then to Adam God said, "Because you followed your wife and disobeyed My specific instructions, making a living from the earth will be much harder" (paraphrase of Genesis 3:17). Getting things to grow, competing with weeds and pests, keeping a steady food supply--everything having to do with making a living--was to become back-breaking, exhausting work. And in the end he would turn back into the dirt from which he was taken.

To summarize the intent of the statements to Adam and Eve, God made life much harder for them both. The mundane business of keeping fed and clothed and of caring for the young was to be more time-consuming. Now that God could see they would not follow His Way voluntarily, perhaps He was putting on restraints--cutting into their free time, so to speak. Otherwise the human race would probably have attained genocidal powers much sooner than we have.

Some questions are inevitable: Were these consequences truly direct results of their sin? Would women not be in submission to their husbands if Eve had not sinned? Would farming be easy work? Did God actually change something inside women's body to increase pregnancies and cause childbirth to be painful?

Other Scriptures do not give any further comment on most of these issues so we can't really make a conclusive statement.

On the matter of family government, we know even in the God Family, Christ willingly submits to the Highest Authority of His Father. In any working relationship there must be someone in charge--someone with ultimate authority and responsibility. This is a principle reiterated over and over in Scripture.

The Apostle Paul gives two reasons for the submission of women:

- (1) Adam was created first, and
- (2) ~~Eve was deceived and led the human family into sin (I Tim. 2:12-14).~~

So it is likely that God intended women to be under their husband's authority from the beginning. Perhaps God intended this as emphasis to Eve because she acted on her own without consulting with Adam.

SOME CONCLUSIONS

We learned from Genesis 2 that:

- (1) ~~Man and woman were to rule the earth and its creatures.~~
- (2) Man and woman need each other to be complete.
- (3) ~~Within marriage, man must learn to love his wife, as God loves us.~~
- (4) Within marriage, woman must learn to help her husband as God helps us.

Genesis 3 gives us some additional information concerning male and female roles. From God's statements concerning the consequences of their disobedience we can learn of some differences in men's and women's realm of responsibility.

~~The women's area of greatest interest, challenge and satisfaction is relationships--with her husband and with her children.~~ She has a natural drive to nurture and to create bonds within the family unit.

The man's area of greatest interest, challenge and satisfaction is in providing a living for himself and his family. He is in charge and feels responsible for the survival of the family unit.

This difference in orientation creates serious problems in many marriages. ~~A woman goes into marriage expecting that the relationship is the most important aspect,~~ while a man marries with the assumption that he will put his main energies into earning a living for his wife and family.

~~Couples must learn to alter their expectations--the husband adding to the relationship by his love and consideration, and the wife supporting her husband's work.~~

MALE AND FEMALE ARE DIFFERENT!

The Feminist Movement has put considerable effort into eradicating the idea that men and women are significantly different and that they should have different roles. For some years the media propaganda was that most of the assumed differences between men and women (boys and girls) are culturally induced.

They also have advocated abolishing traditional roles because women's work has been historically devalued in comparison with men's work. They suggest that women should be allowed to support the family while men stay home and run the household. They ask, "Why should women only be thought of as nurturers and men as breadwinners?"

There is nothing wrong with evaluating human tradition and changing our way of doing things if that would be truly beneficial. But ~~God created men and women to complement and complete each other. Each sex has its sphere of best productivity.~~ And there are specific male and female roles in society and within the family.

We must use the Bible as our guide to discover these roles because it gives us information and TRUTH which cannot be found elsewhere. However, in an effort to set aright injustices to women, the Feminists advocate we abolish the God-revealed basis for happy relationships between men and women and set up their own system, which is ultimately destined to undermine and destroy cooperation and understanding between the sexes. In fact, they abandon the Bible altogether.

This passage does not tell us everything we need to know about male/female roles, but it does at least begin to lay a foundation for more specific instructions which can be found elsewhere in Scripture.

THE BIBLE STORY

From this point forward, the Bible tells the story of man's society, now guided and ruled by Satan, and of a few who attempted within that society to follow the Creator's Way of Life.

God wants human beings to choose His Way, thus building strong and righteous character. So He has not forced mankind to obey Him. He created us as free moral agents and has allowed us to go our own way if we choose.

Since Adam and Eve chose their own way--actually the way of Satan--they rejected the way of "give" which inspires cooperation and love, substituting in its place the way of "get" while following and trusting in their own inclinations and nature.

When love is absent in a relationship, a power struggle must take its place. In the power struggle between men and women, the more powerful men have had the advantage with resulting harsh consequences for women.

In the next chapter we will examine Old Testament society and answer the question, ~~"Did God Intend Women to be Second Class?"~~

OLD TESTAMENT SOCIETY

Many of us do not know how to relate to the women of the Old Testament simply because life as it is described in the Bible seems so strange. Have you wondered about some of the differences?

Take the example of Abraham's servant finding a wife for Isaac (recorded in Genesis 24). He gave Rebecca's family jewels, gold, silver, clothing and precious things. Did he actually buy Rebecca? Was there no consideration of love in the decision?

Why are women considered unclean a lot of the time - after intercourse and childbirth and during menstruation (See Leviticus 12 and 15)?

Why did the Jewish leaders (John 8) bring only the woman to be executed for adultery? Were men free to be unfaithful or to have several wives if they chose with no social or legal repercussions?

It is impossible to examine Old Testament customs without first understanding the organization of ancient societies, commonly called Patriarchy.

What is Patriarchy? According to Webster, it is a social organization with three identifying features:

- (1) supremacy of the father in the family.
- (2) ~~legal dependance of wives and children~~ 1) men is responsible for the legal dependance of wives and children
- (3) reckoning of descent & inheritance through the male line. 1) the father is always the one who inherits 2) in the Bible, women are not to inherit

Not only Old Testament society, but most societies from earliest times to the present have been organized according to the Patriarchal pattern. The obvious reason for this is that it fits the guidelines God gave Adam and Eve for organization of the family unit.

However, when Adam and Eve chose the Tree of the Knowledge of Good and Evil (the way of selfishness and taking), they also automatically rejected the Tree of Life (the way of love and giving).

When LOVE is absent, a POWER struggle always takes its place.

The Exercise of LOVE results in cooperation, compromise, giving. The Exercise of POWER requires control, restriction, coercion.

* The original intent of Patriarchy was that all members of society should be represented and protected. In theory, the father was responsible for the welfare of his family, and in court decisions or other disputes he should have been their legal defender and representative.

Patriarchy also insures order and organization not only within the family but throughout society. All types of records, legal proceedings and financial transactions could be simplified because there was one official representative for each family (the father) who was held ultimately responsible for that family.

However, if a father chose not to be a responsible and sensitive protector, and if the human laws (based on the Patriarchal principle) were inflexible, women and children were invisible before the law. If the husband and father did not represent them, they had no representative.

[For example, in Roman times the law entitled "Patria Postestas" gave a man power of life and death over his wife and children. He could sell, kill or repudiate any members of his immediate family at will.]

[In the early years of the U.S., before the justice system was fully developed, women had no legal right to money they earned. They were obliged by law to turn any earnings over to their husbands, and had no legal recourse if he chose not to support his family.]

This was not so in Israel under Moses' administration. ~~God's Law, with its precepts, statutes and judgments, was flexible and protected everyone.~~ But after Moses' death, even Israel adopted customs and legal procedures which placed women in a helpless and vulnerable position.

This was mainly because Israel insisted on following the example of the pagan nations around them. The repression of women has been a result of the ideas instilled by false religion and philosophy subsequently reflected in government.

Since Patriarchy is based on principles which God gave, it is not Patriarchal organization which is wrong. Rather, the failure by men all through history to love and protect their wives has resulted in nearly universal abuse of male power at the expense of women's rights.

WERE WIVES PURCHASED PROPERTY IN THE OLD TESTAMENT?

There are numerous Bible references which seem to indicate men bought their wives in Old Testament times (see Gen. 34:12 & Exo. 22:17). Feminists claim Jewish men looked down on women, regarded a wife as part of one's property (purchased from her father) and that men had the right to repudiate their wives without legal recourse.

The basis for marriage in the ancient world was totally different from what it is today. Feminists have used incomplete and inaccurate information for their conclusions on women's status in ancient times. It is important to know the truth about the "dowry of virgins" to understand the philosophy and foundations of marriage as they understood it.

~~At the heart of Hebrew society is the patriarchal family.~~ Several families constitute a clan, the clans made a tribe and tribes made nations, as the Old Testament illustrates. → Nations were merely families grown on to a larger scale.

~~The concept of marriage in the Old Testament,~~ was not that of an independent young man and a young lady seeing each other across a crowded room and getting together and getting married. Rather it was a deeply integrated family affair. To quote from David Mace's book, HEBREW MARRIAGE:

"When the young woman passed from her family into that of her husband, it is thus two family spheres meeting. The Israelite wedding ceremonies tend toward gradually fusing two circles. And it was on the basis of this understanding that two families became fused, two clans or two tribes, two groups of human beings were made closer together by the uniting of this young man and this young woman from the two different areas."

"The bride's family was giving some of the very best that they possessed to the groom's family, namely their flesh and blood. And to put things on an equal footing, it was demanded of the family of the bridegroom that something should be given to the family of the bride. If they did not give a jewel as valuable as the daughter, they must give something of what belongs to them. They gave this

bridal sum called the mohar of their property, not merely as a material compensation, but as a mental balancing of what is given by the family of the bride. For in the eyes of the Israelite, property is a living thing and is part of his soul. Thus the family of the bride were not wholly givers, and that of the bridegroom not wholly takers, and the bond between two families is strengthened. The custom of giving a gift or compensation to the prospective bride's family was for the purpose of cementing a relationship between two families. For marriage in Israel was not primarily a bond between two young people but between two family groups."

It is not a question of beginning a new family, but a continuation of one already in existence. In order for a young man to continue the family line he must have the cooperation and love of a woman from another family, and that family must be persuaded to give up a daughter. The mohar (sometimes translated "dowry") was a token of the man's regard of his wife to be. It was an indication of the value he placed on her as a companion, and the mother of his children. Without it the groom would be the taker and the bride's family the giver, and unequal relationship.

THE MOHAR

The payment of the mohar cemented the agreement of the two families, placing them on an equal footing, and it also established the man's rights over his prospective bride's sexuality. The betrothal was officially made by the payment of the mohar to the bride's family, and when that happened the man was considered to have the sexual rights of his bride-to-be.

To violate a betrothed woman was considered a serious crime in Israel and when you read the various incidents of it in the Old Testament, it appears to have the importance of violating a married woman (Deut. 22:23-24).

When the mohar was given to the bride's family, it was considered that the woman's sexual rights--her ability to be a sexual partner and to give children--were then considered to be the right of the man to whom she was betrothed.

A gift in contemporary times is something voluntary, but in this situation in the Old Testament of an impending marriage and of the obligations between the two families it was not voluntary. It was not an expression of sentiment, but a necessary result of a real relation between people.

Therefore, the gift was not voluntary, in the sense that it could be given or not given at discretion. When the relation requires it, the gift is a duty, and at the same time it also creates obligations. The mohar was viewed in this light and thus it established the prestige of the husband and his family and gave him authority over his wife. It made the contract binding on both parties and created an alliance between the two families.

~~So it was not at all a matter of marriage by purchase as much as it was an obligation on the part of the bridegroom's family to balance out the tremendous gift that the bride's family was giving to his family.~~ One biblical example which illustrates the obligation of both the mohar and the gift to the bride's family is the case of Jacob in Genesis 29-31. He worked 14 years in all for Rachel, which in this case could be considered the mohar, compensation to Laban for giving up his daughters.

GIFTS TO THE BRIDE

At the same time, ~~the bride's family gave gifts to the bride for the establishment of the new household.~~ Part of the gift that was given by the bride's family to the bride ~~was a servant or handmaid.~~ Sarah had Hagar (Genesis 16). Rebecca had a nurse as well as other young women (Genesis 24). Leah had Zilpha, and Rachel had Bilha. And the freedom with which these wives disposed of their handmaids shows that they had control over those women that their husbands did not share (Genesis 16:6).

So this gift that the family of the bride gave to the bride and to the establishment of the new household, was considered to be the sole property of the bride and its whole existence rests upon the presupposition that a wife could possess property of her own.

In Genesis 31:14-16, Rachel and Leah express their indignation at their father's failure to give them all of their expected gift. A slave wife or concubine, was a purchase and the man paid a price to another man in order to have this woman for his wife. In this case the bride's family was probably not anywhere around.

The reason Rachel and Leah were so indignant was that Jacob had done his part--he had given Laban 14 years of his life as the mohar for his two daughters, and when Laban didn't reciprocate by giving them a certain portion of his property (which was expected), it made it appear that they were slave wives. Rachel and Leah indicated that the gift was theirs by right and that God had intervened by circumstances in their behalf.

GROOM'S GIFT TO THE BRIDE

Another marriage custom beside the mohar and beside the gift to the bride's family is not illustrated to any great extent in the Bible but is a practice in the Middle East, and you see hints of it in the Old Testament. This is the custom of giving a wedding gift from the groom to his bride. In Ezekiel 16 it describes the Eternal as a husband adorning His bride in fine clothing and beautiful jewelry, but this is the only allusion to this custom.

It is obvious from the biblical account that marriages were not the impersonal arranged type that can be found in Eastern societies today. Reciprocal love is described in many passages, and the Song of Solomon is a love song. Proverbs 30:19 describes the way of a man with a maid, implying a tradition of courtship, and we have at least one example recorded in the Old Testament where the young woman's consent was asked before they made an agreement--that of Rebecca.

So when you look at the actual practice of marriage customs in the Middle East and the original concepts behind those customs, the idea that women were just purchased and treated as chattel, nothing but property, is entirely false, and the Bible does not support it. It was really a very special type of relationship--a marriage which drew two families closer together and which was a solid unit supported by both families.

ISRAELITE MARRIAGE CEREMONY

One interesting subject is that of the actual Israelite marriage ceremony. There is very, very little information in the Old Testament, but it was obviously an occasion of very great gladness and rejoicing. It was a time when two families got together and had parties and games and it was just really an exciting time. There were special clothes involved, and in the case of at least Rebecca and Leah there is mention of a veil, but there seem to be FOUR BASIC STEPS TO THE MARRIAGE.

(1) Wedding procession. The transfer of the bride to the husband's home.

There must have been a procession of some sort and the bridegroom was attended by a special group of his friends. At the wedding of Samson they were called his companions (Judges 14). Jesus refers to them as sons of the bridechamber in Matthew 9:15. And they probably acted somewhat as does our best man in a modern ceremony.

The bride also seems to have had virgin companions as you find in Psalm 45:14, which might be equivalent to our modern bridesmaids.

The bridegroom and his family may have gone to the bride's home to fetch her and her attendants. Then the destination of the wedding procession was to go to the house where the feast was to be held.

(2) ~~Wedding feast.~~ Normally the feast would be held at the bridegroom's home. Although in certain exceptional cases, as the wedding of Jacob, it was celebrated in the home of the bride. The New Testament refers to the marriage feast as a supper, suggesting that it might have taken place in the evening. And in the case of Jacob's wedding the custom was to prolong the feast for seven days.

But we have no particular record of any specific ceremony. ~~The closest thing you will find is the custom of spreading a skirt or a cloak over the bride indicating that the bride then came under the authority of the husband.~~

So we've described ~~two steps, first of all the transfer of the bride to the husband's home,~~ which would probably have some sort of procession and then the feast.

(3) Step three was the consummation of the marriage. The story of Jacob's wedding would suggest that this would have taken place on the first night of the feast and a special bridechamber was prepared. The consummation made it official, legal and binding.

(4) ~~The very final ritual of the marriage was the proving of the bride's virginity.~~ From Deut. 22:13-21 it would seem this was an important part. It appears that ~~it was the duty of the parents of the bride to secure proof of their daughter's virtue.~~ In certain Middle Eastern countries today this is still done.

To modern sensibilities it sounds terrible, but the parents, to make sure that there was some evidence of the bride's virginity, would hang up the bed sheets used by the newly-weds as public evidence that she was a virgin. There could be no question from that point forward of the bride's virginity.

The Bible does not give us much information, but it does indicate that there was a great feast and it was a time of gladness and rejoicing for all the members of both families.

THE EXAMPLE OF ABRAHAM'S FAMILY

There are not many examples in the Old Testament which illustrate all the aspects of ancient marriage customs. We have to look "here a little, and there a little" for pieces of the puzzle to put together.

The story of Abraham's concern with the marriage of his son, Isaac, gives us some information on the subject and can be found in Genesis 24.

Abraham is called the "Friend of God" three times in Scripture (Isa. 41:8; II Chron. 20:7; Js. 2:23), and God said about him,

"For I know him, that he will command his children after him, and they shall keep the way of the LORD, to do justice and judgment."

* Abraham was willing to leave his native land and family behind to follow God's instructions. He was diligent in obeying God and his example of participation in the choice of a mate for Isaac is probably about as close to ideal as can be found.

Isaac was forty years old when he married Rebekah, which is remarkable. The Scripture gives no indication that he tried to find a wife for himself.

When Abraham put his mind to finding a wife for Isaac he made some important choices:

- (1) He decided to go back to his brother's family in order to keep the racial stock pure.
- (2) Not being able to go himself, he sent his personal assistant--a trusted servant, the eldest in his employ--one who "ruled over all that he had." This man obviously had a relationship with Abraham's God and took his responsibility very seriously.
- (3) He invoked God's help and participation in the choice--and he made this plain to the servant.

The servant made an "agreement" with God on the way, by which he would be able to tell which woman was the right one for Isaac. *Since the circumstances worked out in just the way the servant requested, we must assume God did participate in this choice of wife for Isaac.

When the servant told Rebekah's family of his mission, he recounted to them all the details of the circumstances which led him to them.* He wanted them to be able to be confident in his authority. The bracelets and earring which he gave to Rebekah at the well apparently were some sort of reliable identification because they figured in the family's ready reception of the servant (v. 30).

The reaction of Laban to the servant's story doesn't seem to indicate that Rebekah had any choice in the matter (Laban just said, in effect, "God is in this, so what is the question? Take Rebekah and go!")

But the servant's original question to Abraham was, "Peradventure the woman will not be willing to follow me?" And Abraham's answer was "If the woman will not be willing to follow thee, then thou shalt be clear from this my oath."

So from Abraham's point of view, the choice was the woman's. In the end, when the family tried to delay their departure, Rebekah was the one who made the decision to leave immediately. So she must have been willing.

So this was not an impersonal decision made by the parents for the children. All parties concerned seemed to realize the circumstances had been guided by God, and with the physical evidence presented by the servant (gifts for the family and for Rebekah) the girl's family was assured that the servant was indeed telling the truth about Isaac's ability to take care of their daughter.

Today we have difficulty accepting the fact that a happy marriage can result from the parents' decision, rather than a choice made by the people who are actually getting married. In this case, Isaac apparently was agreeable with his father's way of doing things, and it was assumed that Rebekah had the power to say yes or no. It is evident from the story that Abraham had given a great deal of thought to the matter beforehand, and when he did act, he included God in the decision.

* If these considerations were present, there would probably not be so many objections to parents choosing their children's mates. However, not all parents are as faithful as Abraham. Even his own son, Isaac, failed to follow through in governing his family.

ABRAHAM'S DESCENDANTS

The communication in Isaac and Rebekah's marriage apparently was not what it should have been--there was favoritism practiced by the two parents and Rebekah resorted to manipulation and intrigue to get her way.

Their son Esau seemed not to understand the importance of choosing a proper mate. He initially took two wives for himself from the local Canaanite girls, and then later on (when he realized his parents didn't like his wives) he married a third wife, from Ishmael's line, to appease them!

Jacob, their second son, married two women, having children by them and their women servants. The Bible narrative seems to imply that Jacob never did love Leah and she was constantly trying to please him and do things to induce him to love her as much as Rachel.

And finally, we have the story of Judah (Jacob's fourth son by Leah). He married a Canaanite woman, who bore him two sons--both of whom were killed by God because they were so wicked! Later he fathered two more sons by his daughter-in-law, by means of fornication.

✓ This illustrates how things can degenerate in just a few generations. God instructs us to teach our children His Way. Children will learn a great deal from their parents' example, but teaching must accompany the right example.

As time went on, humanity lost more and more truth on the proper, loving government of the family. And while Abraham set the proper example and taught his family God's Way, his children and grandchildren did not. So there are very few good examples, even in Scripture, of people who had successful marriages and happy family life.

POLYGAMY

God has never recommended or condoned polygamy. Yet six generations after Adam, Lamech (of the line of Cain) took two wives. This act, recorded in Genesis 4:19, is the first mention of polygamy.

~~Why would a man want two wives?~~ Where did he get the idea? A likely answer can be found in God's original command to replenish the earth--to procreate--to have children.

If you can imagine a world lacking television, radio, movies, restaurants and other forms of entertainment, evenings were probably filled with reminiscences centered around the stories Adam and Eve had to tell of their encounters with God.

Adam was probably around 650 years old at the time Lamech married. Lifetimes were so long before the flood that 10 generations were alive all at one time--contrasted with a maximum of 5 today.

When human beings are not sincerely seeking to live God's way, we have a way of hearing only part of the truth, exaggerating some elements of the truth and ignoring what we don't want to hear. While ignoring the principle of becoming one flesh with one's wife, men exaggerated the command to have children. And what better way to have a larger family than to have two or more wives?

In addition, ~~the prevailing attitude of society was based on Satan's attitude of "get and take for oneself."~~ If a man were to homestead a lot of property and acquire large herds of animals, he needed help--manpower. Numerous examples in the Bible show children were used to tend their father's flocks and herds and to help with chores.

Then, as now, physical possessions were symbols of status. The more you have, the more important you appear. So a man who could support two wives and their children obviously appeared more affluent and prosperous than the man who had only one.

The practice of polygamy always means a lower status for women, and the practice of polygamy always introduces stress and strife into the family.

It might appear that polygamy was a widespread practice in the Old Testament, but the male/female ratio in population would not allow this. The Bible account names primarily rulers and individuals of wealth when describing

polygamy. . The common populace could not have afforded to support multiple wives, even if they had been available, to say nothing of the children they would bear.

Something to think about: The Old Testament record shows that even the sons of servant women were considered to be the legitimate heirs of the man who fathered them. Even though polygamy was not what God intended, it still is not as harmful to children as our contemporary situation where countless children are without a legal father.

Today if a man fathers a child outside marriage, that child is considered "illegitimate"--unwanted by his father and the sole responsibility of the mother. In OT society there wasn't any such thing as an unwanted child. Every child had a father, and that father claimed the child as his own.

*It is important to remember that even God's people are the unwitting - and often unknowing - victim of Satan's society. Just because a person was commended by God for his attitude of willing obedience did not mean he led a perfect life or that he had rooted out, or even recongnized, all the bad elements in the society around him.

We grow up taking for granted what we are taught and what is practiced around us. It takes a lifetime of conscious effort to eliminate "the world" from our way of doing things -- and then only because of God's revelation and help.

SLAVERY

In Israel, slavery was the accepted way of coping with overwhelming debt. Heads of household were obligated to sell themselves and/or their wives and children as slaves when there was no other way to pay their debts. But it was a for a specified and limited time, and they were always automatically freed either in the seventh year (the Sabbath year) or in the forty-ninth (Jubilee).

There were two classes of slaves in Israel:

- (1) Israelite slaves (menservants, maidservants) were slaves for a specified and limited time to pay a debt.
- (2) Foreign slaves were taken from other nations either in war or as an outright purchase. They were slaves for life.

ISRAELITE SLAVES

1. If a person defaulted in a debt, he could sell himself and/or his wife and children to someone for payment. Or the person to whom he owed the debt could sell him or his children to someone else.
Lev. 25:9; Matt. 13:25; II Kings 4:1.
2. If a person was arrested for stealing and couldn't pay back the owner he could be sold to pay the debt.
Gen. 43:18; Ex. 22:1-1.
3. ~~The death penalty was given to anyone who kidnapped an Israelite with the intent to sell him as a slave.~~
Deut. 24:7.
4. Servants were an integral part of the household and participated in religious services and rites with their masters.
Sabbath: Ex. 20. Feast: Deut. 16:11
Circumcision: Gen. 17:13

5. Foreign slaves and Israelite servants were to be treated differently. The Israelite was to be freed either at the end of six years (Deut. 15:12-18) or at the Jubilee (Lev. 25:39-46). * God counted Israel as HIS servants. Lev. 25:55. NT: Rom. 6:22.
6. ~~It was an Israelite's duty to buy an Israelite slave from a foreign owner so that he could be freed at Jubilee. Lev. 25:55.~~
7. Israelite and foreign maidservants and female slaves received special consideration. Ex. 21:7-11; Deut. 21:10-14.

FOREIGN SLAVES

1. ~~Foreigners, captured in battle, became slaves. Num. 31:25; Deut. 21:10-14.~~
2. Bondmen and bondmaids could be bought from the heathen. They were slaves forever. Lev. 25:39-46.
3. ~~If a freeman and bondmaid were involved in adultery, they were to be scourged (not put to death) and he gave a trespass offering. Lev. 21:9-20-21.~~
4. A foreign slave was the physical property of the master (Lev. 25:44-46). Old Testament laws illustrate the rights and privileges of the slave class were considerably lower than those of the free man. Ex. 21:20, 21, 26-27, 32.

THEN AND NOW

Having lived in Western free Democracy, we consider the practice of slavery to be unacceptable and abhorrent. We are repulsed by the thought of human beings not having free choice in the conduct of their own affairs. We are uncomfortable with a class system where it is accepted that one person is better than another.

However, the system God provided for Israel was much more just to everyone concerned. For instance, in the case of debt, today a person goes into bankruptcy, which means:

- (1) His creditors will probably never be paid the full amount they are owed.
- (2) the person going into bankruptcy will carry that on his credit record for life.

By contrast, in Israel forty-nine years was the longest period a family could be held as servants. The recommended procedure was for Israelites to help their brother in hard times and make it possible for him to be released after six years (see Deut. 15:7-18). At his release he was free, his homestead was returned to him and he (and his descendants) had a clean slate and a chance for a new start.

The practice of acquiring bondslaves through war dates back to the most ancient times. God's laws and judgments regarding the treatment of foreign slaves were designed to protect the slave from abuse. God reminded Israel, "Remember what it was like to be a slave in Egypt"--instructing them to treat their slaves as they wished they had been treated.

Foreign women were not to be given Israelite citizenship because there was a very real danger that they would bring their pagan practices with them, introduce them into Israelite homes and subvert the True Religion from within. This happened anyway, since Israel obeyed God only sporadically.

CONCUBINAGE

A concubine in Old Testament society was a woman who was drawn of the slave class who, through marriage to her master, was raised to a limited wife status. A concubine was of the slave class and could either be Israelite or foreign.

* The children of a concubine were considered to be the man's legal heirs (although not with the same inheritance as his wife's children). A concubine (that is, a woman of limited wife status) could not be resold into slavery.

There was a sharp difference in God's commanded treatment of an Israelite free woman and a foreign female slave. Anytime you have more than one wife-- whether or not one is a slave--neither wife can have as much status as she would if she were the only one.

It was inevitable that the sharp demarcation between wives of free status and women slave-wives or concubines should become hazy. The lot of a concubine or female slave could be a very cruel one, depending upon the master. And this same kind of man would have been likely to treat his real wife with less than respect and honor.

THE WIDOW

In the nation of Israel all women were under the protection and authority of either their father or their husband. This was to their benefit both materially and legally.

However, a widow--having neither husband nor living father--was uniquely alone and responsible for her own welfare. This is illustrated by the laws regarding vows made by women (see Numbers 30).

The most basic laws of the nation of Israel provided for the physical needs and legal protection of widows. For example:

- (1) Third Tithe was saved for the benefit of widows and others. Deut. 26:12-15; 14:28-29
- (2) During harvest, areas of the fields were to be deliberately untouched so that widows and others could come get food. Deut. 24:19-22
- (3) Judges were charged to be especially careful and fair in court cases involving a widow's welfare. She could be easily taken advantage to the profit of unprincipled men. Deut. 24:17-18; 27:19; Mal. 3:5
- (4) If there was an unmarried man in her husband's family, a widow customarily married him in order to remain in the family and so that an heir could be provided for her dead husband. This custom was called the Levirate. *eg. Ruth*

The New Testament Church also made special provision for widows:

- (1) Every Christian has the responsibility of looking out for the welfare of widows they know. James 1:27
- (2) The relatives of a widow have a physical obligation to take care of their widow. 1 Tim. 5:4-8, 16
- (3) Care of the widows of the Church was delegated to a special "committee" of deacons. The organization of the early Church provided for the needs of widows with no means of support. Acts 6:1-5; 1 Tim. 5:3, 9-10
- (4) Younger widows were encouraged to remarry if possible. 1 Tim. 5:11-15

God has special concern for widows because they have no physical protector and provider. If a widow looks to God to watch out for her, He will take special action to protect her from anyone who would take advantage of her vulnerability. Note these two passages:

"Sing unto God, sing praises to His Name . . .
A father of the fatherless, and a judge of the
widows, is God in His holy habitation."
(Psalms 68:4-5)

"Ye shall not afflict any widow, or fatherless
child. If thou afflict them in any wise, and
they cry at all unto me, I will surely hear
their cry; and my wrath shall wax hot, and I
will kill you with the sword; and your wives
shall be widows, and your children fatherless."
(Exodus 22:22-24)

See also Psalms 146:9 and Proverbs 15:25.

Today, as well as in ancient Israel, the widow's welfare is not protected. Prophecies which give the reasons for Israel's coming punishment, enumerate vivid examples of our failure to take care of the widow. For examples, see Zechariah 7:9-14; Isaiah 1:17-23 and Jeremiah 7:3-7.

OLD TESTAMENT LAWS AFFECTING WOMEN

The Responsibility of the Levirate

This custom is first mention in Genesis 38 concerning sons of Judah. It is described in more detail by Moses in Deuteronomy 25.

If brothers lived in the same vicinity and one brother died without a male heir, his wife was to first look for a remarriage partner within her dead husband's family. The law in Deuteronomy says it was to be a brother, but in the case of Ruth's remarriage, it was a "near kinsman" (see Ruth 3:9), so apparently the law was flexible enough that the woman had some choice.

It was the woman who initiated the process, and it was she who would approach the man, not vice versa.

When a woman married, one purpose for the marriage was to produce a male heir for her husband, and thus continue the family line and name. The most logical place for this to occur would be within his family, if her husband were to die.

This custom was for the benefit of the woman as well as the man's family. She knew she had someone to watch out for her, and it was her husband's family's responsibility to take care of her--they really had no choice.

Moses instructs that a man who would not fulfill this responsibility was to be publicly humiliated and it was to go on record that he would not do what he could to perpetuate his brother's name.

In the case of Judah's son, God intervened and slew the brother because he refused to give his brother a son.

In Ruth's case, she did not marry the nearest kinsman, and the Scripture records the formal procedure that was followed to release that nearer kinsman from his obligation honorably, so that Boaz could marry Ruth (see Ruth 4:1-10).

The first son born to the woman after remarriage was named after her first husband. Any children born later were counted as her new husband's heirs. This made it possible for both brothers to have heirs and an unbroken genealogy.

The "Uncleanness" of Women

* Leviticus 12 and 15 refer to the "uncleanness" of women at certain critical times--¹after childbirth, after ²intercourse and ³during the menstrual period. Why would women be considered unclean at these times?

The Hebrew word translated in these passages as "unclean" is Tâmê, meaning to be fouled, ceremonially or morally (Strong's Concordance, Hebrew and Chaldee Dictionary, #2930).

Since none of these circumstances can be labelled wrong or immoral, the sense must be ceremonial. This is confirmed by the context.

Leviticus 15:31 states, "Thus shall you separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them."

The intent of these passages is to instruct the Israelites that they were temporarily unfit to go into (or near) the Tabernacle after¹childbirth, after²intercourse and³during menstruation.

They had to go through a special cleansing routine and wait until evening before they were again considered "clean." Incidentally the man was unclean after intercourse as well. Also at other times. See Leviticus 15.

Why were they considered unclean, and why were they forbidden to go into the Tabernacle at those times?

The answer lies in understanding the practices of the Gentile nations around them. Pagan societies from very ancient times had perverted sex practices as part of their religious service. Temple prostitutes, male and female, were an integral component of religion. They actually worshipped the process of procreation. Motherhood, the menstrual period and the sex act were associated with magical powers and god figures.

* In order for Israel not to be caught up in this kind of thought, God had to completely separate all the acts which have to do with procreation from association with religious worship. They had to realize there was no connection between sex (even its right use) and religion.

The Hebrew in no way implies that sex, menstruation and childbirth are dirty, unsanitary or unclean in the literal, physical sense. Neither does it imply anything of an immoral nature. It was simply a means of separating these natural and wonderful human processes from any connection with worship.

Menstruation as Sickness

Leviticus 15:33 is a humorous example of the prudishness of the sixteenth-century translators:

"This is the law . . . of her that is sick
of her flowers . . ."

speaking of a woman's menstrual period!

In the past, menstruation was often referred to as "sickness." The Hebrew word here is dāḇēh (Strong's, #1739) and is used to describe menstruation (see also Lev. 20:18 and Isa. 30:22). It is translated "faint" in Lamentations 5:17 where it clearly means weakness rather than literal sickness.

Due to hormonal changes and a certain amount of body self-cleansing, a woman should be careful around the time of her period. She will tend to be more tired and will need more rest. Toxins are being eliminated (as evidenced by increased body odor) and she tends not to have as much stamina. Trying to operate "as usual" at that time only stresses the adrenal system and can cause chronic fatigue later in life.

Prostitution

Two types of prostitution are mentioned in Scripture:

- (1) Selling a woman as a means of income (Lev. 19:29).
- (2) Temple prostitution (Deut. 23:17-18).

The second type is the most often mentioned. Penalties were very severe. For example, if a Priest's daughter was found to be a prostitute, she was to be burned. Again this refers to the pagan practice of the nations around them.

Rape

Deuteronomy 22:28 and Exodus 22:16 explain what was to happen in the case of rape. Actually the circumstances seem to describe seduction better than rape. In any case, the result was that the man was required to marry the girl (which would make anyone stop and think beforehand). If the father refused to allow his daughter to marry him, he had to pay a fine, which amounted to the sum usually paid by a son-in-law as the mohar, because he had violated her and taken away her virginity.

Virginity

Israel, in history and prophecy, is personified as a woman, and her fidelity to God is compared with a woman's fidelity to her husband. In this context much is said in the Old Testament about woman's faithfulness and loyalty to her husband--including her virginity before marriage.

Because of this, virginity was an important issue for women. The spiritual type was Christ and Israel (the Church). In this spiritual "marriage" there is no question of virginity on Christ's part, which shows the responsibility God places on the man to do his part.

Women are answerable to men under the Patriarchal organization. So men have the power to keep women "in line" via laws, social pressure etc.

God does not force men to obey Him. They have free moral agency and have used it to create a false "double standard" or morality. However, God holds them responsible for their disobedience and their injustice to women.

Divorce

God hates divorce (~~Mal. 2:15-16~~).

In Christ's day, it was commonly thought that it was all right to divorce. The Pharisees used as their authority Moses' statement in Deuteronomy 24:1-4. Christ's rebuttal was that God intended marriage to be for life and that man's permission to break a marriage by divorce was contrary to God's will. Furthermore He intimated that some of Moses' laws were made only because of the "hardness" of their hearts (see Matt. 19:3-9).

* Christ placed the responsibility for the wrongdoing squarely on the man's shoulders when He said,

"Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery."

The same information is reiterated in Mark's account (Mark 10:11-12) with the additional statement:

"If a woman shall put away her husband, and be married to another, she committeth adultery."

So if it is the woman's decision to divorce, she carries the responsibility. But if the man divorces his wife, he is responsible for the adultery that she commits when she remarries.

Clearly, the intent of the Commandment against adultery is that marriage is a lifetime commitment to one person.

In Malachi 2:14-16, God addresses men:

"The LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

"And did not he make one? . . . Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

"For the LORD, the God of Israel, saith that He hateth putting away. . . therefore take heed to your spirit, that ye deal not treacherously."

Throughout the Old Testament and into Christ's day divorce was mainly a male problem. The men thought they had the right to divorce "for every cause" (Matt. 19:3).

Men are less willing to put up with "hassles" in marriage, as illustrated even by the disciples' attitude: "If the case of the man be so with his wife, it is not good to marry."

Christ labelled divorce and remarriage adultery, which is addressed in the Ten Commandments. The penalty for adultery between free persons in the Old Testament was death for both parties (Lev. 20:10 and Deut. 22:22) except where the woman was clearly innocent--which was rape. In this case only the man was executed (Gen. 20:3, 7; Deut. 22:25).

SUMMARY

God did not create women to be servants and "second-class citizens." But Satan has exploited human selfishness to construct governments and societies in which women and women's work have been devalued and in which her activities and privileges have been unduly constricted and limited.

God's original purpose and the intent of the Patriarchal organization of society was that men should be responsible for the physical welfare and protection of women. They were to provide for, protect, and be the legal representatives for their wives and daughters.

Where there was no male to protect a woman, such as in divorce or widowhood, she was vulnerable, and as such had the spiritual right to look to God as her Protector and Provider.

The Judgments came about because of problems which needed more definition and clarification than was given by the Great Law. They are applications of God's Ten Commandments to individual situations. They also indicate the need to counteract influence by pagan societies around them (which Israel was prone to copy).

The Law was flexible and fit the needs of the people. However, there is no "double standard" with God (see Rom. 2:11 and James 2:1).

OUR DESTINY AND SPIRITUAL RESPONSIBILITIES

The potential of all human beings is the same, whether male or female. God's plan for us is to develop in us perfect righteous character so we may be born into His family.

The conditions for realizing that potential and for claiming God's promises are the same for men and women. In fact, Paul specifically stated,

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:28-29).

Likewise male and female spiritual responsibilities are the same. The Ten Commandments with all the statutes, precepts and judgments apply equally to men and women.

All have sinned (Rom. 3:23) and all will reap death (Rom. 6:23) as a result. All must repent, be baptised and receive the Holy Spirit (Acts 2:38) at the beginning of their quest for eternal life.

Spiritual things take precedence over physical for women, too (Mat. 6:33; Luke 10:38-42) and God cares for us (I Pet. 5:7), supplying all our needs (Phil. 4:19) when we ask (Js. 4:2).

The Fruits of the Spirit (Gal. 5:22-23) are the same for all people, and we must all grow in grace and knowledge (II Pet. 3:18) ultimately becoming perfect, like our Father in heaven (Mt. 5:48).

As we fulfill our responsibilities to God, we become more like Him and we grow closer to our ultimate destiny. That destiny--shared by all members of the human family--is to be changed into Spirit members of the Divine Family of God.

Christ defined our responsibilities in two statements which He called the Great Commandments. We will examine these two Commandments before proceeding to the more individual and unique responsibilities of women.

HOW TO LOVE GOD

"Master, which is the GREAT COMMANDMENT in the Law?"

Jesus said to him,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment." (Mat. 22:36-38)

The heart, soul and mind are the innermost part of our being. They embody our individuality, will and personality -- the very essence of who and what we are. So the first step in learning to love God is to consciously put Him at the center of our thoughts, motivations, and goals.

This will not happen naturally or automatically, since human nature is against God and His Way (see the box, Man's Natural State).

Man's Natural State

"There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. There is no fear of God before their eyes."

(Rom. 3:10-11, 18)

"God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one."

(Psalms 53:2-3)

"The heart is deceitful above all things, and desperately wicked: who can know it?"

(Jer. 17:9)

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD. . . For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD."

(Isa. 55:7-8)

Like David, we have to set our wills to make God's thoughts our thoughts. Notice in Psalm 119, how many times David says, "I will keep thy statutes" (vs. 8), "I will delight myself in thy commandments" (vs. 47), "I will meditate in thy precepts" (vs. 15), "I will not forget thy word" (vs. 16).

David wasn't perfect. He slipped up many times. But he was determined to follow God's Way and consequently God said of him, "I have found David the son of Jesse a man after mine own heart, which shall fulfill all my will (Acts 13:22).

Since it doesn't come easily to do this, we have to ask God to give us the will to do it -- to literally change us inside so we will begin to desire His Way (see Ps. 51:10).

Then we must ask Him to teach us about Him and His Way. Again notice Psalm 119, how many times David says, "Teach me," "make me to understand," "give me understanding,"

This is God's part. We need Him to change us, but our part is necessary, too.

KNOW GOD

To love someone, you must know them and one way we learn to know God is by studying His Word. The Bible tells us how God thinks and acts, what His plans and goals are, how He accomplishes them and what He expects of us. It gives us an understanding of how He intended things to work in this physical world so we can get in harmony with the laws of Nature. It also gives us the keys to understanding ourselves and others. It helps us recognize cause and effect in our relationships with one another and in our various life experiences.

The Bible is a book of answers to our most basic questions -- answers which can be found nowhere else and which, if applied, will insure a full and satisfying life.

* But we won't find solutions to our problems by occasional contact or by just "putting in time" with Bible reading. We must study and dig for answers and solutions. Solomon expressed it in Proverbs 2:1-6:

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; (i.e. be receptive, teachable and obedient) "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; (i.e. ask God for it) "If thou seekest her as silver, and searchest for her as for hid treasures (i.e. you have to dig for it!) "Then shall thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of His mouth cometh knowledge and understanding."

DAILY COUNSEL

■ We also learn to know God by talking with Him in prayer. Think of this time as a daily appointment or conference -- an opportunity to speak with the most knowledgeable and effective Counsellor! He not only has all the answers, but He can guide events and circumstances in our life, change how we and others think and act, and give us insight into why things happen to us. He understands us and cares about us as no human being can, and He's available at any hour of the day or night.

So much of the time we go along trying to understand, trying to obey on our own power, not realizing we have access to the strongest Power and the greatest Intelligence in the universe! As James put it, "We have not because we ask not" (Js. 4:2).

No wonder David prayed three times a day (Ps. 55:17) and Paul instructed us to pray constantly through the day (I Thess. 5:17).

Occasional "time out" to spend a whole day or more in concentrated Bible Study, prayer and thinking, while fasting, is also an effective way to get to know God. There is nothing more important than this, as stated by Jeremiah,

"Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" (Jer. 9:23-24).

COPY GOD

Paul gives us another key to knowing God:

"Be ye therefore followers of God, as dear children" (Eph. 5:1).

Like little children follow Daddy or Mommy around and copy their actions, so we should copy God.

As we learn about Him in the Bible and observe how He works with us and others, we can begin to do things the way He does them. In that way, our everyday life becomes an extension of our knowledge of God. This is where we really become Christians -- in the application of what we learn in study and in "conference."

Even though we may be studying and looking to God for answers, striving to copy Him and in every way have the right attitude, yet we often lack judgment and wisdom in applying what we learn. Setting right goals and priorities, deciding how to use our time, knowing how to relate with others on a day by day basis are skills we can build only if we realize, as Christ did (Jn. 5:30), that of our own selves WE CAN DO NOTHING!

Solomon stated it another way (I Kings 3:7):

"I am but a little child: I know not how to go out or come in."

We need to deeply realize we cannot live successfully without God's guidance and regularly ask for it.

So we are totally dependent on God for everything -- even the desire to go His Way. And yet we must make the decision to obey Him and then actively seek Him constantly, regardless of the contrary pulls around us.

SUMMARY

1. The Great Commandment, as expressed by Christ, is to love God with all our innermost being.
2. Since it is against our nature to love God, we must ask Him for the will to love Him and His Way.

3. To love God, we must know Him. We do this by studying the Bible and praying regularly -- saturating our thoughts with what He says.
4. Finally we look to God for wisdom and power to do effectively His will in our lives.

HOW TO LOVE YOUR NEIGHBOR

Jesus defined the Second Great Commandment as:

"Thou shalt love thy neighbor as thyself."

This is a summary command which encompasses the intent of all Divine laws and writings governing relationships with others (Mat. 23:23-29; 23:39-40). In other words, the more specific instructions on how to treat other people actually explain how to love our neighbor as we love ourselves.

First of all, this Second Great Commandment is explained in greater detail by the last six of the Ten Commandments: don't kill; don't commit adultery; don't steal; don't bear false witness; don't covet what belongs to someone else.

More detailed instructions are given in the New Testament by Christ--during His earthly ministry and through the writings of His Apostles.

Let's look at these principles which are a practical step-by-step method of getting along with others. They apply to all kinds of relationships, whether of friends, associates, relatives or mate.

~~THE NEW TESTAMENT PRINCIPLES OF LOVE~~

1. I must learn to love others as Christ loves me (Jn. 15:12).

2. Treat others as I would want to be treated (Luke 6:31).

3. Direct my actions toward (1) promoting peace, and (2) building others up (Rom. 14:19).

Do this by submitting myself to others (Eph. 5:21) which is the same as esteeming others better than myself (Phil. 2:3).

4. Have empathy for others (Rom. 12:15). Especially note and help those who are alone and lonely (Jas. 1:26).

5. Don't focus on others' faults or sins, because in so doing I blind myself to my own (Mat. 7:3-5).

Instead, focus on good things (Phil. 4:8).

6. Clear up offenses as they occur:

* Confess my wrongs and ask forgiveness
(~~Matt. 5:23-25~~).

* Tell the other person if he has offended me copy this to marriage!
You must learn to do this or
you will only have your perspective.
I must deal with mine & truth!
(~~Ex. 23:1-4; Matt. 18:15~~).

* Resolve anger before the day ends (~~Eph. 4:26~~).

7. Forgive (~~Matt. 18:21-22~~):

* Forgive, as God has forgiven me (~~Eph. 4:32-33~~;
~~Col. 3:12-13~~).

What was Christ's example of forgiveness?

He asked His Father to forgive His murderers,
because they didn't understand what they were
doing (~~Matt. 26:64~~). Put them on your
prayer list & deal
give you understanding

* Pray for those who spitefully use me (~~Matt.~~
~~5:44~~).

"He bore the sin of many, and made intercession
for the transgressors" (~~Isa. 53:12~~).

* I must forgive to be forgiven (~~Matt. 6:14-15~~).

8. Never try to get back at someone for wronging me
(Rom. 12:17, 19).

9. Copy good examples around me (~~1 Pet. 2:12~~).

10. Speak out against sin (~~Prov. 24:22, 25~~). Lev. 19:17

If I don't bring it to my brother's attention
when he is sinning, I bear guilt for his sin
* (~~Lev. 19:17~~).

11. Stick by right principles (~~1 Pet. 2:12~~) and avoid
even the appearance of wrongdoing (~~1 Pet. 2:12~~).

Women and HUPOTASSO

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

[REDACTED]

". . . teach the young women to be . . . obedient to their own husbands."

[REDACTED]

"Wives, submit yourselves unto your own husbands, as unto the Lord."

[REDACTED]

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

[REDACTED]

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

[REDACTED]

". . . ye wives, be in subiection to your own husbands. . ."

[REDACTED]

"Let the woman learn in silence with all subiection. . ."

[REDACTED]

HUPOTASSO

We women are instructed seven times in the New Testament (see the box, Women and Hupotasso) to Voluntarily place ourselves under the authority of our husband. This must be an important key to the marriage relationship and to woman's effectiveness, for Paul and Peter to have mentioned it this often. These men were not male chauvinists or "macho." Their writings are inspired by the God Who made us and are based on His Universal Law.

The King James Bible uses three different English words--~~submission, subjection, and obedience~~ to describe our position. Since these words can have the negative connotations of apathy, resignation, inferiority and immaturity, we will use the original Greek word, HUPOTASSO, until we establish the Bible meaning.

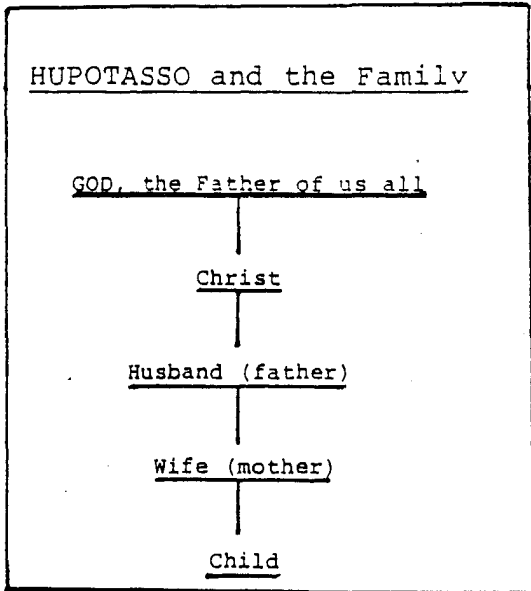
The Scriptures present this responsibility of women as a positive and voluntary act--not as something odious, forced on us from an outside power. It is something the woman herself chooses to do of her own volition.

HUPOTASSO is a compound word, made up of two parts. The two parts are actually complete words in themselves and are also used independently. We have many similar words in English, such as, "waterski," "leftover," or "kneecap." The meanings of both words contribute to the specific definition of the double or compound word (see the box, HUPO and TASSO).

<u>HUPO and TASSO</u>	
<u>hupo</u> (5259):	under, beneath, underneath, below, inferior position or condition.
<u>tasso</u> (5021):	arrange in an orderly fashion.

This compound word, HUPOTASSO, simply means: to arrange in order underneath. It defines an arrangement or order: something on top and something underneath, or someone over someone else.

Contained in HUPOTASSO is the concept of an organizational chart for the home. The Apostle Paul expands this chart to include children and the God Family in I Corinthians 11:3 and ~~Ephesians 6:2-3~~ See the box, Hupotasso and the Family.



a form of gov.

ARE WOMEN INFERIOR?

Included in Strong's definition of HUPOTASSO (see the box, HUPOTASSO and TASSO) is the phrase inferior position or condition. What does inferior mean?

~~Strong's~~ gives four possible definitions:

- (1) lower in space
- (2) lower in order, rank
- (3) lower in quality or value
- (4) poor in quality.

The two parts of the Greek word HUPOTASSO combined together give the context within which to interpret its meaning in Scripture. ~~inferior~~ means to be lower in order, rank or space--~~NOT~~ quality or value.

The Bible itself interprets HUPOTASSO without even using the word. See the box, The Bible defines HUPOTASSO.

The Bible Defines HUPOTASSO

". . . the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God."

~~1 Cor. 11:3~~

Notice also that the woman is under her husband, not to men in general. Every man is under Christ and the woman (Greek: gune, #1135, the word translated wife throughout the New Testament) is under the man (Greek: anēr, #435, the word translated husband in the New Testament).

RESPONSIBILITY TO GOD

Why should a woman submit to her husband? If he makes a wrong decision should she continue to comply with him?

Scripture directs a woman to voluntarily place herself under her husband and defer to her husband's authority because she is a Christian, not because of any special qualities or abilities he may have, nor because he is right.

Notice Colossians 3:18:

"Wives, submit yourselves to your own husbands, AS IT IS FIT IN THE LORD."

Peter places a woman's submission to her husband into the context of trusting God (I Pet. 3:5), and Paul told Timothy ~~submit yourselves to the Lord~~ (Timothy 2:11-12).

~~Wives, submit yourselves to the Lord~~ Our hair length not only reminds us that we are created to help our husband and submit to him ~~(Col. 3:18)~~ but it identifies us to the angels who are assigned to protect us (~~Col. 3:18~~ and ~~Ps. 91:11~~).

An inspiring example is the story of Sarah, who undoubtedly protested Abraham's plan to palm her off as his sister. When he decided to do it anyway, despite her objections, Sarah submitted, committing it to God (see I Pet. 2:22; 3:1, 5-6). Remember, this happened two different times, years apart! In both instances, God took care of the situation (~~Gen. 12:10-13~~ and ~~Gen. 20~~).

So a woman can be assured that if she obeys God by submitting to her husband, she has God's protection.

ALL authority is ordained of God (Rom. 13:1). God placed the husband over his wife and he is responsible for her, having authority over her life. If she resists that authority, she ~~is in danger~~ (~~Col. 3:18~~).

If it were only a human requirement, the woman could stop submitting when the man didn't do his part. Since our first responsibility is to God, we keep on doing our part (submitting) even when the husband doesn't do his.

In this way, a woman's submission to her husband is an outward demonstration that she is willing to live under the Government of God.

NOT UNIQUELY FEMININE

HUPOTASSO is not used exclusively to describe a woman's relationship to her husband. It does not refer only to a woman's Christian conduct. See the box, HUPOTASSO in the New Testament.

HUPOTASSO in the New Testament

"Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again."

Titus 2:9

"Let ~~you be subject~~ unto the higher powers."

Rom. 13:1

". . . be subject to principalities and powers, to obey magistrates . . ."

Titus 3:1

"And he [Jesus] went down with them, and came to Nazareth and was subject unto them ~~in the same manner~~."

Luke 2:51

"Likewise, ye ~~be subject~~ ~~unto the Lord~~ Yea, all of you be subject ~~unto the Lord~~ and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

I Pet. 5:5

~~Submit yourselves to the Lord as unto the Lord, for the fear of God."~~

"And when all things shall be subdued unto Him, then shall the ~~God~~ also Himself be subject unto Him that put all things under Him, that God may be all in all."

I Cor. 15:28

As Christians we voluntarily place ourselves under the authority of civil governments. Christians are to submit to each other, male or female, in lowliness of mind, esteeming others better than ourselves. The younger members are to submit to the older (speaking both physically and spiritually), children are under their parents and employees (servants) under employers (masters).

In any relationship, there must be someone in charge and responsible for the welfare of the unit. Even the God Family lives by this principle, with Christ submitting to the Father. Our willingness to defer to one in authority is an extension of our respect for the Government of God.

The attitude of submission--of being willing to put another person's opinions or needs ahead of our own--is essential to Christian conduct. It promotes unity and love within a group and is a vital ingredient in the character of all Christians, male or female.

HOW SUBMISSION WORKS*

Acute marital strains can build up when husbands and wives do not share the same religious beliefs.

"We ought to obey God rather than men," the Bible teaches in Acts 5:29. Yet the inspired apostle Paul commanded, "As the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Ephesians 5:24).

Is there a contradiction here, especially for those wives whose husbands hold religious beliefs different from theirs, or who are not religious? Not at all. Scripture never contradicts itself, but it does take wisdom and faith to learn balance in applying God's Word.

No wonder many women in God's Church find this to be one of the greatest challenges of their Christian lives! So where to turn for help and advice?

"Unless thy law had been my delight," counseled the psalmist, "I should then have perished in mine affliction" (Psalm 119:92).

Of course! God's Word gives help and comfort in these sensitive areas.

INVISIBLE LAWS

The Bible chronicles the lives of godly women, seasoned spiritual veterans who submitted to and worked alongside strong male leadership without compromising the highest standards of womanhood (I Peter 3:1-6).

These women were burning beacons of the best in femininity and womanhood. They learned to blend their feminine strength and perception with tact and godly submission. They saw God's invisible laws at work in family government and rejoiced.

We walk by faith - not by sight
God's women knew there was more to male leadership in the home than met the eye (II Corinthians 5:7). They learned that male authority was not instituted to harm them but to solve problems. They knew that while the head of the woman is the man, the Head of the man is Christ (I Corinthians 11:3).

A few of them faltered at times, of course. They were human.

*Pages 60-65 are used by permission of Neile Earle, and originally appeared in the Worldwide News under the title, "Faith fosters positive relations between husbands and wives," December 30, 1985, p. 3).

But overall, these women pioneered the key lesson in family government: That is, family government depends on faith, the faith to believe that the wife's wholehearted submission to her husband's leadership makes her husband more accountable to Christ, be he a believer or unbeliever. The wife's sincere submission gives her favor with God, even when her husband isn't converted!

Surprised?

One woman's experiences help prove it. "I'd come into the Church in December 1976. At that time my life was a sham-bles. I was on the verge of leaving my husband. I was so selfish I didn't care if I took the children with me.

"Now after nine years my marriage is strong, our financial situation is excellent, the children are happy. If there is one key principle responsible for these blessings, it is the principle of God's government in the home. God's government, even under an unconverted husband, really does work!

"My husband has always made the major decisions in family finances. Once I submitted to this wholly and absolutely, a tremendous burden was lifted from me. I know I don't have to worry: God holds him responsible. What a relief to be free of that pressure. If I need more money, I simply ask him. Even if the answer is no, which it seldom is, he is still responsible for the consequences.

"Our early child-rearing years were a mess. I was immature; he was an ambitious, career-oriented man. Any spare time was devoted to poolhall buddies or relatives. God removed us from an unpleasant and interfering family situation by causing my husband to be transferred in his job (to another city).

"There, my husband had few longtime friends and no relatives. When he was home, we stayed home. From someone the children scarcely knew, God caused a direct reversal.

"I know for certain that God caused this to happen. God has really turned the heart of this father to his children, and he's not even in the Church!"

~~XXXXXXXXXXXXXXXXXXXX~~

Simple, but true: It takes faith to live the Christian life (Hebrews 11:6). We need faith in the miracleworking, sovereign God, the God who gives us this strong encouragement in Isaiah 41:10-13 "Fear thou not; for I am with

thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee . . . all they that were incensed against thee shall be ashamed and confounded . . . For I the Lord thy God will hold thy right hand." God can change things dramatically. Remember: ~~The great commandment is to love~~

God has preserved ample case histories in Scripture to give us wise counsel. And one difficult circumstance in marriage is clearly explained in ~~1 Corinthians 7:13-15~~. When Paul, under inspiration from God, laid the ground rules for marriages where one mate is a Christian and the other isn't, he spelled out definite guidelines:

"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him . . . But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: ~~the church is to be separated from him.~~"

What does this mean?

Simply put, there must be a serious intent and attempt on the part of the nonmember mate to perpetuate a decent family relationship. The converted mate's religious beliefs should not become a source of unbearable tension and conflict in the home.

God doesn't require His people to remain chained to inconsiderate mates who regularly threaten them, beat them or try to suffocate them spiritually. This is not what it means to be "pleased to dwell" with them. Danger to life and limb or slow spiritual strangulation by making it almost impossible to worship God -- having to endure these physical and mental aggressions is not the intention of the scriptural teaching: "Submit yourselves unto your own husbands, as it is fit in the Lord" (Colossians 3:18).

When Colossians 3:18 is added to the equation, Christians with nonmember mates have a little more room to maneuver. It is not "fit in the Lord" for Christian men or women to endure constant threats, sneers or harassments about their religion from their mates. But -- a word of caution -- neither is this an excuse to end a marriage relationship on flimsy grounds and self-centered reasoning.

Qualified, consecrated ministers of Jesus Christ can give valuable counsel in these thorny areas (Hebrews 13:17),

but thankfully, such cases are in the minority. Rather, for most Christians with nonmember mates, the challenge is to apply God's principles of family government in complex areas like family discipline, finances and potential alienation.

Let's take a look at some overall answers.

HOW TO REDUCE FRICTION

The watchwords here are respect, tact and wisdom. Study the examples of wise Esther and shrewd Abigail (I Samuel 25). These inspire anyone in tense marital situations. Then meditate on the suggestions listed below to sublimate strife in your relationship. Be sure to study the scriptures quoted.

(1) Let the man lead. With your children, it means saying "Ask your dad" a lot more.

(2) Give him your opinion (kindly) only once. See Proverbs 18:21, 19:13, 21:9.

(3) Back him completely. (Unless, of course, his decision violates God's laws!) Disagreements or questions about the man's decision can be brought up later in a calm, unemotional way. Let time elapse. Make your comments succinctly and privately, then forget it. It's his responsibility. The Bible calls this discretion (Proverbs 1:1-4). Let God police the consequences.

(4) Never rub it in if he fails. Don't say "I told you so!" if his decision backfires. Let experience do the teaching. Let a man save face. Be kind (Ephesians 4:32). It sows peace.

(5) Timing -- important when giving advice or asking for favors. Plan your strategy carefully (Ecclesiastes 3:1).

(6) Submit cheerfully, in faith. Be zealous about following through on your husband's suggestions or requests, not to mention his commands. A real man automatically feels more tender toward such a woman (Proverbs 31:28-29).

(7) Keep at it. Human relations take work and skill, but right principles pay off in the long run. Make Psalm 34:8 a reality in your life.

One woman reported, after successfully applying these principles over a six-month period:

"I am embarrassed to think that it took me so long to hear what you were saying about us changing our attitudes if things are going wrong. I was listening but I wasn't hearing! I couldn't change the situation or (my husband), and so changed my own approach.

"Some of the attempts were pretty feeble. It wasn't until the blessings began to appear that I realized I was doing something right! I'm so grateful I didn't have to understand everything first. I'd be utterly lost! But we don't have to be there when the score is composed to appreciate the music, do we?"

Faith in action!

It takes courage for some in this day to enthusiastically embrace the second-in-command position of wife and mother. But it can be done. And often in this topsy-turvy world, many wives are subtly in charge of their families and need to learn to slowly relinquish the reins. God's way of life is simple (II Corinthians 11:3); it just isn't easy (II Timothy 2:3). But God promises to back us up.

PENALTIES NOT WORTH IT

Ponder the consequences of not doing it God's way:

- (1) Children learn lack of respect for the father's authority. This blinds them to the godly purpose of the family.
- (2) Children become almost impossible to discipline as they get older. They learn to apply the "divide and conquer" strategy.
- (3) Disrespect for men jeopardizes a daughter's chances of a happy marriage. She'll want to dominate. "Like mother like daughter."
- (4) Husband withdraws, loses masculine pride.
- (5) Children get confused: "Who's in charge?" They become prey for negative peer pressure.
- (6) The woman compromises her feminine charm (Proverbs 11:22). Without discretion she fails to act with a "meek and quiet spirit" (I Peter 3:4).

(7) Role confusion spans generations and in extreme cases sows the seeds for latent homosexuality, which 1980s society surely nurtures.

Yes, the difficulties associated with faith are many. What we need to remember is that the penalties of disbelief are greater still!

"But I have to take charge -- my husband just won't lead!" some will say. Yet surely by now we have learned to let God handle the consequences. There are unseen force fields built around the key office of the husband. God's principles of family government work for all people at all times. We violate them at our peril.

QUALIFYING WITH CHRIST

Even Jesus Christ was under authority (Hebrews 5:8). And Christian women are qualifying for a high position in God's government along with Christ. Wives and mothers struggling with the peculiar trials and adjustments of life with a nonmember mate are tried just as Christ was tried. They, like Christ, have access to the same God.

So wives and mothers, take heart. You can be like Christ. You can qualify for God's government by loyal submission, trusting your Father in heaven to work out the details (Hebrews 10:35-38).

Take God's challenge: "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). God's way works! Family government is designed to teach women the Christlike attitudes of trust and submission. And those attitudes guarantee you safe passage into the Kingdom of God!

Version of the manuscript - this should be the same

I Peter 2:13-14

- 13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
- 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.
- 15 For so is the will of God that with well doing ye may put to silence the ignorance of foolish men:
- 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.
- 17 Honour all men. Love the brotherhood. Fear God. Honour the king.
- 18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.
- 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
- 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.
- 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps:
- 22 Who did no sin, neither was guile found in His mouth:
- 23 Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.

NEW TESTAMENT GUIDELINES FOR WOMEN

In this part we will examine the context and specific meaning of the eight major New Testament passages which describe a woman's responsibilities.

The eight passages are presented in their complete form in Appendix I. Here we will first look at the larger context of women's responsibilities as presented in I Peter and I Timothy. Then we will look at the eight passages in chronological order as they appear in the New Testament.

THE CONTEXT OF WOMEN'S RESPONSIBILITIES

In the first part of chapter 3 of Peter's first epistle is a set of instructions for women. The subject is submission and it deals specifically with the problems encountered by a converted woman who is married to an unconverted husband.

Chapter three is a continuation of the subject which is first presented in chapter 2, beginning in verse 13. See the box, I Peter 2:13-23. The topic here is submission: our obedience to civil government is discussed first, then a servant's submission to his master. The latter instance is expanded to include the servant who is mistreated by his master. Christ's example is cited as the model for anyone who is under someone who is abusive.

Notice Christ's example:

"Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."

This is the example we are to follow. If someone mistreats us, we commit the situation to God. This is something we do. We do not just resign ourselves to the situation. We protest to God that we are being treated unfairly and trust Him to take care of it.

God does not intervene for us unless we ask (Js. 4:2) and unless we are obedient to Him. Just because we "do right" does not ensure that things will work out.

We must make sure our "doing right" is not just our own standard of righteousness and not God's. Even if we really are doing right, but if not asking God to take care of the situation He will let "time and chance" take care of it.

Into this context the specific instructions to women are set. The first sentence of chapter 3 (the chapter divisions are not inspired by God, but just set for our convenience by the editors) begins with the words:
→ "LIKEWISE, YE WIVES, BE IN SUBJECTION to your own husbands."

This is just a continuation of the subject already presented and is an explanation of how the principles laid down in chapter 2 apply specifically to a woman's relationship with her husband.

I Timothy 2:1-8

- 1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
- 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
- 3 For this is good and acceptable in the sight of God our Saviour;
- 4 Who will have all men to be saved, and to come unto the knowledge of the truth.
- 5 For there is one God, and one Mediator between God and men, the man Christ Jesus;
- 6 Who gave Himself a ransom for all, to be testified in due time.
- 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.
- 8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

I Timothy 2:9-15 is another passage which describes a woman's specific responsibilities. The context is set here in verses 1-8 of the same chapter. See the box, I Timothy 2: 1-8.

The subject is again our relationship with those over us--in this case, to our rulers and civil authorities.

Note the emphasis is on our trusting God for justice. Peace comes from God, but He uses human instruments. We are to pray for those in authority, realizing God can influence their minds and actions.

Verse 8 is particularly important. It points out that we must pray in faith, not getting all upset and discussing the situation endlessly. When things go wrong, humanly we are inclined to do just what this verse says not to do: we get all excited and upset, then discuss and debate the situation with everyone in sight INSTEAD OF looking to God to take care of it. See the box I Timothy 2:8.

I Timothy 2:8

I will therefore that men pray every where, lifting up holy hands, without wrath

wrath: orge (3709), excitement of mind, violent passion, ire or abhorrence.

and doubting.

doubting: dialogismos (1261), discussion, consideration, debate.

Then verse 9 continues, "IN LIKE MANNER ALSO. . . ." women's appearance and conduct reflects their faith and submission.

NEW TESTAMENT GUIDELINES FOR WOMEN

I Cor. 11:3-15

But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or 1prophesying having his head 2covered, dishonoreth his Head.

head: képhalē(2776) prob. from root, kapto, in sense of seizing; the head (as the part most readily taken hold of).

1prophesying: prōphētēuō(4395) to foretell events divine, speak under inspiration, exercise the prophetic office.

But every woman that prayeth or 1prophesieth with her head uncovered dishonoreth her head:

2covered: kata(2596) down (in place or time)

dishonoreth: kataischuno(2617) shame down, disgrace

verse 3 This is an explanation, a "dictionary definition" of HUPOTASSO. This is an organizational chart for the home.

verse 4,5 "covered" and "uncovered" refers to hairlength, not to a hat, mantilla etc. See verses 13-15:

"Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that . . . if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

verse 4 "covered" referring to a man's hairlength. If a man's hair is long enough to hang by its own weight, or if it grows down long enough to disguise the shape of his head (at nape of neck, ears, etc.), it is too long. A man who wears his hair too long is a disgrace to Christ.

verse 5 "covered" referring to a woman's hairlength. We should wear our hair long enough to completely cover the head--otherwise we are a disgrace to our husband; we lack taste in what is appropriate.

Hairlength for both sexes is an indicator of a relationship--he with Christ, she with her husband.

If a woman's hair is too short, she may as well be shaved!!

I Corinthians 11:3-15

for that is even all one as if she were shaven. For if the woman be not ³covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be ³covered.

For a man indeed ought not to ³cover his head, forasmuch as he is the image and glory of God: but the ~~woman is the glory of the man~~. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man with- out the woman, neither the woman without the man, in the Lord.

shame: aischrōn(149) in decorum, shameful thing

³covered: katakalupto(2619) to cover wholly, i.e. veil

shorn: kairō(2751) to shear same as Acts 18:18

shaven: xuraō(3587) shave or shear (both words "shorn" and "shaven" mean cut close to the skin)

glory: dōxa(1391) very apparent glory

power: ěxōusia(1849) privilege, force, capacity, competency, freedom, mastery, influence

(Greek word for woman and wife is the same)

without: chōris(5365) at a space, i.e. separate or apart from. *trans. beside, by itself, without.

verse 6 the spiritual reason for hairlength guidelines. the man's appearance brings honor and admiration to God. The woman's appearance brings honor and admiration to her husband.

verse 8,9 The order at creation is important (see I Tim. 2:11-13). It is proper that the woman be in submission, because (1) she was created after the man, (2) she came from man, and (3) she was deceived.

verse 10 better translation: "This is why a woman needs to have a covering in sign that she is under the power of her husband . . ."

Why "because of the angels?" Angels are ministering spirits, created to serve us. They identify a woman, willing to live under the government of God, by her long hair.

verses 11, 12

~~"without"--neither sex is complete without the other.~~

Additional meaning: "Do your own thing," two-career marriages don't work--don't accomplish the purpose of marriage. God intended male and female to help each other, share, to pool talents, to shore up weaknesses. Couples should share goals, work together.

I Corinthians 11:3-15

For as the woman is of the man,
 even so is the man also by the
 woman; but all things of God.
 Judge in yourselves: is it come-
ly that a woman pray unto God un-
 covered? Doth not even nature
 itself teach you, that if a man
 have long hair, it is a shame un-
 to him? But if a woman have long
 hair, it is a glory to her: for
 her hair is given her for a cover-
 ing.

comely: prēpō(4241) suitable, proper
shame: atimia(819) infamy, indignity,
 disgrace
long: dōxa(1391)
glory: kōmaō(2863) tresses--from (2864)
 Kome--hair of the head (locks, as
 ornamental, and thus differing from
 (2359) which denotes the scalp): from
 (2865) komito--to take care of, pro-
 vide for

verses

13-15 Here it is implied that we should know it
 isn't appropriate for men and women to have
 the wrong hairlength. See I Timothy 2 for a
 full explanation.

verse 14 A man with long hair is a disgrace to himself
 as well as Christ. It's like a neon sign that
 says "I won't live under God's Government (i.e.
 I won't be under Christ and I won't be respon-
 sible for my wife).

verse 15 A woman's long hair should bring honor and
 admiration to her. It is a major asset. The
 Greek here alludes to the care necessary to
 make the hair beautiful. Haircare for women
 is a priority--not so for men.

Learn to style your hair so it becomes you--
 frames your face and brings out your best
 points. Learn to take care of it so it's
 shiny, soft, bouncy and pretty. This is the
physical reason for a woman's long hair.

I Cor. 14:34-35

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law.

silence: sigaō(4601) keep silent
permitted: ēpitrēpō(2010) allowed
speak: lalēō(2980) talk, utter words
obedience: hupōtassō(5293)
shame: aischron(149) indecorum (base, disfigurement)
↓
something that is not fully proper

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church.

Why should women be quiet in Church? Is it because they are less intelligent or less capable of spiritual understanding? What does being quiet in Church have to do with HUPOTASSO (see verse 35)? Why is it inappropriate for a woman to speak out in Church services?

We need to understand the format of the services held in the Synagogues of that day. Two examples in the Bible describe what services were like. One is in ~~1 Cor 14:22-23~~ and tells of a time when Christ attended the Synagogue services (as was His custom). He read a Scripture and sat down. Customarily at this time, the minister would lead a discussion of the reading, in which all the members present would participate. But in this instance, those who heard Christ read it sensed that He had some special understanding of it, so they were silent, looking at Him expectantly.

Then Christ explained the Scripture.

The other instance, in ~~1 Cor 14:26-28~~, illustrates the same format. Paul and a group of helpers attended the Synagogue in Antioch. After the reading, the ministers (here called "rulers") invited Paul and his companions to comment on it.

So the instruction in I Corinthians 14 is a command that women not participate in this discussion.

Why?

There are at least ~~two reasons~~:

- (1) ~~Men and women think differently.~~ What seems germane to the discussion for a woman, seems off the subject to a man. Observant women will notice this in committee meetings in which both men and women take part.

I Corinthians 14:34-35

It is better in an open discussion between men and women (such as a committee meeting or other secular situation) that the women carefully listen to the flow of conversation and think through their comments and suggestions before presenting them.

Usually most of what they would have to say is brought up by a man anyway, and if there is a glaring omission or something which the woman (or women) feels must be brought up, she should wait until she's sure it's going to be omitted.

This ~~difference in thinking patterns between men and women~~ makes it nearly impossible for several men and several women to have free interchange of ideas when ~~it is so important to say or do~~. It's hard enough with one man and one woman!

God intended that there be free interchange between husband and wife and that the wife should be able to speak freely of her ideas, opinions and feelings to her husband, and vice versa. In marriage each partner has a commitment to understand the other and a willingness to bend their own way of thinking to meet their mate halfway. This element is not present between women and men generally.

This guideline was followed in Church in the interest of order and organization. Here it was expected that the women should listen and learn in services, and if there was something they didn't understand, they could ask their husband at home.

This was not only directed at the women. The men were expected to pay attention to the discussion enough that they would be capable of being the spiritual leader at home, following up with any necessary explanations or clarification.

- (2) The second reason that women should remain silent in discussions at Church involves the basic nature of male and female. It is easier for a woman to learn from a man than vice versa--especially in spiritual matters.

This is evident in the way God wrote the Bible. Women have no trouble looking to David, Christ Abraham and other Godly men as role models. We learn to follow their good examples, making the necessary adjustments for sex differences.

But how many men look to Godly women, such as Sarah, Esther or Priscilla, as models to emulate? This is not something a man would naturally do!

I Corinthians 14:34-35

In marriage it is the wise woman who takes this into account in communicating with her husband. She will think through her ideas and suggestions carefully, making sure they are logical and right.

But she will also realize that it is a rare man who truly believes that a woman can see things or understand things that he can't see or understand, and that it's important that he see and understand them!

✓ of coming up
that's a tendency
for women

The natural male pride leads him to believe he knows and understands most of the important things. He might need a little help on periperal details once in a while, but certainly not to see something in a whole different light!

A loving and understanding wife will not have her feelings on her sleeve, becoming offended when he seems to slight her and treat her ideas as unimportant. She should realize that he may actually believe his way is always right. But just because he believes it doesn't make it so.

Some women make the mistake of "_____ or of _____ God created woman because man needs help and because the male perspective is not complete.

this perspective isn't complete without you

Give your insight and ideas, express your opinions freely, being diligent to keep the lines of communication open. Follow the "rules" of How to Love Your Neighbor (pp. 52-53). Learn to be tactful and patient, but also enthusiastic and warm in presenting your thoughts. See it from his point of view and approach him respectfully.

don't be shy about your ideas & abilities or you'll be dull but be modest & work together

After all, there's nothing quite so dull as living with a person who is just like you! or never has any ideas of her own. or pretends so.

Be yourself. Be the best you possible and communicate yourself to your husband!

If it's serious . . .

If a woman believes her husband is wrong about something of a serious nature--perhaps even a spiritual

or sin--she should give it some very careful and prolonged thought and spend considerable time talking it over with God before she ever says anything to her husband. She must realize she does not have the power to change his mind--only God can do that.

She should wait for the right time, trusting God to guide her. *Timing is everything! Bring up the subject in humility and respect, realizing her own thinking might need some adjustment, too!

If she is trusting God and responsive to His guidance, He will use her to help her husband and be an asset to him in ways that would be impossible on her own strength and wisdom. Perhaps she will discern that she is "over her head" and will seek counsel from an older woman (Titus 2:3) or from the ministry.

Through it all, a wife needs to be very aware of her own shortcoming, realizing God is merciful and patient, and He helps us along--sometimes for years--in our blindness, misunderstandings and ignorance. We should grant the same treatment to everyone else--especially our nearest "neighbor"--our husband, lover and life companion!

Eph. 5:22-24, 33

Wives submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife even as Christ is the Head of the Church: and He is the Savior of the body. Therefore as the Church is subject to Christ, so let the wives be to their own husbands in everything.

... and the wife see that she reverence her husband.

Col. 3:18

Wives submit yourselves unto your own husband, as it is fit in the Lord.

submit:; hupōtassō(5293)
head: kēphalē(2776) probably from the root kapto (in the sense of seizing); the head (as the part most readily taken hold of).

subjects; hupōtassō(5293)

reverence: phōbēō(5399) to be alarmed, to be in awe, revere. *translated--be (sore) afraid-29; fear exceedingly-31; reverence. (~~Not deilos--dread, timid, by implication faithless--~~ Rev. 21:8; I Tim. 1:7).

submit: hupōtassō(5293)

Ephesians 5:22-33 is a key passage in understanding the necessary elements of a happy marriage. Verses 22-24 and 33 and the parallel passage in Colossians 3 give the wife's responsibility.

First note that the wife's part--to submit to her husband-- is given first. A wife needs to take very seriously the fact that her husband's whole attitude toward her is determined to a large extent by her willingness to go with him and support what he does.

The expression in verse 33--"see that she reverence her husband"--also indicates the seriousness of this wifely attitude. For more insight let's consider the definitions of "alarm," "awe," and "reverence."

Ephesians 5:22-24, 33 and Colossians 3:18

According to Webster:

alarm: implies the fright felt at the sudden realization of danger.

awe: refers to a feeling of fearful or profound respect or wonder inspired by the greatness, superiority, grandeur etc. of a person or thing and suggests an immobilizing effect.

reverence: is applied to a feeling of deep respect mingled with love for something one holds sacred or inviolable and suggests a display of homage, deference, etc.

Let's reword the definition of "awe" to fit the understanding we have of HUPOTASSO:

awe: refers to a feeling of fearful or profound respect or wonder inspired by a deep understanding of the importance of living willingly under the Government of God.

A godly woman has a proper fear of going against God's Way. It is dangerous to do things your own way! She has profound respect of the superiority of God's Way, and she holds Him and His Government as sacred and inviolable in her life.

On the other hand she is not timid. She isn't fearful of devastation from God. She has faith in His care and concern for her. But she does fear to disobey Him!

We are to submit to our husbands, AS TO CHRIST, in EVERYTHING. This is quite an assignment. There is no room or allowance for manipulation or deceit here.

Christ is aware of our actions and attitudes and He expects us to be very concerned and caring for our husband and his work--trying to please him in every way possible.

But what if he makes a wrong decision and expects you to support it. What if you think he's wrong about something. What if you KNOW he's wrong? What if he IS wrong?

First, understand that God is more concerned about your being willing to live within His Government, than He is about the rightness or wrongness of any decision.

Of course, you should tell him what you think, if you feel he is about to make an unwise decision. You can be just as forceful and convincing in your case as you feel is necessary.

YOUR ATTITUDE

Now let's consider the hardest part for you--your attitude while you are submitting! This is a vital key to the whole equation.

It's hard enough to "go along" with a bad decision and say "Yes, Sir." It's already a difficult assignment to keep quiet and do what you're told while he's carrying it out--or while he instructs you on helping him carry it out. And it's even tougher to refrain from saying "I told you so," if it should fail.

What about your attitude through it all? Can you fulfill the command to "submit" while gritting your teeth and faking willing compliance? Is the important thing that you obey what your husband says to do, but not really support it? How can you make yourself want to do something you feel is unwise, or follow cheerfully a course of action that will bring bad results?

What if it's not just a short-term decision which comes to a conclusion after a day or two? What if it's something that could have longrange repercussions for you both? What if he doesn't see your point of view, or needs, and daily acts in a way that is insensitive and inconsiderate?

What if you explain carefully and clearly a problem, and he can't see it, or maybe doesn't want to see it?

THE CARNAL SOLUTION

The natural reaction is to begin to clam up, cool down and turn off! Your feminine mind will begin to churn out such thoughts as "If he loved me he wouldn't act like this," and your actions will say, "How can you say you love me when you don't care what I say, or how I feel?"

When he attempts to show physical affection you'll interpret it as selfish. The positive things he does will shrink (in your mind) to practically nothing, when you compare them with the overwhelming size of "the problem." Communication will fade and a crisis will begin brewing.

What is the answer? How can you be sweet, loving, helpful and generous to someone you feel is being selfish, stubborn and unfeeling?

If you are cool and distant, won't that get his attention? Make him SIT UP and take notice? Reconsider?

GCD'S SOLUTION

Humanly speaking this reaction seems like a logical way to solve the dilemma. And it even works sometimes, short term, for minor incidents. But it isn't God's answer and it won't work consistently. In fact, over a span of time, it is counterproductive and will produce bad fruit.

The key is in Ephesians 5:22-24:

"Wives, submit yourselves unto your own husbands, AS UNTO THE LORD . . . AS THE CHURCH IS SUBJECT UNTO CHRIST, SO LET THE WIVES BE TO THEIR OWN HUSBANDS IN EVERYTHING."

How do you apply that?

"YOU SERVE THE LORD CHRIST"

For amplification, let's look at some instructions where other authority/submission relationships are described:

"Submit yourselves to every ordinance of man FOR THE LORD'S SAKE" (1 Pet. 2:13).

"Servants [employees], be obedient to them that are your masters [employers] . . . AS UNTO CHRIST; not with eyeservice, as menpleasers; but AS THE SERVANTS OF CHRIST, doing the will of God from the heart; WITH GOOD WILL DOING SERVICE AS TO THE LORD, and NOT TO MEN, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord . . ." (Eph. 6:5-8).

The key is to treat your husband as though he were Christ. In your mind serve Christ. Do whatever you do as though Christ were right there instead of your husband.

Paul further instructs in Colossians 3:23-25:

"Whatsoever ye do, do it heartily, AS TO THE LORD AND NOT TO MEN; knowing that of the Lord ye shall receive the reward of the inheritance: FOR YE SERVE THE LORD CHRIST. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

It takes faith to carry this out. You must believe God will take care of you. This does not mean you will never suffer any discomfort or hurt. You must trust God to take care of the matter in His time, meanwhile accepting it as a trial of your faith and obedience.

Ephesians 5:22-24, 33, and Colossians 3:18

But he has the final say, and you must support his decision (unless it means you must disobey God in doing so).

If your husband makes a wrong decision, against your counsel, you must submit, i.e. say, "Yes, Sir" and try to make his decision work. ~~Wholeheartedly work for the success of his plan; do not work against him or nit-pick from the sidelines.~~

If he is wrong and it doesn't work out as he expected, he can learn from the situation ONLY if you have supported him. Otherwise he may very well blame you and be set up to make the same mistake all over again.

If you resist his decision, God may very well alter the circumstances so his decision comes out right after all and you are in the wrong.

This way of handling marital disagreements is the only right way. It is the ultimate in cooperation. And it allows for the ultimate in learning the true relationship between cause and effect.

You must realize your husband will not always make good decisions. He is going to make mistakes. Our responsibility to support him and submit even under these circumstances is also a test of our obedience to God.

It would be easy to submit to someone who is always right. You have to trust God for the outcome when someone with power over your life makes a wrong decision.

God has given each sex a specific responsibility and challenge within marriage. The man is to love his wife, and the woman to submit to her husband. Each must diligently fulfil their specific area of responsibility in order to be one as Christ intended.

Do women have the hard part? Is it harder to be submissive as a woman than to love as a man?

Christ was very specific in his instructions to the man. Just any old kind of "love" won't do. He is instructed to love his wife as he loves himself--which is a tall order in itself. In addition, he's instructed to love his wife as Christ loves the Church.

Ephesians 5:22-24, 33, and Colossians 3:18

How does Christ love the Church?

- (1) He gave His physical life as a sacrifice to the death, so our sins could be forgiven.
- (2) He intercedes (sticks up) for us to the Father.
- (3) He is our Defender, Protector, Avenger, Saviour--spiritually and physically.
- (4) He supplies all our needs.
- (5) He is with us always.
- (6) He is always ready to listen--hears and answers our prayers as we depend on Him, trust and obey Him.
- (7) We can cast our cares on Him, for He cares for us.
- (8) He came to earth as a human being, lived through the human experience, inherited human nature, fought sin, and in every way learned by suffering as we do. Because of this, He can be touched by our feelings, struggles and trials. He truly understands.
- (9) He has love so steadfast, nothing can separate us from it.

In addition, the qualities of this love (agape) are explained in great detail in I Corinthians 13. This kind of love doesn't come naturally. A man needs God's Holy Spirit, mind and daily help to have this kind of love, just as a woman needs God's Spirit, mind and daily help to be at one with her husband's plans, hopes and dreams and to please him in everything.

These considerations are something which every young woman should look at very carefully before marrying a man. She should notice his attitude toward authority. Is he submissive to authority over him? Is he submissive to God and His Law? If not, he won't know how to be in authority over his wife.

How does he express love? You can tell that by watching how he treats the other women in his life--his mother, his sisters and female cousins, classmates, teachers etc. Is he kind, considerate and thoughtful of them?

THE BURDEN LIFTS

Most of us fear that if we continue to cheerfully serve our husbands while he mistreats or is inconsiderate of us, he will take it as a sign that everything is all right. He'll just keep on taking us for granted, disregarding what we say, considering only his own viewpoint or comfort. It is logical and rational to assume our cooperative spirit would encourage his hurtful behavior.

Doing it God's Way lifts this responsibility and burden from your shoulders. It simplifies your task many times over. ALL YOU HAVE TO DO is treat your husband as you would Christ. Your husband's reaction is his responsibility, not yours. If his actions are wrong, you must look to God to take care of him. If you obey God's Way with all your heart, you can have complete confidence that He will intervene in your behalf at the right time.

If you attempt to do it your way, you can't have that faith because God doesn't promise to bless and protect the disobedient!

This principle is amplified further in I Peter 3, which is explained later in the text (pp. 90-93):

Having this perspective makes it possible for you to produce good fruit in the midst of adversity. It allows you to accept unreservedly and thankfully the good you receive without accompanying "Yes, but. . ." clauses. You can be helpful, kind and calm because in your mind you serve Christ. You can offer comfort to your husband when he suffers the consequences of his actions and you can have compassion and mercy for him because you have ceased to take responsibility for causing his actions. You take responsibility for your actions--which is all you are required to do and all that is possible for you to do.

SIMPLE, BUT NOT EASY

God's Way requires faith and vision. It means renouncing what "seems right" (Pro. 16:25) and pursuing a path which contradicts your natural instincts. But it results in a peace of mind which will give you endurance and courage beyond anything you thought possible. It works. It's the only way that will produce good fruit in you personally and in your marriage.

I Tim. 2:9-15

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly

array; but (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and in charity and holiness with sobriety.

adorn: kōsmēō(2885) to put in proper order; i.e. to decorate.
modest: kōsmiōs(2887) orderly, decorous, (becoming, showing good taste, suitable, showing propriety)

shamefacedness: aidōs(127) bashfulness, modesty, awe, not forward, propriety, good taste

sobriety: sōphrōsunē(4997) soundness of mind, sanity, self-control

godliness: thēosēbia(2317) devoutness, i.e. piety

silence: hēsuchia(2717) stillness, desistance from bustle or language

subjection: hupōtagē(5292)

usurp: authēntēō(831) to act of oneself; i.e. to dominate

deceived: apataō(538) to cheat, delude

transgression: parabatēs(3847) a violation from 3845, parabainō, to go contrary to, to violate a command

This is a passage in which the instructions to women are set within a larger context of the Christian response to authority. We are told to pray to God that our rulers will allow us to live in peace. Paul reiterates the importance of recognizing the Father as Supreme, and Christ Who intercedes for us to Him. When we pray we should do it without anger or other extreme emotion toward circumstances or people. We take our problems to God, rather than hash them over endlessly with other human beings.

The specific instructions to women begin with "Likewise," i.e. "In the same way, women should . . ." So our submission is carried out with the same attitude described in the verses above.

This passage deals with a woman's appearance, demeanor and attitude toward her husband--especially in public situations.

Ephesians 5:22-24, 33, and Colossians 3:18

Once you are married, your responsibility is to submit to your husband. The time to evaluate whether he is worthy of your love, trust and willing support is before you marry him!

. CHRISTIAN REQUIREMENTS

Women are required to love others as they love themselves and also to love others as Christ loved the Church (Matt. 22:39-40 and Jn. 15:12). So the husband's responsibility is not unique to men.

Likewise, men are required to submit to authority over them and to all other members of the Church (Romans 13:1 and Eph. 5:21). So our responsibilities are not unique to women either.

As each partner fulfills their responsibility to the other, they become a role model of that particular aspect of Christianity to their mate. A woman should be able to learn about true love from her husband. And a husband should be able to learn about submission from his wife.

Mr. Armstrong once said, "Marriage and the family were ordained by God to teach us to love our neighbor to the ultimate degree."

It is within the environment of intimate living with other human beings that we learn how much we must continually put down the "old man" to be Christian. Loving our closest "neighbor" is the most challenging of all!

I Timothy 2:9-15

verses
9-10

Another way to say this might be, "Women should decorate themselves in clothing which is becoming to them." The Greek also implies our clothing should look planned and well put-together. It should be in good taste and appropriate for the occasion.

How does this apply in real life?

We often let down at home and wear "any old thing"--after all why wear "good clothes" to do hard or dirty work?

But the principle here is to choose clothes which are appropriate to the job at hand--denims, cottons and washable easycare fabrics for dirty work and more dainty or frilly things for the bedroom, for example. We wear different clothes for scrubbing floors than for grocery shopping, but they can be well-fitting and in flattering colors.

Why do we automatically rush to the mirror to fix our hair and check our appearance before going out? Is the way we look for outsiders more important than the way we look to our loved ones?

We should strive to look as attractive as possible under all circumstances, and especially for our husbands.

Good taste and propriety (i.e. "modest") also include our attitude of belonging (sexually) exclusively to our husband. We must be careful that our clothing does not draw attention or flaunt our sexuality. This violates the principle of exclusivity--whether before or after marriage.

"Shamefacedness" would probably be better translated modesty here. We should not be brash, forward or attract attention to ourselves either by our clothing or conduct, but rather be self-possessed and conduct ourselves with common sense and dignity.

An example on the other end of the spectrum is the loose woman who attracts the attention of a man with her bold, direct eye contact, seductive stance and clothing.

I Timothy 2:9-15

A Christian woman should carefully plan her wardrobe to be as attractive as possible--to play up her best features and be appropriate to whatever occasion she goes.

The obvious show of wealth is in bad taste, even by worldly standards. Spending one's resources and time on ornate and extremely expensive outerwear is useless except as it is expected to impress other people.

But character consists of one's works and what one is, not in the packaging on the outside.

Notice Paul's parenthetical phrase: "which becometh women professing godliness." The mark of a Christian woman is her knowledge of dressing herself in good taste and her ability to contribute in social contact without pushing herself forward. She realizes that the development of the inner person is her highest priority.

verse 11 This is a reiteration of the principle in I Corinthians 14, but it can also be applied in other situations. The Greek does not mean "never speak" but rather that you aren't learning anything when you're talking! Some women seem to have something to say in any situation and on any subject imaginable. All of us could profit by listening more and talking less.

verse 12 A woman is not to "act of herself" i.e. to make decision that involve the husband and/or family, without first consulting with her husband. This was Eve's mistake!

Adam was created first--then Eve. And she was deceived by the serpent and sinned first. As Eve's daughters, we need to make sure we don't make decisions that rightfully belong to someone else.

verse 12 Also included here is an admonition not to be "teachey" in our conversation with men. When you have information that a man needs to know, it should be presented in humility, without acting superior or trying to dominate the situation.

NATURE TEACHES WHAT IS "PROPER" FOR WOMEN

If you review the passages covered so far, you will notice one concept that appears several times: that of propriety or decorum, i.e. what is expected and proper for a woman. Note the definitions of the Greek in I Corinthians 14:35, I Timothy 2:9 and I Corinthians *See Appendix* 11:13.

Paul asks, "Is it proper for a woman to pray to God uncovered? Does not even nature itself teach you . . . if a woman have long hair, it is a glory to her . . ."

So we should be able to look at the physical creation and see reasons for proper female conduct, appearance and demeanor.

In the beginning, God created male and female--two beings who, though alike in many aspects, are very, very different in others--physiologically, emotionally, mentally and in responsibility and approach. Each sex was intended to complement and complete the other.

One of the physical differences between men and women is the appearance of the woman's body. It is more rounded than a man's and the contours are softened by a layer of fat between the skin and muscles which males do not have. This layer serves many useful purposes and gives a woman a much different appearance and feel when compared with a man's.

A woman's skin is more uniformly soft to the touch and her body is more "squeezable" (like Charmin!). Her babies and children appreciate this part of her--Mother's arms and lap are comfortable; nursing is a soothing and satisfying experience for the infant, and Mother's kisses and touch are generally gentle and comforting. A man enjoys the feel of his wife's body because it is soft and rounded and doesn't have the sharp contours and bony places that his does!

In the physical realm, a woman's clothing, hairstyle and behavior should build upon this aspect of her God-created nature. She should strive to highlight and complement that softness by fixing her hair to frame her face and choose clothing that flatters her body frame. The colors she wears should complement her coloring. And her conduct should be in keeping with her softer nature.

Another example of this principle can be found in Deuteronomy 22:5 which states,

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD your God."

The phrase, "that which pertains" is defined by the Hebrew word keliy (#3627) as something prepared, i.e. an apparatus, such as armour, an instrument, weapons etc. The word for "man" is geber (#1397)--a valiant man or warrior. It is derived from a root meaning to be strong.

Armour is symbolic of a man's strength, and strength is symbolic of masculinity. Therefore, a woman should not wear anything that makes her appear masculine--which would disguise her own soft characteristics and give her the angularity etc. of a man.

The Hebrew word for "garment" is simplah (#1871) meaning a dress--especially a mantle. It implies a cover which assumes the shape of the object beneath.

So a man shouldn't wear anything which makes him look like a woman (specifically her shape).

I Tim. 5:14

Younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

guide: οἰκοδеспότης(3616) be the head of (i.e. rule) a family derived from oikodespotes (noun), head of a family - trans. goodman, householder, master of the house
despotes: an absolute ruler - trans. lord, master

The instruction in this chapter is specifically for widows. We will consider only the verse which concerns women's general responsibilities. Paul says it's better (if a woman has any choice in the matter) for younger widows to remarry after a first husband's death.

One part of the expected responsibilities a married woman will have is to "guide the house," as the King James translation states it--or to be head of (or rule) a family, as it is in the Greek.

Proverbs 31 gives a much more detailed explanation of what is involved in "ruling the house" and indicates the very strong position the wife holds in the home and in the scope of her responsibility.

Titus 2:3-5

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach

aged: prēsbutis(4247) an old woman from 4245 prēsbutērōs=older, a senior; spec. a member of the Sanhedrin or presbytery.

behaviour as becometh holiness: hiérō-prépēs(2412) reverent; Katastēma= position, condition, demeanor

false accusers: diabolos(1228) traducer, slanderer

teachers of good things: kalodidaskalos (2567) a teacher of the right from 1320; didaskalōs: an instructor and 2570 kalōs=beautiful, but chiefly good, i.e. valuable or virtuous (for appearance or use & thus distinguished from 18, agathōs, which is intrinsic.

young: neōs(3501) new, youthful, fresh

sober: sophronizo(4994) to make of sobriety (to discipline or correct)

love: philandrōs(5362) fond of man, i.e. affectionate as a wife

love: philōtēknōs(5388) fond of one's children, i.e. maternalism

moderate: sophron(4998) moderate, moderate (moderate as to opinion & passion)

chaste: hagnōs(53) clean, innocent, modest, perfect. (From 40,) hagiōs: See Appendix

above - Conjugal Love See Appendix above - Conjugal Love See Appendix above - Conjugal Love See Appendix

See Appendix
- Greek
as usually
in Greek
to say of
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order of instructor

the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the Word of God be not blasphemed.

Here Paul instructs Titus on special concerns of the different age groups in the Church. He addresses the older men (verse 2), the older women (v. 3), and the young men (verse 6).

Instead of telling Titus what to teach the young women on their responsibilities as wife, mother and homemaker, he directs him to allow the older women to do this. A young woman's responsibilities are diverse, critical and sometimes overwhelming.

The first baby totally changes the home and a woman's life and she has to reorganize her priorities along with learning new responsibilities. An older woman who has already lived through it is more qualified than anyone to give wise advice and fresh perspective.

Titus 2:3-5

This passages shows:

- (1) Women should have friends and associates from all generations to give advice and encouragement in the day-to-day routine. Women need regular association with other women.
- (2) Women should expect to be examples and teachers to other women as they grow older. The later years should be our most productive because we can pass on to the next generation what worked for us, and what didn't.
- (3) A woman's responsibility and influence is not limited to her own home and family. The reason that older women become busy-bodies or become depressed and succumb to alcohol (verse 3) is that they feel useless when their own children are gone. She should be of service outside the home so this doesn't happen.
- (4) How a woman conducts herself and carries out her responsibilities is a credit (or discredit) to God and His Word (verses 3 and 5)--she is an example to the world of Christian womanhood.

The King James translation for the most part captures the meaning of the original Greek.

In verse 5, the word "discreet" is translated from the word sophron which is related to "sober" (verse 4) and "sobriety" (I Timothy 2:9).

Being sound-minded and self-controlled is a skill women need to develop. Our reaction to events and circumstances will generally be emotional, rather than logical. This is the root of one of our strengths--the so-called "feminine intuition"--but it needs to be controlled and directed by rational thought.

Whenever feeling very strongly about something, and especially when emotionally upset or agitated, a woman should back away for a while, wait before discussing it with anyone and look for an objective, middle-of-the-road approach.

Following on the heels of being self-controlled is the instruction to be affectionate to our husbands.

We don't feel very loving or want to be affectionate when we're upset with our husbands or some circumstance. We often withhold affection to show our displeasure with something our husband has done.

Titus 2:3-5

Strive not to do this! Rather go to him and tell him he has offended you (as Matthew 18 instructs). The carnal reaction always backfires.

You can explain to him that it is hard for you to respond to him when he is inconsiderate of you, but don't use your affection as a barter to get what you want.

The phrase "keepers at home" would be better translated keepers or guardians of the home.

A woman should be home-centered, domestically inclined and take pride in how her home is managed.

She safeguards the atmosphere there and strives to make it a happy place for anyone who enters. While this demands that a major part of her time be spent at home, it does not mean she is transgressing when she leaves, nor that she has no business in projects outside her own, as the context of this passage and the example in Proverbs 31 amply illustrate.

I Peter 3:1-7

Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

subjection: hupōtassō(5293)
obey: apēithēō(544) to disbelieve (willfully & perversely) from 545, apēithēs; unpersuadable, i.e. contumacious (stubbornly disobedient, resistant to authority)

This passage addresses the problem of a wife's subjection to a husband who disobeys or resists authority. Whether he is or is not a Church member is not specified.

The context is contained in chapter 2:18-23--the subject is Subjection under Adverse Circumstances. The examples used are a servant submitting to a cantankerous or unfair master, and Christ's unjust trial and punishment.

The principle to follow is this: once a situation is beyond our control, we commit it to "Him Who judges righteously," meanwhile behaving so we are above reproach.

I Peter 3:1-7

Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

while they behold your chaste conversation coupled with fear.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands. Even as Sara obeyed Abraham, calling him lord: whose daughters you are as long as you do well, and are not afraid with amazement.

subjection: hupótassō(5293)
obey: apēithēō(544) to disbelieve (willfully & perversely) from 545, apēithēs; unpersuadable, i.e. contumacious (stubbornly disobedient, resistant to authority)
conversation: anastrōphē(391) behavior
behold: épōptēuō(2029) to inspect, watch
chaste: hagnōs(53) clean, innocent, modest, perfect
fear: phōbōs(5401) alarm, fright
adorning: kōsmōs(2889) orderly arrangement, i.e. decoration
meek: praūs(4239) mild, humble, gentle
quiet: hēsuchiaōs(2276) hold one's seat i.e. be still (undisturbed, undisturbing)
spirit: pneūma(4151) disposition (Attitude linked with trust in God)

To women, Peter says it is possible that a husband can be won over by a wife's conduct (verse 1). Once a woman has followed the Bible instructions in humbly telling her husband where she feels he is wrong (see pages 75-75, under I Corinthians 14:34-35; also page 53, number 10), then she must commit the situation to God and turn her efforts and attention toward setting the proper example.

What should her example be, since he will be watching her closely (see the Greek for "behold" in verse 2)?

She should strive to behave so there is no room for just criticism. The word "chaste" also implies (according to Webster) keeping one's thoughts and actions in strict marital fidelity.

A man wants his wife to be totally loyal to him--to be his. A non-member or disobedient husband may view his wife's loyalty to God and His Church as disloyalty to him, her husband.

I Peter 3:1-7

So the wife must do everything she can to be loyal--pleasing her husband in every area possible. He should see by her behavior that she reverences his office (the Greek word for "fear" here is the noun form of the word for "reverence" in Ephesians 5:33) and respects him, her head.

verses 3 and 4 Women in those days, as well as now, were conscious of their appearance. Women instinctively want to look nice. This shows that even more important than outward appearance is what isn't visible to the physical eye--the attitude inside the heart and mind.

A calm, trusting frame of mind goes a long way toward creating the right atmosphere in the home, preventing conflict over peripheral matters. But most importantly, it's important and valuable to God!

verse 5 Peter gives the example of Sarah, who twice during their marriage had to go along with Abraham's scheme to protect himself in palming her off as his sister.

This New Testament reference adds a dimension to the story that isn't evident in the Old Testament. Sarah undoubtedly protested, but once Abraham made up his mind to go ahead with it, she committed it to God (chapter 2:23) and He took care of her and the situation both times.

Note: There is a relationship between faith in God, our giving the "inner man" priority over the outer, and HUPOTASSO. Submission can be understood only within the context of faith and obedience.

verse 7 This is addressed to husbands: "Husbands, dwell with them according to knowledge. . ."

There are profound differences between men's and women's minds. For the most part, women are more aware of this than men. Be sure your husband-to-be respects the way you think and is trying to understand you and what makes you "tick."

He should have a high degree of esteem for the feminine (this is the only time in the New Testament that this word is used. The King James translates it "giving honor to the wife." It would be better translated "giving esteem of the highest order to the feminine way of looking at things").

I Peter 3:1-7

If a man does not respect and honor his wife, she is powerless (Greek: strengthless) to do anything about it since she must continue to submit to him. At that point, she must commit the situation to God.

The husband must see himself and his wife as partners, heirs together of God's Kingdom, in order for their prayers to be totally effective. This is a vital attitude. Young women should look for it in the man they intend to marry.

So our relationship with God depends on the mutual respect between marriage partners.

God's pattern of dealing with our brother (see pages 52-53) is directly applicable to marriage. Your mate is your closest neighbor!

When there is a disagreement or problem in your marriage, be sure to keep the lines of communication open about everything. The tendency is to clam up, talk about only the point of contention.

You must be your brother's keeper and point out sin if necessary, but only in the context of much love, concern and agreement on everything possible. See the good side as well as the wrong. Compliment, encourage, build up what he is doing right, so the criticism will be in the context of love.

RESPONSIBILITY TO GOD: SUMMARY

God made us male and female--two different sexes. We were created by different means. Some of our responsibilities are the same, some are different. To help our husband or to be submissive to him does not mean we were created to be "second class" as the world views it.

It is a sacred trust to be a woman. Be the best woman you can be. Find out what being womanly is all about and do it with all your might.

Submission is active, willing compliance. Everyone is in the authority chain somewhere. Submission can only be understood in the context of faith. If it were only a human requirement, the woman could stop submitting when the man didn't do his part. But since our first responsibility is to God, we keep on doing our part (submitting) even when the husband doesn't do his.

RESPONSIBILITIES UNIQUE TO WOMEN

- (1) Be the head of your household (under your husband).
- (2) As older women, be willing and qualified to teach younger women. Look forward to older years as being the most productive. You have experience and know-how to pass on to younger women.
- (3) Learn to dress to emphasize your best points and appropriately for every occasion.
- (4) Hair should be well kept so it is one of our best physical assets. It is part of what makes us a compliment or glory to our husband. It is our "I. D." for the angels to protect us.

BEING SPIRITUALLY RESPONSIBLE

If a woman is to submit herself to her husband-- acknowledge and support his leadership, please him-- should she allow him to lead her wherever he goes? Even out of the Church?

Your husband is your head, as Christ is the Head of the Church (Eph. 5:23). As such he has authority and responsibility for you, to love you (have outgoing concern for you) as Christ loved the Church, and as he loves himself.

Since you are a Church member, Christ is your spiritual Head. You are responsible to work out your own salvation--with fear and trembling--according to Philippians 2:12.

If your husband should fall down on his responsibility to you, either through ignorance, human weakness or from getting into a bad attitude, you must look to Christ to fulfill your needs. This also applies if the husband is absent.

Living together you will naturally "rub off" on each other. As a wife, you should try to please your husband, i.e. do things the way he likes them done or do them the way he does them. But when this involves a wrong attitude or wrong actions of some kind, your spiritual responsibility is to Christ, your spiritual Head.

Two Bible examples to illustrate this principle are Abigail (I Samuel 25:2-42) and Sapphira (Acts 5:1-10).

In the story of Abigail, it is obvious that Abigail did not pick up the bad characteristics of her husband. He was obstinate, cantankerous and sinful. She was beautiful not only physically but in her character (verse 3). He was a poor manager, being drunk most of the time and having little self-control. She knew her men and how to manage her resources (see verses 14-19).

She also knew God's Law and was familiar with David's predicament and why he was an outlaw. She was also very candid in her assessment and description of her husband's character.

The Bible describes her as a woman of "good understanding." She knew better than to allow herself to be dragged down to the level of her husband's evil conduct.

David was so impressed with her that he wanted her for his wife--and she consented after Nabal's death.

The story of Ananias and Sapphira illustrates that God does not expect a woman to go along with her husband in his wrong plans or actions. Otherwise Peter would have just assumed that Sapphira went along with Ananias' deception. Instead, Peter questioned Sapphira separately, and she received the same punishment as her husband, because she went along with him.

* HOW TO MAKE SURE YOU WON'T FOLLOW YOUR HUSBAND
OUT OF THE CHURCH

There is more to it than keeping up with your Bible Study and Prayer. Being "close to God" is not enough.

In the first place, many who have gone out of the Church have thought they were closer to God at that time than when they were in the Body of Christ! They often point out that they were studying more and praying more and felt closer to God at that time than at any time in their life. They are sure God led them out of the Church.

This illustrates that what we think doesn't mean much. Just because we think we're close to God doesn't mean we really are, or that God thinks we are!

In addition to obeying fully the Two Great Commandments, as instructed by Christ and fulfilling our unique feminine responsibilities, we need to carefully follow all of Christ's instructions to His Church.

* For example, we're all told to "watch" world events. As women, we often depend on the men to keep up with the news and accept their interpretations and understanding of the events in world news. We need to do this for ourselves--keep up with world events and be knowledgeable about prophecy and how it relates with what we see happening around us.

We need to look to God for correction, guidance and ask for HIS MIND in everything. We need to LOVE THE TRUTH and be absolutely pliable to Him.

We need to live in harmony with our husband and family and strive to please in every way possible.

We also need to be bonafide Church members. Participate fully in Church activities, as much as possible, and have a circle of friends, independent of the husband's.

We need to keep our own priorities straight. And we must never try to fulfill his responsibilities--either physical or spiritual. Many women fall into the trap of thinking, "He's not doing it. Somebody's got to." This is not God's Way. You fulfill your responsibilities.

You must know enough about what is going on that you can recognize when your husband is in a bad attitude. Find out all the facts; see all sides of any story.

+ Be constantly aware that bitterness and bad attitudes are contagious.

Don't allow your husband to do your thinking for you. Often we think because he's the leader, he must be "right" on everything and we are "wrong." As a result we squelch our opinions, feelings and ideas. We think if he isn't interested, it must not be important.

It's fine to please, keep peace etc. But your first responsibility is to COPY GOD in your own life. If there is a conflict, quietly obey God (without talking about it), but refuse to do anything that is wrong. You will have to tell your husband you won't disobey God if he insists that you do something that is wrong.

There is a difference between respecting a man's office and respecting what he is. Always respect his office and keep peace if possible.

I Corinthians promises there will be no test that we can't handle with God's blessing and help. He won't allow us to be tested beyond what is possible for us to bear.

The way to handle conflict is clearly outlined in the Bible. If your brother (husband, neighbor) is doing wrong, God tells how to handle it (pages 52-53).

Throughout, you must commit yourself and your actions to God, and trust Him for protection and guidance, since you are obeying Him to the best of your ability.

BACKGROUND TO PROVERBS 31

The book of Proverbs was written especially for young people. It contains instructions and warnings that are specifically appropriate to a person who is about to become independent and responsible for his own behavior.

It emphasizes over and over the need for a receptive and obedient attitude. To be successful, a person must not only be open to, but diligently seek learning, instruction and correction.

An extraordinary example of this attitude is Mr. Herbert Armstrong, who throughout his 93 years actively pursued knowledge and understanding of every sort. He never lost interest in life and learning--never was satisfied to coast.

The first nine chapters are general instructions given by two speakers. The first is personified as "a father" (see chapter 4:1) and his advice always begins with the words "My Son..." The other speaker is Wisdom, personified as a woman (ch. 1:20).

The Hebrew word for wisdom is also translated "Wise Woman" (compare Prov. 9:1 and 14:1). The person called Wisdom is described as being more precious than rubies (3:15) and as having strength (8:14), which characteristics give her a strong likeness to the Virtuous Woman of Proverbs 31.

By combining what is said of "Wisdom" and the "Virtuous Woman" we have a role model to emulate--a detailed and specific example of femininity as God defines it.

Proverbs 31--The Introduction

This chapter contains the thoughts of a woman--a queen mother whose son's name was Lemuel. She is unnamed, but some scholars have conjectured that she was Bathsheba and that Lemuel was Solomon.

The main body of the chapter, verses 10-31, is acrostic, i.e. each verse begins with a successive letter of the Hebrew alphabet. Some passages arranged in this way were intended as teaching material and the acrostic organization makes it easier to memorize. So the Queen Mother obviously meant this material as a study subject for her son.

Before addressing the main subject, however, she gives some very specific warnings of the pitfalls ahead for a young man destined to be king with unlimited resources and power at his command. It gives us insight into the weaknesses shared by all young men which can derail them from fulfilling their potential.

She begins by exclaiming, as all mothers do when their babies reach maturity, "Is this really my little baby?" Time goes by so fast and there is never enough time to squeeze in all we want to give our children.

Her first warning concerns the male attraction to women--continuing the theme set at the beginning of the book by Wisdom. ~~A young man has a very strong sex drive which if not controlled leads to promiscuity.~~ A King, who could have anything he wanted, would be strongly tempted to have multiple wives.

This wise mother was warning her son that the partnership, friendship and oneness intended by God in the marriage relationship are completely destroyed when a man thinks of women only in the context of his own physical gratification.

Along with the danger of unlimited sex partners she warns against the ways that destroy kings, ~~perhaps referring to the warnings given by Samuel in Deut. 17:14-17.~~ ways that destroy kings.

Samuel also warned against kings having more than one wife. In addition he cautioned against building up armaments, looking to pagan foreign nations for protection and amassing wealth to himself.

This tendency of looking to physical security, physical plenty and physical gratification provided by one's own efforts are specifically male weaknesses.

Samuel gives the antidote in verses 18-20--diligent study and adherence to God's Law and way.

Then the Queen Mother adds something--the proclivity of ~~young men to abuse alcohol.~~ This is particularly critical for a member of royalty because their one main responsibility is to represent their citizens and render fair judgement for them.

~~Alcohol affects the judgement.~~ It makes you forget, lets you escape from reality temporarily. A person responsible for the welfare of others cannot drink to that extent.

So this chapter contains not only advice to a young man on his values, conduct and selection of a good wife, but valuable insight for a woman into masculine weaknesses and a model after which to pattern her life.

In summary, the ~~Wise Queen Mother~~ advised her son:

- (1) ~~to save his sexual strength and fidelity for his wife.~~
- (2) ~~to trust God for prosperity and protection --
without armaments or alliances.~~
- (3) ~~to give the administration of justice for
his people the highest priority.~~
- (4) ~~to avoid using alcohol as a means of
escaping responsibility.~~

Then she describes his ideal helpmeet, the woman who will manage the royal household.

WHAT IS A "VIRTUOUS" WOMAN?

The Hebrew word translated as "virtuous" is CHAYIL and occurs 209 times in the Old Testament. Five of these times it describes a woman--four times translated "virtuous" or "virtuously" and once "worthily."

Twenty other English words or phrases were chosen by the King James translators to interpret this Hebrew word, CHAYIL. Let's examine the various ways CHAYIL is used and thus understand more fully what it means when it refers to women, and specifically to the woman described in Proverbs 31.

In the chart which follows, the English translation is in the first column, a number representing how many times it is translated that way is in column 2, and the last column contains representative examples or a brief description of the content of the examples.

CHAYIL, continued

translation	No. of occurrences	description
strength	8	Ps. 18:2 "God is my Rock, my Fortress. . . my <u>Strength</u> in Whom I trust."
strong	4	
substance	7	speaking of wealth
train	1	I Kings 10:2 Queen of Sheba's caravan
valiant	20	
valour	36	
virtuous	3	Ruth 3:11 Ruth described as a "virtuous woman." Pro. 12:4 A virtuous woman is a crown to her husband. Pro. 31:10 Who can find a virtuous woman?
virtuously	1	Pro. 31:29 Many have done virtuously. . .
worthy	1	I Kings 1:52 a worthy man
worthily	1	Ruth 4:11 speaking of Ruth
war	2	

~~Thus, this word CHAYIL connotes ABUNDANCE, SUPERIORITY, and CAPABILITY. This woman is physically and mentally ENERGETIC. She is EFFECTIVE in what she does.~~

CHAYIL, AS IT IS USED IN THE OLD TESTAMENT

translation	No. of occurrences	description
able	4	I Chron. 9:13 " <u>very able</u> men" for the work of the service of the House of God. Ex. 18:21 " <u>able men</u> " to judge Israel.
of activity	1	Gen. 47:6 men for managing Pharoah's cattle.
army	52	
band of men band of soldiers company	1 1 1	II Chron. 9:1 Queen of Sheba's caravan.
forces	12	
goods	2	
host(s)	25	Ex. 14:4 Pharoah's host
might	4	II Kings 24:16 " <u>men of might</u> ," i.e. warriors.
power	7	I Sam. 9:1 "a mighty man of <u>power</u> ." II Sam. 22:33 "God is my strength and <u>power</u> ."
riches	11	

THE VIRTUOUS WOMAN OF PROVERBS 31

(10) Who can find a virtuous woman?

virtuous: chayil (2428) a force, whether of men, means or other sources; an army, wealth, virtue, valor, strength.

Webster on Virtue: General moral excellence; right action and thinking; goodness of character. Excellence in general; merit; value. Effective power or force, ability to produce results.

The modern, popular usage of the word "virtuous" is confusing when applied to Proverbs 31. According to the 1966 edition of Webster's New World Dictionary, "virtuous" means:

- (1) having, or characterized by moral virtue; righteous.
- (2) chaste: said of a woman.

Neither of these meanings explains the full scope of the character and activities described in this chapter.

~~The key is the third meaning listed in Webster's, described as archaic:~~

- (3) having effective virtue, or potency; efficacious [producing or capable of producing the desired result].

Looking at the the unabridged Webster's Third New International Dictionary (1971), we can see that the word "virtuous" was a good choice in King James' day:

- (1) obsolete: displaying valor: BRAVE, VALIANT [applicable to the Old Testament translation army, strength, power etc.]
- (2) capable of bringing forth a powerful effect: having potent, usually beneficial qualities: EFFICACIOUS.

So a more modern translation of this introductory question to the Proverbs 31 description might be:

"Who can find a capable and effective woman?"

THE VIRTUOUS WOMAN OF PROVERBS 31

Moffat translates it:

"A rare find is an able wife."

Clarke's Commentary describes her as strong and full of mental energy.

So this word CHAYIL connotes abundance, superiority, CAPABILITY.

Furthermore, she is priceless. Rubies are some of the most precious of the precious gems, and she is worth more than a whole pile of them!

There is something about this woman that a price cannot be put upon. The main theme of this chapter is not her accomplishments, because you can put a price on time and physical work. Job skills can be measured and a price attached to them.

This chapter is not particularly emphasizing what the woman does as much as what she is, i.e. her character. It tells us the qualities of a person who gets results.

That means this role model is attainable by any woman with God's guidance and help, along with hard work!

How can you become a woman of CHAYIL?

- a. Recognize and develop your innate abilities and strengths.
- b. Ask God to supply your lacks and to help you overcome your weaknesses.
- c. Give the necessary EFFORT: planning, discipline, hard work.

THE VIRTUOUS WOMAN OF PROVERBS 31

- (11) The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
- heart: leb(3820) the heart used fig. very widely for the feelings, the will even the intellect; likewise for the center of anything.
safely: betach(983) a place of refuge; safety, both the fact and the feeling.
~~need~~ châcer (2637) ~~to lack~~
spoil: shâlâl(7998) ~~to take~~
- (12) She will do him good and not evil all the days of her life.
- do: gâal(1580) to treat a person (well or ill), i.e. benefit or requite
good: towb(2896) good in the widest sense
evil: ra'(7451) bad or evil, translated adversity, or affliction, calamity, displeasure, distress, grief, harm, hurt, mischief, ill, misery, sorrow, trouble, wrong. The root of this word is ra'a(7489) which means to spoil (like by breaking to pieces); fig. to make (to be) good for nothing.

verse 11 She deserves unconditional ~~trust~~. ~~She is~~
consistent and predictable

- + Her husband has no worries about what she may do. He can go about his work with a free mind.
- + She lives within his salary ("spoil" is extra income). She doesn't overpend, suggest he buy something they can't afford, or complain when she can't have what she wants.
- + He shall have no lack of spoil. She watches for value in what she buys--then purchases it at a discount wherever possible--thus stretching her resources to the limit.

verse 12 ^{Life time present} ~~"All the days of her life"~~ This is a lifetime assignment. Don't expect to become a virtuous woman overnight or even within a few years. It is something you will work on and improve in all your life.

It also includes the time before marriage. In preparing for marriage, develop the habit of thinking unselfishly; become "other-person-centered."

THE VIRTUOUS WOMAN OF PROVERBS 31

- | | |
|--|--|
| (13) She seeketh wool, and flax, and worketh <u>willingly</u> with her hands. | <u>willingly</u> : [^] chéphets(2656) pleasure, desire, a valuable thing. |
| (14) She is like the <u>merchants'</u> ships; she bringeth her food from <u>afar</u> . | <u>merchants'</u> : [^] cáchar(5503) to travel round (spec. as a pedlar).
<u>afar</u> : merchaq(4801) remoteness, a distant place |
| (15) She riseth also while it is yet night, and <u>giveth</u> meat to her household, and a <u>por-tion</u> to her maidens. | <u>giveth</u> : [^] náthan(5414) a prim. root; to give, used with great latitude of application... trans. appoint...assign...direct...lay up...
<u>meat</u> : tereph(2964) something torn, i.e. fragment, e.g. a fresh leaf; prey, food.
<u>portion</u> : [^] chôq(2706) an enactment, appointment (of time, space, quantity, labor of usage). |
| (16) She <u>considereth</u> a field, and <u>buyeth</u> it: with the fruit of her hands she planteth a vineyard. | <u>considereth</u> : zámam(2161) to plan
<u>buyeth</u> : láqach(3947) to take (in the widest variety of applications) |

verse 13 This woman is not afraid of hard work. She takes pleasure in her work. She applies the principle in ~~Eccl. 10:10~~, "I perceive that there is nothing better, than that ~~she should be joyful in her own works~~ . . ." - brings satisfaction

verse 14 She goes after quality and variety not available close to home. She is constantly searching to upgrade. She's not the type to get in a "rut."

verse 15 She is an early riser. She knows the value of the early morning quiet hours.

She schedules each day early in the day.

She is up to greet her family personally in the morning. This is one task she doesn't delegate. She is personally involved in making sure everyone's day gets off to a good start.

verse 16 She plans this project. This is not a whim or impulse. A vineyard is no small undertaking. One must know soil, weather conditions, wind and sun action etc. to be a good vintner and to produce a quality product.

THE VIRTUOUS WOMAN OF PROVERBS 31

NOTE: This woman had a home textile industry (see verses 13, 18, 19, 24). The proceeds from this business (i.e. the "fruit of her hands") went into this vineyard project.

Every woman should have a special skill which draws on her talents and motivates her to give her best efforts. It will involve taking raw materials and going through all the necessary steps to produce a quality finished product--perhaps even saleable.

This woman's home textile business was a result of her personal skill and benefitted the family and herself (see verses 21-22 where she makes clothes for herself, her family members and textiles for home furnishings).

It also brought in extra income to support other projects (i.e. the vineyard) which added to the family quality of life.

- (17) She girdeth her loins with strength and strengtheneth her arms.
- (18) She perceiveth that her merchandise is good: her candle goeth not out by night.

loins: [^]mothen(4975) to be slender; the waist or small of the back; in plural, the loins.
strength: 'owz(570:7) strength in various applications (force, security, majesty, praise).
merchandise: cachar(5504) profit, from trade

- (19) She layeth her hands to the spindle, and her hands hold the distaff.

verse 17 ~~She girdeth her loins~~ This mentions the two main trouble spots for women:

- (1) ~~Before the work~~ (hips, derriere, stomach).
- (2) ~~the arms~~ (flabby; also pectoral muscles which support the bust).

verse 18 She takes time to evaluate what she does.

The lamp in the window was in those days a sign of a well-managed, prosperous household.

verse 19 These are the beginning steps in her textile industry.

THE VIRTUOUS WOMAN OF PROVERBS 31

The urgency of preparation for those that are depressed, angry, needy

- | | |
|---|---|
| (20) She stretcheth out her hand to the <u>poor</u> , yea, she reacheth forth her hands to the <u>needy</u> . | <u>poor</u> : 'āniy(6041) depressed, in mind or circumstance
<u>needy</u> : 'ebyōwn(34) destitute |
| (21) She is not afraid of the snow for all her household are clothed with <u>scarlet</u> . | _____
<u>scarlet</u> : shāniy(8144) crimson, or double garments. |
| (22) She maketh herself <u>coverings</u> of <u>tapestry</u> ; her clothing is <u>silk</u> and <u>purple</u> . | <u>coverings</u> : marbad(4765) a coverlet
<u>silk</u> : shēsh(8336) white linen
<u>purple</u> : 'argāman(713) purple |
| (23) Her husband is known in the gates, when he sitteth among the elders of the land. | |
| (24) She maketh <u>fine linen</u> , and selleth it; and delivereth <u>girdles</u> unto the merchant. | <u>fine linen</u> : cādiyn(5466) to envelope; a wrapper, i.e. shirt
<u>girdles</u> : chāqācw(2289) belt |

verse 20 There are two kinds of need mentioned here:

- (1) emotional, and
- (2) physical.

She looks outward and feels responsible for the needs of some outside her household.

verse 21 She plans ahead for the seasons. She's ready when winter comes.

verse 22 She values her environment (furnishings and clothing). It is not wrong to have nice, expensive things.

verse 23 Identity with her husband. They complement each other. Each is superior in their sphere.

verse 24 This verse emphasizes her skill. Skill is a result of persistent effort with perfection as the goal. A quality finished product is a composite result of much attention to detail in materials and workmanship.

THE VIRTUOUS WOMAN OF PROVERBS 31

(25) Strength and honour are her clothing; and she shall re-joice in time to come.

honour: hâdâr(1926) magnificence, i.e. ornament of splendor
rejoice: sâchaq(7832) to laugh; by implication to play.

(26) She openeth her mouth with wisdom; and in her tongue is the law of kindness.

law: tôrah(8451) precept or statute, espec. the Decalogue or Pentateuch.
kindness: checed(2617) kindness, piety, reproof, beauty.

verse 25 The inner person.

"Do not pray for an easy life:
Pray to be a strong person."

Honor can be interpreted as either the inner person, or her outer carriage (dignity).

She is not afraid of the future:

- (1) She lives God's Way so there are no bad results to counteract or live with.
- (2) She has quiet confidence in God's care.
- (3) She is not afraid of wrinkles or old age.

verse 26 She opens her mouth with wisdom. What is WISDOM?

Webster says: the power of judging rightly and following the soundest course of action, based on knowledge, experience and understanding etc.

Note the similarity of this definition and Mr. Armstrong's definition of character.

THE VIRTUOUS WOMAN OF PROVERBS 31

Proverbs 15:31 says the person who pays attention to the "reproof of life" is a wise person. This is the third key to Godly femininity that we have seen in our study this far:

First Key: Obey God's Law. Apply it to all situations and ask Him to show you your blind spots and secret sins (Ps. 139:23-24).

Second Key: Pay attention to what Nature teaches, i.e. how God does things (see p. 85).

Third Key: Listen to the "reproof of life" i.e. cause and effect. Watch the results of your and others' actions.

verse 26 the law of kindness. She knows God's Law continued ("what" she speaks). "How" she speaks is also significant. See Proverbs 12:18 "There is that speaketh like the piercings of a sword: but the tongue of the wise is health."

"kindness" (Hebrew, cheched). This Hebrew word is used 196 times in the Old Testament. It is translated mercy 120 times.

She understands her own weakness and her need for the mercy of God, so is gentle in her attitude toward others' weaknesses.

verse 26

She opens her mouth with wisdom.

Proverbs 1:20-33 tells plainly what Wisdom says. The Hebrew word translated "~~wisdom~~" ~~is also translated as "wise woman"~~ as in Proverbs 14:1, "Every wise woman builds her house. . ."

In Proverbs the quality of Wisdom is ~~specifically for a woman~~. Note Proverbs 1:20, "Wisdom crieth without; she uttereth her voice in the streets." ~~Wisdom is the voice of the Holy Spirit speaking to our hearts.~~ message of... This is one of the functions of a wife--~~to provide counsel~~ and a different perspective, to help her husband make sound decisions.

The Wise Woman (or "Wisdom") is no "shrinking violet." She has strong convictions, is sure of the right path, and has sound advice, based upon true knowledge. She gives strong warning as the results of going the wrong way. This is the kind of teaching a mother must be prepared to give her children, especially when they get into the teenage years.

It also gives us insight into the depth of understanding a woman must have to be a virtuous woman (see Appendix III).

What does Wisdom say? She tells us (see Proverbs 1:20-33) "To be wise is a choice-- a state of mind. The person who is wise listens to reproof, counsel. The fool, on the other hand, chooses foolishness by being scornful, by hating knowledge and by ignoring counsel and reproof.

→ "The result of wisdom is safety, security and freedom from fear. The result of foolishness is desolation, destruction, distress, anguish and death.

"Furthermore, if a person ignores wisdom until the results start coming in, it's too late."

THE VIRTUOUS WOMAN OF PROVERBS 31

- (27) She looketh well to the ways of her household, and eateth not the bread of idleness.
 looketh well: tsaphâh (6822) ~~to lean forward~~ i.e. ~~peer into the distance, to observe, wait.~~
 ways: hâliyâh (1979) a walking, procession, march caravan
 idleness: 'atslûwth (6104) indolence

verse 26 "kindness" (Hebrew, cheched). This Hebrew continued word is used 196 times in the Old Testament. It is translated mercy 120 times.

She understands her own weakness and need for the mercy of God, so is gentle in her attitude toward others' weaknesses.

verse 27 There are two possible applications:

- (1) speaking of the conduct of her children. Character is built in doing things in the right way at the right time. This involves building habits and developing discipline. This is a special domain of the Mother, since she is with the children so much of the day.

Children with nothing to do always find something to do (usually mischievous, not constructive).

- (2) speaking of her management of the home: She manages people, resources and time effectively.

She is not lazy. You won't see her sitting around idly during the day.

verse 28

~~As Christians we are commanded to provoke~~
~~(stimulate, stir up, arouse) one another to~~
~~love and good works.~~ (Heb. 10:24). It is
essential that the woman have time and a
free mind to ~~set the example~~ to her family
of service, cooperation, appreciation,
optimism and cheerfulness, and to incorporate
these values into her ~~children's character~~
~~and conduct.~~ She "gets the ball rolling"
in that direction, by ~~her own behavior and~~
~~state of mind.~~ also actively teaching those values.

quality of life

~~the Christian woman teaches the values of~~
~~her example that she will put into her~~
~~family and that her behavior and attitude~~
~~are contagious.~~

Quality of life is made up by quality of conversation
within home

*Major key for woman is not income! Or quality
of life will suffer. Major resp - s wife/mother -
to provide that quality in life.

THE VIRTUOUS WOMAN OF PROVERBS 31

- (28) Her children arise up, and call her blessed; her husband also; and he praiseth her.
blessed: 'ashar(833) to be straight(used in the widest sense; esp. to be level, right, happy); fig. to go forward, be honest, prosper.
praiseth: hálal(1984) to shine; hence to make a show, to boast, to rave, to celebrate.
- (29) Many daughters have done virtuously, but thou excellest them all.
- (30) Favour is deceitful and beauty is vain: but a woman that feareth the LORD, she shall be praised.
favour: chen(2580) graciousness, kindness, favor, beauty.
deceitful: sheger(8267) an untruth; by implication a shame.
vain: hebel(1892) emptiness or vanity; fig. something transitory or unsatisfactory
praised: halah(1984) to be clear(color, sound); to shine
- (31) Give her of the fruit of her hands; and let her own works praise her in the gates.

verse 28

~~She brings out the best in others. She~~
~~appreciative (this will not just happen~~
~~automatically).~~

This verse illustrates the atmosphere of her home: ambient, concerned, thankful, happy. Note throughout the whole passage the evidence of this atmosphere.

- verse 11 He can trust and confide in her.
 verse 12 She treats him well always.
 verse 15 Her personal involvement in the family's day.
 verse 16 Her efforts provide "extras."
 verse 17 She's in good condition (attractive).
 verse 20 Outgoing attitude.
 verse 21-22 peace from being prepared ahead.
 verse 26 Pleasant to be around.
 verse 27 things run smoothly.
 well behaved children.
 verse 28 Thankful people are happy people.

This illustrates the ~~woman's concern~~
~~her concern~~ and creation of the family ~~quality of life~~. This is different from the ~~man's concern with the family~~
STANDARD OF LIVING.

THE VIRTUOUS WOMAN OF PROVERBS 31

~~STANDARD OF LIVING~~ has to do with the material goods a family possesses. If they are prosperous, they will have more material goods, services and possessions at their disposal.



~~QUALITY OF LIFE~~ has to do with the routine of living and with the family members' relations with each other.

The quality of life can be high, no matter what the standard of living is.

A woman should be very cautious about taking time and effort to add to the family standard of living (bringing in an extra income). The family quality of life almost always slips when Mother becomes involved with providing the standard of living.

Her responsibility lies in living within the means that her husband provides, making their home happy, clean and pleasant.

verse 29 subject: SUPERIORITY. Being superior doesn't just happen. It is the result of desire, determination and work.

verse 30 ~~The Bible definition of beauty.~~

Why is favour (graciousness) deceitful? One may have a gracious manner, be pleasant to be around and learn to put others at ease by her presence and be doing it all with the wrong motives (i.e. to be well thought of, to get something from the other person).

Graciousness or charm is something which is discerned on the outside and is not always a true reflection of the person's inner thoughts and motives. That is why it can be deceitful.

But it is not wrong to be gracious. Proverbs 11:16 says "A gracious [chên] woman retains honour." To develop a gracious manner is an asset to a woman, but be sure it is for the right reasons!

THE VIRTUOUS WOMAN OF PROVERBS 31

verse 30
continued

~~Beauty is vain - Beauty does not last.~~

~~So, femininity does not consist of having
physical beauty or a gracious manner.~~

~~The woman who fears God shall be praised.~~

If you obey God's Law and fulfill your specific womanly responsibilities, you will be feminine.

This is consistent with the Bible definition of masculinity, found in I Kings 2:1-3:

David . . . charged Solomon his son, saying,
"I go the way of all the earth: be thou
strong therefore, and shew thyself a man;
by ~~And keep the charge of the LORD thy God,~~
to walk in His ways, to keep His statutes,
and His commandments, and His judgments,
and His testimonies, as it is written in
the law of Moses. . . ."

verse 31

Her works speak for themselves. They are a credit to her.

more a full commitment of every day, God's fear, God.

THE STRANGE WOMAN

The "strange woman" of Proverbs is symbolic of false religion which is a counterfeit of True Religion. Her behavior is the antithesis of virtuous womanhood, since she perverts and misuses her femininity to entrap men.

By noting her methods, we can learn something of the nature of men. We can also discern what it is about a prostitute that attracts a man.

Since the book of Proverbs is written to young people, the warnings about the strange woman are directed to young unmarried men who haven't yet made a commitment to a woman or job. But prostitution is a universal phenomenon and men have gone to prostitutes almost from Creation. What is it about a prostitute that is attractive to a man?

First of all, ~~men work a strong sex drive which has no other outlet but satisfying the urge to be procreated~~ because it's convenient and the relationship carries no obligations. He pays for the "service" and that's that.

But there is a difference between this situation and that of a professional prostitute who has learned her trade well and is skilled in the art of pleasing a man.

This "higher class" ~~prostitute~~ builds a clientele of customers (often married men) who are able and willing to pay her well. How does she build her repeat business? What does she have to offer that a man does not get at home?

He keeps coming back why?
↓

First of all she knows how to talk to him. She "flatters with her words" (2:16. Hebrew: her words are smooth). Her lips "drop as an honeycomb, and her words are smoother than oil" (5:3). Her method of getting him into bed (it says she "forced" him) was her fair speech" and the "flattering of her lips" (7:21).

prostitute understands men's needs
✓ that we aren't satisfied unless we get what we need

So ~~her words have power over him~~ She doesn't need physical strength to get him to do what she wants.

~~Every man likes to hear what a great person he is-- how handsome, strong and masculine! He craves someone who will tell him just how superior he really is, who admires him, and knows he is special and unique.~~

My husband needs to hear this!

A skilled prostitute knows this and has developed her ability to please a man in every aspect. She invests

great effort into improving herself and her craft. She is an expert.

This type of woman will be a good cook, a fascinating conversationalist and above all a good listener.

Her home will be cozy and conducive to relaxing. She masters the art of making a man feel comfortable and safe with her. She lets him know she has gone to great effort to please him, and that he is really special (7:15-17)! There's nothing wrong with her technique, but her motives are very wrong.

A man who cheats on his wife (or wife-to-be) will have a difficult time, even if he repents, of viewing women--and especially his wife--with the tenderness, respect and appreciation that God intended. The element of her specialness and uniqueness will be absent in his thinking because of inevitable comparisons with other women.

~~Some prostitutes are so good at their jobs, while~~ destroying a vital, spiritual component of his mind and emotional makeup. What she does is wrong, but married women would do well to learn what makes her attractive.

In the busy and often hectic routine of running a home and rearing children, the marriage can easily take a back seat to daily chores and pursuits. Disagreements and petty concerns can dull the shine on a couple's appreciation of each other's specialness.

A wise woman will make the effort to look nice for her man, do special things for him, give him little surprises often, be totally absorbed in his concerns, listen to him and let him know she picked him as her life's companion. She will express appreciation regularly and truly be thankful for his good qualities. She will be upbeat and cheerful--nice to be around.

The elements of being a prostitute are essentially simple: she sees the man only at certain, scheduled times so she has time and money to make the efforts she does. A wife's assignment is much more complex and demanding.

It is a myth that a man won't go looking elsewhere if he's getting what he should at home. But the wise woman will make every effort to please and fill her husband's needs. She will think through her priorities very carefully and make sure her husband truly, in practical application, comes at the top, directly under her responsibility to God.

RESPONSIBILITY

TO

SELF

UNIT II

A WOMAN'S RESPONSIBILITY TO HERSELF

Chapter 1 Personal Priorities

- Part 1 Why Does "Self" come Next?
- Part 2 The Priority Circle

Chapter 2 The Inner You

- Part 1 Self-Esteem
- Part 2 Temperament
- Part 3 Life Cycle
- Part 4 Organization and Time Management
- Part 5 Be a Quality Person

Chapter 3 The Outer You

- Part 1 Appearance
- Part 2 Environment

WHY DOES "SELF" COME NEXT?

Why should we consider a woman's responsibility to herself next? Isn't that selfish? Shouldn't we first consider others, "esteeming others better than ourselves" (Phil. 2:3)? After all, the Two Great Commandments instruct us to first, LOVE GOD and second, LOVE YOUR NEIGHBOR?

The key is to consider the complete Second Great Commandment as it was quoted by Jesus Christ:

"Thou shalt love they neighbour AS THYSELF."

In this upside-down world, we cannot just assume that we love ourselves properly. Satan, the Deceiver, has organized society in such a way that virtually every person struggles with inferiority feelings. Many people literally hate themselves and their lives.

The truth of the matter is that we are all inferior. We lack something vital, a spiritual dimension, to be complete, whole individuals. Furthermore, there is not one of us who is good or worthy.

But God says we must love ourselves in order to be able to love others appropriately and effectively. Godly self-esteem based on truth and an understanding of our nature is vital to Christian living.

To love someone, you must know them. To love yourself you must know yourself!

In this chapter, we will examine all the facets of womanhood. We will learn the key to proper and Godly self-esteem. We will also examine the different temperament types so you can understand yourself and your behavior.

- A woman's life scenario is totally different from a man's. We will look at the female Life Cycle--what will be going on the inside and the outside of ourselves during the various life stages.

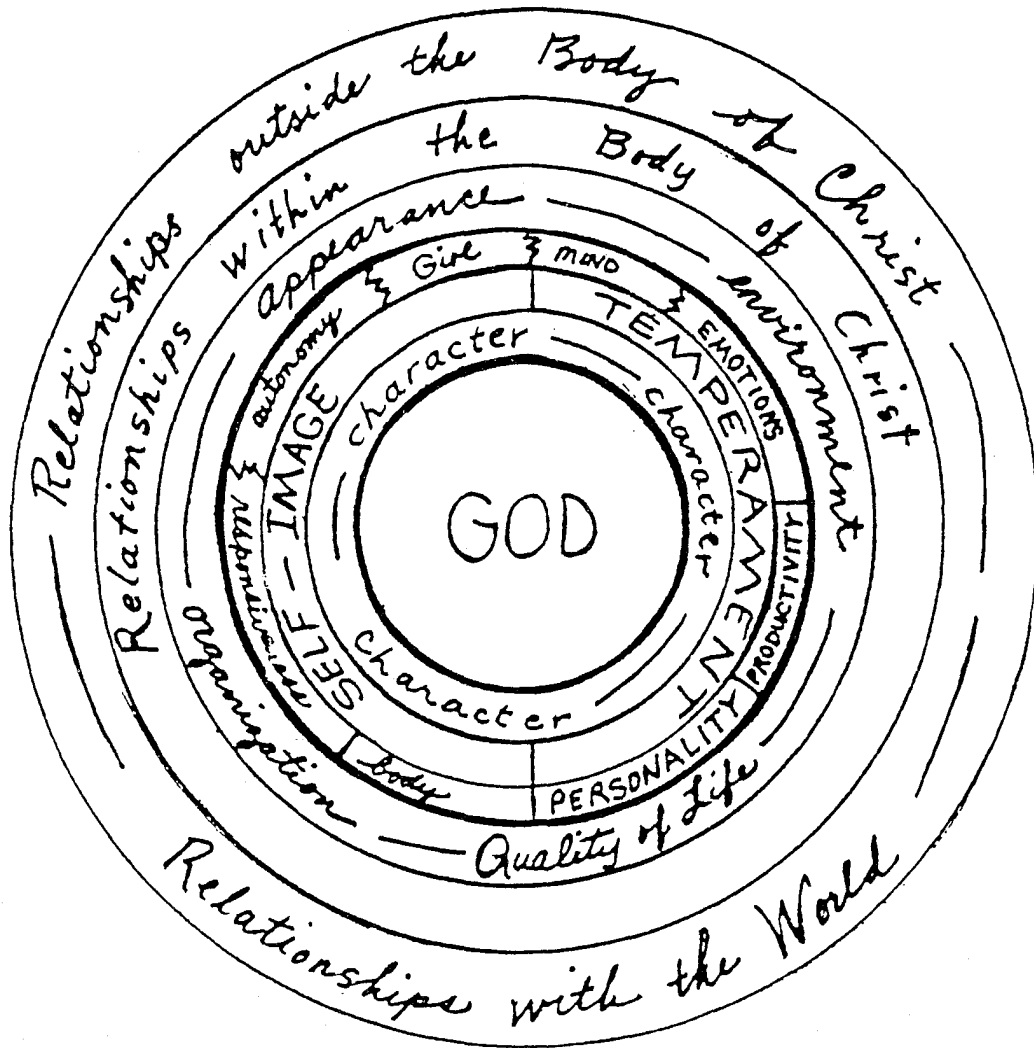
Organization and time management are critical. Time is life, and how we use our time determines how useful and productive our life will be.

Quality is a state of mind, but its reflection can be seen outside of a person. So we will examine the

keys to being a quality person and the evidence of quality in our appearance and environment.

But first, let's consider priorities.

THE PRIORITY CIRCLE



{ - indicates there must be a balance between the two

During the day, we must constantly make choices. Periodically we ask and answer the question: "What shall I do now?"

What is the best way to answer that question? How can we be sure we make the right choices?

The Priority Circle can help you simplify such decisions. Begin at the center of the circle and work outward. The items in the center must be given first priority in order that those in the outer circle can be taken care of effectively. If the center is neglected, the outer rims will always be out of balance and your life will be ineffective.

GOD FIRST

~~God must be at the center of your life.~~ This is the first Great Commandment as defined by Jesus Christ. He said in Matthew 6:33;

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

The Greek word translated "first" here means foremost in time, place, order or importance. Keeping God and His Will in the center of one's life is the first priority. This is discussed further on pages 46-50.

THE INNER YOU

Next comes the inner you which consists of your character, self-image, temperament, mind, emotions, productivity, personality, body, responsiveness, autonomy and girl.

Character

Your character is the result of your actions--which are the result of choices. Each day we make decisions, whether to do the right thing or the wrong. We decide whether we will do what we should, or what we want to do.

Character includes your moral standards, your integrity (are you really what you represent yourself as?), self-discipline, dependability, motivation, sense of justice and mercy and your consideration for the rights and feelings of others.

Three things influence character:

- (1) Temperament
- (2) Intuitive Moral standards and conscience
- (3) Childhood training: love
discipline
instruction
example.

Temperament is inherited. Your intuitive moral standards and conscience are a result of the environment in which you grew up plus a sense of right and wrong built into each of us. Childhood training (or lack of it) has a great influence on our character.

One key in evaluating your character is to ask yourself the question: "Do I do what I should do when it conflicts with what I want to do?"

Self-Image

Another component of the inner you is your self-image or self-concept--the way you think about yourself and your life. Self-esteem is a positive self-image. It is both possible and necessary to have Godly self-esteem. This subject is discussed later in this chapter.

Temperament

Temperament is a very important part of the inner you. It is a combination of inherited traits--the unique balance in genes and chromosomes present in you at conception. Your temperament stays with you through life. If you are an extrovert, you will always be an extrovert, even though you may "tone down" some of its manifestations. Like the color of your eyes, body structure and other characteristics, your basic temperament is a part of your individuality and uniqueness. It affects your character and personality, actions and reactions, emotional responses and practically everything you do.

Personality

Personality is one outward manifestation of temperament. It is the way you react to other people and events.

Productivity

Every person has a drive toward productivity, some more than others. The important question is: "Is it turned toward service?" What a person accomplishes in her lifetime is dependent on this orientation.

Emotions

Female emotions are different from a man's. This part of us includes feminine intuition and a special sensitivity to others. It also makes us especially sensitive to hurt.

Emotions are tied neurologically to every organ of the body and greatly affect our physical health.

There are 100,000 nerve fibers in the brain.

Emotions can affect physical health!

Mind

The emotional side of us must be carefully balanced with mind, which includes the ability to make rational decisions and to have self-control.

Girl

On the other side of mind is another feminine component: the little girl. Inside every woman is a girl who loves romance. She is a flirt and a dreamer. She is also carefree and dependent. This part of us is necessary, and we squelch her to our detriment. But she must be balanced with mind (rational thought and self-control) and personal autonomy.

Autonomy

Autonomy is that part of us that gives us courage to stand alone if necessary; it makes us realize we are responsible for our lives and actions. It is a realistic view of life--as opposed to the romantic and idealistic view of the little girl. Our autonomy also includes our specific and unique talents and our "style." It must be balanced with responsiveness.

Responsiveness and Body

Responsiveness is another component of the inner you and is a special gift of femininity. Our responsiveness is what makes us willing to follow our husband. It gives us empathy for others' feelings and makes us want to nurture growth and development in our children and others. It is the seat of maternal love, gives us our unique desire to please and is the reason for our "nest-building instinct." It is our special ability to relate with others.

Each of us has a unique body--our build and proportions are inherited from family characteristics, but we have our own combination of those characteristics. Our health resides in this body. Several specifically feminine functions are bound up in our body--hormone fluctuations, our ability to be mothers, and our talent for physically loving a husband. Touch, presence and sexuality are all components of our unique body.

INNER AND OUTER HARMONY

The inner you is a composite of all these parts--character, self-image, temperament, personality, emotions, mind, productivity, girl, autonomy, responsiveness, and body. How we deal with the inner you determines the outer you, which includes your appearance and the environment which you create for yourself. It also includes the way you organize your life and activities and determines the quality of life you have.

The inner and outer you must be in order before you can move out to the next two circles which represent relationships with others. In other words you must take care of your responsibilities to yourself before you can truly be effective in relating to others. This is not being selfish or self-centered. It is simply putting first things first.

To explain it another way: we must first love God. Secondly we must strive to become like God--understanding and getting in harmony with ourselves as He created us, and also copying the way He does things in our day-to-day activities. Only then can we effectively relate with others and have a successful, harmonious life.

If you don't have self-control your efforts & words will be
up to you

Only you can effect the change

1 Cor. 14:33 God is not a respecter of persons

SELF-ESTEEM

"Self-esteem" is one of the trendy catchwords of the eighties. We speak of high self-esteem, low self-esteem, building self-esteem. Yet, for all the self-help books on the market self-esteem remains an elusive concept. What exactly is it? Why does it matter? How do we get it?

Self-esteem is the value we place on ourselves; it involves living our lives according to that value. It is the degree to which we feel loving and warm toward self.

Christ said we should love our neighbor as we love ourselves. Feeling good about ourself better equips us to forget self to love & care for others.

We need to respect our own wants and needs; how we are with ourselves is how we are with others. If we begrudge ourselves time, solitude, rest, or fun, then we'll resent others for enjoying those very things. If we're stingy with ourselves, we'll tend to be so with others. When we deprive ourselves, we deprive everyone. By giving to ourselves, we recharge our batteries that enable us to continue giving to others.

Some people manage to function quite well on a counterfeit self-esteem. They look around them and say, "I'm not so bad--I may be overweight, but I'm not as fat as that person; I'm pretty honest; and I don't dress so badly." By noting that things could be worse they are able to conclude that they're "O.K." See Rom 7:10

But this is not true self-esteem. It is not based on reality.

God, the Creator, loves all humanity because we are potential sons of His. He expressed that love 2000 years ago by the joint sacrifice he and Jesus Christ made in Christ's physical life, crucifixion and resurrection. This made it possible for any type of sin to be forgiven. It also makes it possible for us to be able to grow toward becoming like Him in a gradual--not always consistent--process.

He made us with a nature which is subject to pulls in the wrong direction, and often our experience intensifies these pulls. He intentionally made it necessary for us to fight what comes naturally in order to do what is right. We even have to repudiate our own thought processes, because His ways and thoughts are not like ours.

All this must be for us to become like Him. It has to be a conscious DECISION and EFFORT on our part. It won't just happen.

Because of the pulls of the flesh and our nature, we fail daily to live up to God's righteousness. Most of the time we go our own way instead of His and have to make constant course-changes and admit to going the wrong way, doing wrong things, thinking wrong thoughts. We must admit continually to God that our ways and thoughts are wrong, that we have failed and need His forgiveness. And then strive to replace wrong thoughts and actions with right ones--these "right ones" being defined by God's Word, since only He can rightly define right and wrong.

And He'll start with us anywhere. No matter how messed-up our lives have gotten in the past, or how many times we fail in the present, He's willing to forgive, wipe the slate clean and give us a new chance to try again with no recriminations, no guilt. As we show our determination to do things His way He helps with His Spirit and we learn we can never do it on our own, but only by His power.

Phil 1:6
This is the substance of viable self-esteem. True self-esteem is the recognition of our special-ness to God and of His unconditional love for us. It isn't based on our own goodness, abilities or performance. It is the confidence that we have no guilt before Him (having confessed our sins), that He cares about us in every detail, and that His power is available to us to fight our nature and habits from now on.

"...the sole value of human life lies in the human spirit and the potential of being begotten of God, later to be born VERY GOD, a child in the God FAMILY" (from The Incredible Human Potential, H.W. Armstrong).

Unless this SPIRITUAL DIMENSION is present there can be no true self-esteem.

God created me to be a member of His family--to act & be like Him.

I am not like God now and must fight my nature and habits in order to imitate Him (tell God I want this--even though my attitude and actions may often indicate otherwise).

The major part of the change in my nature and actions

is God's doing and will only come about as I ask Him to change me and as I make the effort to follow His direction.

When I fail, I incur guilt (basis of inferiority feeling). *Reason for*

That guilt can only be eradicated when I ask for forgiveness, because of Christ's sacrifice and resurrection, and only if I forgive others.

There is no limit to God's understanding, mercy, forgiveness, help and involvement with my life, as long as I am trying and as long as I ask for it and believe that He gives it.

Healthy, Godly self-esteem is based on this understanding of my destiny, upon my willingness to make the necessary effort to eradicate the "old me" and upon constant awareness that God will give me every possible resource and will help me in every way to act and become like Him.

BUILDING SELF-ESTEEM IN OTHERS

We human beings have a way of setting our own standard of righteousness (which God says stinks like filthy rags!), *based on my mother's* living by it (sort of) and looking down our nose at anyone who doesn't abide by it. Even in applying God's righteousness we need to work at not having a condemning attitude toward those who are breaking it. *we can't change other people attitudes -*

Christ's reputation on earth included being a friend of *Christ's intention* outcasts, harlots and other sinners. They felt comfortable around Him who never sinned and who perfectly upheld the Law in word and example.

While being utterly loyal to the truth, His mercy is endless. These people knew they were sinners, but they sensed this person valued them, had hope for them and knew they could "make it" with help from a God who would never condemn them unless they consciously repudiated Him.

This is the standard for which we need to strive in our relationships with others. Set the right example, and always give the benefit of the doubt, realizing each of us has our own burden to bear, sins to overcome, background to live down. Realize God patiently works with each of us, starting right where we are. His mercy is endless and so should ours be.

If someone is deliberately sinning, and being deceitful about it (thinking that what only man sees and knows is what counts), the burden of guilt is on them already, and they pay the penalty for the sin and the deceit if it is present. Adding human condemnation only pushes a sinner into hiding his sin, rather than admitting and getting rid of it by the only means possible (This does not mean, however, that you should ignore sin in others. If a brother sins, you must bring it to his attention in love and humility without assuming motives and without any type of judging or condemnation).

God doesn't try to make anyone obey Him and He doesn't stop anyone from going their own way. Nor can we, but He does give endless help and encouragement to anyone who wants His way and will prove it by beginning to obey what he knows is right, even imperfectly.

We need to become the same way, and that's a struggle because it goes against our nature.

Jesus Christ is our Intercessor. He defends us, singles out our good points to the Father - helping Him understand what it's like to have human weakness.

Satan is the accuser. He's there cutting us down, pointing out our weaknesses and trying to get permission to set us up for more failure.

Whose side are YOU on??

OTHERS AND YOUR SELF-ESTEEM

All of us are in varying stages of growth and will react to our environment and to other people according to our present level of maturity. Until the day of our death we continue to make mistakes in our relationship--hurting others unintentionally. Likewise, others will hurt us--probably unknowingly and unintentionally.

When a person does not love himself he unconsciously puts others down in an attempt to "make things all right" inside of himself. Of course, it never works. It takes conscious effort to make someone else feel good about themselves when one doesn't feel good about oneself.

When someone "puts you down" overtly or even subtly, the automatic carnal reaction is negative. It threatens your self-esteem, so you react accordingly--either inside yourself, saying nothing, or outside, by playing "one up-manship." Both inside and outside reactions are deceitful--both are a cover-up and an unspoken message which says "you didn't really hurt me." Feelings are denied.

Sometimes--in fact, most times--it is better to remain silent at the time, but don't let it go by undealt with. Think over the situation later. Analyze whether the person's remark was really hurtful, or whether you were just extra sensitive at that time, or to that issue. And pray about it. Make sure you forgive the person, realizing it was probably an unintentional blunder.

It if happens again, follow the same procedure and decide to act. If this person is around you a lot and will have occasion to continue to "cut you down" you must apply the "How to love your neighbor" procedure (p.52).

In addition, use Christ's instruction to "pray for them who despitefully use you" (Mat. 5:44) as He did Himself (Luke 23:34). Pray for God's guidance in bringing up the problem, realizing confrontation will further threaten his already deficient self-esteem, and will probably cause retaliation, rather than the desired result. It is most important that you talk with the person in an attitude of humility and love--showing that you really care about them as a person.

In man/woman friendships, it is important to clear the air of this type of problem. Do not allow yourself to be part of a relationship in which certain topics are avoided and where feelings cannot be openly discussed. It will be destructive to both parties.

if he puts you down - discuss it!
to yourself-esteem -
to him - to your stopping
the handling properly

Should the relationship progress to courtship and marriage, each partner will continue to ACT/REACT in order to protect their own self-esteem--unknowingly and unconsciously--and destroy the foundation for a healthy, loved-based relationship. Denial of reality ALWAYS fosters ACCEPTANCE OF UN-reality.

In all your relationships, make sure you deal with hurts! Do not deny them to yourself or ignore

them. Handle them first with personal thought and prayer. Then, if necessary go to the person who hurts you, all the while being open to his point of view, realizing your're not perfect yet either. Maybe you "set him up" to "cut you down."

WOMEN AND SELF-ESTEEM

Low self-esteem is not a uniquely female problem, but women seem to be more consistently troubled by it than men are. Perhaps it only seems so because women will talk more readily about it than men.

There are reasons why women have difficulty with proper, Godly self-esteem, especially those who choose to be "domestically inclined" as we're instructed in Titus 2:5. Some of these reasons are rooted in the customs and attitudes of a society designed by Satan to be hostile to women (Gen. 3:15). Others stem from a woman's attitude toward herself as it was shaped by childhood experiences and environment.

We cannot change the forces which influence our self-esteem, but understanding what shoe forces are can help us cope with them more successfully. Building healthy self-esteem is directly dependent upon a person's real connection with God, as explained on pages 125-127. But being able to identify some of the environmental causes of low self-esteem can help us put them in proper perspective, consciously deal with them and eventually lay them aside.

CAUSES OF LOW SELF-ESTEEM FOR WOMEN

Lack of Productivity

God told Adam and Eve to be productive (Gen. 1:27-28). This is a drive present in all of us, but its importance has been downplayed and denied for women throughout history. In more recent times the need for women to accomplish has been recognized, but we have been led to believe this is possible only in the work world while earning money.

Women need to develop whatever talents they may have and can benefit others--inside and outside the family circle--as the Virtuous Woman demonstrates. Being home-centered does not preclude outside activities or projects, nor is it wrong for a woman to earn money. We only must be careful that all our activities and achievements are of maximum benefit to ourselves and others. Keeping priorities straight is the key here.

Women must realize the homemaker's role is much more than endless and repetitive cleaning, cooking, chauffeuring and shopping, as the media portrays. It includes developing the best environment for her family to cultivate superior character. It also requires skill in teaching and supervising

her children and their activities, all the while being sensitive to their potential and talents, working on their weaknesses and being ever vigilant and alert to significant influences outside the home. A wife must learn to be a wise counsellor, loving support and inspiration to her husband.

All this is ignored by the media and most women don't receive accolades, pay raises or citations of commendation for meritorious service! Being a wife, mother and homemaker have little social status.

Being productive is a responsibility each woman must work out for herself, within the framework of her home and family and with counsel and encouragement from her husband. It is necessary for proper self-esteem, and must be the result of a woman's own attitudes, decisions and self-direction.

Over-emphasis on Appearance, Youth, Glamour, Sexuality.

The United States is unique in all the world for its glorification of youth and youthful appearance. Concern with greying hair, wrinkles and "those horrid age spots" fills TV commercial time leaving viewers with the unmistakable impression that growing older--or at least appearing older--must be avoided at all costs. Desirable women are portrayed as slender, lithe, glamorous, always sexy and involved in exciting pursuits, such as chasing criminals, heading corporations, jet setting and enjoying ocean cruises. They have a never-ending supply of money, clothing, cars and services at their disposal as well as confidence and ability to match wits with brilliant men.

The average American woman worries inordinately about overweight, wrinkles and grey hair, while at the same time doing nothing to prevent them. So it's a self-perpetuating cycle of defeat.

God made a variety of body shapes, hair and skin color and texture, personality types, but we feel inferior because we don't measure up to the stereotypical media image of femininity. Meanwhile we fail to make the best of our true assets.

Learning the basics of balance, proportion, color, light and texture, and applying them to our individual characteristics is essential to looking our best and feeling good about ourselves.

Constant comparison with media ideals is useless and self-defeating. Every woman must come to peace with her own body characteristics, realizing that only she can make the most of her God-given, unique beauty.

Conflicts at School

Public education is organized so that boys are at a disadvantage all the way through grade and high school. Teachers are primarily women and learning activities mainly involve training of the small muscles, coordination of eye and hand, and demand that students sit still for long periods of time. These factors are all to boys' disadvantage because their natural development in these areas lags behind the girls from the day they enter kindergarten.

However, girls have figured out that boys don't like girls who can outperform them, so they downplay their abilities and interests through school so as not to "turn off" the boys.

Constant contact with the opposite sex within a social climate that emphasizes the desirability of being attractive to each other is detrimental to both boys and girls. For girls it means overconcern with appearance while underplaying and denying intelligence and academic capabilities.

Hormone Fluctuations

The natural ebb and flow of hormones within a woman's body produces a regular cycle of physical and psychological changes. Part 3 of this chapter, entitled "Life Cycle" will explain this aspect in more detail.

The amount of any given hormone in the bloodstream at certain times, plus the combination with other hormones triggers ovulation and menstruation. They also cause such diverse effects as slight weight gain and swelling (due to water retention) and mood swings. There seems to be a predictable correlation between the blood level of estrogen and a woman's self-esteem.

A woman should note the tendency to be more emotional and irritable during certain times of the month so she doesn't take herself quite as seriously during these "down times." Fortunately they're of short duration and if a woman will just wait a day or two the picture usually brightens. It is helpful to chart these low spots so she can "catch" herself. This is not the best time to make important decisions or plan a big party!

In any case women should realize it is normal and expected to have more mood swings than men and with them goes a dip in self-esteem.

Childhood Experiences

At least 90% of our self-esteem is built from what we think others think about us. As children we are extremely vulnerable to the attitudes of those around us--parents, family and peers. While we may never be able to completely overcome certain feelings of inferiority, we can cope with them more successfully once we internalize and begin to practice the true basis for self-esteem (explained on pages 125-127).

TEMPERAMENT

Temperament is the composite of unique building blocks that make up a person. It is a combination of strengths and weaknesses, as well as built-in reactions to other people and situations. Webster defines it as frame of mind, disposition or nature.

"It takes all kinds of people to make a world," the old saying goes. We're all vaguely aware that other people are different from us--some are excitable, others calm. One may be perfectionist and another delightfully casual. You can depend on certain people, and others you must remind of their promises.

And no two people are alike--even in the same family. Though similar traits may appear in different family members, yet the balance of those traits and how they manifest themselves will be completely different.

Certain traits seem to go in clusters. For example, a person who is ~~detail-oriented will often also be persistent~~. People with driving motivation for achievement tend to be impatient (with themselves, others or circumstances). A ~~talkative person often draws followers~~, and the ~~easy-going individual frequently has an irresistible dry sense of humor~~.

Many times we can predict a person's weaknesses by observing his strengths (and vice versa). Someone who is quick to volunteer for a lot of things may prove to be forgetful and undependable. The perfectionist often has trouble working with others because they demand too much. Someone who is tolerant and understanding may also compromise and be permissive in areas he shouldn't.

~~Most people today are either unaware or only vaguely aware of their own and others' temperaments.~~ There are a variety of reasons for this, but the two most significant are probably (1) the hurry-hurry-up pace at which we live and (2) the shrinking of the family circle.

People of only a few generations ago were much more observant of human nature than we are, primarily because they were in working contact with a larger circle of people and because it wasn't so important to do things fast and dash off to something else.

In the rush of multiple activities there is little time or inclination to think about what makes us tick and why we or others react in a certain way. Consequently we are much less understanding and appreciative of the uniqueness and individuality inherent in each of us.

When problems arise we become impatient because the other person doesn't see it the way we do. We try to do "make-overs" on others or berate ourselves because we can't be like someone else.

Being able to change is dependent to a large degree on understanding ourselves as we are. Facing up to and accepting our basic make-up is a prerequisite to growth. We each have strengths and weaknesses, assets and liabilities, commendable qualities and faults. And they are blended in a combination that makes each of us unique and different from everyone else.

It is important to understand yourself. It helps you avoid repeating mistakes and helps you to direct your activities productively. Since we have so little time and are deficient in meaningful, thoughtful contact with others, it is possible to take a test which can help you pinpoint your specific temperament. The test which follows was devised by Florence Littauer and is contained in her book, "Personality Plus." You may also send for the LaHaye Temperament Analysis, available from Family Life Seminars, P.O. Box 11299, El Cajon, California, 92022.

After you take the test below, we will look at the Four Basic temperaments and their combinations. You will be likely to be more objective about yourself if you take the test before you learn about the four temperaments.

THE TEST

Directions

1. In each of the following rows of four words across, place an X in front of the one word that most often applies to you. Continue through all forty lines. Be sure each number is marked.
2. After you have made your choices, go over the list again with someone else--someone who knows you very well. See if they agree with your choices.
3. In case of disagreement, resolve it (either you convince him, or allow him to convince you). In any event, make sure only one word is marked in each four-word row.
4. Transfer your answers to the "Scoring Sheet," (on the next page).

YOUR PERSONALITY PROFILE

DIRECTIONS—In each of the following rows of four words across, place an X in front of the one word that most often applies to you. Continue through all forty lines. Be sure each number is marked.

STRENGTHS

- | | | | |
|--|---|--|--|
| 1 <input checked="" type="checkbox"/> Animated | <input type="checkbox"/> Adventurous | <input type="checkbox"/> Analytical | <input type="checkbox"/> Adaptable |
| 2 <input type="checkbox"/> Persistent | <input checked="" type="checkbox"/> Playful | <input type="checkbox"/> Persuasive | <input type="checkbox"/> Peaceful |
| 3 <input type="checkbox"/> Submissive | <input type="checkbox"/> Self-sacrificing | <input type="checkbox"/> Sociable | <input type="checkbox"/> Strong-willed |
| 4 <input type="checkbox"/> Considerate | <input type="checkbox"/> Controlled | <input type="checkbox"/> Competitive | <input type="checkbox"/> Convincing |
| 5 <input type="checkbox"/> Refreshing | <input type="checkbox"/> Respectful | <input type="checkbox"/> Reserved | <input checked="" type="checkbox"/> Resourceful |
| 6 <input type="checkbox"/> Satisfied | <input type="checkbox"/> Sensitive | <input type="checkbox"/> Self-reliant | <input checked="" type="checkbox"/> Spirited |
| 7 <input type="checkbox"/> Planner | <input type="checkbox"/> Patient | <input checked="" type="checkbox"/> Positive | <input type="checkbox"/> Promoter |
| 8 <input type="checkbox"/> Sure | <input checked="" type="checkbox"/> Spontaneous | <input type="checkbox"/> Scheduled | <input type="checkbox"/> Shy |
| 9 <input type="checkbox"/> Orderly | <input type="checkbox"/> Obliging | <input type="checkbox"/> Outspoken | <input checked="" type="checkbox"/> Optimistic |
| 10 <input checked="" type="checkbox"/> Friendly | <input type="checkbox"/> Faithful | <input type="checkbox"/> Funny | <input type="checkbox"/> Forceful |
| 11 <input type="checkbox"/> Daring | <input type="checkbox"/> Delightful | <input type="checkbox"/> Diplomatic | <input type="checkbox"/> Detailed |
| 12 <input checked="" type="checkbox"/> Cheerful | <input type="checkbox"/> Consistent | <input type="checkbox"/> Cultured | <input type="checkbox"/> Confident |
| 13 <input checked="" type="checkbox"/> Idealistic | <input type="checkbox"/> Independent | <input type="checkbox"/> Inoffensive | <input type="checkbox"/> Inspiring |
| 14 <input checked="" type="checkbox"/> Demonstrative | <input type="checkbox"/> Decisive | <input type="checkbox"/> Dry humor | <input type="checkbox"/> Deep |
| 15 <input type="checkbox"/> Mediator | <input type="checkbox"/> Musical | <input type="checkbox"/> Mover | <input checked="" type="checkbox"/> Mixes easily |
| 16 <input type="checkbox"/> Thoughtful | <input checked="" type="checkbox"/> Tenacious | <input type="checkbox"/> Talker | <input type="checkbox"/> Tolerant |
| 17 <input type="checkbox"/> Listener | <input type="checkbox"/> Loyal | <input type="checkbox"/> Leader | <input checked="" type="checkbox"/> Lively |
| 18 <input type="checkbox"/> Contented | <input type="checkbox"/> Chief | <input type="checkbox"/> Chartmaker | <input type="checkbox"/> Cute |
| 19 <input type="checkbox"/> Perfectionist | <input type="checkbox"/> Permissive | <input type="checkbox"/> Productive | <input checked="" type="checkbox"/> Popular |
| 20 <input checked="" type="checkbox"/> Bouncy | <input type="checkbox"/> Bold | <input type="checkbox"/> Behaved | <input type="checkbox"/> Balanced |

WEAKNESSES

- | | | | |
|---|--|---|--|
| 21 <input type="checkbox"/> Brassy | <input type="checkbox"/> Bossy | <input type="checkbox"/> Bashful | <input type="checkbox"/> Blank |
| 22 <input type="checkbox"/> Undisciplined | <input type="checkbox"/> Unsympathetic | <input type="checkbox"/> Unenthusiastic | <input type="checkbox"/> Unforgiving |
| 23 <input type="checkbox"/> Reluctant | <input checked="" type="checkbox"/> Resentful | <input type="checkbox"/> Resistant | <input type="checkbox"/> Repetitious |
| 24 <input type="checkbox"/> Fussy | <input type="checkbox"/> Fearful | <input checked="" type="checkbox"/> Forgetful | <input type="checkbox"/> Frank |
| 25 <input type="checkbox"/> Impatient | <input type="checkbox"/> Insecure | <input type="checkbox"/> Indecisive | <input checked="" type="checkbox"/> Interrupts |
| 26 <input type="checkbox"/> Unpopular | <input type="checkbox"/> Uninvolved | <input checked="" type="checkbox"/> Unpredictable | <input type="checkbox"/> Unaffectionate |
| 27 <input type="checkbox"/> Headstrong | <input checked="" type="checkbox"/> Haphazard | <input type="checkbox"/> Hard to please | <input type="checkbox"/> Hesitant |
| 28 <input type="checkbox"/> Plain | <input type="checkbox"/> Pessimistic | <input checked="" type="checkbox"/> Proud | <input type="checkbox"/> Permissive |
| 29 <input checked="" type="checkbox"/> Angered easily | <input type="checkbox"/> Aimless | <input checked="" type="checkbox"/> Argumentative | <input type="checkbox"/> Alienated |
| 30 <input type="checkbox"/> Naive | <input type="checkbox"/> Negative attitude | <input checked="" type="checkbox"/> Nervy | <input type="checkbox"/> Nonchalant |
| 31 <input type="checkbox"/> Worrier | <input type="checkbox"/> Withdrawn | <input type="checkbox"/> Workaholic | <input checked="" type="checkbox"/> Wants credit |
| 32 <input type="checkbox"/> Too sensitive | <input type="checkbox"/> Tactless | <input type="checkbox"/> Timid | <input checked="" type="checkbox"/> Talkative |
| 33 <input type="checkbox"/> Doubtful | <input checked="" type="checkbox"/> Disorganized | <input type="checkbox"/> Domineering | <input type="checkbox"/> Depressed |
| 34 <input type="checkbox"/> Inconsistent | <input type="checkbox"/> Introvert | <input checked="" type="checkbox"/> Intolerant | <input type="checkbox"/> Indifferent |
| 35 <input checked="" type="checkbox"/> Messy | <input type="checkbox"/> Moody | <input type="checkbox"/> Mumbles | <input type="checkbox"/> Manipulative |
| 36 <input type="checkbox"/> Slow | <input type="checkbox"/> Stubborn | <input checked="" type="checkbox"/> Show-off | <input type="checkbox"/> Skeptical |
| 37 <input type="checkbox"/> Loner | <input type="checkbox"/> Lord over others | <input type="checkbox"/> Lazy | <input checked="" type="checkbox"/> Loud |
| 38 <input type="checkbox"/> Sluggish | <input type="checkbox"/> Suspicious | <input type="checkbox"/> Short-tempered | <input checked="" type="checkbox"/> Scatterbrained |
| 39 <input type="checkbox"/> Revengeful | <input type="checkbox"/> Restless | <input type="checkbox"/> Reluctant | <input checked="" type="checkbox"/> Rash |
| 40 <input type="checkbox"/> Compromising | <input type="checkbox"/> Critical | <input type="checkbox"/> Cratty | <input checked="" type="checkbox"/> Changeable |

PERSONALITY PROFILE

SCORING SHEET

(EXPRESSIVE)	STRENGTHS			(AMIABLE)
SANGUINE	(DRIVE) CHOLERIC	(ANALYTICAL) MELANCHOLY	PHLEGMATIC	
1 <input type="checkbox"/> Animated	<input type="checkbox"/> Adventurous	<input type="checkbox"/> Analytical	<input type="checkbox"/> Adaptable	
2 <input type="checkbox"/> Playful	<input type="checkbox"/> Persuasive	<input type="checkbox"/> Persistent	<input type="checkbox"/> Peaceful	
3 <input type="checkbox"/> Sociable	<input type="checkbox"/> Strong-willed	<input type="checkbox"/> Self-sacrificing	<input type="checkbox"/> Submissive	
4 <input type="checkbox"/> Convincing	<input type="checkbox"/> Competitive	<input type="checkbox"/> Considerate	<input type="checkbox"/> Controlled	
5 <input type="checkbox"/> Refreshing	<input type="checkbox"/> Resourceful	<input type="checkbox"/> Respectful	<input type="checkbox"/> Reserved	
6 <input checked="" type="checkbox"/> Spirited	<input type="checkbox"/> Self-reliant	<input type="checkbox"/> Sensitive	<input type="checkbox"/> Satisfied	
7 <input checked="" type="checkbox"/> Promoter	<input checked="" type="checkbox"/> Positive	<input type="checkbox"/> Planner	<input type="checkbox"/> Patient	
8 <input checked="" type="checkbox"/> Spontaneous	<input type="checkbox"/> Sure	<input type="checkbox"/> Scheduled	<input type="checkbox"/> Shy	
9 <input type="checkbox"/> Optimistic	<input checked="" type="checkbox"/> Outspoken	<input type="checkbox"/> Orderly	<input type="checkbox"/> Obliging	
10 <input type="checkbox"/> Funny	<input type="checkbox"/> Forceful	<input type="checkbox"/> Faithful	<input checked="" type="checkbox"/> Friendly	
11 <input checked="" type="checkbox"/> Delightful	<input type="checkbox"/> Daring	<input type="checkbox"/> Detailed	<input type="checkbox"/> Diplomatic	
12 <input checked="" type="checkbox"/> Cheerful	<input type="checkbox"/> Confident	<input type="checkbox"/> Cultured	<input type="checkbox"/> Consistent	
13 <input type="checkbox"/> Inspiring	<input type="checkbox"/> Independent	<input checked="" type="checkbox"/> Idealistic	<input type="checkbox"/> Inoffensive	
14 <input checked="" type="checkbox"/> Demonstrative	<input type="checkbox"/> Decisive	<input type="checkbox"/> Deep	<input type="checkbox"/> Dry humor	
15 <input type="checkbox"/> Mixes easily	<input type="checkbox"/> Mover	<input type="checkbox"/> Musical	<input type="checkbox"/> Mediator	
16 <input checked="" type="checkbox"/> Talker	<input type="checkbox"/> Tenacious	<input type="checkbox"/> Thoughtful	<input type="checkbox"/> Tolerant	
17 <input checked="" type="checkbox"/> Lively	<input type="checkbox"/> Leader	<input type="checkbox"/> Loyal	<input type="checkbox"/> Listener	
18 <input checked="" type="checkbox"/> Cute	<input type="checkbox"/> Chief	<input type="checkbox"/> Chartmaker	<input type="checkbox"/> Contented	
19 <input checked="" type="checkbox"/> Popular	<input type="checkbox"/> Productive	<input type="checkbox"/> Perfectionist	<input type="checkbox"/> Permissive	
20 <input type="checkbox"/> Bouncy	<input type="checkbox"/> Bold	<input type="checkbox"/> Behaved	<input type="checkbox"/> Balanced	
TOTALS	<u>10</u>	<u>1</u>	<u>1</u>	<u> </u>

WEAKNESSES				
SANGUINE	CHOLERIC	MELANCHOLY	PHLEGMATIC	
21 <input type="checkbox"/> Brassy	<input type="checkbox"/> Bossy	<input type="checkbox"/> Bashful	<input type="checkbox"/> Blank	
22 <input checked="" type="checkbox"/> Undisciplined	<input type="checkbox"/> Unsympathetic	<input type="checkbox"/> Unforgiving	<input type="checkbox"/> Unenthusiastic	
23 <input type="checkbox"/> Repetitious	<input checked="" type="checkbox"/> Resistant	<input type="checkbox"/> Resentful	<input type="checkbox"/> Reluctant	
24 <input checked="" type="checkbox"/> Forgetful	<input checked="" type="checkbox"/> Frank	<input type="checkbox"/> Fussy	<input type="checkbox"/> Fearful	
25 <input checked="" type="checkbox"/> Interrupts	<input type="checkbox"/> Impatient	<input type="checkbox"/> Insecure	<input type="checkbox"/> Indecisive	
26 <input type="checkbox"/> Unpredictable	<input type="checkbox"/> Unaffectionate	<input type="checkbox"/> Unpopular	<input type="checkbox"/> Uninvolved	
27 <input type="checkbox"/> Haphazard	<input checked="" type="checkbox"/> Headstrong	<input type="checkbox"/> Hard to please	<input type="checkbox"/> Hesitant	
28 <input type="checkbox"/> Permissive	<input type="checkbox"/> Proud	<input type="checkbox"/> Pessimistic	<input type="checkbox"/> Plain	
29 <input checked="" type="checkbox"/> Angered easily	<input type="checkbox"/> Argumentative	<input type="checkbox"/> Alienated	<input type="checkbox"/> Aimless	
30 <input type="checkbox"/> Naive	<input type="checkbox"/> Nervy	<input type="checkbox"/> Negative attitude	<input type="checkbox"/> Monchalant	
31 <input checked="" type="checkbox"/> Wants credit	<input type="checkbox"/> Workaholic	<input type="checkbox"/> Withdrawn	<input type="checkbox"/> Worrier	
32 <input checked="" type="checkbox"/> Talkative	<input type="checkbox"/> Tactless	<input type="checkbox"/> Too sensitive	<input type="checkbox"/> Timid	
33 <input type="checkbox"/> Disorganized	<input type="checkbox"/> Domineering	<input type="checkbox"/> Depressed	<input type="checkbox"/> Doubtful	
34 <input type="checkbox"/> Inconsistent	<input type="checkbox"/> Intolerant	<input type="checkbox"/> Introvert	<input type="checkbox"/> Indifferent	
35 <input type="checkbox"/> Messy	<input type="checkbox"/> Manipulative	<input type="checkbox"/> Moody	<input type="checkbox"/> Mumbles	
36 <input checked="" type="checkbox"/> Show-off	<input checked="" type="checkbox"/> Stubborn	<input type="checkbox"/> Skeptical	<input type="checkbox"/> Slow	
37 <input type="checkbox"/> Loud	<input type="checkbox"/> Lord over others	<input type="checkbox"/> Loner	<input type="checkbox"/> Lazy	
38 <input checked="" type="checkbox"/> Scatterbrained	<input type="checkbox"/> Short-tempered	<input type="checkbox"/> Suspicious	<input type="checkbox"/> Sluggish	
39 <input type="checkbox"/> Restless	<input type="checkbox"/> Rash	<input type="checkbox"/> Revengerful	<input type="checkbox"/> Reluctant	
40 <input checked="" type="checkbox"/> Changeable	<input type="checkbox"/> Crafty	<input type="checkbox"/> Critical	<input type="checkbox"/> Compromising	
TOTALS	<u> </u>	<u> </u>	<u> </u>	<u> </u>
COMBINED	<u> </u>	<u> </u>	<u> </u>	<u> </u>
TOTALS	<u>30</u>	<u>1</u>	<u>1</u>	<u> </u>

when you clash with someone it's because you are focusing on weaknesses

SCORING SHEET

STRENGTHS

	SANGUINE	CHOLERIC	MELANCHOLY	PHLEGMATIC
1	<input type="checkbox"/> Animated	<input type="checkbox"/> Adventurous	<input type="checkbox"/> Analytical	<input type="checkbox"/> Adaptable
2	<input type="checkbox"/> Playful	<input type="checkbox"/> Persuasive	<input type="checkbox"/> Persistent	<input type="checkbox"/> Peaceful
3	<input type="checkbox"/> Sociable	<input type="checkbox"/> Strong-willed	<input type="checkbox"/> Self-sacrificing	<input type="checkbox"/> Submissive
4	<input type="checkbox"/> Convincing	<input type="checkbox"/> Competitive	<input type="checkbox"/> Considerate	<input type="checkbox"/> Controlled
5	<input type="checkbox"/> Refreshing	<input type="checkbox"/> Resourceful	<input type="checkbox"/> Respectful	<input type="checkbox"/> Reserved
6	<input type="checkbox"/> Spirited	<input type="checkbox"/> Self-reliant	<input type="checkbox"/> Sensitive	<input type="checkbox"/> Satisfied
7	<input type="checkbox"/> Promoter	<input type="checkbox"/> Positive	<input type="checkbox"/> Planner	<input type="checkbox"/> Patient
8	<input type="checkbox"/> Spontaneous	<input type="checkbox"/> Sure	<input type="checkbox"/> Scheduled	<input type="checkbox"/> Shy
9	<input type="checkbox"/> Optimistic	<input type="checkbox"/> Outspoken	<input type="checkbox"/> Orderly	<input type="checkbox"/> Obliging
10	<input type="checkbox"/> Funny	<input type="checkbox"/> Forceful	<input type="checkbox"/> Faithful	<input type="checkbox"/> Friendly
11	<input type="checkbox"/> Delightful	<input type="checkbox"/> Daring	<input type="checkbox"/> Detailed	<input type="checkbox"/> Diplomatic
12	<input type="checkbox"/> Cheerful	<input type="checkbox"/> Confident	<input type="checkbox"/> Cultured	<input type="checkbox"/> Consistent
13	<input type="checkbox"/> Inspiring	<input type="checkbox"/> Independent	<input type="checkbox"/> Idealistic	<input type="checkbox"/> Inoffensive
14	<input type="checkbox"/> Demonstrative	<input type="checkbox"/> Decisive	<input type="checkbox"/> Deep	<input type="checkbox"/> Dry humor
15	<input type="checkbox"/> Mixes easily	<input type="checkbox"/> Mover	<input type="checkbox"/> Musical	<input type="checkbox"/> Mediator
16	<input type="checkbox"/> Talker	<input type="checkbox"/> Tenacious	<input type="checkbox"/> Thoughtful	<input type="checkbox"/> Tolerant
17	<input type="checkbox"/> Lively	<input type="checkbox"/> Leader	<input type="checkbox"/> Loyal	<input type="checkbox"/> Listener
18	<input type="checkbox"/> Cute	<input type="checkbox"/> Chief	<input type="checkbox"/> Chartmaker	<input type="checkbox"/> Contented
19	<input type="checkbox"/> Popular	<input type="checkbox"/> Productive	<input type="checkbox"/> Perfectionist	<input type="checkbox"/> Permissive
20	<input type="checkbox"/> Bouncy	<input type="checkbox"/> Bold	<input type="checkbox"/> Savvy	<input type="checkbox"/> Balanced

TOTALS

WEAKNESSES

	SANGUINE	CHOLERIC	MELANCHOLY	PHLEGMATIC
21	<input type="checkbox"/> Brassy	<input type="checkbox"/> Bossy	<input type="checkbox"/> Bashful	<input type="checkbox"/> Blank
22	<input type="checkbox"/> Undisciplined	<input type="checkbox"/> Unsympathetic	<input type="checkbox"/> Unforgiving	<input type="checkbox"/> Unenthusiastic
23	<input type="checkbox"/> Repetitious	<input type="checkbox"/> Resistant	<input type="checkbox"/> Resentful	<input type="checkbox"/> Reluctant
24	<input type="checkbox"/> Forgetful	<input type="checkbox"/> Frank	<input type="checkbox"/> Fussy	<input type="checkbox"/> Fearful
25	<input type="checkbox"/> Interrupts	<input type="checkbox"/> Impatient	<input type="checkbox"/> Insecure	<input type="checkbox"/> Indecisive
26	<input type="checkbox"/> Unpredictable	<input type="checkbox"/> Unaffectionate	<input type="checkbox"/> Uncooperative	<input type="checkbox"/> Uninvolved
27	<input type="checkbox"/> Haphazard	<input type="checkbox"/> Headstrong	<input type="checkbox"/> Hard to please	<input type="checkbox"/> Hesitant
28	<input type="checkbox"/> Permissive	<input type="checkbox"/> Proud	<input type="checkbox"/> Pessimistic	<input type="checkbox"/> Plain
29	<input type="checkbox"/> Angered easily	<input type="checkbox"/> Argumentative	<input type="checkbox"/> Alienated	<input type="checkbox"/> Aimless
30	<input type="checkbox"/> Naive	<input type="checkbox"/> Nervy	<input type="checkbox"/> Negative attitude	<input type="checkbox"/> Nonchalant
31	<input type="checkbox"/> Wants credit	<input type="checkbox"/> Workaholic	<input type="checkbox"/> Withdrawn	<input type="checkbox"/> Worrier
32	<input type="checkbox"/> Talkative	<input type="checkbox"/> Tactless	<input type="checkbox"/> Too sensitive	<input type="checkbox"/> Timid
33	<input type="checkbox"/> Disorganized	<input type="checkbox"/> Domineering	<input type="checkbox"/> Depressed	<input type="checkbox"/> Doubtful
34	<input type="checkbox"/> Inconsistent	<input type="checkbox"/> Intolerant	<input type="checkbox"/> Introvert	<input type="checkbox"/> Indifferent
35	<input type="checkbox"/> Messy	<input type="checkbox"/> Manipulative	<input type="checkbox"/> Moody	<input type="checkbox"/> Mumbles
36	<input type="checkbox"/> Show-off	<input type="checkbox"/> Stubborn	<input type="checkbox"/> Skeptical	<input type="checkbox"/> Slow
37	<input type="checkbox"/> Loud	<input type="checkbox"/> Lord over others	<input type="checkbox"/> Loner	<input type="checkbox"/> Lazy
38	<input type="checkbox"/> Scatterbrained	<input type="checkbox"/> Short-tempered	<input type="checkbox"/> Suspicious	<input type="checkbox"/> Sluggish
39	<input type="checkbox"/> Restless	<input type="checkbox"/> Rash	<input type="checkbox"/> Revengerful	<input type="checkbox"/> Reluctant
40	<input type="checkbox"/> Changeable	<input type="checkbox"/> Crafty	<input type="checkbox"/> Critical	<input type="checkbox"/> Compromising

TOTALS

COMBINED

TOTALS

YOUR TEMPERAMENT PROFILE

STRENGTHS

- | | | | |
|---|---|---------------------------------------|--|
| 1 <input type="checkbox"/> Animated | <input type="checkbox"/> Adventurous | <input type="checkbox"/> Analytical | <input type="checkbox"/> Adaptable |
| 2 <input type="checkbox"/> Persistent | <input type="checkbox"/> Playful | <input type="checkbox"/> Persuasive | <input type="checkbox"/> Peaceful |
| 3 <input type="checkbox"/> Submissive | <input type="checkbox"/> Self-sacrificing | <input type="checkbox"/> Sociable | <input type="checkbox"/> Strong-willed |
| 4 <input type="checkbox"/> Considerate | <input type="checkbox"/> Controlled | <input type="checkbox"/> Competitive | <input type="checkbox"/> Convincing |
| 5 <input type="checkbox"/> Refreshing | <input type="checkbox"/> Respectful | <input type="checkbox"/> Reserved | <input type="checkbox"/> Resourceful |
| 6 <input type="checkbox"/> Satisfied | <input type="checkbox"/> Sensitive | <input type="checkbox"/> Self-reliant | <input type="checkbox"/> Spirited |
| 7 <input type="checkbox"/> Planner | <input type="checkbox"/> Patient | <input type="checkbox"/> Positive | <input type="checkbox"/> Promoter |
| 8 <input type="checkbox"/> Sure | <input type="checkbox"/> Spontaneous | <input type="checkbox"/> Scheduled | <input type="checkbox"/> Shy |
| 9 <input type="checkbox"/> Orderly | <input type="checkbox"/> Obliging | <input type="checkbox"/> Outspoken | <input type="checkbox"/> Optimistic |
| 10 <input type="checkbox"/> Friendly | <input type="checkbox"/> Faithful | <input type="checkbox"/> Funny | <input type="checkbox"/> Forceful |
| 11 <input type="checkbox"/> Daring | <input type="checkbox"/> Delightful | <input type="checkbox"/> Diplomatic | <input type="checkbox"/> Detailed |
| 12 <input type="checkbox"/> Cheerful | <input type="checkbox"/> Consistent | <input type="checkbox"/> Cultured | <input type="checkbox"/> Confident |
| 13 <input type="checkbox"/> Idealistic | <input type="checkbox"/> Independent | <input type="checkbox"/> Inoffensive | <input type="checkbox"/> Inspiring |
| 14 <input type="checkbox"/> Demonstrative | <input type="checkbox"/> Decisive | <input type="checkbox"/> Dry humor | <input type="checkbox"/> Deep |
| 15 <input type="checkbox"/> Mediator | <input type="checkbox"/> Musical | <input type="checkbox"/> Mover | <input type="checkbox"/> Mixes easily |
| 16 <input type="checkbox"/> Thoughtful | <input type="checkbox"/> Tenacious | <input type="checkbox"/> Talker | <input type="checkbox"/> Tolerant |
| 17 <input type="checkbox"/> Listener | <input type="checkbox"/> Loyal | <input type="checkbox"/> Leader | <input type="checkbox"/> Lively |
| 18 <input type="checkbox"/> Contented | <input type="checkbox"/> Chief | <input type="checkbox"/> Chartmaker | <input type="checkbox"/> Cute |
| 19 <input type="checkbox"/> Perfectionist | <input type="checkbox"/> Permissive | <input type="checkbox"/> Productive | <input type="checkbox"/> Popular |
| 20 <input type="checkbox"/> Bouncy | <input type="checkbox"/> Bold | <input type="checkbox"/> Behaved | <input type="checkbox"/> Balanced |

WEAKNESSES

- | | | | |
|--|--|---|---|
| 21 <input type="checkbox"/> Brassy | <input type="checkbox"/> Bossy | <input type="checkbox"/> Bashful | <input type="checkbox"/> Blank |
| 22 <input type="checkbox"/> Undisciplined | <input type="checkbox"/> Unsympathetic | <input type="checkbox"/> Unenthusiastic | <input type="checkbox"/> Unforgiving |
| 23 <input type="checkbox"/> Reluctant | <input type="checkbox"/> Resentful | <input type="checkbox"/> Resistant | <input type="checkbox"/> Repetitious |
| 24 <input type="checkbox"/> Fussy | <input type="checkbox"/> Fearful | <input type="checkbox"/> Forgetful | <input type="checkbox"/> Frank |
| 25 <input type="checkbox"/> Impatient | <input type="checkbox"/> Insecure | <input type="checkbox"/> Indecisive | <input type="checkbox"/> Interrupts |
| 26 <input type="checkbox"/> Unpopular | <input type="checkbox"/> Uninvolved | <input type="checkbox"/> Unpredictable | <input type="checkbox"/> Unaffectionate |
| 27 <input type="checkbox"/> Headstrong | <input type="checkbox"/> Haphazard | <input type="checkbox"/> Hard to please | <input type="checkbox"/> Hesitant |
| 28 <input type="checkbox"/> Plain | <input type="checkbox"/> Pessimistic | <input type="checkbox"/> Proud | <input type="checkbox"/> Permissive |
| 29 <input type="checkbox"/> Angered easily | <input type="checkbox"/> Aimless | <input type="checkbox"/> Argumentative | <input type="checkbox"/> Alienated |
| 30 <input type="checkbox"/> Naive | <input type="checkbox"/> Negative attitude | <input type="checkbox"/> Nervy | <input type="checkbox"/> Nonchalant |
| 31 <input type="checkbox"/> Worrier | <input type="checkbox"/> Withdrawn | <input type="checkbox"/> Workaholic | <input type="checkbox"/> Wants credit |
| 32 <input type="checkbox"/> Too sensitive | <input type="checkbox"/> Tactless | <input type="checkbox"/> Timid | <input type="checkbox"/> Talkative |
| 33 <input type="checkbox"/> Doubtful | <input type="checkbox"/> Disorganized | <input type="checkbox"/> Domineering | <input type="checkbox"/> Depressed |
| 34 <input type="checkbox"/> Inconsistent | <input type="checkbox"/> Introvert | <input type="checkbox"/> Intolerant | <input type="checkbox"/> Indifferent |
| 35 <input type="checkbox"/> Messy | <input type="checkbox"/> Moody | <input type="checkbox"/> Mumbles | <input type="checkbox"/> Manipulative |
| 36 <input type="checkbox"/> Slow | <input type="checkbox"/> Stubborn | <input type="checkbox"/> Show-off | <input type="checkbox"/> Skeptical |
| 37 <input type="checkbox"/> Loner | <input type="checkbox"/> Lord over others | <input type="checkbox"/> Lazy | <input type="checkbox"/> Loud |
| 38 <input type="checkbox"/> Sluggish | <input type="checkbox"/> Suspicious | <input type="checkbox"/> Short-tempered | <input type="checkbox"/> Scatterbrained |
| 39 <input type="checkbox"/> Revengeful | <input type="checkbox"/> Restless | <input type="checkbox"/> Reluctant | <input type="checkbox"/> Rash |
| 40 <input type="checkbox"/> Compromising | <input type="checkbox"/> Critical | <input type="checkbox"/> Cratty | <input type="checkbox"/> Changeable |

The numbers will show you the proportion of each of the Four Temperaments that make up your temperament. You may be very high in one and evenly spaced on the others. You could have two or three columns with even totals and practically nothing in the other(s). You might be evenly divided across all four columns. Or any other combination.

The totals give you the key to applying the descriptions of the temperaments. If you have a very high total in one column, the description of that temperament will fit you nearly exactly. But if you are evenly divided, only parts of all the descriptions will accurately portray you.

The important thing is that you will have a better understanding of yourself now, as well as a basis for a deeper understanding as you observe and learn more about the temperaments from now on.

THE FOUR TEMPERAMENTS

Psychologists generally describe personality in one of two ways--extrovert or introvert. The Four Temperaments do approximately the same thing except that there are two types of extroverts and two types of introverts. So we could entitle the four columns on the scoring sheet:

Type 1	Type 2	Type 1	Type 2
EXTROVERT	EXTROVERT	INTROVERT	INTROVERT

Drs. David Merrill and Roger Reid, founders of Tracom Corporation and of Performance Prediction Results called them:

EXPRESSIVE	DRIVER	ANALYTICAL	AMIALE.
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Tim LaHaye, author and minister, as well as founder and president of Family Life Seminars, in his book, Spirit-controlled Temperament names them:

SANGUINE	CHOLERIC	MELANCHOLY	PHLEGMATIC.
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These names are borrowed from Hippocrates, the Greek physician and philosopher and were used in the Medieval theory of physiology to describe conditions of body and mind. Florence Littauer also uses these terms in her book Personality Plus.

Whatever you choose to call them, each of the Four Temperaments is a cluster or group of go-togethers--a combination of traits that often shows up in people. Once you understand the combinations you'll be able to identify them in others. You'll understand yourself and those around you and cease to attempt unreasonable changes in yourself and others.

TYPE 1 EXTROVERT --- EXPRESSIVE --- SANGUINE:

The expressive Sanguines of the world enjoy life and love people. They are amotional, demonstrative and buoyant, tending to lift the spirits of everyone around. Being eternal optimists they are not only enthusiastic themselves, but manage to infect others with their bubbling spontaneity.

They like to be where the action is, often creating it for themselves and others. Life-of-the-party types they are fascinating story tellers and can make a drama from almost anything.

They genuinely feel the joys and sorrows of others and have a gift for making others feel special and important. People feel they really care due to their direct eye contact during conversation and their physical "touching" nature.

Sanguines are never at a loss for words and their natural charisma draws an audience every time. They remember and repeat colorful stories, relating all the juicy details. Their marvelous sense of humor, open sincerity and knack of turning work into fun are also crowd-pleasers. They are natural leaders, often volunteering for projects, drumming up enthusiasm and charming people into work. Everything they do sounds like such fun!

Sanguines make friends easily. In interpersonal relationships they are quick to apologize and never hold grudges. Be sure to invite several Sanguines to your parties--they'll make sure there's never a dull moment.

The world needs these optimistic extroverts. Life would be less colorful and exciting without their presence.

TYPE 2 EXTROVERT -- DRIVER --- CHOLERIC

Like the Sanguine, the Choleric is an outgoing, optimistic extrovert. He is definitely goal oriented and has innate leadership qualities--he's what is often called a "mover and shaker"--he makes things happen, not just by talking but by stepping out in front to show how it's done.

Cholerics thrive on activity--they have endless ideas, plans, goals and ambitions--others get tired just watching them. In addition, they are very practical and hate wasting time.

They are confident, independent and strong-willed. They don't vacillate under pressure and once they've made up their mind they don't let what others think deter them. They're not frightened by adversity--in fact they seem to thrive on it, viewing it as a challenge to be met.

They have vision--seeing the whole picture--a well-organized plan to attain their dream. However, details often bore them, so their plans seldom get written down. They have no doubts about their abilities to get the job done.

They make quick decisions, usually based on intuitive appraisal rather than analysis. They are natural delegators and excel in emergencies because of their cool control and decisive action. They can run anything and have a knack for rising to the top.

Never indifferent or apathetic, they often lead the way, campaigning to right wrongs and wage worthy crusades. These are the doers of the world, and keep the rest of us moving.

TYPE 1 --- INTROVERT --- ANALYTICAL --- MELANCHOLY

The Melancholy is an analytical, self-sacrificing, purposeful, organized perfectionist with a sensitive emotional nature. He is intensely interested in the arts. Many of the world's great geniuses--artists, musicians, inventors, authors, philosophers, educators and theoreticians--were of the Melancholy temperament.

Melancholies are born with a pessimistic nature. They foresee problems and count the cost. They don't take things for granted or at face value, but dig for inner truth.

They are willing to stick to monotonous routines if they can foresee a worthwhile result (music practice, for example). In fact they prefer to work alone. They analyze everything, always trying to do it better. They are moved by greatness in others and appreciate the wonders of Creation.

Making lists, charts and ^{graphs} is an important part of life because they help the Melancholy see the picture. Being organized is absolutely essential and he responds best to an environment that is neat and where things are done in an orderly way. He has a place for everything and everything is in its place, or he is frustrated when it isn't. Melancholies are very detail conscious and are assets on committees because they think of things no one else does. They have high standards and live up to them.

They are faithful friends, though unlike Sanguines, they do not make friends easily. They don't push themselves forward, but let others come to them. They like people and have a strong desire to be liked by them. They become suspicious when others shower them with attention.

Melancholies are moody--their highs are higher and their lows lower than others. This is an aid to their creativity and gives them an edge in feeling and projecting the deepest human emotions artistically.

The world would be much poorer without the Melancholy!

TYPE 2 INTROVERT --- AMIABLE --- PHLEGMATIC

Calm, cool, slow, easy-going and well-balanced, the Phlegmatic's life is a happy, unexcited, pleasant experience in which he avoids as much involvement as possible. He never seems to get ruffled, has a very high boiling point and keeps his emotions in control--seldom exploding in laughter or anger. He is the only temperament who is consistent.

While much doesn't appear on the surface, Phlegmatics are a very capable combination of abilities--feeling much emotion and having a capacity to appreciate the fine arts and better things in life. They are easy to get along with and incredibly adaptable. They do not offend, do not call attention to themselves, but quietly do what is expected without looking for credit.

They make great bosses because of the lack of pressure or criticism and their easygoing manner as parents produces contented children. They make ideal arbitrators because of their calm, unemotional logic. They are humble and gentle--a pleasure to be around.

Phlegmatics never get in a hurry and don't become disturbed by situations that bother others. They will hold their tongue under provocation and are endlessly patient.

They never lack for friends because they enjoy people and have a natural dry sense of humor. They're the type that can have a crowd in stitches and never crack a smile. They have a unique ability of seeing the humorous in others and the things they do.

The Phlegmatics help all the other types realize moderation and a middle-of-the-road approach produces calm and stability.

PEOPLE ARE INDIVIDUALS

Now that you've seen all four temperament types you can see why different people are so different! Our natural tendency is to think that because someone is different from ourselves that they are slightly odd or irregular. But we all need the balance of each other.

We need the bouncy, infectious enthusiasm of the Sanguine, the driving initiative of the Choleric, the practical, thoughtful analysis of the Melancholy and the calm, unruffled approach of the Phlegmatic.

We all are a unique blend of the Four Temperaments, which gives endless possibility for variation, but most people reveal a pattern of behavior that indicates they lean toward one basic temperament.

Learning to recognize the temperaments will help you get along with others. Each temperament prefers their way. The Sanguine appreciates others who have his rose-colored view of things and becomes impatient at the thoughtful ways of the Melancholy, which he deems dark and pessimistic. The Phlegmatic is proud of his placid approach and is apt to disdain the busy and often chaotic ways of the Choleric. On the other hand, Choleric feel like they have to light a fire under everyone and the Melancholies are sure everything will fall part if somebody doesn't organize this mess!

We can learn from each others' strengths and adapt them to our particular style. Parents can help their children develop their natural gifts while taking care to shore up the weaknesses.

THE WEAKNESSES

Thus far we have only examined the strengths of each temperament. Actually a weakness is just the flip side, or the extreme of a strength. It's an asset run amuck. Weaknesses keep us from living up to our potential because they dilute the effectiveness of our strengths.

SANGUINE WEAKNESSES

The Sanguine is weak-willed and undisciplined. Since they have considerable charm, they commonly have a great appeal for the opposite sex. So they face sexual temptation more than others and their weak will makes it easy to give in.

It is easier for them to be deceitful, dishonest and undependable. They also tend to overeat.

They are emotionally unstable. They can cry at the drop of a hat, and when their anger explodes, it is livid. Once he blows up all over you, he forgets about it. You don't, of course, but he does. That's why he doesn't get ulcers. He gives them to everyone else.

The Sanguine has a big-ego. He vies for the limelight. As you listen to his endless supply of stories, you will notice that he is his own favorite character.

He is restless and disorganized--always on the move. He seldom plans ahead, but usually takes things as they come. He is happy most of the time because he rarely looks back (consequently not profiting by past mistakes) and he seldom looks ahead.

Wherever he lives or works, things are in a disastrous state of disarray. He can never find tools, keys etc., unless he has an efficient wife or secretary to pick up after him. He is a sharp dresser, but the room where he dressed looks like an explosion hit.

He handles all confrontation with a disarming smile, a pat on the back, a funny story and a restless move to the next thing that sparks his interest.

Because he is superextrovertish, he has a false reputation for self-confidence. Actually he is very insecure. He often uses profanity for effect. He is a show-off, performing outlandish feats of daring and "heroism." He looks for approval and recognition, and is easily discouraged by criticism.

Since he is so believable, he is able to con others and can also convince himself that wrong is right. He will bend the truth and exaggerate. He can lie, cheat and steal, yet seldom endure a sleepless night.

His repentance is often only on the surface, and he expects others to forgive him easily.

CHOLERIC WEAKNESSES

The Choleric rarely sees a need to change himself, because he thinks he is always right. Although, since he is extremely practical, once he realizes he is doing wrong, he can easily be motivated to improve.

He is extremely hostile. He has learned his anger can be used as a weapon to get what he wants. He doesn't explode as loud as the Sanguine, but can purposely cause pain to others and enjoy it. He is a door slammer, table pounder and horn blower. He will carry a grudge (and gets ulcers).

He either cooperates enthusiastically or opposes vehemently--no middle ground.

He will often have a problem with rebellious teenagers at home because anger stirs up strife.

He is cold and unaffectionate, insensitive and inconsiderate. He doesn't cry himself and can't understand others who do. If he does cry in front of someone he will find it permanently embarrassing. He has the hide of a rhinoceros.

The flip side of his determination and decisiveness is that he is opinionated and bullheaded. He will openly argue to uphold his position and often lose ground and time rather than simply acknowledge that he was wrong, regroup and set off in the right direction.

He needs to learn to deliberate before making decisions and admit that his first impressions and prejudices often limit his enjoyment of life and inhibit productivity. Choleric husbands would do well to listen more to the thoughts, opinions and feelings of their wives.

He rarely takes "No" for an answer. He doesn't hesitate to juggle figures and bend the truth--for him the end justifies the means. When he needs a favor he can be almost a Sanguine in his persuasiveness, but as soon as you give it to him he forgets he ever met you. He has a reputation for using people.

He is impatience personified.

MELANCHOLY WEAKNESSES

The Melancholy is hesitant to make decisions or start something new, because everything has to be "just so" and in perfect order before he can do it. He can be obsessively suspicious--always wondering what you haven't told him.

He's not just hard to please--he's impossible to satisfy! Instead of commending effort, he will criticize, carp and censure, or if he doesn't verbalize his attitude, he puffs up with a disapproving spirit which is equally as destructive. It is hard for a Melancholy to give compliments because he cannot endure the hypocritical taint of saying something that isn't 100% true.

The Melancholy is more self-centered than any other temperament. Everything is interpreted by him in relation to himself. He tends to compare himself with others in looks, talent and intellect. He invariably feels deficient because he compares himself to others' strengths and ignores their weaknesses.

He is easily offended. No matter what you do, he will be hurt. He is prone toward bitterness. He is capable of long-term seething and slow-burning anger in the form of reverent thinking patterns and self-persecution reveries. This may cause angry outburst (unlike his usual gentle nature) or it may cause him to make hasty and unwise decisions. He is apt to "throw out the baby with the bathwater." Blows problems up out of proportion.

He finds it difficult to forgive and forget.

He is exceptionally moody and vulnerable to long-term depression.

He tends to be rigid, implacable, uncompromising to the point of unreasonableness. He views compromise "to keep the peace" as a lack of principle or integrity. He is intolerant and impatient with those who do not see things his way. It is difficult for him to be a team player and is often a loner.

He needs to test his ideas for practicality, for he will usually campaign for an ideal that is so altruistic, it will never work.

PHLEGMATIC WEAKNESSES

The Phlegmatic will rarely do more than is expected of him or instigate any kind of activity. Furthermore he thinks up creative excuses to avoid getting involved with the activities of others.

In marriage opposites tend to attract, so Phlegmatics will marry a Sanguine or Choleric. This causes conflict because Phlegmatics don't like to take the lead and won't initiate anything (even love-making!).

He needs to think of the needs of others rather than his own comfort. He generally is so thin-skinned that he has built a hard shell to shield himself from outside griefs or affronts.

He is so gracious and proper that few people are aware that he is selfish and stingy. He is self-indulgent and unconcerned about his family's need for activity. He is often a penny-pincher and miser, except for his own person clothes and tools for work. He looks on it as "frugal"--his wife sees it as "selfish."

No one can be more stubborn than a Phlegmatic, but he is so diplomatic about it that he may proceed halfway through life before anyone catches on. He rarely confronts or refuses--just sidesteps. He won't follow instructions, rather he will simply do it his way--quite affably and with less contention than any other temperament, but definitely his way.

He tends to be indecisive and fearful, and is a worrier.

FURTHER INFORMATION

The following eight pages are a composite of three sources which describe the Four Temperaments. There is some overlap with the material already presented.

In addition the following sources are recommended for further reading:

Spirit Controlled Temperament and Understanding the Male Temperament, both written by Tim LaHaye, Tyndale House Publishers, Inc., Wheaton, Ill.

Personality Plus, by Florency Littauer, Zondervan Books.

SANGUINE - Strengths

- | | |
|-------------------|----------------------|
| 1. animated | warm & physical |
| 2. persistent | buoyant |
| 3. submissive | lively |
| 4. considerate | enjoying |
| 5. refreshing | receptive |
| 6. satisfied | responsive |
| 7. planner | storyteller |
| 8. sure | genial |
| 9. orderly | outgoing |
| 10. friendly | charisma |
| 11. daring | warm |
| 12. cheerful | friendly |
| 13. idealistic | talkative |
| 14. demonstrative | enthusiastic |
| 15. mediator | carefree |
| 16. thoughtful | compassionate |
| 17. listener | generous |
| 18. contented | curious, inquisitive |
| 19. perfectionist | optimistic |
| 20. bouncy | tender-hearted |

OCCUPATIONS

Should have extensive exposure to people
 He makes others happy
 Hospital worker
 Doctor
 Nurse
 Salesman
 Actor
 Entertainer
 Preacher
 M.C.
 Auctioneer
 Politician

Happy-go-lucky
 Bubbly
 Lives in present
 Fascinated by everything
 People-lover, makes friends easily
 Feelings dominate reflective thought
 Lifts others' spirits, attracts & inspires
 Genuinely feels joys & sorrows of others
 Makes others feel important at the moment
 Enters "mouth first"
 Sees excitement in every experience.
 Sees the flowers
 Expects the best
 Looks for fun & games
 Wants to be where the action is
 Attract attention
 Memory for color
 Sense of the dramatic
 Naive, wide-eyed, innocent
 Likes the world of make-believe
 Emotional
 Volunteers without thought
 Creative & colorful
 Seem exciting
 Most willing to change
 (but no follow through)
 (but can't believe they have any major faults)

SANGUINE - Weaknesses

21. brassy	egotistical
22. undisciplined	name-dropper
23. reluctant	profanity
24. fussy	toucher
25. impatient	deceitful
26. unpopular	dishonest
27. headstrong	overweight
28. plain	cries easily
29. angered easily	instant anger/blows over
30. naive	weak-willed
31. worrier	restless energy
32. too sensitive	disorganized
33. doubtful	unproductive
34. inconsistent	undependable
35. messy	obnoxious-loud
36. slow	egocentric
37. loner	exaggerates & elaborates
38. sluggish	fearful & insecure
39. revengeful	impractical
40. compromising	flexible conscience

Self-pity

Repeats stories

Vulnerable to sexual temptation

Doesn't profit by past mistakes

Sharp dresser — disastrous desk, room, etc.

Feelings dominate reflective thought, decides by feelings

Fears personal failure, rejection, disapproval (no criticism)

Doesn't finish what he starts

Compulsive talker

Dwells on trivia

Can't remember names

Scares others off

Too happy for some

Blusters & complains

Loud voice & laugh

Controlled by circumstances

Angers easily

Seems phony to some

Never grows up

Fickle, forgetful

Makes excuses

Doesn't listen to whole story

Doesn't follow through

Confidence fades fast

Undisciplined

Priorities out of order

Easily distracted

Waste time talking

Hates to be alone

Needs to be center stage

Wants to be popular

Looks for credit

Dominates conversation

Interrupts, doesn't listen

Answers for others

CHOLERIC - Strength

- | | |
|---------------------|------------------------------|
| 1. adventurous | self-disciplined |
| 2. playful | self-determination |
| 3. self-sacrificing | confident |
| 4. controlled | aggressive |
| 5. respectful | tenacious |
| 6. sensitive | single purpose |
| 7. patient | perseverance |
| 8. spontaneous | practical |
| 9. obliging | utilitarian |
| 10. faithful | organized |
| 11. delightful | life is activity |
| 12. consistent | strong leadership, take over |
| 13. independent | forceful |
| 14. decisive | good judge of people |
| 15. musical | dominates a group |
| 16. tenacious | optimist |
| 17. loyal | pioneering spirit |
| 18. chief | goal-oriented |
| 19. permissive | have the answers |
| 20. bold | |

OCCUPATIONS

Anything that requires leadership, motivation & productivity, provided it doesn't require too much attention to detail & analytical planning

Entrepreneur
Salesman
Teacher (practical subj)
Preacher

Foreman
Supervisor
Developer
Not good delegator

Other people cannot believe he can be involved in so many things & keep his sanity.

He is a natural motivator, oozes self-confidence & is extremely goal-conscious. An inspire others to envis his goals.

- Finds detail work distressing
- Intuition over analytical thinking
- Strong leadership
- Forceful
- Good judge of people
- Dominates a group
- Endless ideas, goals, plans, ambitions
- Capable of making sound, instant decisions
- Doesn't worry about what others think
- Good at whatever demands industry, hard work, activity
- Delegater
- Natural motivator
- Follows up on instructions
- Ability to accomplish more than anyone else
- Thrive on opposition
- Doesn't need friends

The world's greatest dictators, generals and gangsters have been mainly choleric (according to moral values & motivations).

CHOLERIC - Weaknesses

21. bossy	self-sufficient
22. unsympathetic	thick-skinned
23. resentful	unsympathetic
24. fearful	hot-tempered
25. insecure	carries grudges
26. uninvolved	vengeful
27. haphazard	cruel, cutting
28. pessimistic	unaffectionate
29. aimless	difficult to apologize
30. negative attitude	sarcastic
31. withdrawn	difficult to show approval
32. tactless	ashamed of tears
33. disorganized	opinionated
34. introvert	bullheaded
35. moody	doesn't need man or God
36. stubborn	impatient
37. lord over others	insensitive
38. suspicious	hard to please
39. restless	compulsive changer
40. critical	loner

Comfortable only when in control

Looks upon accomplishments as good deeds that more than outweigh bad deeds on the way to goals.

Doesn't sympathize easily

Doesn't express compassion

Little appreciation for fine arts

Quick to recognize opportunities & to diagnose best way to make use of them

Looks at goal without recognizing pitfalls & obstacles

Not usually a craftsman

Runs roughshod over others (thinks approval and encouragement lead to complacency)

Uses anger to control others

Not good at meticulous skills, creativity

Looks at others as "dummies" or "slow"

Good at whatever demands analysis, long-range planning

Gives unwanted advice & solutions

More interested in achieving goals than pleasing people

Considers socializing a waste of time

Loves emergencies

Can't relax, needs constant achievement

Heart attack candidate

MELANCHOLY - Strengths

- | | |
|-----------------------------------|-------------------------------|
| 1. exceptional analytical ability | sensitive
genius-prone |
| 2. persuasive | excels in fine arts |
| 3. sociable | appreciates true values |
| 4. competitive | responsive |
| 5. reserved | reflective thinking |
| 6. self-reliant | creative thinking |
| 7. positive | high emotional peaks |
| 8. scheduled | perfectionist |
| 9. outspoken | introspective |
| 10. funny | detail-oriented |
| 11. diplomatic | faithful friend, true concern |
| 12. cultured | dependable, reliable |
| 13. inoffensive | behind-the-scene |
| 14. dry humor | self-sacrificing |
| 15. mover | knows limitations |
| 16. talker | rarely volunteers |
| 17. leader | variety of moods |
| 18. chartmaker | feelings predominate |
| 19. productive | lets people come to him |
| 20. behaved | strong desire to be liked |

OCCUPATIONS

Highest IQ, creativity & imagination.
 Perfectionist
 Craftsman
 Finish carpenter
 Bricklayer
 Plumber
 Plasterer
 Scientist
 Nurseryman
 Playwright
 Author
 Mechanic
 Engineer
 Actor
 Counsellor
 Doctor

Frustrated with personnel problems.
 Unrealistically perfectionist
 Desires to give meaningful service to mankind

Suspicious of others' attentions
 Reluctant
 Imaginative
 Likes to be alone
 Schedule-oriented
 Noise & confusion bother
 Introspective
 Serious of purpose
 Dedicated to order & organization
 Wants to get to heart of matter
 Willing to stick to dull routines
 Prefers to work alone
 Sets long range goals
 Moved by the greats
 Marvel at nature's wonders
 Detail conscious
 Sets high standards
 Sensitive to others' needs
 Compassionate
 Willing to listen

MELANCHOLY - Weaknesses

- | | |
|------------------------|-------------------------------------|
| 1. bashful | self-dissection |
| 2. unenthusiastic | hypochondriac |
| 3. resistant | persecution complex |
| 4. escape from reality | fearful |
| 5. forgetful | compares self with others |
| 6. indecisive | self-imposed limitations |
| 7. unpredictable | most doctors are melancholic |
| 8. hard to please | frustrated by personnel prob. |
| 9. proud | most musicians |
| 10. argumentative | self-centered |
| 11. nervy | negative |
| 12. workaholic | pessimist |
| 13. timid | critical |
| 14. domineering | indecisive |
| 15. intolerant | enjoys being hurt |
| 16. mumbles | suspicious |
| 17. show-off | impossible to please |
| 18. lazy | hard to give compliments or encour. |
| 19. reluctant | touchy |
| 20. crafty | obsessively introspective |

- | | |
|---|---|
| Disillusioned | Superior attitude |
| Ignores good/amplifies bad | Life is serious |
| Legalistic | Don't ever get too excited |
| Rigid | Not people oriented |
| martyr | Depressed over imperfection |
| Intolerant | Chooses difficult work |
| Impatient | Hesitant to start |
| Unreasonable, too meticulous | Too much time planning |
| Purist | Prefers analysis to work |
| Revengeful | Deep need for approval |
| Negative thoughts — unrealistic decisions | Lives through others |
| False humility | Insecure socially |
| Difficult to forgive, unforgiving | Withdrawn & remote |
| Moody & depressed | Holds back affection |
| Impractical idealist | Dislikes those in opposition |
| Theoretical | Full of contradictions |
| Sulks over disagreements | Skeptical of compliments |
| Remembers the negatives | Enjoy focussing on negative |
| Off in another world | No one else like him |
| Low self-image, fish for compliments | Always able to prove he is right & world is wrong |
| Has selective hearing | |
| Guilt feelings | |
| Persecution complex | |
| Puts guilt on others | |
| Self-deprecating | |

PHLEGMATIC - Strengths

- | | |
|------------------|--|
| 1. adaptable | practical insight |
| 2. peaceful | analytical |
| 3. strong-willed | dependable |
| 4. convincing | practical |
| 5. resourceful | efficient |
| 6. spirited | neat |
| 7. promoter | calm |
| 8. shy | "reluctant leader" |
| 9. optimistic | consistent |
| 10. forceful | positive |
| 11. detailed | good imitator |
| 12. confident | diplomatic |
| 13. inspiring | unabrasive |
| 14. deep | well organized |
| 15. mixes easily | easy going, easy to get along with |
| 16. tolerant | content with simple lifestyle |
| 17. lively | high standards of accuracy & precision |
| 18. cute | works well under pressure |
| 19. popular | conserves energy by thinking |
| 20. balanced | doesn't get too involved with others |

OCCUPATIONS

Counsellor
 Master of anything that requires meticulous patience & daily routine
 Elementary school teacher
 Field of education
 Engineering: structural engineer
 chemical engineer
 draftsman
 sanitation expert
 carpenter
 electrician
 plasterer
 Glass blower
 Watch & camera repairman
 Mechanic
 Statistician
 Accountant

Rarely disloyal
 Ability to keep from identifying with person — objective
 Nothing seems to bother
 Pleasant disposition
 Humility, gentleness
 Avoids conflict, pleasant
 Does not offend
 Accept people as they are
 Make great bosses
 Don't pressure or criticize
 Calm, unemotional logic
 Never wants to cause trouble
 Never in a hurry
 Accepts life as it is
 Tries to keep peace
 Good listener

PHLEGMATIC - Weaknesses

- | | |
|--------------------|---|
| 1. blank | slow |
| 2. unforgiving | lazy, careless |
| 3. repetitious | lack of motivation |
| 4. frank | keen sense of humor |
| 5. interrupts | detached observer |
| 6. unaffectionate | selfish |
| 7. hesitant | self-protecting |
| 8. permissive | resists change |
| 9. alienated | needles, pokes fun |
| 10. nonchalant | conciliator |
| 11. wants credit | penny-pincher (except for self) |
| 12. talkative | stubborn (so diplomatic it isn't evident) |
| 13. depressed | disguises stubbornness with easy-going humor |
| 14. indifferent | difficult to motivate beyond daily routine |
| 15. manipulative | uses witty ability to tease others who annoy him or |
| 16. skeptical | threaten to motivate him |
| 17. loud | Contrary |
| 18. scatterbrained | procrastinates |
| 19. rash | unenthusiastic |
| 20. changeable | fearful, worry |

Indecisive

Avoids responsibility

Shy & reticent

Compromising

Self-righteous, judges

Dampens enthusiasm

Uninvolved

Doesn't imagine he is offensive because he's so quiet & kind

No need of entertainment or excitement

Won't change mind once made up

Takes life too easy

Not goal oriented

Lacks self motivation

Resents being pushed

Discourages others

Would rather watch

Sarcastic

Resists Change

YOU HAVE A CHOICE

Your Temperament can be modified by hard work and help from God. While you may have the same tendencies and leanings throughout your life, yet you can choose to go against your natural way of doing things. *

The Sanguine can learn to be quiet and listen to others more. The Choleric can choose to analyze and evaluate projects before jumping in. The Melancholy can learn to look for the silver lining instead of the dark cloud and the Phlegmatic can be more active as he realizes he needs to demonstrate his concern for others.

The book of Proverbs describes different types of people and the likelihood of their success in their work and in dealing with other people. Solomon talks about those who are slack and careless in their work in contrast to those who are diligent (10:4). He describes in colorful terms the sluggard (10:5), the talker (10:8), the fearful (10:24), those who despise and scorn advice (11:12). He commends the slow to anger (14:29), those who use the soft answer (15:1), the gracious woman (11:16) and the person with a good word for others (12:25).

Proverbs also reveals that all the temperaments have these problems: Poor response to correction (12:1; 13:1,13,18). All of us think our way is right--even though it leads to death (14:12; 16:25). Each has his own way of interacting with others--with the motive being to get our own way (16:7), and each has its own way of expressing pride (16:18).

God created diversity in people. No temperament type has th advantage over any other. We have equal strengths and things to overcome--just different from each other. Some things we have in common (in varying degrees) but there are no two people just alike.

Our particular strengths do not make us any better than anyone else (I Cor. 4:7). And it is unwise to compare ourselves with anyone else (II Cor. 10:12) because we usually end up comparing our strengths with their weaknesses and vice versa--producing either pride and vanity or discouragement.

God tells us to become perfect (mature, complete) as He is. He perfectly represents all the strengths and none of the weaknesses. It is as though he passed around the good qualities in varying quantities to other humans so we could observe how the right way brings a good result. We can learn from each other, because people with strengths that we don't have can become our role models.

LIFE CYCLE

A woman's body is made much different from a man's and causes her emotions, self-image, productivity and whole life scenario to be completely different from his. In this part we will look at woman's life as a whole from beginning to end.

According to ~~biologists~~, life can be divided into ~~stages~~ ~~phases or stages~~

- Infancy (birth to age 5)
- Childhood (age 5-14)
- Adolescence (age 12-18)
- Young Adulthood (age 18-40)
- Middle Age (age 40-65)
- Old Age (age 65-death)

Each stage is a growth phase and is an important part of becoming a mature member of the Family of God.

Below is a "Time-Line" which illustrates the entire Life Cycle of a woman, including the main activities during each stage.

"TIME-LINE"

FEMALE LIFE CYCLE

INFANCY	CHILDHOOD	ADOLESCENCE	YOUNG ADULTHOOD	MIDDLE AGE	OLD AGE
At home, establish personality, character, IQ, attitude toward authority	School, Begin sexual development.	School, Onset & continuation of puberty, change from child to adult.	School, Work, and career, child-bearing	Employment, Marriage, Grandchildren, New pursuits	Retirement, Continued growth

Each stage is a preparation for the next. Even though physical growth slows and stops sometime between adolescence and young adulthood, ~~mentally, spiritually and emotionally growth is possible until death!~~ Productivity should increase right to the end of life, even though actual activities will change.

~~THE SIX STAGES OF LIFE~~

Infancy (Birth to 5 years old)

The main part of an infant's time is spent ~~at home with his family~~. The family is by far the most important influence during this time--unless the family is careless and turns on the TV as a babysitter or amusement center. TV before school age is mainly destructive and should not be thought of as educational.

A close relationship (~~touching, playing, teaching~~) with ~~both parents~~ results in maximum health and emotional development. The Mother plays a significant role at this time because she has the most contact with the infant, due to her carrying the baby through pregnancy and her nursing after birth.

This is precious time. Psychologists agree that the major building blocks of ~~personality, character and intelligence~~ are laid down during this time.

Conflict between parents will result in the child "turning out" authority figures in his life--first the parents, then others. Loving, consistent and unified parents produce a child with a healthy attitude toward authority and submission.

~~Emotional bonds are built primarily through verbal communication.~~ Reading to and interacting verbally with infants is an important part of their development.

From birth, ~~girl babies develop fine muscle control and verbal facility faster than boys.~~ Boys, on the other hand, develop gross motor control faster than girls. This shows up especially at school age when writing, spelling, reading are easier for girls than boys, and the boys, of course, prefer "recess" to any other part of the school day.

childhood (1 years to about 14 years)

During this time a child begins to interact with adults besides his parents and with his peers. The major influence will still be the family ~~if the parents are diligent.~~ Since the school day is long, mealtimes with the family, time after dinner in the evening and weekend time is very precious and vital time. Time spent what happens at school is important.

Until age 7 boys' and girls' body strength is about the same and they function exactly alike endocrinologically and physiologically. The Endocrine System (including the adrenal system and thyroid gland) and the Reproductive System govern the onset of puberty.

Girls develop slightly faster than boys so that by puberty girls are about one year ahead. The gap closes by about age 18-20.

Around ~~age 7~~ girls begin to produce more estrogen (the main female hormone) so that about age 10 it begins to show in the form of slightly enlarged breasts, rounding of the hips etc. The estrogen flow continues to increase until menstruation begins between age 11 and 14.

Adolescence (12 years to 18 years)

Adolescence is a time of ~~physical and emotional~~ change. Hormone levels are changing and are causing all sorts of other changes and upheavals. A girl literally changes into a woman during this period and at the end of it she is physically capable of bearing healthy children.

The main outward signal that precipitates the change from little girl to adolescent is the beginning of the menstrual period. This is a momentous event in a girl's life and boys have no corresponding experience. From this point on, a girl has no doubt that she is biologically destined to be a mother.

Below is a chart which illustrates some of the major hormone fluctuations that take place during the monthly cycle of a mature woman. During adolescence these fluctuations are just beginning to emerge and it usually takes several years for the cycle to normalize.

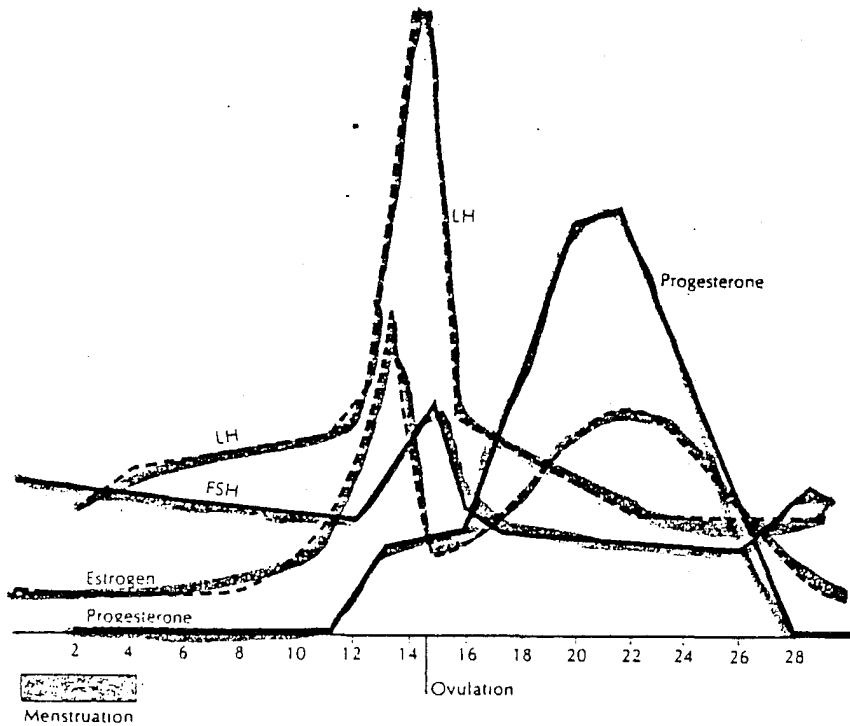


Illustration 7 Hormone activity in a normal 28-day reproductive cycle.

Hormones are chemical messengers, carried in the bloodstream. They are produced by glands such as the adrenals, thyroid and ovaries. Some hormones target one organ while others affect multiple organs and cells.

As you can see by the chart, the normal level for each hormone changes continuously throughout the menstrual cycle. For example, the normal level of estrogen on day 12 may be seven times higher than on day 4. So there is no simple blood or urine test that can determine if your hormone levels are normal, too high, or too low.

The two most commonly discussed hormones are estrogen and progesterone. But their action is triggered by other hormones and signals from your brain, pituitary gland, thyroid gland and adrenal glands.

This is a very spare description of what goes on each month inside our body. Actually there are more reproductive hormones than FSH (follicle stimulating hormone) and LH (luteinizing hormone), but these along with estrogen and progesterone are all we will discuss here.

Was Carefully and Wonderfully Made!

The first day of a menstrual period is the first cycle day on the chart. At this time hormone levels are at their lowest point.

The hormonal changes begin their cycle in the hypothalamus, a part of the brain. This tiny organ coordinates the hormone system and the nervous system and is the only part of the hormone system that can react to messages from the outside world. That is why physical or emotional stress can affect menstrual regularity.

The hypothalamus produces and secretes hormones called releasing factors that target the pituitary gland, located in the middle of the brain. This gland in turn secretes many hormones which affect the ovaries, thyroid gland, adrenal glands, and breast milk production.

Two pituitary gland hormones that regulate reproductive function are FSH and LH. Their primary targets are the ovaries which in turn produce estrogen and progesterone.

FSH causes egg follicles on the ovary to develop and mature. The ovary follicle produces and releases estrogen. When the level of estrogen gets high enough it causes the pituitary to release LH which triggers ovulation. LH also transforms the empty follicle into a gland called the

From puberty on there are several permanent differences between females and males:

- (1) ~~The woman's body muscle strength is never again equal to the man's.~~
- (2) ~~Men have superior muscular strength, women have greater skill in tasks requiring fine muscle control.~~
- (3) ~~Women have greater resistance to and less susceptibility to disease.~~

Young Adulthood (20 years to 40 years)

~~This period is one of establishment--we seek to stabilize our career and home. It is a time of exciting development as we choose our living environment--including location--buy furniture and other necessities and begin independent adult life.~~

~~For women it is the time of childbearing and the period when we will be the most involved with our children and their development.~~

~~The man's role in the reproductive process is transient when compared with the woman's. She experiences pregnancy for nine months, in which she gains weight, becomes increasingly awkward and dependent on others. The birth itself is at once a trauma, an inexpressible joy and a possible threat to life.~~

Life after the birth is forever different! You now have a new being in your family--one which must grow and develop over a span of years before it can be completely independent of your help.

(The early years of adulthood are demanding and confining for the mother. Young children are extremely dependent, needing constant supervision and teaching. ~~Play is important for young children~~ as well as a stimulating environment with a variety of experiences and much interaction with parents.)

(Young mothers often become over tired and discouraged, and they should not hesitate to ask for help from Dad and take an occasional day or night "out" to refresh. At this time in life, money is usually scarce, so ~~cooperation and planning~~ is important.)

Once the first child is in school, Mother feels definite relief, and by the time they're all in school she has much more time to herself.

Then a different phase of childrearing begins. It is a mistake to think your main job is over once the child is in school. Parental teaching and guidance are vital through three phases--Infancy, Childhood and Adolescence. Each phase is a different sort of challenge and helps us--and them--grow in a different way.

Middle Age (40 years through 65 years)

Middle Age is not so much a definite age period as a certain type or state of personality. It is the period when the majority of human beings begin to notice small but accumulating evidence that they are passing their peak of physical resistance, energy, endurance and mental resilience.

Some characteristics of Middle Age are:

- (1) Consciousness that one's hold on life is uncertain.
- (2) General sense of insecurity, realizing you can't keep up the pace forever.
- (3) Frustration, realizing you won't accomplish all your dreams.
- (4) Cynicism toward youth. They wouldn't be so confident if they knew what you know!
- (5) Conservatism (less flexible).

While one person simply takes it in his stride, making some sensible adjustments without any particular over-emphasis, another person will begin to feel that some irretrievable catastrophe is overtaking him.

Individuals will deal with the onset of Middle Age with much the same underlying emotional reactions which they have always had to major events and crises. Only, in Middle Age, what they have secretly felt and been more successful in suppressing at earlier times begins now to emerge as their fundamental state of mind. At least this is the case when people show signs of deterioration of character.

In the first half of life our task is to establish ourselves effectively in our place in society. In the second half of life we turn more to the religious meaning of our individual existence and the problems of our inner self.

One aspect of that is that while we are busy with the major practical social tasks of life in early adulthood, it is easier to ignore the problems that lie within our personality. We tend to assume we are all right and devote all our

energies to shaping our outer world to fit our needs.

→ In the second half of life, when normally we would have accomplished that task and it is more a matter of maintaining than of achieving our position, it is not so easy to ignore the internal world that we inhabit within our private and personal make-up.

(Some of the ~~tendencies that show up during Middle Age~~ have ~~tended~~ discipline. Some become super-disciplinarians. There is a difference between discipline in the sense of a reasonable and sensible ordering and management of one's life, habits and time and a discipline which is an obsessional characteristic.)

(This is critical, because Middle Age parents usually have Adolescent children. Teenagers need the control of reliable, friendly, and above all, consistent adults.)

→ The more common tendency is the drift toward too little discipline. In youth, discipline is usually imposed from the outside, in Middle Age it must be imposed and accepted from within i.e. self-discipline.

→ It is not usually deliberate, but ~~women tend to become careless about their personal appearance, lose their motivation, doodle around wasting time.~~ A decrease in physical activity usually follows which makes it easier to gain unwanted weight. Moral standards (sex, honesty) also slip. ~~Most extra-marital affairs occur during middle age.~~ Remember the Strange Woman of Proverbs was the wife of an established business man.)

→ In Middle Age people tend to care less about what others think, so it's easier to slip into wrong behavior.

→ Middle Age is not necessarily or inevitably a time of stagnation or slow regression, even though many people think of it in those terms. This is the time when we can achieve a comprehensive understanding of life that could also be of help to others.

(Whether we call this the attainment of wisdom or simply a matter of coming to terms with reality in a shrewd and insightful way, and whether we succeed or fail in the task, ~~it is what gives real meaning to this period of life.~~ In fact, it makes it in many respects the most important period of all, for it is that period in which our life should be and can be brought to its fullest fruition in personal experience. Without it, all that has gone before would remain incomplete.)

What is often described as "~~Mid-life Crisis~~" is the realization that the course of one's life has been set. There are definite, identifiable fruits--good or bad. Some feel trapped and try to take the easy way out by starting over with a new marriage or career.

It is likely that Solomon wrote Ecclesiastes in his mid-life. His conclusions about what is really important in life are instructive, and while applicable to any life phase, are particularly appropriate for the middle-aged person.

Menopause is part of the Middle Age experience for women. Simply stated, menopause could be described as puberty in reverse. It is the time when menstruation ceases and a woman is no longer able to bear children. The flow of hormonal secretions begins to decline which produces many changes which vary from one woman to the next.

The female hormones decline, but the flow of androgen (the male hormone) stays the same. As estrogen is withdrawn, the woman experiences increase in facial hair growth, sometimes acne. Loss of skin softness, loss of feminine body contours, regression of breasts, shrinking of uterus, oviducts and ovaries so they eventually become inactive.

~~Female symptoms~~ may arise: hot flashes, sweating, insomnia and depression, vaginal dryness, osteoporosis.

Men have no corresponding experience. Their reproductive capacity merely declines gradually.

Why must we experience menopause?

In the first place, God probably did not intend menopause to be as traumatic as it is for many women today. After 6000 years of degeneration we are in poor condition and are susceptible to much more discomfort and bad symptoms than even a few generations ago.

The most important thing is to be prepared for menopause (mentally and emotionally) and to do what you can to make the transition easier. Read on the subject and talk with other women about their experiences. Your mother's experience may be a good indication of what yours will be.

→ For many women, the menopause signals the beginning of a new and enjoyable phase of life. Freedom from the necessity of birth control devices makes sex more enjoyable and a new kind of closeness with one's husband often takes place.

Most animals do not live past the time when they can bear young. It is likely that God intended this time as a period of special learning. As Solomon expressed it, we see the vanity of physical life--it's here today, gone tomorrow. The

meaning for human life is not rooted in the physical appearance. The inner man is what is important. And love must be based on something deeper than outward appearance.

THE CONTRIBUTIONS OF MIDDLE AND OLD AGE

→ American culture is notorious for its continuous emphasis and glorification of youth, believing that life is all downhill after the mid-twenties. Media fixation on perfectly proportioned, suntanned young bodies, "horrid age spots," sex (as perceived by young singles) and reckless adventure has been used by Satan to influence us in subtle but profound ways.

↳ We need to realize youth is a time of inexperience and immaturity. Our young years are a period of learning about life and a time to heed wise advice from our elders. We will not "have it all together" at an early age. We must come to appreciate and respect the perspective and wisdom that only years of experience can provide.)

↳ Being overly concerned about outward appearance and aging blinds us to the true values of life.)

↳ God says older people are valuable and essential members of society because they have years of experience to share with the young. Proverbs admonishes young people to listen to the wisdom of older people--especially their parents, and Titus 2 instructs younger women to learn from mature women.

↳ Unfortunately older women often are reticent to share their experiences and lives with the young because they are embarrassed by their mistakes. But we often learn more by our failures than by success, and this learning should be passed on.

↳ As women we should spend time thinking about the various life stages and our reactions to life as we have lived it. Compare that with Bible principles and be prepared to pass on your learned wisdom to those coming after. Women tend not to see or think (realistically) about anything beyond the "now." The capacity to evaluate the past and plan for the future is something women must work at diligently. It is selfish and shortsighted to hide your mistakes behind silence and a facade of "humility."

↳ Look forward to your later years as the time when you have the most to offer others. It is the period in your life when the most "rough edges" have been knocked off and you are closer to Godly maturity than at any other stage.

Prepare for old age by continuing to educate yourself through reading and observation and by taking care of your physical health so you will be able to continue vigorous activity and mental effort.)

ORGANIZATION

~~Organization determines how much you will be able to accomplish in a day, a week, a year--in your lifetime.~~ How you manage your life and affairs will determine how much time and resources you will have left over to give to others.

How can you be effective? What is the best way to organize your life? One principle is illustrated by Jesus in John 15. He said that He and the Father constantly try to bear more fruit. How? By pruning away what isn't productive and eliminating it. Also by pruning what is producing so that it will be even more productive.

This means we should evaluate our activities and decide which ones are the most useful to ourselves and others. Eliminate time wasters and streamline effective activities so they produce more fruit.

This requires that we make choices. And choices will be based on priorities. In order to have priorities, we must set goals.

~~How important are goals?~~

In 1954 Yale University graduating seniors were asked if they had set any specific written financial goals at the time of graduation. Only 3% had done so. About 10% had goals but had not committed them to paper. The rest had no specific goals.)

Twenty years later these same graduates were surveyed once more. Guess which group was the most successful. We would expect the 3% to do better than the others, but the surprising fact is that the 3% who had specific written goals outperformed the other 97% combined!)

~~Yes, it is important to have written goals.~~

The ~~Seven Laws of Success~~ apply to women, too, and it is important for women to have goals.

God's Way of Life teaches goal-consciousness. He gives us a long-range goal (the Kingdom, and eternal life in His Family), middle-range goals (Holy Days, Feasts and offerings) and short-range goals (weekly Sabbaths, daily Bible Study and Prayer).

Life, as God created it also illustrates the same principle. Each of us knows that death will come at the end of life. Each year we have seasons to look forward to and prepare for, and sunset marks the end of each day.

The Virtuous Woman of Proverbs 31 illustrates the three types of goals also. In verse 25 it mentions her attitude toward the future. Verse 21 tells how she prepares for the seasons and verse 15 mentions that she plans her time on a daily basis and delegates work to others.

- Goals (1) point in the direction we want to go, and
- (2) define your identity. Your goals are uniquely yours.

Goals are important because they determine how you use your time and resources. Be sure to pray over your goals several times a week. Ask God to help you set the right goals and ask for His guidance and participation in accomplishing them.

~~WHERE DO I START?~~

~~The first area to organize is your prayer list.~~ This is the shortest shortcut to success! ~~Planning your "conference" time with your Creator is your best-used time because it helps you get your thoughts organized so you can ask for help effectively.~~

After all, Christ said, ~~ask and you shall receive.~~ Then James gave the flip side when he said "~~you have not because you ask not.~~" It is important to decide what is important to us, write it down and then ask God for it.)

Christ gave us an effective tool for organizing our prayers with the model in Matthew 6. The eight parts give us an outline which is adequate for virtually any need we might have. Notice it begins and ends with a focus on the greatness of God and His power.)

- (1) Our Father Which art in heaven, Hallowed be Thy Name.

David's prayers are good examples of how we can focus on God at the beginning of our communication with Him. He says, "Praise Him for His mighty acts." and "Praise Him for His excellent greatness." These two aspects of God--His perfect character and the things He does for us are two things which we can emphasize in our prayers.

- (2) Thy Kingdom Come.

Here we have an opportunity to let God know His goal is ours as well. Since the Work is preparing for that great goal, this is a logical place to include requests for those who are doing the Work.

(3) Thy Will be done on earth as it is in heaven.

Here we can tell God we want His will in our lives and ask Him to help us be responsive to Him. There are many times when we don't know what decisions to make or what actions to take. This is the time to ask for His help to set goals.

(4) Give us this day our daily bread.

This is an opportunity to ask God for our needs--physical and spiritual. It is also an opportunity to pray for the needs of others.

(5) Forgive us our debts as we forgive our debtors.

This phrase not only reminds us to ask pardon for the times we slip up, but it also warns that we must learn to be as forgiving as God is. That's another necessary request.

(6) Lead us not into sore trial.

Here is your chance to ask God to help you be responsive to Him so He won't have to correct you so hard. There are different ways to learn the lessons we need to learn. One way is to go about our business with little attention to doing it God's Way. That insures that we need drastic course correction every so often.

The other way is to constantly ask God to help you be sensitive to His direction every day so you won't have to be whopped to get your attention!

(7) Deliver us from the Evil One.

Satan is an ever-present force around us. He influences us in many subtle ways. Here we can ask protection from him. We can also use this section as a time to ask God to release from Satan's bonds those who are having a particularly hard time with spiritual problems, and those who are seriously ill.

(8) Thine is the Kingdom, the Power, the Glory forever.

All things are in God's power, and it's a good note on which to end our time with Him. Realizing He wants only the best for us and that He has the power to bring it about gives us impetus to step out in faith for the day's activities.

~~TIME MANAGEMENT~~

An important aspect of organization is time management. On the next page is a categorized list of what God says about managing time and what activities are important.

PRINCIPLES OF TIME MANAGEMENT

from the Bible

SET THE RIGHT PRIORITIES

- A. Seek God and His kingdom first. Matt. 6:33.
 - 1. Copy God's way of doing things. Eph. 5:1-2.
(Doing something the right way is as important as doing it at all. The end doesn't justify the means.)
 - a. What God does is forever (Ecc. 3:14). Therefore, we should seek eternal values first.
- B. Commit what you do to God and acknowledge Him (Ps. 37:5). Ask His guidance in everything (Pro. 3:7). Be open to His correction (Jer. 10:23-24).
- C. Evaluate what has been done. Think through where you are going and why. Pro. 4:26-27. God watches your progress (Pro. 5:21).
 - 1. Satan's way makes it difficult to do this kind of thinking. Pro. 5:6.

DECIDING WHAT TO DO

- A. Don't try to do so much you are frustrated. Ecc. 4:6.
 - 1. Whatever you do, do it with your might. Ecc. 9:10. Don't be double-minded. Js. 1:8.
 - 2. Finish what you start. God does. Ecc. 7:8; Lk. 14:28; Acts 20:24; II Tim. 4:7; Jn. 4:34; Jn. 5:36; Jn. 17:4; Jn. 19:30; Heb. 12:2; Rev. 10:7; Phil. 1:6.
 - 3. Do things in a logical and orderly way. I Cor. 14:33, 40.
 - 4. Planning (i.e. thinking a project through from beginning to end) and preparation are an important part of doing. Examples: Sabbath & Holy Days; counting the cost Lk. 14:28.
 - 5. Above all, we should enjoy our work and enjoy recreation (eating and drinking). Ecc. 3:13; 5:18-19; 8:15.
 - a. Enjoy life with your family. Ecc. 9:9.

TIME-SAVING TECHNIQUES

- A. There is a best time to do everything. Ecc. 3:1-8. Assign a time for activities and do them on schedule (establish time habits). God's time plan is predictable, yet flexible.

TIME-SAVING TECHNIQUES, continued

1. Do the imperative things early in the day. Pro. 8:17.
 2. Plan early in the morning. Pro. 31:15.
 3. Don't procrastinate or be lazy. Ecc. 10:18. Pro. 6:9-10.
- B. Set goals and deadlines. God does. Examples: Sabbath, Feast preparation, Day of the Lord. Use Sabbaths, seasons, sunset and sunrise as guides in planning time use.
- C. We actually have only limited control over our time, so God's guidance is imperative. Ecc. 8:6-7; 9:11-12. Pro. 20:24.
1. Neither boast of the future, (Pro. 27:1; Js. 4:13-14) nor worry about it (Matt. 6:7).
- D. Redeem the time. Eph. 5:16. Col. 4:5 (context: proper example and keeping self separate from the world; i.e. doing things God's way is the best and most efficient way).

~~BECOME A QUALITY PERSON~~

1. ~~Take Time to Think~~

Proverbs 4:26 Ponder the path of your feet, and let all your ways be established.

It is important to take time to evaluate what you are doing and learn from your mistakes and successes. Otherwise we begin to confuse activity with accomplishment. Just because we are busy doesn't mean we are accomplishing something worthwhile!

Mary, the Mother of Christ, spent time thinking. When she didn't understand something, she filed it away in her mind and thought about it (see Luke 2:19 and 51). The content of her thoughts is revealed in her prayer of Luke 1:46-55. This passage is in large part a quote of the prayer of Hannah (see I Samuel 2). So Mary not only had access to the Holy Scriptures, but she thought about them enough that they had become a part of her.

2. ~~Take Time to Plan~~

The busier you are, the more important it is to plan. Yet this is a hard habit to establish. Again we tend to confuse activity with accomplishment. When time is limited it is imperative that we use it doing the right things.

The Virtuous Woman not only rose early to plan each day's activities, but she planned carefully her special vineyard project (see verses 15 and 16).

3. ~~Take Time for Recreation~~

~~Relaxation should be constructive. God gave us the Sabbath not only to rest, but to learn about Him and His Creation. It is a day of different activity, not lack of activity.~~

~~The Sabbath is also a day to spend time thinking about what you are doing, where you are going and if you're doing what you should.~~

~~→ Doing nothing is not an effective way to relax, at least on a regular basis or for extended periods of time. Greater release is obtained from concentrating intensely on something completely different. This is the principle we can learn from the Sabbath.~~

(Winston Churchill, the great British Statesman, knew and practiced this principle. During the darkest days of the Second World War, he regularly spent time working on his oil painting, for a complete diversion from the pressure of his political duties.)

(His example illustrates another fact about relaxation: activities which require eye/hand coordination are particularly useful to reduce stress.)

The two great Festivals illustrate that God intends us to take off from work every 6 months. Keeping the Feasts properly requires that we take a complete break from daily routine and do something entirely different.

4. ~~Take time to Read~~

~~Reading should be a habit~~--a regular priority--because through reading we can "rub shoulders" with experts of all kinds. A book represents the best thoughts of an author, usually an expert in his field. Reading is a type of communication with someone who is an authority, and it introduces us to the thoughts of someone who would never be in our circle of friends. Self-help books amount to counsel from experts.

— Reading also helps to keep your mind active, working and moving in different directions. Even when preoccupied with rearing small children, it is refreshing to have something to read, even when you can only progress a few pages each week.

— ~~One caution~~ should be exercised in reading, however. When looking for answers to problems, or for information that concerns human behavior, always be sure you know what the Bible says on the subject first. Information from people who do not have the guidance of God's Spirit will always be incomplete and sometimes misleading in its emphasis. A lot can be learned even from this if you first have a clear outline of the truth God reveals about the subject.

~~GETTING IT ALL TOGETHER~~

(There's only one person who can put you together--and that is you! And it is a lifetime project. Only you have your talents and only you can determine how to best use them--with the guidance and help of God.)

Christ said He is preparing a special job for us in His Kingdom. And He's preparing us for that job now. With the special talents He gave you and your unique drives and desires, you set a pattern which ultimately will determine how He uses you in His Kingdom. Take your gifts seriously and ask Him to guide you in their development and to USE YOU effectively!

THE OUTER YOU -- YOUR APPEARANCE AND ENVIRONMENT

Women have a tendency to let down in their appearance as they grow older. ~~Chances are if you let your features take their course for years from now you will look worse than you do now.~~

~~Why?~~

- Because
- (1) ~~You do have your hair~~
 - (2) ~~Physical things deteriorate. Mouthful elastic ties are in greater to be sedentary.~~
 - (3) ~~Childbirth will change the shape of your body.~~
 - (4) ~~Other things will seem more important.~~

Just how important is appearance and environment?

~~Remember the goal of our inner you is to conquer.~~ How important is appearance and environment to God?

(There are nine different passages that describe in some detail what God's Throne Room and what He looks like. That should tell us something of its importance. God's environment includes beautiful, colorful, flashing gemlike material. He has as His company glorious beings clothed in white clothes. Magnificent music is also a part of His surroundings.)

The words that are sung by the angels around God's throne illustrate a principle which we should use in determining the standards for our appearance. They sing of His righteousness, His worthiness, His wisdom and honour (see Rev. 5). Just before this is an entire chapter which describes the glory of God's appearance and throne room. ~~His appearance is symbolic of His perfect, righteous character.~~

~~In a very real sense, what we wear on the outside reflects what we are on the inside. Our clothing expresses our personality and taste. The choice of quality expresses our character.~~

(Another example can be illustrated by the Temple as described in the Old Testament. Since we are the Temple of the Holy Spirit, the passages which detail the quality of materials and workmanship that went into the physical temple are a symbol of the spiritual "materials" which should be part of our makeup. The emphasis is always on quality--pure gold and silver, and skilled workmanship.)

God spent considerable time planning the environment for man in the Garden of Eden. Genesis 2:9 describes how God put the garden together for the benefit of Adam and Eve. It says,

"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food . . ."

In planning our environment, we can follow God's example of considering appearance and beauty along with practicality and usefulness. This principle can be applied in decorating our homes and in dressing ourselves. The most obvious eye-catcher should be beautiful first, utilitarian second. Draw attention to assets, point up the good qualities, create a focal point which is beautiful.

~~CLOSER TO HOME~~

God created the female anatomy to be beautiful. Paul said ~~the woman was created for man and she is his glory. Nothing is more fascinating to a man than the female shape. (and the reverse is not true!)~~.

~~Be prepared and willing for your husband to enjoy your body--to look, to touch. If you let him, he'll love every dimple, hair and square inch of you.~~

~~For him to fully enjoy you, you have to feel good about yourself.~~ How can you feel good about your body when you know all its flaws--the ripples and bulges, the pimples and rough elbows? All of us have our list of imperfections and complaints about the way we're made.

~~The first step is to accept the way God made you and make it the best it can be--smooth skin, shiny hair, groomed nails. Stop comparing yourself with others of a different body type, different skin texture, different hair color and start playing up your assets.~~

~~When your husband was attracted to you, he liked the whole package (including your body shape). When you draw attention to your faults and downgrade yourself, your ineffect are telling him he doesn't have very good taste.~~

~~Learn what he likes about you and play it up. Learn to wear colors that become you. Work with your hair and find the style that first of all looks nicest and is practical for your lifestyle. Convenience is not the most important criteria for choosing your hairstyle!~~

Learn to choose styles which play up your strong points. It takes time and money. But its worth it and God expects it. Buy beauty products, read books, learn about yourself.

Something you should know about your man is that when you let yourself go and don't take the time to look your best, he will automatically assume it's because you don't care about him anymore. He is also very sensitive to your dressing up for others and not for him.

We dress up for important occasions and people. Day-to-day living often tarnishes the special feelings we have toward the most important people in our lives (family, roomates) and we get careless. We dress up for Church or dinner with someone, but look like a wreck until time to go and leave the house in shambles (is this really the "Inner You" you want to cultivate?).

~~Age and pregnancies will take their toll on your body, but you can take care of yourself and be careful with your body. Avoid stretch marks by lubricating your skin. Make sure you always wear a good bra that supports you completely and doesn't let you bounce.~~ The skin just above the breasts is the most delicate of all the skin on your body and it stretches the most easily--hence the reason for "saggy" breasts later in life. Just take precautions when you're nursing and to wear a supportive bra.

Stay off your feet if you have a tendency toward varicose veins. Read. Find out how to cope with your weaknesses the best you can.

~~Learn to accept the proportions of your body (short waist, small bust, square face, etc.), but don't get careless about your weight. It's universally true that overweight affects how you feel about yourself. It is hard to find sharp looking clothes when you're chubby. And it's hard to feel sexy (and you should be able to be feel sexy when you want to!) or let your husband enjoy your body when you're fat!~~

So do whatever you have to do to keep things under control. Exercise, diet. ~~Self control.~~

The two problem areas mentioned in Proverbs 31 are good ones to exercise--the "loins" (hips, thighs, waist, seat) and the "arms" (pectoral muscles which support the breasts, triceps, chest muscles).

~~The best exercise by far and recommended by all doctors is walking. Also good are walking backwards (for the seat) and climbing stairs (for the thighs). Running and jogging cannot be recommended for women because of our feminine structure.~~

Men's hips, knees and ankles are lined up straight. Ours aren't because our pelvis is wider, causing us to be (ever so slightly) knock-kneed! Which means our ankles are not quite straight either. So running for women puts a lot of stress on knees, ankles and hips.

It also weakens the Pubococcygeus muscle. This is a muscle inside the pelvis that acts as a sling, supporting all your

internal organs. It is the muscle that controls the flow of urine (or by which you hold it back when you have to wait!). It also affects the intensity of your orgasm in intercourse and enables you to give your husband enjoyment also.

If the P.C. muscle is flabby, your internal organs will become displaced and sex will not be nearly as much fun. Another disadvantage is you may begin to have trouble with what the doctors call "urinary stress incontinence"--which affects 2/3 of all U. S. women. That means a sneeze or sudden jolt might bring you embarrassment!

Running places stress on the P.C. muscle and eventually will weaken and stretch it out of shape. If you insist on running or jogging, you should do exercises to strengthen the muscle.

To test the strength of your P.C. muscle, the next time you urinate, spread your legs two feet apart. See if you can stop the urine flow once it has started. If you can stop it within 1 or two seconds of trying, you're in pretty good shape. But if it takes more than that you could use some exercise.

You can exercise the muscle in three different ways.

- (1) Tighten it for extended periods--up to 10 seconds at a time, alternating with totally relaxing the muscle for ten seconds.
- (2) Tighten it for short periods (2 seconds), alternating with relaxing for 2 seconds.
- (3) Tighten in short "pulses" with intervening pulses of relaxation.

It is important to always relax the muscle in between contractions. You don't want to get in the habit of tensing the muscle all the time. That will weaken it.

~~For the arm and bust area.~~ The pectoral muscles which support the breasts can be exercised by pulling or pushing the hands against each other. Most exercise books have numerous exercises to accomplish this. Pick a few that you like and do them regularly. Push-ups are good.

The muscle that gets flabby most often for women is the triceps. Most of our daily activities use the biceps, but not the triceps. Any movement that involves reaching and pushing is good. Watch for exercises that are aimed at working the triceps.

FYI--Joan Collins keeps her figure by doing 50 pushups and 50 situps daily.

RESPONSIBILITY

TO

HUSBAND

RESPONSIBILITY TO HUSBAND

- Chapter 1 Why Get Married?
- Part 1 Spiritual and Physical Reasons for Marriage.
 - Part 2 Marriage is a Means to an End
 - Part 3 What is a "Good Marriage?"
- Chapter 2 Dating, Courtship and Engagement
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- Part 1 ~~What is Love?~~
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SPIRITUAL AND PHYSICAL REASONS FOR MARRIAGE

Someone once aptly observed, "When you marry, you permanently complicate your life!" Why bother? Wouldn't you be able to accomplish more as a single person? And Wouldn't you be better off without the entanglement of a complex interpersonal relationship?

Paul even said that a married man is distracted from spiritual achievements by his wanting to "please his wife," and a woman in the same way, "cares for the things of the world, how she may please her husband" (I Cor. 7:33-34).

As with other basic questions, the Bible gives clear answers. Right after creating Adam, God said, "It is not good that the man should be alone." Later He inspired Paul to say "neither is the man without the woman, neither the woman without the man, in the Lord" (I Cor. 11:11). Solomon said, "Whoso finds a wife finds a good thing" (Pro. 18:22).

Obviously, God intended that men and women be together. In fact, if Adam and Eve (and succeeding generations) had not gotten together, we wouldn't even be here to ask the question!

God's original intent in the creation of human life was that a man would stick fast to his wife (her natural desire was already toward him, Gen. 2:24 and 3:16) and the two were to be productive and useful, have a family, improve their plot of earth and bring the physical creation under their dominion for their benefit (Gen. 1:28). God gave both Adam and Eve this "life commission," so He not only intended for them to be together, but to work together.

The New Testament reveals other reasons for marriage. Women are instructed to submit to their husbands as to Christ, and husbands are told to love their wives as Christ loves the Church. So marriage has a spiritual dimension and has the potential of teaching us spiritual lessons.

The bride's concern with keeping herself pure and chaste for her bridegroom, making preparations for a joyous ceremony and celebration which include family and friends and her adornment in a pure white gown all have spiritual significance.

The concern, sacrifice, planning and work which Christ has expended for us, His Church and "bride," is a model for the husband to follow.

Within the physical family we learn about the Government of God and the love of God. And through life's experiences we learn firsthand how God works with human beings so we can copy His methods.

So marriage is more than an agreement to love and live with another human being. It is a life-long commitment to become like our Creator God within the close-knit framework of a partnership and the family.

God's goal for human beings is for them to become part of His divine family. Marriage, then, is one important way in which human beings can learn the things they need to know, and to eventually develop into members of the very family of God. Our family is a physical model to help us understand spiritual reality. It is also part of the means or educational process by which we can become spiritual.

But God's purpose is not dependent on man's understanding! Mankind, as a whole, has totally lost sight of God's plan and is ignorant of human destiny. Yet, for countless generations, potential members of the God Family have lived and died, ready to be resurrected and given the opportunity to make a conscious and intelligent choice between eternal life and death.

God created within us a desire to be married, to perpetuate ourselves, to work together successfully and harmoniously. There is a magnetism between the sexes that pulls us together. So it's not like marriage is responsibility only, with no fun or enjoyment! On the contrary, God created us to have the capacity to "fall in love" and enjoy the excitement of young love. He created sex to be exhilarating for men and women and the experience of working and being productive as a family is intensely satisfying.

But this society, guided and influenced by Satan, makes it increasingly difficult to enjoy marriage and family as God originally intended. Satan would like to destroy the family completely, because he knows its significance. He doesn't realize, of course, that there's no way he will truly thwart God's purpose, but he thinks he can, and he has nearly destroyed human comprehension of the purpose for marriage and the family. He has "set us up" through his influence over human philosophy, human government and, in recent years, the universal media, to misunderstand our sex roles and responsibilities and to have such stresses and pressures as to make a cohesive and effective family life nearly impossible.

This Unit will focus on the marriage relationship as it is governed by the working principles of God's Word. The Bible contains answers for every human dilemma and problem. But we must want God's answers and expend the necessary effort to find them! They will not come "naturally" and much of the time we have to unlearn false ideas about love, relationships, roles and sex in order to understand and apply true principles.

But it is worth the effort! When love and cooperation are present, one plus one equals more than two. The sum of marriage partners does equal more than the worth of each separately.

Success in marriage requires two fulltime knowledgeable partners, each willingly giving 100% effort to understand and help the other. Only then can two become one as God intended.

The responsibility for a successful partnership does not lie on the shoulders of one person and one partner cannot "make up" for the shortcomings of the other by assuming the other person's role or responsibilities. God holds each partner accountable for their individual responsibilities to Him.

At this time in human history when Satan has so masterfully confused sex roles, women need to understand their responsibilities before and after marriage. We will never in this life fulfill them all perfectly, but we can know when we're on the right track.

MARRIAGE: A MEANS TO AN END

First let's look at the big picture. Is marriage your whole life? Will marriage satisfy all your needs, provide for everything important to your development, or occupy all your time and effort? Just where does marriage "fit" in the overall scheme of your life and achievements?

Since every good and perfect gift comes from God, it is important to realize a good marriage is a gift of your Creator! It is rather like receiving a model airplane kit as a gift--it will take a good deal of effort on your part to bring the dream to realization. Nevertheless it is a wonderful and priceless gift from the God Who loves you and wants every good thing for you.

Most young women want to be married. They have a desire to be a part of their husband's hopes, dreams and plans--part of his very being. And this is a Godly desire. Our example is the spiritual model of the Church, which members are a part of His body, flesh and bones (Eph. 5:30). It is not wrong to want to be married--to have this intense desire to be united with a man, chosen just for you, who loves you and wants you to be part of himself.

→ But a happy and productive marriage should not be a woman's overriding goal in life. It certainly is a very important goal and one to be taken very seriously and prepared for diligently. But it is not your first priority.

Christ said to seek His Kingdom FIRST and all these other things would be added (Matt. 6:33). We must always keep foremost in our mind that marriage is a training ground for eternal life--not the be-all, end-all of human existence!

Psalm 37:4 says, "~~Delight~~ thyself also in the LORD; and He shall give you the desires of your heart." What does it mean to "delight yourself in the LORD?" The Hebrew word, 'anag, means to be soft or pliable. So God promises if we are soft and pliable toward Him that He will grant us our heart's desires--including the right mate.

So we must continually keep in mind that while marriage was invented by God as a means of human education, development, happiness and satisfaction, it should not be the overriding goal of your life. God will give you a marriage partner when and if it is the best time for your overall development into His child and as you yield to Him the control of your life.

God will not help you build an idol, but He will allow you to build your own. Many young women make a god of their marriage. They work hard at being attractive and are careful to do and say the right things to attract a desirable man so he will want to marry them, often sacrificing things they shouldn't.

Then they give all their efforts to making a happy marriage. When their marriage doesn't turn out as they hoped it would, or thought it should, they feel crushed and thwarted. Things are out of whack and they don't know what to do about it.

Many problems in marriage can be avoided altogether if both partners look at marriage from God's point of view, depending on Him for guidance, wisdom and instruction throughout the process of dating and serious courtship, finally culminating in a permanent commitment to grow together toward God's Kingdom.

WHAT IS A "GOOD MARRIAGE?"

For most of us, marriage provides the ideal setting to learn the necessary lessons as we strive toward complete spiritual maturity. It is like a laboratory where we put into practice what we've read in "The Book."

Everyone wants a happy marriage--one in which the partners understand and help one another and where they face the problems of life together, with a united front. That is certainly ideal and something worth working for. But what if the problem you face turns out to be your husband, and you have to face it alone?

Does that mean your marriage is a failure? or that you are failing?

Let's look again at the big picture. ~~Trial is an essential part of life~~, especially if we're Christians (see Acts 14:22). Trials can be the result of:

- (1) ~~personal sins~~ and wrong choices, whether of ignorance or knowing better (illness, accidents).
- (2) ~~accumulative sins of our ancestors~~ (diseases, psychological or mental problems).
- (3) ~~examining self~~ and finding things that must be rooted out.
- (4) God's intervention and correction.
- (5) disruptive behavior by a relative or friend.
- (6) someone close to us affected by any of the above.

God allows trials for our good--they build patience (Js. 1:2-3) and perfect our character (Heb. 12:5-11). God watches to see how we handle our trials. He notices how much we will rely on Him for deliverance, correct our way if necessary and diligently search His Word for answers, depend on Him for guidance and obey Him from the heart.

Marriage is the most intimate human relationship and affects us on every level. Your marriage and family is a very logical place from which to expect trials. Your husband has a profound influence over you and has the most potential to help or hurt you. Since he is not perfect, there will be times when he will do wrong, have a bad attitude, be selfish, make foolish choices, give in to his human nature--just like you!

Your lifestyle, potential, ability to serve others, participation in Church and your personal spiritual life are deeply impacted by anyone with whom you live. Your husband, the leader and pacesetter for the home, has a great effect on you, and, as women, we naturally want to follow and please him and will work hard at being in harmony with him.

So if there is trouble between you, or if your husband falls into going the world's way, you will undoubtedly have difficulty with your own priorities and spiritual life. This is the time to re-examine your responsibilities and renew your zeal in fulfilling them. The turmoil that accompanies conflict can easily distract you from positive action and focus your attention on the negative. This is self-defeating and will lead you away from God's Way.

What is a good marriage? It is a marriage which is founded on obedience to the principles in God's Word and where both partners conduct themselves as "heirs together of the grace of life" (I Pet. 3:7). This does not mean it will be problem-free, but it gives you a sound basis for working out the problems and difficulties as they come along.

SPIRITUAL TROUBLE

In any conflict with your husband, you must diligently apply the formula, "How to Love Your Neighbor" (pp. 52-53) while examining your priorities in light of your specific feminine responsibilities (p. 94) and the principle of Hupotasso (pp. 54-65).

If you perceive your husband is sinning or living contrary to God's Word, continue to focus on your responsibilities. Ask God to show you if you are doing anything to contribute to the situation and keep an open mind and heart to correction from any source.

The example of Abigail illustrates that you are not expected to kid yourself about your husband's lack of character. You also must do what you can (as Abigail did) to protect your assets and insure a living for yourself if your husband doesn't provide it.

In addition apply the following principles. These principles apply to any trial in which you are affected by another person's wrongdoing, but we will address the husband/wife situation here.

1. God wants every human being to be in His Family and to be a part of His Kingdom. He will work with each person in the way that is most likely to bring about that result. This includes you and your husband.

Sometimes that means your husband will be allowed to go his own way for a while--hurting himself, you and others--until God knows it is the right time to deal with it.

2. You will be judged by what you do. What your husband does affects you profoundly, but you are responsible to obey God yourself. You are not required to persuade, force or manipulate your husband into doing things your way, or God's Way.

You can only do your part to make the situation right. If your husband doesn't do his part, God does not hold you responsible.

3. Since God is just as interested in perfecting you as He is your husband, you must ask His help to do the following:
 - a. Forgive his wrongs against you daily, whether your husband asks forgiveness or not.
 - b. Pray for your husband. Ask God's mercy for him. Be an intercessor as Christ is for you. The practical application of mercy is allowing a person time to come to the point where he is willing to obey God.
 - c. Love your husband as God loves you--unconditionally.
 - d. When appropriate, tell your husband what you feel is right (or wrong, depending on the issue) without expecting to change him. Ask for wisdom for what to say, when and how to say it.
 - e. Leave changing your husband to God. Only God can grant repentance or open a mind.
 - f. Trust God to supply all your needs (physical, emotional, psychological, intellectual etc.).

g. Obey what you know is right with no excuses, blaming or unnecessary talk. There will always be questions and areas where you are unsure of what is right. Concentrate on doing what you know is right and ask God to show you the answers to the others.

h. Once you have carried out your responsibilities as God defines them, let go. Trust God to take care of the situation. You are not held accountable for your husband's responsibilities and you should not try to shoulder them.

i. In every possible way, let your husband know you love him, are concerned about him, want him to succeed and are on his side.

4. God knows when even small birds are injured. He also knows everything that happens to you and He will not allow anything to happen to you that isn't for your ultimate good.

God will not test you beyond what can be handled by you with His help and intervention. You must set your will to obey God and trust Him to provide the way when necessary.

5. Thank God daily for His love, mercy and understanding. Only He has the wisdom to know the best way to work with each of us. His Way is best for everyone concerned. Whenever we try to solve a problem, someone gets hurt.

The fact that He allows you to be tried proves He cares about you and is perfecting your character.

6. If your husband is abusive, does not support you, abuses the children or is acting in such a way as to disgrace the Church openly, and you see no hope of his changing after you have done what you can, go to a minister and explain what the problem is and what you have done about it. Follow his counsel.

God's purpose is that each of us willingly seek His Way and obey Him, so He gives us the right to choose whether or not we will. Your husband is a free moral agent and God will allow him to choose right or wrong.

Just because you do right and obey God diligently is no guarantee that you will have a happy marriage or that your husband will choose to do right. You must exercise the faith to obey God no matter what and trust Him to take care of your husband and preserve your marriage if that is the best for you and him.

Through any trial, the shortest route to the right solution is God's Way. So search the Scriptures diligently for answers to your problems and questions. The following passages are a good place to start your search:

Phil. 4:4-8, 13, 18
Col. 3:1-17, 23-24
Rom. 8:28-39
I Cor. 13
Rom. 12
II Cor. 1:3-4
Rom. 5:3-4
Ps. 34:15, 17, 18-19, 22
I Cor. 10:13
Gal. 6:9

This may seem a bleak way to introduce the subject of marriage, but it is better to go into marriage having looked at the "worst possible case" than to get caught completely unprepared.

UNDERSTANDING THE MALE SPECIES

Women generally understand each other pretty well, and we are able to perceive a lot about the men in our lives, due to what is often called "feminine intuition." This ~~intuition is not altogether dependable~~, however, when going through the complex experience of falling in love, courtship and engagement to married. In earlier times, fathers took their responsibility very seriously to be sure their daughters were marrying dependable, stable men who felt their responsibility to take care of their new wife. Today, due to the fact that families are separated by miles during the courtship phase and that a girl may marry someone whom her parents barely know, fathers can't play quite the same role in protecting their daughters' interests.

Women are easily led astray in this area because we assume men are like us in ways they are not. We also assume they mean the same things we do when we say such things as, "I love you," "I want to marry you," "I want to spend my life with you," and "I want to share my life with you."

Women have a strong desire for a husband and we--more easily than men--give up personal autonomy, goals and dreams to fit in with a mate's plans and aspirations. This is the way God made us.

Our choice to give up independence is not entirely altruistic, however, because marriage is certainly much more attractive than living alone and supporting ourselves! And we're nearly all convinced the most dependable source of happiness, security and well-being in the world today is marriage to a loving man. After all, the "nest-building" instinct we possess is much more likely to be fulfilled married than if we have to work all day to long to support the nest!

This choice women make to give up personal autonomy is not made entirely logically. In fact, it is probably made without much logic at all. It is made as a result of "falling in love" with someone and with the aid of a good-sized portion of idealism.

This is not wrong. A woman should be able to go into marriage with a certain amount of starry-eyed trust in her new husband to love her and take care of her so she can help him achieve his goals.

So romance, love and the decision to marry are largely emotional issues with a woman. She decides to put her future and fate into the hands of a man because she loves him and trusts him to love her and take care of her.

This includes the physical and sexual aspect of courtship and marriage. A woman desires to be held and loved physically by a man with whom she has an emotional bond. Most women, even the promiscuous, will at least attempt to justify physical intimacy on the basis of some emotional attachment to the person.

A MAN'S PERSPECTIVE

Men, on the other hand, are much more logical and rational in their approach to love and marriage, at least to a point. Marriage for a man is not nearly as advantageous as it is for a woman. Men can pull a higher salary than women in virtually any field, and being independent is a much more attractive option for men than for women.

Men are acutely aware of the trade-off aspect of marriage, and are likely to express it openly in terms of giving up autonomy, independence and freedom to gain the comforts a woman can provide. Also many men value the family atmosphere--the "belongingness" and closeness that are bound up with having children.

Most men view their life's work as a part of them and they define themselves in terms of their work or career, i.e. "I am an accountant," or "I do sales work." Their identity is intimately connected with how they earn their living.

Most men value the companionship, help and support a woman can give them. They realize being alone has its disadvantages and they desire the company and concern of a wife and family. A man evaluates seriously the responsibility of providing for his wife and children and usually has a much more realistic view of his future as a married person than a woman does.

So a man views marriage--at least in part--as a decision which is made in preparation for and in support of his life's work. He comes to the point where he would rather pursue his life and interests with someone than by himself.

So when a man says "I love you and I want to spend my life with you," he means something altogether different than a woman does! She, in effect, is saying, "I put my life and future in your hands; I give up my autonomy to fit in with your life, dreams and work."

He--at least in part--is saying, "I want you to be part of my life, dreams and work."

To add to the differences, a man's sex drive is much stronger than a woman's. The attraction of touching a woman and enjoying physical intimacy with her is primarily physical, not emotional, as it is for a woman. The carnal, natural male can engage in sexual activity with any number of females with no need of an emotional attachment to justify it.

So if a woman interprets a man's touching, caressing and holding her as a sign of his love, concern and emotional bonding to her, she is deceived!

A Godly, discipline man will not touch a woman unless he does have loving feelings for her. His love will act as a brake in expressing himself in touching and other physical intimacy. But not all young men are disciplined enough to keep themselves in check. A woman should be aware that a man's being willing to engage in kissing, caressing etc is no dependable sign of his love. She must look elsewhere for that.

FALLING IN LOVE

Exactly what do we mean "fall in love?" Is it something that can be defined? How can you know if you're really in love with someone or they with you?

There are two components commonly associated with "falling in love" which for sake of definition we'll equate with "ROMANCE." Romance consists of:

- (1) "SPARK" -- that electricity that gives you chill bumps and makes your heart lurch whenever you think you're going to be near a certain person. It also acts like a magnet which draws you from just about anywhere to within winking distance of "him," and it gives you an inexplicable desire to bake cookies, type papers for, waste time with, write cute notes to and other innumerable insanities for his benefit.

Crazy? Yes. And fun. And exciting.

Then there's:

- (2) "COMPATABILITY" -- that marvelous ability to talk about anything and everything into the wee hours. It's never happened to you before and it's positively wonderful to have found someone who seems to understand you, without having any real reason to.

"Spark" and "Compatability" are pretty universal components of a courtship and they should be present in a relationship which leads to marriage. If the person you intend to marry doesn't "light up your life" you should reconsider!

But Romance, i.e. "Spark" and "Compatability" are not love.

WHAT IS LOVE?

In I Corinthians 13, Paul gives the Divine definition of love. The King James Bible calls it "charity," translated from the same Greek word as the first fruit of the Spirit (Gal. 5:22). This Greek term, AGAPE, is the word New Testament writers use to describe God's love,

and the love of Christ (see Rom. 5:5, 8; 8:35, 39). Christ tells us to love one another as He loves us (Jn. 15:12).

So this chapter, addressed to the Corinthians originally, describes what God's love is like--the model we're to copy. It is a good checklist against which to measure your relationships--before and after marriage.

"Spark" and "Compatability" are feelings, and must be reciprocated in order to continue. True love is not a feeling. It is a decision to act in a certain way, and true love does not need reciprocation to survive.

Below is a point-by-point analysis of I Corinthians 13. The left column is a modern English translation of the Greek, as described in Strong's Concordance. The middle column usually gives Webster's dictionary definition of the underlined English word. The right column contains explanations or comments.

WHAT IS LOVE?

Love is <u>patient</u>	bearing or enduring pain, trouble etc. without complaining, losing self-control, making a disturbance, etc. Refusing to be provoked or angered, as by an insult; forbearing; tolerant. Able to wait calmly.	It is significant that the <u>first</u> quality of love is patience. Sometimes you must pray a long time before a solution becomes clear. Sometimes you will have to change your way of thinking.
and is <u>benevolent</u>	doing, or inclined to do good; kindly. The Greek literally means, to show oneself useful. Synonyms: <u>kind</u> , sympathetic, friendly, <u>gentle</u> , tender-hearted, generous.	Another way to say it is: "Love is helpful."
is not <u>spiteful</u>	a mean desire to hurt, annoy or frustrate, usually as displayed in petty, vindictive acts (getting even).	
does not <u>boast</u>	to talk about deeds, abilities, etc. in a manner showing too much pride and satisfaction.	a sign of a faulty basis for self-esteem.
is not <u>haughty</u>	having or showing great pride in oneself, and disdain, contempt or scorn for others (self-righteous).	Some think their way is the right way always and confuse their way with God's Way!

does not behave <u>inappropriately</u>	appropriate means that which is especially or distinctively fitting, suitable, timely or proper.	A person's sex, station, and age in conjunction with the occasion or situation are factors to consider when judging the appropriateness of a thing or action.
is not <u>self-centered</u>	viewing everything in relation to oneself; selfish; conceited; to consider only oneself and one's own interests.	Agape won't take physical liberties with another person's body before marriage. You must be able to trust your boyfriend or fiancée in this area. It will affect your sex life after marriage. The way he considers what is right and for your benefit before marriage is a good indication of how he will consider your feelings and needs in sex after marriage.
is not easily <u>exasperated</u>	very irritated or annoyed; angry, vexed, incensed, infuriated, losing patience, losing self-control.	Seeing something from the other person's point of view is not automatic or easy. You have to work on it. Is he willing to?
doesn't dwell on the negative	The Greek literally means: it doesn't take inventory of the worthless, depraved or injurious.	This doesn't mean you never get annoyed or irritated. But losing control at the drop of a hat is a danger signal.
cannot accept injustice or wrong character or acts in itself.	Greek: cannot be calmly happy with injustice or wrongfulness.	Matt. 18:15 is the antidote for this proclivity of human nature.
but congratulates <u>honesty</u>	refraining from lying, cheating, or stealing; being truthful, trustworthy or upright; sincerity, fairness, straightforwardness.	Note: it is critical of <u>itself</u> , not the other person!
can <u>endure</u> anything patiently	Greek: cover with silence	These basic qualities are easily taken for granted, either not noticing their absence, or not appreciating them when they are present.
has faith through all circumstances	complete trust, confidence or reliance, loyalty, allegiance.	When in doubt, keep quiet! Wrong words have a way of sticking. You can't ever "unsay" something!
		You must have faith. Prepare for problems after marriage by making sure God is in the decision. Once you are assured that God helped you decide whom you should marry, you must believe He works everything to your good.

doesn't give up
hope

a feeling that what is wanted
will happen; desire accompanied
by anticipation or expectation.

perseveres through
all

to continue doing something in
spite of difficulty, opposition,
etc. by steadfast in purpose;
persist; to refuse to give up.

Agape can never be
dissuaded.

turned from the course.

You keep trying no matter
what. Resourcefulness.
Perseverance.

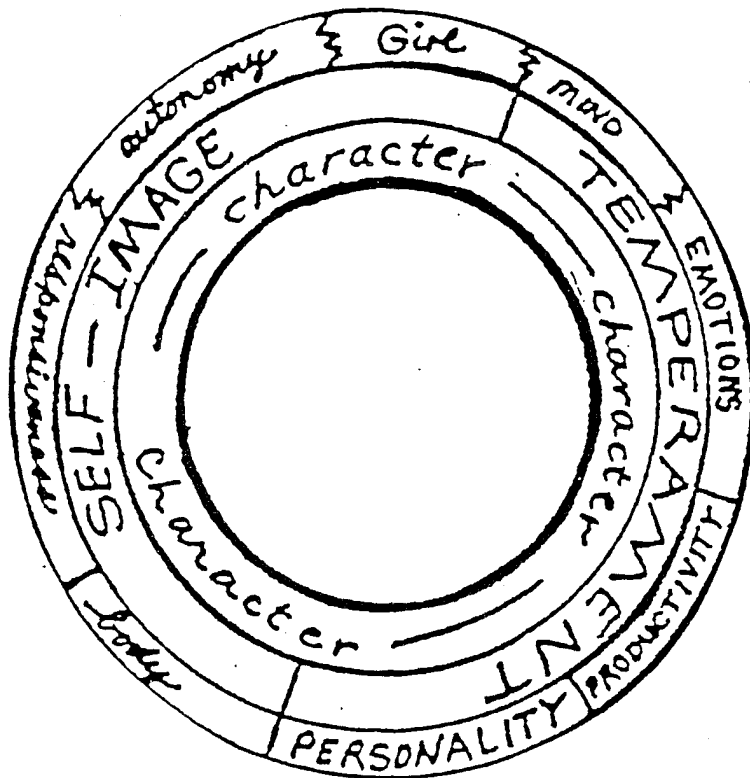
* * * * *

Real love is giving without expecting anything in
return--a tough assignment. You don't hold back. You
don't give to get. You just give what the other person
needs.

KNOW YOUR MAN

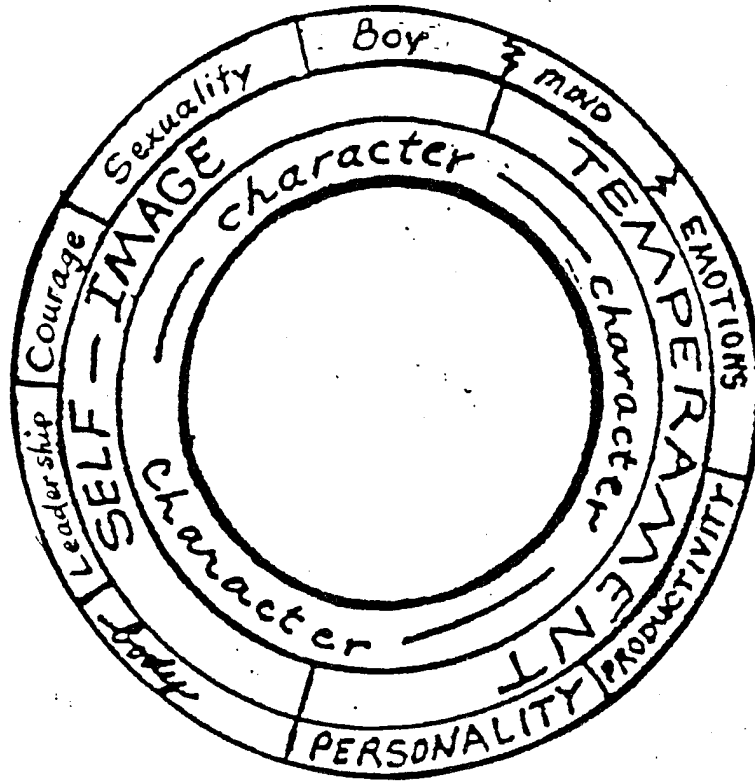
In Unit II, A Woman's Responsibility to Herself, we saw the Priority Circle. The inner 3 rings can also be called the IDENTITY CIRCLE because they identify the components which make you uniquely you.

FEMALE IDENTITY CIRCLE



The Male Identity Circle has 4 differences from the female: he has a "Boy" instead of a "Girl," "Leadership" replaces "Responsiveness," "Courage" is the male equivalent of female "Autonomy" and "Sexuality" is added.

MALE IDENTITY CIRCLE



WHO IS IN THE CENTER?

The most important component of anyone's Identity Circle is the center. The other areas--character, self-image, emotions etc. will balance out satisfactorily during one's lifetime if God is in the center.

We're all born with and develop through experience a unique blend of many characteristics--inner and outer. Most of us have either "Self" or a "Human Standard" in the center of the Identity Circle. Men are more inclined to have "Self" in the center and women to have the "Human Standard," but we all have one or the other, or a blend of the two. The natural, carnal state is to look to one's own instincts or what other people think when we make decisions or regulate our behavior.

It takes effort which goes against our nature to put God in the center. It takes the power of the Holy Spirit to keep God in the center. The process of conversion is one in which God helps us substitute His Standard for our own and the world's more and more of the time as we mature.

For more information on this subject, refer back to pages 46-50 and page 119.

If you marry a man who is converted enough that he actively seeks God's Way--the way of give--in his daily pursuits and who applies God's Law to himself, who cooperates with God's Government in the Church and is submissive to authority in general, you can be confident of his ability to lead and love you.

Don't expect perfection, however! God gives us a lifetime to qualify for His Kingdom and the disappointments and problems we face in life are mostly the result of not keeping God at center. We learn His Way is best by bumping into the results of our own way.

Our usefulness in God's Kingdom and during our physical lifetime will be increased greatly if we wholeheartedly strive to keep God at the center of our pursuits and goals. Since your husband defines and provides the framework for your life and future, this is an extremely important consideration.

Let's briefly look at the components of the Male Identity Circle. For more thorough coverage of those which overlap with the Female, see pages 119-123.

Character

What kind of choices does he make--large and small? Does he choose to do what he should when it conflicts with what he wants to do? How does he handle his money? What are his work habits? Does he keep his word, even when it is inconvenient? Also see pages 119-120.

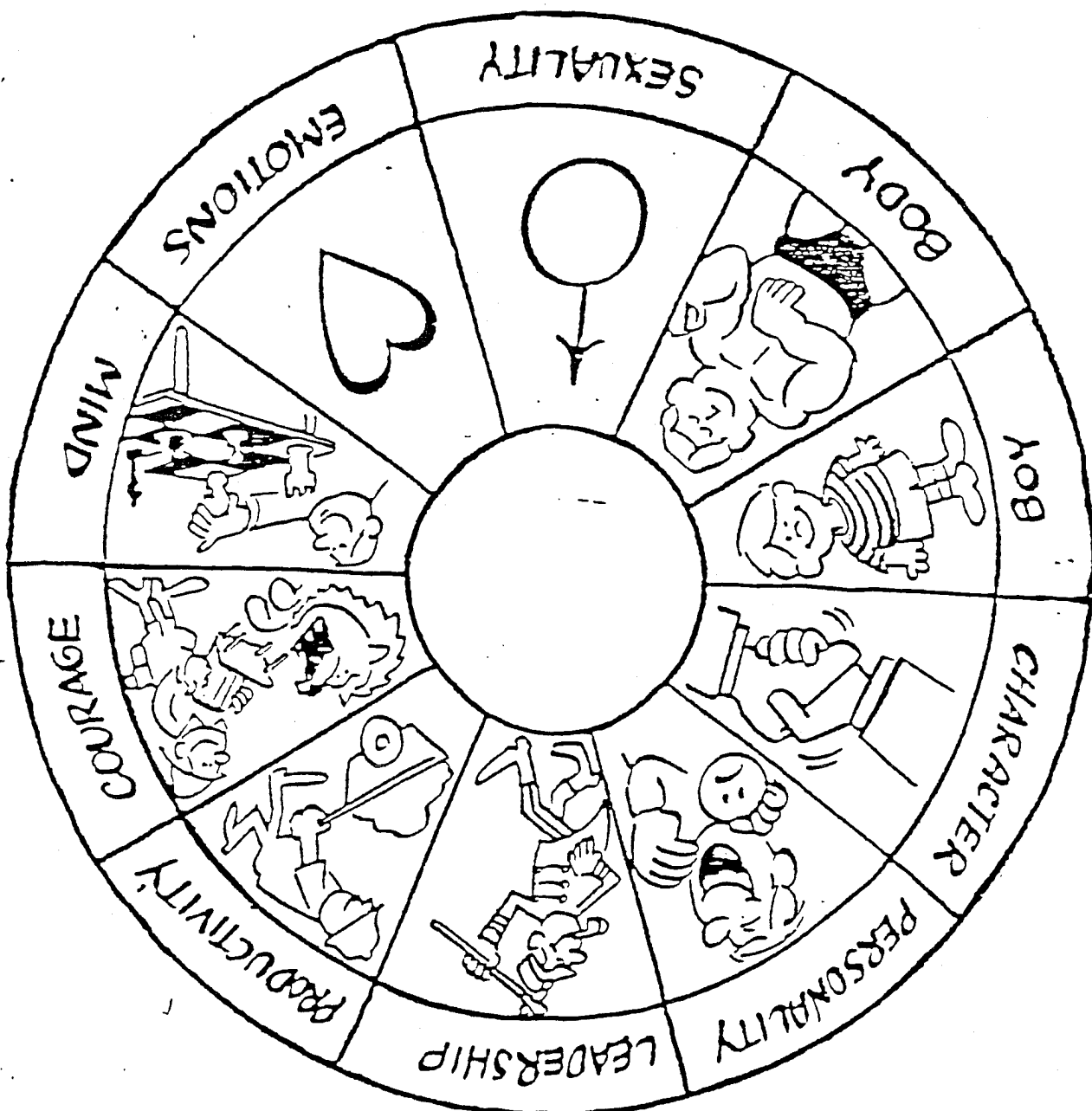
Self-Image

How aware is he that he needs God's mercy, forgiveness and love to be worth anything? See page 120 and pages 125-130d.

Temperament

Here is another way to illustrate the MALE IDENTITY CIRCLE, as it appears in Tim LeHaye's Understanding the Male Temperament.

THE COMPLEXITY OF MANHOOD

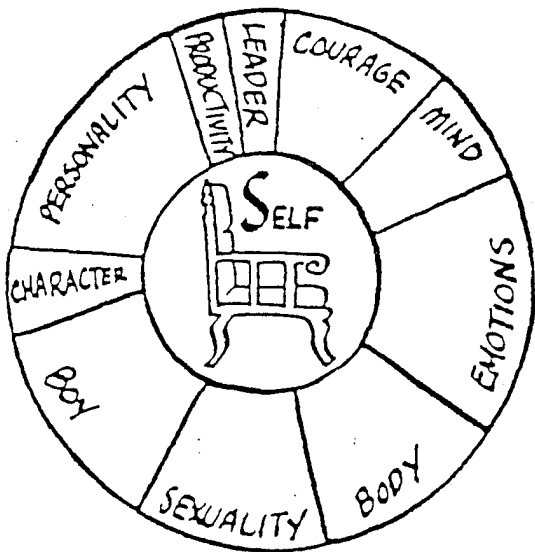


If you know your man's temperament, you can--to a limited extent--predict how he will handle the other components of his life naturally. God's Spirit has the power to modify our natural tendencies over a span of time.

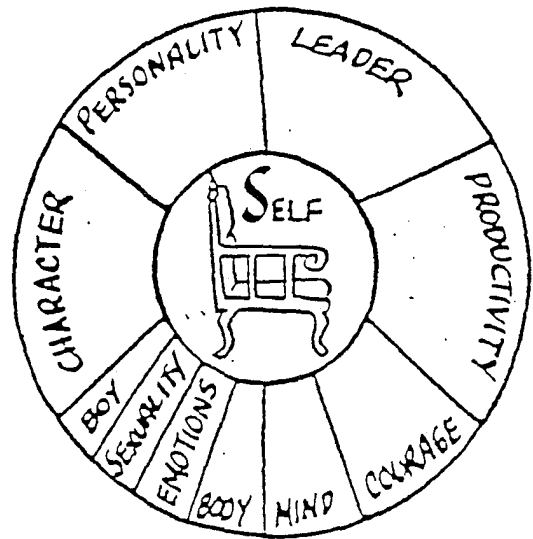
Following is an illustration of the way temperament affects the other components of the Identity Circle.

For more on Temperament, see pages 131-150 and 120.

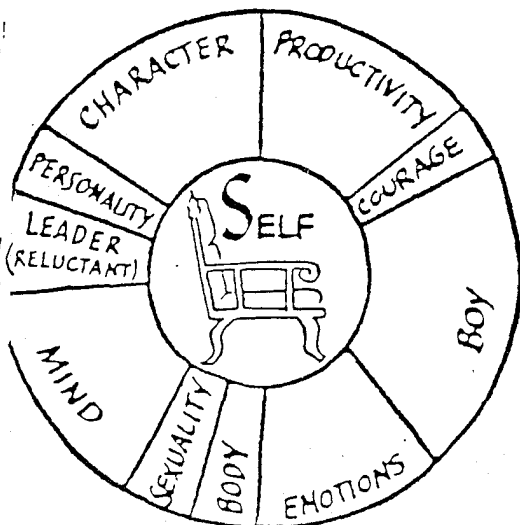
THE SANGUINE MAN



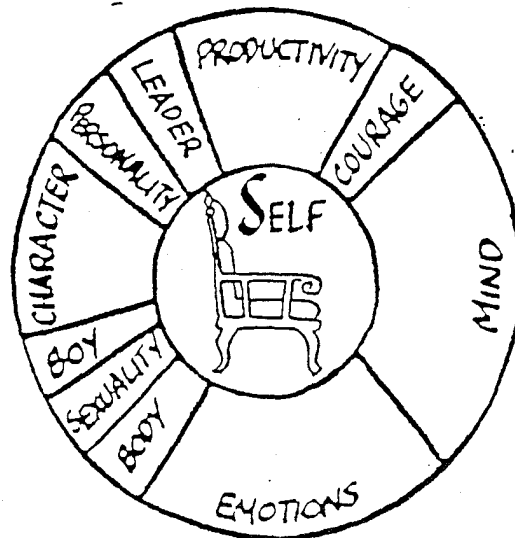
THE CHOLERIC MAN



THE PHLEGMATIC MAN



THE MELANCHOLY MAN



Personality

The external expression of a person's temperament is personality. This component is usually part of the "magnetism" we feel toward others. Personality is more easily changed and manipulated than some other components. We tend to alter our personality to appear a certain way if "Self" or "Human Standard" is in the center of the circle.

Leadership

Every man has the capability and desire to be a leader, and every man will be unfulfilled if he does not have the opportunity to achieve leadership, if only in the home. Even though all men are not strong, natural leaders, every man has the capacity to lead his family. Each of the temperament types has a different style of leadership and you should be willing to accept and follow your husband's style. Don't try to get to adopt your pre-conceived idea of leadership.

Productivity

Every man has a drive to be productive, and this will manifest itself in the type of life-work he chooses. Notice if his motive is service. Will he be prosperous (because he follows God's principles)? Will you be happy to live with what he can provide?

Courage

The willingness to risk physical safety, security or popularity for the sake of a higher cause is courage. It overcomes fear. It doesn't not necessarily mean the person is not fearful, but courage makes it possible to rise above fear and act accordingly.

Mind

The human mind is a miracle and sets mankind apart from all other living creatures. Scientists are fascinated by trying to unlock its secrets, but to this point have discovered only a fraction of its intricacies.

Men and women think differently. Recent theory attributes this to the seeming tendency of women to use the left hemisphere of the brain more than the right and men do the opposite. This makes women more conscious of detail and short-range considerations, while men grasp the big picture more readily.

Another distinction between the way men and women think is in what Tim LeHaye calls "mental attitude of lust." The following is from his book, Understanding the Male Temperament, page 25.

"After . . . a boy begins puberty . . . he starts to develop physically as a man and mentally cultivates an absorbing interest in girls. It is not uncommon for him to fantasize exploits with girls and young women, and he is highly suggestible to lust in a manner that most women find difficult to comprehend. Easily the most beautiful, fascinating and intriguing sight in his brain is a woman's body. Admittedly, there are exceptions to this rule, but they are quite rare. Jesus Christ knew about this uniquely male problem when he challenged men not to lust after women lest they commit adulter in their hearts (Matthew 5:28). . . This problem is intrinsically tied in with his manhood and must be kept in control. The primary means of control include marriage, good character, a strong spiritual life, and the avoidance of any suggestive or pornographic literature that would incite or inflame his mind. . .

"It is a wise woman who understands this mental problem unique to men and keeps it in mind as she chooses her wardrobe and as she conducts herself around the opposite sex." ~~When she marries,~~ her modesty will make things

Emotions

Men's emotions are just as strong as women's but expressed differently. For women, emotional ups and downs occur because of hormone fluctuations which men do not have.

Emotions are connected neurologically to every organ of the body and affect the health profoundly. Emotions are the product of thought, so therefore can be controlled by thought.

Body

Men tend to be taller, heavier and bigger boned than women. They have beards and more coarse features, whereas women have smoother skin, more delicate features and a layer of fat directly under the skin to round us out and make us softer to the touch.

Men need exercise, especially in today's sedentary, stress-filled society, so a wife needs to encourage her husband's athletic pursuits. She also should be careful to encourage good eating habits and provide a healthful diet at home. A man will always give more rave reviews over chocolate pie than tossed salad, but a loving wife will make sure he gets more of the latter!

Sexuality

Modern research proves that women have the capacity to enjoy love-making just as much as men, but the fact remains that men have a stronger sex drive than women.

A man's sexuality is intimately tied up with every part of his makeup--his masculinity, manliness, chivalry and aggressiveness. You cannot have a manly, aggressive male without a strong sex drive.

The male route to sexual arousal is primarily visual and it happens almost instantaneously. Once aroused, the natural desire is for release, which accounts for his direct approach to love-making. He needs to learn self-control and become sensitive to the entirely different needs of his wife.

Every man can learn to be a good lover, but it doesn't come naturally or automatically. Man and wife must become sensitive to each other's needs and capacity for pleasure to develop a mutually satisfying sex life.

Sexuality also includes the masculine instinct to protect a woman. True masculinity does not exploit the weakness and vulnerability of women.

Boy

Every man has a fun-loving boy lurking inside--some express it in practical jokes while others love adventure and excitement. The impulse to "floor-board it" on the freeway, reminisce over high school exploits, participate in sports--even vicariously--spend time with "the boys," and turn into an unbelievable baby when he gets sick, are all different manifestations of that little boy inside. Every man will express it differently and wives need to understand and enjoy it. A man without the boy inside becomes a boring man!

MALE SELFISHNESS/FEMALE SELFISHNESS

Selfishness is the most common and basic root of problems in marriage. What do we mean by selfishness? How can we identify when we or someone else is selfish?

SELFISHNESS IS THE OPPOSITE OF LOVE, because love is outgoing and other-person centered. A person who is truly "in love" has made a decision to make himself responsible for the emotional needs of the other person. The selfish person cares only (or mostly) for his own needs and concerns, and he views everything else in relation to himself.

Another way to define selfishness is that IT IS THE OPPOSITE OF MATURITY. The mature person is secure enough in his own identity that he can look outside himself and promote the welfare of another. The immature person is insecure and always protects himself against anything that would seem to threaten his identity, autonomy or authority. The selfish person doesn't have room in his psyche to be truly concerned about anyone else because he is too consumed with promoting himself, his identity and his accomplishments.

Still a third way to define selfishness is that IT IS DOING WHAT COMES NATURALLY. We are born selfish, caring only for our own needs and wants, concerned with our own comfort, completely unaware and inconsiderate of others' welfare.

Part of growing up and maturing is learning to become sensitive to others. We must be taught to share, cooperate, give, be courteous, consider the needs and comfort of others. It must be taught by our parents and other adult figures because it will not just "happen" naturally.

In these times when children are left to themselves so much, with minimal adult interference--either because Mother works outside the home or because she mistakenly believes developing her child's "individuality" is of highest priority--it is quite natural that we grow up physically, but never mature in the skill of unselfishness.

We all are selfish--in varying degrees--but nevertheless SELFISH! Since you are selfish, you cannot expect your mate to be completely unselfish. Together you will have to learn the art of being other-person centered and consciously cultivate the qualities expressed in I Corinthians 13.

According to Paul, this endtime generation is especially afflicted with the symptoms of chronic selfishness. In II Timothy 3:1-5, he lists many characteristics which are a part of us. Notice how many are simply a result of the failure of parents to teach their children to be aware of others' efforts and existence, or to be considerate of their needs:

- * lovers of their own selves (selfish to the extreme)
- * covetous (valuing things more than people)
- * boasters (evidence of poor self-esteem)
- * proud (think they're always right)
- * disobedient to parents (too busy going their own way)
- * unthankful (not realizing how much parents and others give for their benefit)
- * without natural affection
- * trucebreakers (unconcerned with how their actions affect others)
- * false accusers (insensitive to others' feelings)
- * incontinent (promiscuous, no self-control)
- * fierce (use anger and manipulation to get their way)
- * traitors
- * heady, highminded (self-willed)

These traits are all a result of growing up doing what comes naturally.

In summary, selfishness is the opposite of love. It is immaturity. Love and maturity come about only as a result of proper teaching (including example) and of a conscious decision to consider others.

It is a Christian responsibility--whether male or female--to consider others' needs and well as our own (Phil. 2:4) to submit ourselves to each other (Eph. 5:21) and to prefer each other (Rom. 12:10).

Learning to become UNselfish then is a necessary part of growing up (maturing) mentally, emotionally and spiritually.

When you begin considering a man as a possible husband, you would be wise to note this very basic component of his character. Has he chosen the way of "give?" Does he listen and heed advice, suggestions or examples from others, including you? Are you willing to live with someone who considers mainly his own comfort and perspective when decisions are made about where to live, how to budget the income, where you will attend the Feast etc.?

It is a serious and pivotal consideration when you are contemplating putting your future into the hands of a man.

- | | | |
|-----|---|---|
| 8. | Physical attraction not a dominating factor in love. | Physical attraction is a very large part of infatuation. |
| 9. | is careful to make only physical contact that is appropriate to unmarried people. Physical contact is an expression of loving feelings, not an end in itself. | indulges in physical contact because it is a pleasurable experience and an end in itself. |
| 10. | Expressions of physical affection come later on in the relationship. | Physical affection is a major part of the "proof of love" and appears early, perhaps at the very beginning of the relationship. |
| 11. | endures. | may change suddenly, unexpectedly, unpredictably. |
| 12. | can postpone marriage and being together for necessary preparation and for mutual benefit. | feels any postponement is deprivation and is impatient with delay for needed financial, emotional or physical preparation. |

Since complete maturity is a lifelong process, there will inevitably be elements of infatuation mixed in with a love affair. It is unreasonable to expect young people to have the maturity and perspective of older people. A young couple, well matched and compatible may conduct their courtship and romance and even get married with many aspects of infatuation present. The marriage may very well work, but only after some painful growing up by both partners. Unfortunately many marriages that begin this way never have a chance because one (or both) partner(s) refuses to grow up. Instead they learn to exist in the same house while never really growing together and achieving oneness of mind, attitude and pursuit.

BASIC NEEDS AND DRIVES

God placed within males and females fundamental needs which act as magnets. We are drawn toward each other by forces that have nothing to do with love and should not be identified solely as signs of love. These drives can be directed toward selfish ends or selfless--according to individual choice.

Men and women have drives toward family, marriage and work. But we have different reasons for wanting these things. The sexes are NOT ALIKE, but are COMPLEMENTARY. Otherwise male and female could not be "one"--we would merely be two models of the same thing. We each have our unique part to fill in the whole.

Let's look at some basic human drives and needs. In each case, the drive or need is toward the same goal, but each sex has a different perspective. Each drive or need can either tear the marriage apart due to selfishness and failure to consider the other person's perspective, or draw the partners together as a result of the necessary work to understand and overcome the differences in perspective.

THE NEED FOR COMPANIONSHIP

Male	Female
craves company and someone to assist in and support his work.	desires to "belong." Needs a reason outside of herself to do what she does.

God said it isn't good for man to be alone and men don't generally like to be alone. A man desires to have someone by his side to watch, give moral support and help. Woman was created to fill this void and she enjoys doing so.

Trouble can develop when the man expects it of his wife with little or no appreciation shown for the efforts, time and priority she gives him. On the other hand, she sets him up to take her for granted if she has no interests or priorities of her own, outside her involvement with him. Making her husband her sole interest invites disrespect and creates real difficulties once children come along.

When a woman ignores and fails to develop her talents, unique interests and separate activities she is in effect denying responsibility for her life. This seems to be the easy way out because it removes the necessity of personal choice. However, the price is paid by both partners because she is an appendage, not a full partner.

After God, each partner's top priority is the other. But each must give the other room for individual activity and development. This brings interest and an element of surprise to the relationship and keeps it fresh and open to new ideas.

NEEDS FOR COMMUNICATION, ACCEPTANCE AND INTIMACY

Male

Desires to share goals and achievements. Wants an "audience" to appreciate & promote his hopes, dreams & achievements.

The dominant expression of intimacy is through sex. For many men this is the only "safe" expression, because emotional intimacy requires openness which they equate with vulnerability.

Female

Desires to merge emotionally from the surface to the deepest level; to share joys, disappointments, problems.

Emotional intimacy & commitment must precede sex. For a woman, sex represents intimacy already present in other areas and it is troubling and/or offensive if sex is used as a means of achieving intimacy.

One of the deepest human longings is to be emotionally close with someone, but before this can happen we must feel accepted by that person. Consequently, most of us are cautious about exposing ourselves because we fear rejection. This is even more true of men than women.

When a woman feels troubled or frustrated, her natural instinct is to talk about it and search for a solution by airing it in the company of someone else. For most men, this is not so. A man looks for clues and examples outside himself which he applies to the problem privately, preferring to work out the solution alone. Attempts by someone to help him solve the problem or to present ready-made solutions will often be rejected, even though valid. Indirect help is better.

This basic difference between men and women can cause serious problems within marriage. More women than men are dissatisfied with the communication and intimacy level in their marriages because many men assume that if their sex life is OK everything else is, too. If there is an argument, the woman prefers to "make up and kiss" whereas her husband usually wins out with the "kiss and make up" procedure. However, once the "kiss" is over, the "make up" doesn't materialize and they are set up to follow the same pattern the next time.

Insecure men, or men who have trouble with proper self-esteem may appear obstinate or resistant to suggestions or help. The outside evidence seems to indicate conceit and over-confidence when the exact opposite is true.

A wife cannot solve her husband's difficulty with self-esteem because it is essentially a spiritual issue (see pp. 125-127). But she can avoid confronting it head on

producing only more resistance to her and to possible right solutions.

She should turn her efforts toward complimenting and bolstering him wherever possible and being loving and affectionate when they are together. She can read about the subject of his frustration (for example, a business problem or interpersonal conflict at work, etc.) and tell stories or give examples about other people and events which might contain the solution to his problem without specifically referring to it.

It is against man's nature to work out knotty communication problems, even though that is the only route to real intimacy. A man can learn to do it because God says to (Matt. 18:15 etc.) and because his wife (whom he loves and who loves him, and to whom he is committed for life) insists that it be done. If his wife also evades it, he is not likely to break the pattern unless he is deeply enough convicted by Scripture to act.

On the other hand women are willing to verbalize their frustrations and problems and husbands must learn to listen and offer solutions. Direct help is more often welcomed by women, although a husband should not impose his solution as the only one, since he may not understand all the factors of the problem that troubles his wife.

Men and women have communication needs which cannot be filled by their mate and which they should not expect to have filled by them. A wife should not expect her husband to be like a "girlfriend" nor does a man want his wife to be a "buddy." Desires for separate friendships outside the marriage should be respected and encouraged as long as they do not become a consistent interference in family life.

Mates can grow to "best friend" status with each other and eventually reach the point where fears, problems, advice, comfort, empathy, suggestions and even correction can be exchanged and shared freely. But it won't happen easily or automatically. It must be cultivated by time spent together, building each other up, learning to apply tact, kindness and understanding while being as open and honest as is appropriate for the situation.

Learning to love your closest neighbor as yourself is not as simple as doing for him what you would like done for yourself. He has a different perspective and won't respond positively to many things you like (and vice versa). Learning to respect and respond to each other's feelings, fears and expectations takes a lifetime of love and caring.

Mutual closeness can only be achieved when both partners are courageous enough to lay aside self-protective barriers, are willing to make the effort to care about the other person and do what the other person needs to be done. Failure by one or both partners to move in this direction eventually builds formidable barriers which can be tolerated and lived around, but which may eventually result in complete emotional estrangement and finally physical separation or divorce.

Intimacy and communication can only be achieved by high personal cost, but the rewards are priceless.

THE DRIVE FOR FAMILY

Male

Drive toward a "heritage" & desire for progeny that succeeds him. Desire for company.

Female

Drive to bear children. She feels this will complete her as a person. The "maternal instinct" causes her to be involved with and to nurture her progeny in all aspects.

It takes the male only a few minutes to impregnate a woman, while she carries the baby for nine months, giving birth and nursing for some months afterward. The emotional involvement of the father in childbearing can closely parallel the physical if both parents have not made a commitment for it to be otherwise.

Some women are so protective of their mother role and babies that they exclude the father, making him feel awkward and out of place. It is important for the wife to share with her husband all aspects of the pregnancy and birth and to give him as much understanding of her role as possible. She needs to make clear to him her need of his support and masculine strength.

It may seem awkward to a man at first to handle and care for a baby, but the infant needs the proximity, touch and voice of its father.

Some women become over involved with their children's welfare and pursuits, ignoring their husband's needs for companionship. They cease to be interesting persons because they stop being interested in anything besides babies, educational toys and the latest ideas in child-rearing.

On the other hand, some men view their role in child-rearing as only peripheral or distant. It is true that the male role of providing food, clothing and shelter is crucial, but it doesn't end there. Some men want the company of their children but don't want to be bothered with the "details" of training them to be pleasant company.

When father fails to be involved with the children, resentments between the parents are inevitable. Each feels isolated and protective of their role, unappreciated by the other. Worst of all, the children suffer because they are deprived of the masculine component in their make-up and of proper mother/father role models. The involvement of both parents in all aspects of childrearing is the best environment to produce healthy, balanced children.

The drive to have a family can be mainly selfish for an immature or self-centered person--male or female--to the detriment of all concerned.

Having children was intended by God to cause a couple to grow in love and cooperation. The extra person to love creates a need to expand our capacities for and willingness to serve.

DESIRE FOR A HOME

Male

desires comfort and respite from daily pursuits. The size & quality of the home represent his ability to provide.

Female

has a drive to be a "nest-builder." Desires stability and security.

The home we live in is not just a place to eat and sleep. It is an environment to provide the best backdrop for family productivity and character building--both as individuals and as a unit. This should be the highest consideration in choosing a home.

Another factor which influences our choice is the budget as it relates to the home size and location. Also the home is often viewed as a representation of the status of a family to outsiders. Being overly concerned with this aspect can precipitate a poor choice, not only for the budget, but in view of other factors as well.

A woman's best talents lie in creating a comfortable, attractive environment conducive to relaxation, work and teaching. She needs the help of her husband with maintenance, repairs, yard work, large purchases etc. Both partners must be willing to work hard at making home a place that is beneficial for all family members. Work, cooperation, budgetting, careful shopping and sharing can often take the place of dollars in providing actual value at home.

With this in mind it is obvious that women should not expect their husbands to provide luxuries or a lifestyle they can't afford, and husbands shouldn't expect to come home every night to peace, relaxation, and a gourmet meal. But this often happens when the big picture is lost or when one becomes engrossed with his/her own comfort or needs to the exclusion of the other's.

Home truly is where the heart is if it is consciously made so by loving family members.

DRIVE TO WORK

Male

Female

desires to achieve, make a unique contribution, provide well for his family.

desires to please and must know if she is successful.

A man's work is a large part of his identity--it isn't just something he does for part of each day to bring home an income. It represents his composite abilities and his contribution to the world.

When he is first getting established in a career or line of work it may be necessary to take a lower salary until he proves himself. He must believe in his ability to make a longrange contribution to the company and he wants a wife who is able to share his vision.

Women need to understand and appreciate the tremendous life long commitment a man makes when he marries. It is not just a permanent commitment to a relationship, it is a promise to take on the responsibility of providing for his wife and family until death!

If a woman has never had to support herself, the enormity of this task is hard to grasp.

The job is not just something he does for eight (or more) hours each day and then drops off at the doorsill. It also represents his dreams and his abilities to provide. With it

go concerns such as, "Will the job continue? "Will the salary go up, down or stay the same?" "Will he be able to fulfill his financial obligations?" And these concerns follow him twenty-four hours a day.

The man provides the economic foundation and framework for the family. The income he provides sets the perimeters of their lifestyle and educational opportunities. This should NEVER be taken for granted by the wife, but it often is.

The danger comes when a man views this economic contribution as his only, or his dominant contribution to the family unit, or if he views his career only as means to personal fulfillment. In the larger sense, it is a means to an end--it provides the resources to have a family and to bring them to adulthood and independence. Within the family lies our purpose for being. If a man is to have a family, some way must be made to provide for their physical needs.

Getting priorities out of focus by pushing out other responsibilities in favor of the job or career is a common marriage problem. The man's attitude toward all his responsibilities is something a woman should carefully note and consider before marrying. See Chapter II, Part 5 of this Unit for more on the subject.

Assuming the wife is a fulltime homemaker, her work is centered at home. She does not stay home all the time and she may have personal interests which take her away at times, but her main focus will be in creating and maintaining the quality of life for her family. This includes, aside from necessary cleaning and cooking, planning, budgeting, supervision of her children's time, friends and activities, scheduling family meals and times together, teaching the children right habits and useful skills, monitoring family etiquette and interpersonal relationships. Outside the home, the wife represents her family to myriad community people--the cleaners, grocer, service station attendants, school officials etc.

So a woman's job is varied and demands her best to be successful and effective. It isn't just that she has a lot to do or a lot of different things to do, her main consideration is doing them for the benefit of the family and specifically to please her husband. His taste and comfort is considered in furnishings; his likes are catered to at meals; his reputation is protected in business transactions. She thinks of him when she chooses her wardrobe, as she dresses and grooms for the day, plans the week's menus, shops for bathroom towels etc. etc.

When children come along her concerns are multiplied and she's often torn between meeting the needs of a child (or children) and doing something for their Daddy. There are just so many hours in the day and she can't always put her husband first.

In the first place, she shouldn't always put him first--even before children come to the family. There should be times when she is free to do what she wants to do. Her main focus will be to please him and take care of his needs, but she does not exist solely for that purpose. Sometimes men forget that, or they don't realize it in the first place.

Housework, cooking meals, pressing and ironing clothes, running household errands and grocery shopping are generally disliked by men and they're happy to have someone who will do them. They gladly "delegate" to you the many homemaking tasks which are repetitive and boring. As women we do them because they are of benefit to the family and a necessary part of life and specifically a part of our God-given responsibility as "heads of our household" (I Tim. 5:14).

Just as women tend to take their husband's job for granted, men often fail to appreciate--and show it--the efforts their wives make to please and care for them. Unlike the man, though, a woman's main concern will be to please someone else, and if she can't tell whether she's succeeding it's disappointing and frustrating. Many men wonder why their wives begin to dress for other women and spend more and more time outside the home. Many times it's because she can't figure out what pleases him because he never says--or worse yet, he just complains about what he doesn't like.

If a man takes his girlfriend or fiance for granted--expecting her to do things for him that he could do for himself, not considering her priorities and personal preferences--it is likely he will do the same afterward. A young woman, head over heels in love, is apt not to notice that the young man who is about to promise to honor and provide for her is daily inconsiderate of her time and efforts and is forgetful to express his appreciation or thanks.

It boils down to communication and unselfishness--being willing to see it from the other's perspective and truly appreciating the extent of their load. Making your mate's burden lighter with encouragement and appreciation is one of the joys of marriage and pays off in other ways, too.

SUMMARY

We are all born selfish, immature and unloving. Marriage and the family were created by God as the ideal setting to learn to love someone else as much as we love ourself. Learning to understand and appreciate the other person's perspective is crucial in building a happy marriage. Doing so requires us to set aside our own view and truly absorb the other person's feelings. This is not easy and is often forgotten in the hustle-bustle of daily living.

God made men and women with drives toward companionship, marriage, intimacy, family and work--all necessary to fulfill His Plan for mankind--but with enough differences that we have to give 100% effort to learn to love and become one with our mate. That effort is what finally builds the character necessary to be a member of the God Family--our ultimate goal.

man you trust, but a wise woman will FIRST take the time to ensure he is worthy of her trust.

WHAT DOES HE MEAN WHEN HE SAYS:

"I LOVE YOU" ?

Love is a decision to act a certain way (see pp. 188-190). It should be clear from a young man's actions that he loves you. You should be able to write at least a page of things he does which prove his love for you, based on the standard given in I Corinthians 13.

In addition, note how he expresses or shows concern for others--his family (especially his mother and sisters), his friends, your friends, your family. How does he relate with children and teenagers? What is his reaction toward animals? Is he tenderhearted?

Is there concrete evidence that he is other-person centered?

His habitual actions and reactions toward others are a more dependable indicator of how he will treat you when the newness and excitement wears off.

DOES HE UNDERSTAND SUBMISSION?

What is his reaction to authority--Church, College, Civil? Is he willingly obedient and respectful to all authority? Does he openly use Bible principles to guide his actions? Can you see evidence of change as a result of sermons, correction, suggestions or the good example of others?

Before a person is qualified to wield authority, he must learn to yield to it. As they say in the military, "You have to learn to take orders before you can give them."

Does he esteem others better than himself and consider others' opinions and feelings. How sensitive and considerate is he? Does he admit and/or apologize when he is wrong?

Before marrying, a young woman should discuss her own feelings about submission with her fiance. Let him know the extent of his authority over your future and that if you were to marry him it is because you trust that he has your welfare at heart.

Discuss the two aspects of submission (see pp. 58-59) and watch for signs that he is willing to put your needs, concerns or opinions ahead of his own at times.

HIS POWER OVER YOU

A man's God-given authority over his wife is not the only power he has over her. In large part, a woman will accept her husband's opinion of her. Is he free and open with compliments--or criticisms? Does he give credit when it is deserved? Is he positive and upbeat?

Again, his actions toward others in this area are probably more accurate indicators than those directly to her.

When a man fails to express appreciation for his wife's looks, efforts to please him and work in the home, he undermines her ability to continue. Negative comments and criticisms erode confidence and initiative. You had better consider carefully if you want to live with someone who sees everything and everyone else through dark glasses.

SPEND TIME WITH HIS FAMILY

Several days or a week with him and his family is time well invested. We are all products of our family and background. How considerate is he of his mother? Does he pitch in and help around the house? How family-oriented is he? Does he know his roots and family history? Does he respect his grandparents, uncles and aunts? How solicitous is he of younger cousins etc.? How does his father treat his mother? How does his father treat you and the children of the family?

Remember, you become what you live. Your husband will tend to behave in the future as he has in the past. Do you "fit" in his family? Could you be happy living as they live?

A visit by your friend to your house is also a must. Does he fit? Give your parents ample opportunity to talk with him and ask their opinion privately with an open mind! Remember their experience and years give them an edge in evaluating him objectively.

BE TOTALLY HONEST

Probably the most common mistake made by engaged couples is the reluctance to address issues about which there could be conflict. In order to maintain the relationship, they

hide important aspects of their true selves. They avoid criticizing each other and repress irritations assuming things will smooth out after marriage.

Women are probably more prone to do this than men. You are not required to submit to your boyfriend or fiance, so you should be yourself during dating and courtship! Find out if he truly likes you the way you are. Don't try to fit some model you think he wants, because you'll regret it after marriage.

DISCUSS IMPORTANT ISSUES

Do you see eye to eye on finances, leisure activities and when to have children? What happens when you go shopping together? How would you each describe your own role and the other's in marriage and the family? What is his definition of submission? What does he remember of his childhood? How does he think children should behave?

Make a point of discovering everything you can about the way he thinks. Can you live with it? Will you be comfortable doing things the way he does, fitting into his plans and ideas? Can you accept his values?

In the later stages of engagement, the questions of contraceptives should be examined carefully, together. What is his attitude? Does he shoulder the responsibility for contraception (use of condoms) or does he want you to bear it (diaphragm, pill)? Does he consider your safety and comfort before his own?

Before you discuss it with him, be sure you are thoroughly familiar with the methods available and the possible side effects of using them. My Body, My Health, a book written by co-authors Stewart, Guest, Stewart and Hatcher, published by Bantam Books is a good source for this. Your future health will be affected by the contraceptive you choose, so it is not a decision to be taken lightly or decided by whim or passion.

WHAT HAPPENS WHEN YOU DISAGREE?

What is your friend's reaction when you disagree with him--whether the issue is major or petty? This is important and should be considered seriously. Is he "always right?" Does he somehow always manage to convince you to do it his way? Does he protect his ego at all costs?

If so, you had better consider the consequences of living with someone who is "never wrong." Even if he's "nice" about it, there's nothing quite as stifling to communication and intimacy as one partner who already knows it all.

This is by no means a complete preparation for marriage and it is unrealistic to expect 100% desirable answers to every question. But you should consider your options. If there is something you can't live with, tell him it has to change before you agree to marry him, if it's really important. That's only fair. If it's not crucial to your happiness, cross it off and remember you chose to do it! It's your future and your marriage.

FINALLY . . .

The most important preparation of all is to ask God to choose your life partner. In addition, ask Him to bring along "Mr. Right" at the right time for both of you--and then put it in His hands to work things out.

How often we manipulate circumstances and people to get what (we think) we want when we could have peace of mind by waiting on God!

There is no marriage without problems, negotiating and continual adjustments. You cannot guarantee a ripple-free life by following a set of rules. But you can know you have the help of your Creator if you are pliable to Him (Ps. 37:4-5). Once you give up trying to run the show yourself, you can know that everything is for your benefit (Rom. 8:28). Then when you are married and in the middle of the problems, adjustments and negotiating you'll be thankful that you let God lead you through courtship to marriage and you can also HAVE FAITH that He'll help you grow through the problems.

THE WEDDING NIGHT, HONEYMOON AND AFTER

The wedding night is a wonderful--TRAUMATIC--time. It only happens once in a lifetime for most of us and preparations for it should be thoughtful and thorough. Your marriage actually begins the first time you have intercourse with your new husband. How can you prepare?

RECOGNIZE YOUR DIFFERENCES

Women love pretty negligees. Men like what's inside them! Women like low lights, soft music and slow cuddling. Men like to see what they're doing and they like action!

The wedding night has some anxieties--like breaking the hymen. Ouch! What will that feel like? How will you react to undressing in front of your husband? Will he like what he sees? Will you have an orgasm? Will it be like the movies?

The love life of every couple is unique and wonderful and should be governed by mutual love and concern. From the very first night you can begin to build your own special, intimate relationship which brings pleasure to the two of you alone.

Reading about sex and how to have "better sex" is probably more harmful than helpful in the early years of marriage. Technique is actually a very small part of pleasing each other. A young couple needs to go into marriage expecting to adjust to each other--not live up to some "norm" or description prescribed by someone else. How many of those books are written by people who are faithful to one mate? Not many.

In addition to thoroughly reading Mr. Armstrong's "Missing Dimension in Sex," consider the following:

- (1) Your chances of reaching orgasm the first night are close to zero.

For men, orgasm is the automatic and inevitable climax of intercourse. Orgasm for women is usually the result of relaxed abandon and total comfort with her partner. This hardly describes the first night! With concern over breaking the hymen and all the apprehensions involved, it may be weeks or months before you experience orgasm.

(2) Sex for men is a totally different experience than for women.

Unfortunately we have been thoroughly brainwashed by TV, movies and romantic novels. These media portray feminine response more like the masculine than what is typical for most women.

Sex for men consists of arousal (which can happen within 5 seconds), controlling ejaculation for however long is necessary and orgasm. The experience is essentially the same each time--sometimes with more skyrockets than others--but nearly the same.

For women sex can be different every time--at least every day of the month. Sometimes you may be "turned on" instantaneously. Other times you may be receptive but need some cajoling. Sometimes you'll be in the mood for soft caressing and other times for rough play. You will need to tune in to your own responses.

After the excitement of the first few times dies down, you will probably ask yourself "Is this what all the hullabaloo is about?" If you expect skyrockets to go off during intercourse, you will probably be disappointed! But your husband will experience four dimensional fireworks and probably will assume that you do, too. And you'll feel like a failure that you don't.

You need to realize that for the first few months, your husband will get the biggest charge out of sex--because he gets his automatically. You won't really get into the swing of it until you and he learn what gives you pleasure.

The best way is to tell him what pleases you. Since it may vary, it will seem confusing at first. But you'll eventually get tuned into the way you're likely to react--the time of month, the activities of the day, the time of day--all have an effect on how you react to love-making, or to the prospect of love-making.

Men aren't automatically equipped to be good lovers because they react so quickly to sexual stimulation. They have to learn to control ejaculation (both before and after penetration) and they have to learn how to arouse you.

In the early stages of arousal (for you) his guiding principle should be gentle stroking and light caresses. The nerves which build sub-climactic sexual excitement for women are light-touch nerves. Men tend to get straight to the point (namely nipples and genitals), but greater excitement can be built if he will first concentrate on stroking and kissing the hair, earlobes, sides of the neck, upper arm, breast, low back, buttocks and inner thighs. As you become more excited you will naturally want him to be more

vigorous and to be more direct in touching the genitals. If he tries this before you are really excited it's apt to have a reverse effect and slow down arousal.

Since your new husband is as inexperienced as you are, you'll have numerous "fiascos," "flops," and "misfires" as you work toward sexual harmony. The best advice is to keep your sense of humor handy, be ready to talk about it and remind yourselves you have around forty-five years to practice getting better! Wouldn't it be a bore if we got it down after only six months!

- (3) Sex will not always be a passionate affair or even a tender expression of love by your husband.

Many times you will cooperate because your husband has a physical need. At these times all that is necessary is adequate lubrication in the vagina for it to be a comfortable experience for you.

Other times you'll both be tired and will want only a "quickie." But at all times each needs to be aware of the mood and sensitivity of the other, being willing to give and love, even at times when the cuddling doesn't culminate in intercourse.

- (4) Many women never have an orgasm!

Sexual pleasure for women is not dependent on orgasm and certainly not on simultaneous orgasm with their husband. The foreplay and verbal endearments are memorable and pleasurable in themselves. Even women who have orgasm only achieve it about 50% of the time, on the average.

Orgasm for women is the result of rapid contraction of the pubococcygeus (PC) muscle. It happens after sexual excitement and tension builds to a point when it releases involuntarily. Orgasm is most often achieved when the woman is totally relaxed and in happy abandon to her lover. Emotional tension, physical tension, guilt, fear or anger can block a woman's ability to experience orgasm.

A woman should do whatever she can to respond to her husband totally, since this will provide the best conditions for orgasm. But you shouldn't worry about not having orgasm because it probably doesn't affect you adversely and it may be a while before everything works together just right. And you may be one of the 20% who never have it but who immensely enjoy sex anyway!

Some good books to read, if you want reassurance from married professionals are:

The Marriage Art, by John E. Eichenlaub, M.D., A Dell Book, 1961.

Intended for Pleasure, by Ed Wheat, M.D. and Gaye Wheat, Fleming Revell Co., 1972.

Solomon on Sex, by Joseph C. Dillow, Thomas Nelson Publishers, 1977.

The Act of Marriage, by Tim and Beverly LaHaye, Zondervan, 1976.

THE POWER OF FEMININITY

Your husband is a potential child of God--just as you are. Also, you are a partner with God in striving toward this goal yourself, and in helping your husband strive toward this goal.

As a wife, you are in a better position than anyone else in the world to understand and help your man. You are closer to him than anyone else and can know better than anyone (sometimes even himself) what makes him tick.

What is it about a woman that helps a man? God made you to complement your man, i.e. to fill in the empty spots. What makes you an asset to your husband? What is it in a woman that can make a man feel like conquering the world? How can you, like the wise woman of Proverbs 31, "do him good and not evil all the days of your life?"

The following points are what men have said in response to these questions. You'll notice they've all been said before in the pages of this book. But please take note that these are what men themselves expressed as things they appreciate about their wives and which motivate them to be better husbands.

1. HAVE A CONSISTENTLY CHEERFUL FRAME OF MIND.

Cultivate an upbeat attitude and practice looking at the bright side of things. It's easy and natural to fall into complaining when things don't go your way or to not talk about the positive.

We all affect each other--even unknowingly. Stop and think what you do to his frame of mind when he sees you first thing in the morning, or after he meets you at the end of a long work day.

This is something which must be cultivated and worked on continually and diligently all your life! It is so easy to get wrapped up in our own thoughts, dilemmas and projects and forget we're not very good company.

2. BE AFFECTIONATE.

Respond to his physical affection--ALWAYS. You can be affectionate even if you don't want sex. A lot of times it leads to that and if we're not careful we turn our affection on and off according to whether or not we're willing to go "all the way." DON'T DO IT!

3. PERSONAL APPEARANCE IS IMPORTANT.

Always be aware of how you look--TO HIM. If you're merely aware of how you look, you'll find yourself in curlers when he leaves in the morning, because you're getting ready to go to the grocery store. Or he'll find you or the house in disarray when he comes home because you're getting ready to go out.

Watch your timing and make sure looking nice for him is top priority.

Also, keep your grooming area pretty so he associates pretty, dainty, feminine things with you and your appearance. Keep tweezers, razors, bleach and other "uglies" out of sight, and put them away immediately after use. Keep the bathroom clean and neat. Wash out tub and basins after use.

Respect your own and his privacy. Don't establish the habit of opening a closed door without knocking. When you are using the toilet, shaving or changing your tampon are hardly times when you want someone else with you. These are not signs of people who "accept" each other, but rather show you don't understand the meaning of intimacy. It is unnecessary and unwise to be totally open in front of your mate at these times. Consider the "vision" he has of you when you're out of sight.

4. APPRECIATE HIM AND SHOW IT.

Before you married him, you should have made a list of all his wonderful attributes. If you didn't, make one up now, and keep it handy. It is human nature to take the good for granted and grumble about the bad.

Praise him for his good points. Listen to and don't suppress his dreams. Let him know you like him and help him like himself.

DON'T ACCEPT WORLDLY STANDARDS

If you look to society and worldly advice on wielding power you will learn that most people think MONEY and THE RIGHT TO MAKE DECISIONS are the yardsticks by which you can evaluate how much power you have. If that is the case, under God's Government, women have no power!

This standard is not valid in the home. A woman's power lies in her ability to inspire her man. That talent should be nurtured and developed diligently and given top priority. Solomon expressed it, "Every wise woman builds her house: but the foolish plucks it down with her hands" (Proverbs 14:1).

YOUR NEEDS/HIS NEEDS

Men and women have very different needs in some areas. If we give our partner what we want and need, instead of what he wants and needs, we will create problems.

What do you need from your husband? What did God intend that men do for women in marriage? It is important to see what your general needs as a woman are, and in addition write down the special things you personally would want from your husband--BEFORE you fall in love.

YOUR NEEDS

Look to God first for your needs, realizing your husband will be imperfect in his leadership, protection and provision. Life is a process of growing, meaning we should get better at our job as time goes along. That means we're going to make lots of mistakes and not realize important things at the first.

To trust God is not some kind of blind faith, but to recognize your needs and ask God to provide them in whatever way He sees fit. He has "delegated" your welfare to your husband, but He is a competent and caring Administrator and will follow through in His responsibilities. He promises He will supply all our needs and He will keep His promise as you look to Him. As He supplies your needs, be sure YOU follow through and express appreciation for His care. This is the formula to follow with your husband, too. Ask -- Appreciate -- Thank!

1. YOU NEED A PROVIDER.

This doesn't mean you are helpless or incapable of earning your own living. Women are capable of taking care of themselves. But our strengths lie in our ability to ensure the family QUALITY OF LIFE, not in providing the STANDARD OF LIVING (see the notes on verse 28 of Proverbs 31, pp. 112, 113 and 111-b).

2. YOU NEED PROTECTION.

A husband should not allow his wife to be in dangerous situations or where she might receive emotional abuse. Sometimes we women are careless or thoughtless in getting ourselves into situations which could threaten us--being out too late with the car, confronting someone who owes us money, letting the gas guage get too close to "empty" before filling up etc.

Sometimes you may wish he weren't so protective because he interferes with something you want to do. But instead be thankful he is concerned about your welfare and safety.

There will be times when your children get into teenage that you will need your husband's protection from your own children! They often are bigger than you and boys, especially, can get to thinking they are independent and don't need to do what Mom says anymore. Dad is the one to bring them into line.

3. YOU NEED SOMEONE WHO CARES ABOUT YOU.

You need a husband who is concerned with the little things in your life, as well as the big--how your day went, your triumphs and joys, your problems etc. It is part of your responsibility to keep him informed, because he can't know a lot of things if you don't tell him.

Some women get irritated with their husbands, expecting them to be mind readers! Your husband needs you to tell him when something bothers you--don't expect him to figure it out on his own.

4. YOU NEED LEADERSHIP.

Women, by nature, are talented and enthusiastic followers. We have the ability to jump in and make a plan work. But we work best when someone else has made up the framework to follow.

This does not mean that women have no initiative or leadership potential. It doesn't mean that we shouldn't have our own projects and be leaders in our sphere. But it does mean that in the overall scope of the family and its direction, we need a man to lead us.

If a man fails to realize he is the leader and pacesetter of his home, that his direction is critical in the overall direction of the family, it places a heavy burden on his wife and results in a certain amount of confusion--both in the way things are done and in the minds of his children.

A woman needs her husband to be responsible for and lead in the heavier tasks at home. If the plumbing plugs up, or an electric switch blows out, or the washing machine breaks down, for example, the wife must know her husband is concerned and will take care of it. He may delegate to her the actual responsibility of calling a repairman, but she shouldn't feel it is her problem.

Likewise, mowing the grass, painting the house, repairing the fence and other outside tasks are best handled by the man of the house.

5. YOU NEED LOVE.

As women we generally take our responsibilities pretty seriously and prove our love in the way we take care of our homes, husband and children. Sometimes we get so wrapped up in what we're supposed to be doing that we think it's our fault when things aren't going well.

This is not to say that we shouldn't look at ourselves first when there are problems and ask what we might be doing to contribute to it. But we tend not to ask ourselves if our husband is showing love in the way we need it. Instead we try to make up for it in some other way.

Some men assume their wives should know they love them without ever saying it! Others think all they have to do is say "I love you" once in a while. Most don't realize that little things mean a lot in the love arena. Women need love and they need assurance of that love constantly.

Don't be afraid to ask for love. He's apt to say, "I don't have time to go to bed right now" (!) -- meaning he thinks you're asking for sex. But that's a start. Then you can explain that you really mean you need him to be more considerate about hanging his clothes up straight or offer to take the trash can out to the curb for pick-up-- or whatever it is that you need.

Many men don't equate love with consideration. And many women give up expecting their men to be considerate because they won't tell them what they need. After a while, resentment builds up and there is a major problem to sort out, instead of a minor incident that could have been handled more easily.

It isn't easy to tell a man that a little thing bothers you because you're afraid he'll come back with, "Why should you let a little thing like that upset you?" But if you keep pushing your concerns to the back burner, you can expect to pay the price later with a major blow-up.

Paul told the Corinthians they needed to "prove their love" (see II Cor. 8:24) by their actions. You can do the same thing with your husband (with tact!).

HIS NEEDS

Contrary to pop song lyrics, no human being can fill all the needs of another. There are areas where you cannot help your husband. You can set the stage, support him, respond to him, but you cannot help him fill responsibilities which only he should fill, without bringing about negative consequences--for him and you.

Three important areas where you cannot help your husband carry out his responsibility are:

1. his relationship with God.
2. how he handles his work and the relationships with his associates.
3. how he handles his responsibilities to himself (keeping physically fit, self-improvement etc.).

A woman's job is to encourage and support him in these areas and to comfort him when necessary and appropriate. But she cannot take responsibility for his not fulfilling them. She should not blame herself, nor allow him to blame her. She should not try to interfere, give advice (unless he asks for it specifically) or feel she has to "do something" about it.

1. YOUR HUSBAND NEEDS A "ROOTING SECTION."

He needs to know you're on his team--that you like and love him with his faults. He needs to know you are proud of him and that you look up to him. REVIEW your list of his good points and COMMENT on them OFTEN.

Giving praise to a man helps a woman learn appreciation. Even on the spiritual level. Why does God want us to praise Him? Because it makes Him feel good? or will He get discouraged if we don't? No. God wants us to praise Him because it is good for us to review what is good and praiseworthy. It also helps us to keep from taking things for granted.

2. YOUR HUSBAND NEEDS A LISTENER.

Men are hesitant to talk about problems with anyone, much less their wives. Somehow they feel they should be able to "handle" things without verbalizing them. So if your husband comes to you with a problem, be careful!

Most of the time he isn't looking for advice or for your solution. He wants you to listen. Let him talk it out. Ask questions and try to really understand the situation. This will help him get all the factors out in the open so he can cope with it.

"Rejoice with them that rejoice" really applies here. Sometimes your husband will come home wanting to share with you the victories of the day. Maybe they won't seem all that earth-shaking to you, but if they are to him, RESPOND!

3. YOUR HUSBAND NEEDS YOUR VIEWPOINT, IDEAS, INSIGHT AND COUNSEL.

God says man is not complete without woman. So don't withhold your perspective. He may be wrong. It is your responsibility to point out things to him which he can't see.

In the area of childrearing, especially, you have intuition and insight that your husband doesn't have. Working together with your children is more effective than each of you working separately. Make sure your husband understands your viewpoint about everything--at least make sure you give it to him.

4. YOUR HUSBAND NEEDS APPRECIATION FOR HIS ROLE.

Responsibility for the physical needs of the family is no small burden. Don't take for granted his time on the job and let him know continually how much you need and appreciate what he does for the family.

Be careful what you say in this regard. He may interpret your complaining about grocery store prices as discontent with the amount of money he can bring home for groceries. Be tactful in asking for extra things and make sure you don't put pressure on him to provide things which he can't afford. Understand the budget and pressures that are on him and don't add to them.

COMMON MARRIAGE PROBLEMS

On this subject we have good news and bad news. The bad news is that there is no marriage without problems. The good news is that problems are good for us!

Ugh! How encouraging can you get?

But let's review the big picture, ONCE MORE.

MARRIAGE IS A MEANS TO AN END--NOT AN END IN ITSELF

God's goal for each of us is that we grow to become members of His Family. Whatever helps you attain that goal is what God will allow in your life.

For most, marriage provides the ideal set-up to learn lessons. Ideally the love and concern that we have for each other will help us over the rough spots. We envision ourselves facing the problems together. But often "the problem" turns out to be our mate.

This does not mean your marriage is a failure or that there's no hope for you. For some, a rocky marriage is the only way two people will learn what they need to know.

The important thing to realize is that God cares for you more than you can understand, and whatever happens in your life is for your ultimate good. You must have faith in that. Even when we fall down and fail to carry out our responsibilities, He doesn't fail. He doesn't turn His back or forget what's going on in our lives.

Instead, He watches to see if we really are tuned in to His Goal for us and for our husband. When we are completely pliable to Him, He will give us our heart's desires (see Ps. 37:4-5).

God wants us to be happy. He wants us to have the happiness, contentment and satisfaction that a strong marriage bring. But don't make having a GOOD MARRIAGE your goal. If you do and then have inevitable problems, you think you will have failed. In actuality, these problems may be helping you toward your real goal.

PROBLEMS USUALLY STEM FROM DIFFERENCES

Gary Smalley, marriage counsellor and author once said, "I would venture to say that most marital difficulties center around one fact--men and women are TOTALLY different.

The differences (emotional, mental and physical) are so extreme that without a concentrated effort to understand them, it is nearly impossible to have a happy marriage."

Not only are men and women different, but people are different from each other. How can we be different from other people:

- (1) Differences in sex (needs, perspective)
- (2) Differences in temperament
- (3) Differences in body rhythms (sleep patterns, body temperature, energy level etc.)
- (4) Differences in Human Nature (different kinds of selfishness).

Your attitude toward these differences is critical.

Often we don't view differences as simply differences, we see them as oddities! Just because someone is not like us, we think they're strange. Not so.

It's helpful to see differences as our golden opportunity to love someone, i.e. give without expectation of receiving anything back, or a reward. It's easy to give to someone with whom we see eye-to-eye, because they're likely to reciprocate in kind. It's hard to give to someone who doesn't seem to understand what we're doing, or why we're doing it.

In marriage, it's important to realize God made you different. Men and women complement each other; they're not made to copy each other. As Mr. Kelly Barfield said in a marriage seminar, as wives we need to repeat to ourselves OFTEN, "My husband is another individual--created in God's image--not mine!!"

It is impossible to overcome these differences without deep, committed and unending love! God is love, and part of our ultimate goal is to be like Him in this aspect. Learning to love is hard work and it takes a lifetime.

CAUSES FOR PROBLEMS

1. Misunderstanding of "submission" by either husband or wife, or both.

This is a matter for learning and for understanding. You will not understand everything you need to know about submission when you first get married. Your understanding and insight on it will increase as you experience married life. Review the material on "Hupotasso" frequently and consider the following quote from a Bible Study given by Mr. Bill Bradford:

"It is important to distinguish between SUBMISSIVENESS and SERVILITY. A wife who sees that her husband's judgment is wrong or unwise should tell him so--with all respect--but freely and honestly.

"The judgment, wisdom and opinion of a loving wife is one of a man's greatest assets. It saves him from many a foolish mistake, and it is his privilege and responsibility as a husband to receive the wise counsel of his wife.

"The wife who says quietly, 'Do whatever you think is best' never offering an opinion, even when she sees her husband is heading the family for trouble, is not being submissive, but foolishly servile.

"She must tell him her thoughts fully, and make her case as strongly as she can, never laying aside her respect, but never concealing her honest doubts about a particular decision. When she has done this, then she may let the decision rest with her husband, trusting God to give him good judgment.

"Submission is not a matter of mere outward form, but an inner attitude. A wife can be a person of strong, even outspoken opinions and still be submissive to her husband's authority, if deep down she respects him and is quite prepared and content for him to make and carry out the final decision.

"On the other hand, a wife who scarcely opens her mouth with an idea of her own, never questions her husband's decisions and goes along with all his schemes, no matter how foolish, may underneath it all nurse a deep and sullen rebellion . . .

"If a wife withholds her understanding or feelings on a matter, she is being less than submissive. For she is not putting these things at her husband's disposal. When she has made her thoughts fully known, then she may rest the decision with her husband and with God. Nor should she try to force her own understanding through at any cost, but fully and freely express her thoughts. She can and must. Else the family will be denied the very blessings which God intends to channel through her.

"Thus the subordinate role of the wife does not stifle her personality. On the contrary, it provides the best environment for her creativity and individuality to express itself in a wholesome way. It is God's way of drawing on her gifts of intelligence, insight and judgment without at the same time burdening her with authority and responsibility of a decision.

"The subordinate role of the wife is necessary, not only for her own well-being, but also because it contributes to maintaining the balance both within the family itself and in society at large."

Romans 12:9 says, "Let love be without dissimulation [pretense]." A woman should not hide her feelings from her husband thinking that is being submissive.

Part of the "Strange Woman's" appeal is the smoothness of her speech. She flatters the man and never tells him anything he doesn't want to hear. That appeals to his masculine pride and ego, but it doesn't build a right relationship for marriage.

A woman needs to learn to present her ideas and perspective with tact, humility and gentleness and not fail to give it if she feels it is important.

2. Many men do not see their total responsibility.

Mr. Burk McNair in a sermon once said, "One of the hardest things for a man to do is to overcome the tendency to shun their responsibilities to wife and children."

What are a man's total responsibilities?

- (1) to love his wife as he loves himself.
- (2) to love his wife as Christ loves the Church (see pp. 79-80).
- (3) to protect and care for his wife and family.
- (4) to provide for his wife and family.
- (5) to be the leader of family affairs.
- (6) to be the Spiritual leader of the family.
- (7) to be the masculine ideal for his children.

Many men envision their role as mostly (4) -- to provide for his wife and family, and this part of his role certainly does take up the major part of the week. Other reasons for this assumption are:

- + Man was created to be responsible for the survival of his family, to make the living. He views his work as the support or foundation on which his family can be built. This is a very important aspect of his life and his decision to have a family in the first place.
- + Career counselling in high school emphasizes the need for career satisfaction. This is fine. We should get a job that uses our talents and gives us satisfaction, but overemphasis on that aspect gives the impression that the job is the main source of fulfillment in life.

- + Career counselling in high school defines success as material possessions. This makes the salary of highest priority. So young people generally look for the job that will bring in the most money--which often entails longer hours, more stress, less free time.
- + The total family role for men is much more complex than just being the breadwinner. It is much easier to allow oneself to become "overinvolved" with the job than to face the multiple facets of being a good husband and father. Overemphasis on the job becomes "the easy way out."

3. Communication.

The next 10 pages are "borrowed" from Tim LaHaye's Spirit-Controlled Family Living, on the topic of family communication.

before marriage can develop such communication difficulties afterward. Even couples who maintain, "We still love each other deeply!" can find communication difficult. Before marriage they could talk endlessly about everything (particularly on the phone while the girl's father is trying to call home), but gradually after marriage it becomes more difficult until it becomes an apparent problem. How did it happen?—"Very gradually." The following are some of the things that slowly stifle conversation between two lovebirds after the honeymoon.

1. Differing perspectives. Prior to marriage, the couple shared a common dream, the ultimate marriage and home. After marriage, the young man is faced with new responsibilities and restrictions that cause him to concentrate on supporting his wife, and sometimes he even questions whether or not it's worth it in the light of these restrictions. At twenty or so years of age he had finally earned the right to come and go in his home or apartment without having to give an account of his time or activities. Suddenly he's confronted with a wife who wants to know: "When will you be home . . . where will you be . . . who are you going out with?" Very gradually the novelty of married life is replaced by a feeling of irritation at this new requirement of accountability.

Vocationally, the husband begins to shift into a higher gear than during the courtship days. Then he had somewhat sidestepped his vocational interests (not the work or—in the case of the student—his studies; but they were not number one in his mind—getting married was). Now he returns to a basic need, vocational aptitude and financial solvency. Prior to marriage their number-one interest was shared equally. Now he goes off alone into a different world. She may ask, "How did it go at school [or work]

today?" and he may give a five- or ten-minute answer; but he spent eight to ten hours of his life at it, apart from her.

The wife, if she does not work, becomes domesticated in her thinking, concentrating on meals, clothes, house, and so on. If she divides herself between vocational and domesticated thoughts, the young bride also may be somewhat disillusioned at the realities of marriage. Rushing home from work to plan meals, instead of eating mother's cooking, takes getting used to. It is not uncommon for two lovers to sit at home in silence within weeks after the wedding, both silently questioning the rightness of their decision but unwilling to discuss their true feelings. This adjustment period is usually temporary and is the initial phase of adjustment. It is important that they talk honestly and freely during these days; but it's not easy.

2. Different primary interests and involvements. It is natural for a young married woman to begin thinking of motherhood. As she does, and particularly after becoming pregnant, her number-one interest is the baby (and the home). His number-one concern is increasingly vocational, especially if they are taking on the additional responsibilities of parenthood. As such, the books and magazines he reads are vocational; hers are family centered. Her thoughts become immediate, his increasingly long-range. While she is thinking of "bassinets and buntings," he is thinking of "a place in the suburbs." They begin to put priorities on different things. She may feel that his reluctance to spend money for the nursery shows a disinterest in the baby. If she verbalizes such an idea, he may become offended. He is apt to feel that her desire to buy furniture for the baby now is unreasonable in the light of saving for a down payment on their new home. Different marital priorities produce conflicts of interest.

One of the reasons we favor the Lamaze birth program, becoming so popular today, is that it forces the couple to prepare *together* for the baby's arrival. It affords them a vital interest to share something intimately at a time when they need something to share. Unfortunately, hospitals indicate that many husbands are difficult to persuade to take the training. This mutual interest, though valuable, is often short-lived. They need other areas of interest to share.

A deep marital companionship and friendship must be built on mutual interests. Whenever I see a husband and wife who do not share common goals and interests, I look for trouble. If all they share is the same name, house, bed, and children, they will gradually grow apart. They must develop common interests. That is where the church and mutual spiritual interests greatly aid the Spirit-controlled couple. A regular study of the Word, Christian friends, and other Christ-related activities are a real asset.

A woman, particularly in the early days of marriage, would be wise to learn as much as possible about her husband's work, his favorite sports, and the daily news, if those are his chief areas of interest. It is a wise husband who also cultivates his wife's interests and keeps up with her reading levels. One of the reasons seminaries have special classes for "seminary wives" is that so many couples have such a diversity of interests during the husband's three years in school—because the wife is not studying the Bible along with her husband.

Another factor in this connection is friends. Unless they are strong Christians, couples are apt to make new friendships with others who are not interested in spiritual things. The young wife, confined to the home and usually without transportation, has to make friends in her apartment or neighborhood. The husband makes new friends in his changing classes at school or at work. Consequently, it is

not uncommon for the former "inseparables" to desire different nights out with their work or neighborhood associates. This can be dangerous.

3. *Opposite temperaments affect communication.* Temperament influences everything in a person's life, particularly conversation. What appears clever and cute before marriage may appear irritating afterward. Sanguines are supertalkers. Their motto is: "When in doubt, talk," or as a Sanguine friend of mine said, "Sanguines enter a room mouth first!" That is only true when they have an audience to perform for. Prior to marriage, they go into their act for their "intended." After they have said everything they know three times, they begin to be silent until a visitor arrives. That makes the spouse resentful that a Sanguine "talks more when a stranger is here than when we are alone."

Cholerics talk continuously about business, are opinionated, and often thrive on argumentation. It is difficult to talk to a Choleric. If you disagree, he baits you into verbal argument. If you concur, there isn't much to say which he hasn't already stated. Warning: Disagree with a Choleric at your own risk! No one can be more sarcastic and caustic.

Melancholies are verbal perfectionists with a built-in obsession to be precise and to correct everyone else's way of doing things. They take disagreement extremely personal and often read into what you say exactly what you *mean* but didn't want to say (and sometimes what you don't mean).

Phlegmatics are not supertalkers. They let others speak, evaluate the whole scene, and rarely disagree, for fear of criticism or conflict. Fortunately, they are extremely diplomatic. Were it not for that, their partner might have them in a verbal confrontation all the time.

These temperament differences only expose the vast thinking differences which most couples possess. There is a need to learn to see life through the partner's eyes.

4. *One- or two-celled thinking patterns affect communication.* Another subtle difference between couples in marriage is the ability to think of more than one thing at a time. Bev has the ability to carry on eight things at once. Not me—I can think of only one subject at a time. I came home one night to find her caring for our grandchildren who had Tupperware all over the floor. She had a cake in the oven, was cooking something on the stove, and while setting the table had the telephone nestled against her ear listening to an endless conversation. As I went by she whispered, "Hi!" and puckered up for a kiss. I can't do that. When you talk to me on the phone you either get my undivided attention or nothing.

This characteristic is probably more a result of differences in temperament than in sexual identity. Usually men are considered more single-celled in their thinking, but I'm not sure that is true. We have an attorney friend who reads legal briefs while watching TV. Bev can do that, but neither his wife nor I can. Bev used to get annoyed at me because I wouldn't talk to her during a TV program. I can't do it. In fact, I don't even hear her. Many couples are opposite in this regard.

You can imagine what this does to communication when one wants to talk and cannot get the attention of the other. What often happens is the one seeking to gain attention gets louder and louder, and the other tunes him out even more or gets annoyed.

This is not a fatal problem, once both partners understand it and work on it. We have found that, instead of letting it become a source of irritation, it can provoke

humor. To this day, Bev or the children will react to my lack of attention to their conversations with, "Hi, wall! How are the wife and kids?" If I hear it, we all laugh; if not, I awake from my fog—aware I am the object of their fun.

5. *Unresolved differences produce conflicts.* Most couples find after the honeymoon that they have far more temperament, background, and personal differences than they ever dreamed possible. These differences must be brought out through communication and discussed openly. Eventually, a plan of operation involving change for one—or compromise for both—is essential. Otherwise it will ultimately prove disastrous when such differences produce a clash of wills.

A ridiculous illustration of this occurred during our second year of marriage. We lived in two rooms of a sixteen-room southern mansion while attending college, in exchange for my doing the yard work. One beautiful evening we had a lovely dinner on the patio while the owners were away. It was a delightful setting, but we ruined it. Bev was about three months' pregnant with our first child, so I suggested she should drink her milk. (Every prospective father knows unborn babies need the calcium which milk provides.) Bev said, "I don't drink milk." Frankly, I thought that was stupid. I thought everyone drank milk, particularly an expectant mother. So I urged tactfully; she refused. I tried forcefully and threateningly; she still refused. Finally I said, "Honey, if you don't drink that milk, I'm going to pour it on your head!" to which she replied, "Then you'd better pour it, because I'm not drinking that milk." You just don't tell a twenty-two-year-old carnal Cholerick that you're not going to do something! So I stupidly poured it on her head. It destroyed communication at our house for two days, not to mention ruining what

could have been a lovely evening. Twenty-nine years later, all I can think of to describe that scene is the literary gem "What fools these mortals be!"

Weapons That Destroy Communication

Self-preservation is the well-advertised first law of life—as true psychologically as it is physically. Dr. Henry Brandt says, "There is no nakedness comparable to psychological nakedness." All of us employ weapons to protect ourselves from exposure. The problem with their use is that they stifle communication. Consider them carefully; they are to be avoided.

1. Explosion. A very effective tool for self-defense, and the one most commonly used at home, is an angry explosion. This engenders an argumentative spirit and invariably does more damage than good. Explosion teaches a partner that we have a limit on how far we can be pushed, automatically closing ourselves off to communication in that area. We spent ample time on this in chapter 4 so that it does not warrant repetition, except to say that Spirit-controlled family members do not use this tool—or they cease being Spirit-controlled.

2. Tears. Next to explosion, and often as a result of it, tears are the most popular of psychological weapons to defend ourselves. Naturally, it is more popular with women than with men and is very effective in saying, "If you push me too far, I'll cry." Once the dam breaks into a flood of tears, conversation comes to a screeching halt, unless the attacker is so insensitive that he ruthlessly lashes out in spite of them.

3. Criticism. It takes an extremely mature person to accept disagreement, criticism, or opposition without being defen-

sive. The natural inclination (though not a very spiritual reaction) is to criticize the other person. Some forceful types soon learn they can keep their partners off-balance and under threat of critical attack, and thus force him or her to avoid bringing up anything unpleasant or distasteful. This may stifle communication, but it does nothing for love.

One dominant, compulsive wife castigated her husband verbally from the time he came in until he left. She would rip the newspaper from his hands, constantly telling and retelling whatever bothered her (for as far back as courtship, thirty-five years before). One day she talked to him endlessly through the bathroom door and finally burst in on him, thinking he wasn't listening. This man used to drive aimlessly around the city in his car, just dreading going home. Talking may be a relief valve to the talker, but it certainly is no relief to the hearer.

4. Silence. Phlegmatics and some Melancholies have found silence a great tool in avoiding the unpleasant. Whether it is avoiding an argument by silence (through hiding behind the newspaper or slinking off into the bathroom or garage), it is an aggravating weapon to the one it is used upon. The extroverted temperaments find it all but impossible to use silence as a weapon. Sanguines can't be silent more than thirty seconds at a time, and Choleries are not much better.

The weapon of silence usually takes two forms: retreat or resentment. Those who retreat into a self-protective shell are telling their opponent (or partner) that if they push too hard, they will pull "the turtle act" and pop their head inside a shell, cutting off all communication. Those who use silence out of resentment are really angry people.

A Phlegmatic man whose slow speech made him no match for his CHILDRON wife (who could talk like a

machine gun running wide open) told me, "I've finally discovered how to handle that woman!" When I inquired as to his new technique he replied, "Silence! She can't stand it! Last week I went five days without saying a word to her." I warned him that ultimately that kind of angry resentment would give him ulcers. He laughed and said, "I'm a Phlegmatic; they don't get ulcers." Little did either of us dream that in two weeks he would have to be rushed to the hospital with just such a malady, at twenty-eight years of age.

The longest I have known anyone to be silent toward a spouse through anger was twenty-one days. And, believe it or not, they were both extremely dedicated Christian workers. She was a CHILDRSAN who made snap judgments and he was a PHLEGMEL scholar who was extremely deliberate. She talked nine-tenths of their marriage, made most decisions, and out-argued him during every debate or discussion. He finally resorted to silence until she would shut up and let him say what was really in his heart. It was incredible to me that two people could be married for thirty years and have to resort to such weapons in order to live together. She had to "study to be quiet," and he had to repent of his anger.

5. *Endless chatter.* Some people can't stand silence. It is almost as though they fear that silence will provide the partner and family with an opportunity to ask some devastating question that might expose their weaknesses. So they talk and talk and talk. I've met people who (I felt certain) must talk in their sleep, because it obviously took no conscious thought to direct their tongue. Consequently, they chatter endlessly about nothing. Usually this is a sign of an extremely insecure person (although some are like the dominant, compulsive person mentioned under "Criticism"). Such individuals are dreadfully afraid of exposure,

unaware they are exposing themselves. Some women seem to tend to this loquacious life-style more than men, although I have seen my share of male supertalkers also. The husband of such a talker was meeting with me regularly and had really learned to walk in the Spirit. One day he came in for his appointment with a smile, to tell what he had done the night before. It seemed that his wife had been running off at the mouth for almost an hour when he got up, walked to her side, and gently placed his hand over her mouth and said, "Sweetheart, I love you; I love you; I love you—but my ears need a rest!" They both laughed and gradually she is learning to slow down her torrent of words.

There are other weapons which people use to stifle true communication, but these are the most common. If you find yourself using them, trust God for victory, that you might enjoy the "love and sound mind" He wants to give to you and your partner.

Nine Keys to Effective Communication

Like almost everything else, effective communication is an art that must be cultivated by two people. In this case it is both the listener as well as the speaker. The following nine suggestions are keys to better family communication and are designed to ease those special issues that must be dealt with by head-to-head communication.

1. *Learn to understand your partner.* Getting to know another person thoroughly is not a simple feat, and it certainly cannot be done before marriage. Most couples live together many years before they really understand each other. One of the reasons is that they are both so wrapped up in themselves that they married for the wrong reason. They had in mind that their partner would understand them.

fear of rejection is like pouring gasoline on a fire. Both of the above steps are basic and should be continually cultivated throughout a marriage, not just at pressure times. When they are, it softens the times when issues and differences must be dealt with head-on.

3. *Plan a suitable time for your partner.* Most communication sessions are instigated by one of the members of the family, usually one of the partners. We have already seen that some partners are sharp in the morning; they are called "robins." The "owls" are just the opposite; they wake up slowly but are often night people. Obviously, it is best to pick a time that is best suited to your partner. A good rule to follow in this regard is: Never talk about money or "heavy" problems after 9:30 or 10:00 P.M. Somehow, all problems look darker and loom larger at night.

Learning to understand your partner makes it easier to schedule the best time for a communication session. With most men, it is after dinner when devotions are complete. Sometimes couples have to go out for dinner to assure privacy from the children. Communication sessions are not limited to the parents; sometimes the teenagers initiate such a session. I recall that one of ours called us into a meeting to point out he did not think the rest of the family treated one of his friends properly. Suddenly the reason came out: "Why should we? The guy's a real jerk!" said one of the teens. As you can imagine, we had a lively discussion. The thrust of it was that one young person felt sorry for this neglected kid; his brother and sisters didn't like him. As soon as he conveyed his concern for the other teen, we all found it easier to understand his motives and pledged to be more polite to his friend. Such open confrontation is healthy.

It is amazing how many people are obsessed with the desire that their partner understand them, when in reality they should be more concerned with understanding their partner.

A noted family counselor said, "If your supreme desire is to be understood, you are a sick person." The whole thrust of the Gospel is to "give" as Christ gave to us. One of the basic signs of a selfish person is that he is not interested in understanding and accepting others, but desires that they should accept and understand *him*. The best tool known for helping you learn to understand your partner is the temperament theory. It explains "actions and reactions" in such a way that it takes the sting out of why your partner acts as he does. Many a source of irritation is resolved when, for example, it becomes apparent that a tendency to talk is a reflection of a Sanguine nature, or that a partner's exasperating analytical scrutiny is an outgrowth of his Melancholy temperament. Add to this the differences in the sexes, backgrounds, and values—and you will see that it takes a good deal of time to really learn to understand one's partner. When, however, that time comes, it removes considerable heat from their relationship at those times when their differences come into conflict.

2. *Accept your partner unconditionally and cheerfully.* Everyone fears rejection, some temperaments more than others, but the more we love someone, the greater is our desire for his or her acceptance. And because we all communicate by "emotion" as well as speaking, it is imperative that couples truly accept each other so that they will sincerely emote that acceptance. This is particularly true when some difficulties or problem area in the marriage must be discussed. Like understanding, the assurance of acceptance removes heat from a potentially difficult situation, while the

others will become defensive and react accordingly. Some may resort to one or more of the weapons for self-defense given above. You had better be ready with a calm spirit to take anything they offer. For if you react to their reaction, you have ruined the session. And the responsibility for peace is on you, since you knew in advance what you were going to say and could prepare for it. However, your partner is usually taken by surprise. Actually, you can trust God to be ready with a "soft answer," for as we have seen, it turns away wrath. By giving a soft answer: "We'll think about it," or "I hope I haven't hurt you, but that is how it seemed to me," you can often make your point.

7. *Never argue or defend yourself.* Squelch the desire to defend your position and, unless you are requested to do so, don't give illustrations. If you do, one or two will suffice. Remember, you are sowing a delicate seed into the mind of the one you love—give it time to germinate.

8. *Pray about it.* Another big asset for Christians is prayer. Not only is it beneficial in getting us to humble ourselves as we get down on our knees before God, but it realistically brings a third party into our relationship. There is no question that families which pray about their problems and differences have much less heat in dealing with them, because they have someone else vitally involved. When a couple reaches an impasse, both can agree to pray and ask God to help them discern who is right or what course of action should be followed. If they have hurt or insulted one another, after prayer it is a simple thing to apologize and ask forgiveness.

Many communication sessions end with the necessity for one to apologize for violating or not respecting the rights of the other. Next to the three golden words of marriage—"I love you"—is the next most important triplet—"I am

4. *Introduce the subject tactfully.* The more difficult the subject, the more tactfully it should be presented. Most couples learn little techniques that after a while signal a "heavy" communication session. Whenever Bev says, "Honey, can I share something with you?" I get a good grip on my fractured ego—I know "it" is coming. When I say to her, "Honey, are you in a good mood tonight?" she turns a little green around the gills and prepares for that moment of truth. Sometimes your partner may not feel up to facing one of his weaknesses or problem areas. Be prepared to delay the session, remembering you're more interested in maintaining a lasting relationship than in clinging to some particular issue.

5. *Speak the truth in love.* (Ephesians 4:15). Lovingly share how you feel and how you assess the situation or the problem or what bugs you. Say it simply, truthfully, but always lovingly. For although love never dilutes the truth, neither does it inflict unnecessary injury.

Truth is sharp and it may hurt. For example, when a wife informs her husband she thinks he ought to put his own socks in the hamper or use better table manners—or the husband suggests the wife may be more tolerant with one child than she is with another, or that she has been getting careless with the housework, or whatever—it will hurt; truth usually does. But such communication is like my surgeon friend, who can't help people without hurting them. Because he loves his patients, however, he never makes his incisions greater than necessary.

6. *Allow for reaction time.* It would be ideal if we were all so mature that our response to being confronted with a serious weakness or flaw in our makeup would be to thank the person who shared the truth. But who is really that ideal? Only the Spirit-controlled man or woman! Most

sorry." Confession to God eases confession to man.

In this connection it is amazing to me that so many of the Christian couples who believe in prayer (and believe that all Christian couples ought to pray), often neglect to do so. I once took a survey and found that less than 30 percent prayed three times a week. Every Christian couple should pray regularly.

This book will be read by many an individual whose partner is not a Christian or who is so carnal as to refuse to pray. Don't force it. You are not alone; you can "pray to your Father in secret who will reward you openly" (see Matthew 6:6). In fact, once you have communicated a matter to your partner, you have through prayer a court of higher appeals to which you can turn. This does two things: it realistically incurs the blessing of God on your problem and it helps you to "back off" once you have stated the issue. This allows your partner to think over your statement. Men are particularly reluctant to admit error, although when filled with the Spirit they do. It is a wise partner who does not demand verbal agreement, since it is a change of behavior you really desire. By prayer you can in faith anticipate such a change, but it must be instituted by God, not you.

9. *Commit the matter to God.* Once you have communicated on some difficult subject—be it sex, children, finances, mother-in-law, vacation, or the million other problem areas which a marriage and family produces—commit it to God. *Don't nag!* That usually means discuss it only once. Sometimes you may get by with bringing the same subject up a second time, but it is almost always considered nagging to approach it three times. Because all of us are impatient by nature (some temperaments more than others), it is often difficult to wait for the desired change of behavior we

seek. This is again another reason that Christian family living is so much to be preferred over an ungodly home. We have a Heavenly Father to whom we can commit our ways, desires, and needs. Of this you can be certain: God blesses those who commit themselves and their problems to Him.

Due to the fact we have addressed the areas where people are hurting in their family life in our several books, Bev and I receive an enormous amount of mail. We have now established a new mail ministry, a division of Family Life Seminars. (For a personal answer to family-life problems not covered in this book, you may write to us at Counseling By Mail, P.O. Box 1299, El Cajon, California 92021.)

We have several examples of God's miraculous response to the Christian who commits his problem to Him, once having made it known to his partner—none more humorous than the lady who wrote to tell us how God worked out a sexual difficulty. The couple had been married eleven years, and although she loved her husband, she had never experienced an orgasm. Like many other women in this modern age when wives know of this possibility, she felt she was being cheated in this area. At a local Christian bookstore she bought *The Act of Marriage*, read it, and suggested her husband do so but to no avail. She then tactfully precipitated a communication session and clearly informed him that she was "unfulfilled" in this area. Her Phlegmatic mate crashed into his shell of self-protection by telling her that "nice girls aren't interested in such things" (as if a man is qualified to know what "nice girls" do in marriage). His wife implored him that the book says that no couple need settle for anything less than mutual satisfaction and again asked him to read it, but he refused.

Recognizing that if she brought it up again, it would be nagging—and seeking to be a woman of God—she prayed about it and committed it to Him. Her letter told us what

happened. Her husband was invited to a men's luncheon in a midwestern city where I spoke to a group of men and concluded with a question-and-answer period. A man asked the rather hostile question, "Pastor LaHaye, why did you, a minister, write such a book as *The Act of Marriage*?" It got deathly quiet for a moment so I replied, "For these reasons—first, too many Christian wives have the misconception that lovemaking is evil or ugly. I felt it was time they heard a minister give the biblical perspective that God meant it to be good and beautiful. And second, too many Christian men are so uninformed on the subject that they are cheating their wife and themselves out of a lifetime of happiness." The writer then went on to report that her husband came home from work that evening and rather sheepishly asked, "Where is that marriage book you asked me to read?" He read it, and in a matter of days their love life was transformed. William Cowper said, "God moves in mysterious ways, His wonders to perform."

Knowing and Accepting

There is no subject a married couple should be unable to discuss *some*time. It should always be done lovingly and honestly, then committed to God and the partner for whatever change is required. Ignoring difficult subjects or problem areas solves nothing and compounds the problem.

Dr. Howard Hendricks has sagely said, "A happy marriage requires two elements: (1) two people who know each other thoroughly [that involves more than knowing a person sexually, although that is included], and (2) two people who accept each other completely." It is likely that no young couple meets those two qualifications completely, for it takes several years of living with a person and hundreds of hours of communication to know your partner thoroughly

and to be so Spirit-controlled that you love and accept each other completely. When you do, you have the ideal relationship. (For a more complete presentation, consult Dr. Dwight Small's excellent book *After You've Said I Do.*)

4. We base our ideas of what marriage should be like on the false daydreams presented in TV, movies and romantic novels.

Soap operas and nighttime series such as Dynasty and Dallas are not just time-wasters. They are damaging beyond belief. Just don't watch them. Period.

5. Male insensitivity, especially when it affects sex.

Being sensitive to others' feelings and needs is a special female talent, so it's difficult for us to accept insensitivity in others. It's also easy for us to think they're deliberately and maliciously being hardheaded and mean!

Not so. Most of the time a man does not realize he has been inconsiderate, and if he does, he won't be able to figure out why it should be so upsetting.

So it's up to you to patiently, persistently, gently and humbly tell and remind him of the things that bother you.

The methods for communicating with your husband are discussed at length in other sections of this book, but the following points may help in this regard.

- + Gary Smalley, in his book "If Only He Knew" describes the problem as a basic difference between men and women. He says women are like butterflies and men are like bulls. It takes a lot to penetrate the hide of a bull and even to get his attention. Whereas it takes very little to tear the wing of a butterfly and wound it fatally.

Women are much more sensitive than men, and men need to learn that. They need to learn tact, gentleness and consideration. On the other hand, women don't need to get their feelings hurt because men don't have the same sensitivity they do. It will take more to get through, so they'll have to do whatever is necessary and not complain about it!

This is especially ticklish when it comes to sex. Getting upset over something "small" can often turn a woman completely off and make it very difficult for her to be affectionate, much less engage in intercourse.

Learning to clear up offenses as they happen (Matt. 18:15), and communicating with your husband on why you're unreceptive can help. In addition, follow these "rules" in communicating with him on touchy subjects:

- + Learn to express your feelings with warmth, empathy and sincerity. Be sure you have tried to understand where he is coming from before you launch your complaints. That's a tall order when you're upset about something, so . . .
- + Don't discuss issues that make you angry or irritated while you are angry or irritated. Wait until you can be calm and objective about it. Write down what bothers you to get it off your chest, then wait until the right time and opportunity presents itself.
- + Express your complaint without making it an accusation. Instead of saying "You . . ." say "I feel . . ." Another way of saying it might be "When such and such happens, it makes me feel thus and so."
- + Completely abandon any temptation to say "I told you so" in ANY form. Just don't do it. Ever.

When you're calm and feeling positive about your marriage, write down gentle ways to express the things which irritate or hurt you. That's hard to do when you get in the middle of a discussion and emotions get involved.

Gary Smalley lists "Six Essential Inner-Beauty Qualities" which we all need to develop. Your man will be much more likely to respond to you if your approach exhibits:

- (1) COURAGE. The inner commitment to pursue a worthwhile goal without giving up hope. It may take some bravery to approach your husband about something unpleasant, but if you are sure the fruits will be desirable, go ahead and do it. Be committed to making your marriage better.
- (2) PERSISTENCE. Continuing to pursue a goal until it is achieved. Try different avenues and ways, but keep at it.
- (3) GRATEFULNESS. Sincere appreciation for the benefits received from others. If you "sandwich" a negative between two positives, it's easier to swallow!
- (4) CALMNESS. Inner peace that allows you to respond quietly to a stressful situation without fear. That's the ornament of a meek and quiet spirit, spoken of by Peter in chapter 3:4-6.
- (5) GENTLENESS. Tender consideration for the feelings of others.
- (6) GENUINE LOVE. Meeting the needs of another, prior to your own personal needs being met.

6. Absence of Romantic Love in marriage.

Contrary to popular opinion, men ARE romantic, but they often give up trying because women make them feel foolish when they're trying to be romantic.

Aside from that, many men are so practical that it's hard to convince them to eat by candle light or take their wife out to dinner. Why is this?

For the most part, men view their life's main work as their work. Their work is a very important part of their identity. It forms the foundation on which the rest of their life rests.

They know their life is incomplete without a wife and family. They also feel their efforts at a career or job are incomplete without a wife and family to work for. So as they view their life as a whole, they realize their decision to marry, to have a wife who will bear his children and run his home is a very important one.

So while a man is courting his wife-to-be, he will give every effort to please her, be with her and convince her that she really needs to spend her life with him. While that process is going on he gives nearly his full attention to it, because he wants to succeed at it.

But once he has convinced her, and once the wedding has taken place, he assumes that part of his life has been taken care of. Now it's time to get on with the important business of supporting her and the family. Most men fail to realize that marriage is an ongoing relationship that needs constant adjustment and working.

Some women complain that their husband has changed, that he deceived them in courtship. That he doesn't pay attention to them any more like he did during that period. The reason is very simple, from his point of view. He took care of that part of his life, and now it's time to get on with something else. And he will have a hard time understanding why his wife doesn't understand that, much less get upset about it.

The solution is in your understanding his perspective. Earning a living is very important and crucial to your well being. You can't expect your husband to be as concerned and active in taking care of home problems as you are. Your talent is in relationships. His isn't. So it's going to take a lot of communication and sharing of perspective for you each to understand each other.

On the other hand, don't give up keeping the romance going in your marriage. Figure out how he thinks, find his "weakness" and pursue it. Let him know how much it means to you when he pleases you. It won't happen overnight, but it's worth working at.

6. No time for each other.

In the hustle-bustle of everyday routine, making a living, keeping the wash done and meals on the table, it's easy to let time slip by and dull the shine on your special feelings for each other. Your mate is the closest and most important person in your life. Why do we let this happen?

Because it is human and natural to "go along" and it's difficult to change inertia.

It will take effort on both your parts, but you can help immeasurably if you are responsive when he wants you to go somewhere with him--even if it's only to get the newspaper, or to exercise. A lot of times, wives fail to realize they turn down "togetherness" opportunities all the time, because they "don't have time right now" or they don't know "what to do about the kids." We get in a rut and then complain when our husbands get in their own. And each is resentful that the other won't get out of their rut for them!

One way you can keep a handle on it is by keeping a family diary. It will bring back memories of pleasant times you have had and jog your memory when you want to start out with some appreciation. Then you can say, "It's been such a long time since we've done anything like . . ." and bring up a pleasant memory of the past.

Many counsellors recommend scheduling regular "dates" with your mate--the frequency is immaterial, as long as you know you can depend on it.

Some parents make the mistake of always giving their children priority on their time. They fail to realize, if their marriage is allowed to deteriorate--which it will if neglected--it only harms the children. So it pays to take time for each other. You have to take it.

P. S. . . .

The reason God made marriage a lifetime commitment is because He knew we needed that much time to make it work. Don't get discouraged that you don't get it all together in a year--or even 10 or 30.

In those times when you do get discouraged (and there will be some), just keep plugging and think about the following:

1. SOME IS BETTER THAN NONE.

Keep at it, even when you fall short. If you tried, you accomplished something, and that's better than not trying at all. The means is at least as important as the end.

2. MAKE UP YOUR MIND TO LOVE LEMONADE FOREVER.

You know, "When life hands you lemons, make lemonade." What happens to you is not what's important. It's what you do about it that is. Trials, disappointments and hurts are like "pop quizzes." Pass them the first time so you don't have to do them over.

3. LOOK UPWARD AND OUTWARD FOR ANSWERS--NOT INWARD OR AROUND.

Upward = God
Outward = His Laws, Spiritual & Physical
 the "Reproof of Life"
 Christian input (fellowship & counselling)
Inward = self
Around = world

4. BE SURE YOU'RE ON THE RIGHT TEAM.

God wants you to succeed and He's there to help you. Christ is up there, defending you and trying to help God understand what it's like to be human. On the other hand, Satan is up there sniping, accusing, pointing his finger and tearing you down.

Whose side are you on?

And like Mr. Armstrong said, "We win in the end."

**RESPONSIBILITY
TO
CHILDREN**

RESPONSIBILITY TO CHILDREN

Chapter 1 The Purpose of Parenthood

- Part 1 Why Have Children?
- Part 2 How Human Mind Differs from
Animal Brain
- Part 3 Parents are Partners
- Part 4 Mother's Special Gifts And Role

Chapter 2 Teach Your Children

- Part 1 - God the Ultimate Educator
- Part 2 Teach Your Children
- Part 3 Priorities During Life Stages
- Part 4 Developing Dominance in Children

WHY HAVE CHILDREN?

Having babies is 100% natural! There aren't too many things that are as predictable and automatic as pregnancy after marriage--unless certain dependable precautions are taken.

Yet many serious-thinking people have personally rejected their option of having children because they consider it irresponsible to bring yet another life onto an already overburdened planet. Today's world, with its population explosion, threat of nuclear holocaust, increasing pollution, and accelerating breakdown of law and order, is hardly the ideal place to have children.

Other have different reasons. Children and the responsibility of providing for their physical and emotional needs seems and irksome and entirely unnecessary burden to some who don't want to give up an exciting and mobile lifestyle. To fulfill their own wants and needs is their first priority and there's not much motivation for being tied down to the careful planning, self-sacrifice and constant concern that having children demands. That is, unless they view marriage and children as a part of their "personal fulfillment," as a Dallas single recently expressed, "I think it would be kind of neat to have a husband and kid someday." This kind of self-indulgence is not likely to produce the desired benefits for anyone.

Having a baby is not something to be done lightly or as the result of an accident. Rearing children is not something that comes naturally, nor is loving and nurturing them an automatic instinct. It takes care, concern and sacrifice to bring a child from conception to adulthood successfully. Most importantly it takes knowledge of right principles and the

the determination to apply them over a period of years. Parenthood is for mature people--people who have considered all the factors and consequences of bringing a new life into being.

If one takes into consideration only the "around"--the world into which a child will be born, it might seem a logical and responsible decision not to have children. But if you consider the purpose of human life and the plan of our Creator your conclusions will be quite different.

God is using the human race to create new sons for His Family--and He intends that we participate in that creation process. When we have children, we are bringing into being potential new members of the God Family. Can there be any more important human activity?

Having children teaches us more about God's relationship with us than any other life experience. Satan's society is designed to destroy our awareness of this. The process of having children and then nurturing, educating and rearing them to adulthood helps us understand how God views us and what should be our attitude toward Him. No other experience can adequately substitute for parenthood and the family experience.

Having a baby teaches us what it's like to have someone be completely dependent on us (as we must be on God). A newborn baby cannot manage like an animal baby. It will die without its parents' nurturing and care in every aspect!

We learn from parenthood what real unselfish love is--probably for the first time! The child learns to love you as you love him. It's a long time before you get any "return" on your "investment."

Without having children there are probably dozens of characteristics of both you and your husband that would go unnoticed by each other. Children are imitators and mimics. Nothing is more humorous, heart-warming, and sometimes dispaying (!) than to see our children mirror our body language, mimic our tone of voice, and copy our habits.

As a result, children give us a great impetus toward changing the undesirable things in us. Why perpetuate a fault? In addition, having to administer just and appropriate decisions, discipline and punishment forces us to follow through in ways we might never learn unless our child's welfare was at stake. Suddenly our example becomes important because it affects the course of someone else's life in a very tangible and obvious way. Women learn to be stronger; men learn to express tenderness and gentleness.

Having children changes the relationship between you and your husband. Having a baby is something he can't do! He will be very concerned about you and the birth itself. If at all possible, he should be there and see the baby born. It will give him a new perspective of your abilities and a new respect for your character as you share preparation for childbirth and the actual experience. In addition, having him there will give you additional strength and resolve.

The family is the ultimate school in the art of loving. The closeness we experience in the family setting builds unbreakable bonds. It creates problems, too, but the overcoming of those problems by working together further cements the natural bonds. No one will love your children as much as you do--or be concerned for their welfare as you are. It will take a while before they return that love, but your children will build their homes, love their families based on your example.

THE PURPOSE OF PARENTHOOD

As a parent, the most important aspect of rearing your children is that of building mind and character. Providing sophisticated toys, stylish clothing and a perfectly furnished room is not essential to rearing successful children. Contrary to the Media image, mothering does not consist of getting stains out of baseball uniforms, producing "April Fresh" bath towels or popping Stauffer's frozen entrees into the oven for dinner.

Satan would like to destroy us and our awareness of our difference from animals. The human mind is vastly superior to animal brain--yet the thrust of education and the media is to reduce human drives and aspirations to the seeking of physical gratification and comfort.

Refer to the Plain Truth article on the uniqueness of human mind.

is preconceived ideas: What is the particular bias of the individual evaluator?

We are interested in *man*. And, in fact, *man is NOT an animal*.

But prove it.

1. AESTHETICS

Expression of Humor

Laughter is uniquely human. Comedy has no equivalent in the animal kingdom. This is openly admitted by many evolutionary psychologists. Darwin reasoned that the smile had evolved from the animal *snarl*, ignoring the opposing meanings.

What is humor? How can it be defined? It is difficult to put into words. Yet nothing is more easily understood by every human being.

Humor necessitates the comprehension of an odd or *incongruous* situation. When we laugh, we are comparing what *did* happen with what normally *would have* happened under similar circumstances. To impute the sense of *incongruity* to such an occurrence, we must be sufficiently detached from the situation. Animals often react to unexpected events — such as a cat playing with a ball of string — and although that may be funny to the human observer, it is surely not funny to the animal. (The kitten is actually practicing catching prey. It sharpens its reflexes and perfects its skill for the unexpected twists and darts of the mouse it will later catch.)

Animal brain does not become detached enough to reflect upon any unexpected event as incongruous, and therefore cannot appreciate humor. (The laughing hyena is *not* really laughing.)

Appreciation of Beauty

Beauty, to be beauty, must be appraised on its own merits — not for any possible relationship to a future reward. A beautiful sunset, woman, painting or sonata may well be associated with sensual satisfaction — but that association is not necessary. Beauty can exist irrespective of any functional value.

Beauty cannot be beauty in its true human sense if there is some other "payoff" which is making it "beautiful." The animal considers only the potential fulfillment of its basic drives



Wide World
THE AGONY AND THE ECSTASY — Two beauty contestants here reflect two all-too-human reactions: the pain of defeat and the exhilaration of victory.

and needs — food for its hunger, water for its thirst, etc. "Beauty" in an object or goal contributes nothing to the appeal.

The appreciation of beauty requires quiet, perceptive contemplation. Aesthetic pleasure *more* than supersedes sensory stimulation, it demands the *inhibition* of such extraneous stimuli. Could any animal ever ignore drive-satisfying stimuli — food, water, sex — to focus on a beautiful sunset?

Beauty is a whole, more than the sum of its parts — an organic unity derived from underlying order and harmony. It is an abstract integration which is privately perceived and subconsciously blended within the individual psyche. Beauty is recognized only by man.

Feeling of Ecstasy

Is the ecstasy experienced from listening to the last movement of Mahler's Second or Beethoven's Ninth Symphony just the evolutionary advancement of the basic animal desire to satisfy the self, or to be a bit more technical, "the sophisticated enhancement of animal drive reduction"? This is what some skeptics think.

What about the ecstatic reaction experienced by millions when the New York Mets won the 1969 World Series? Was that simply the "enjoyment" of gratifying a physical urge? Hardly.

The most "ecstasy-like" reaction in an animal occurs when a male gets excited as he senses a female in heat.

But any comparison to human ecstasy is absurd. Ecstasy, by definition, must *transcend* specific sensations and satisfactions. It is, rather, the instantaneous emotion of supreme exultation.

2. SELF-AWARENESS

Self-Consciousness

The *self-consciousness* of man may not at first seem to be very different from the *consciousness* of animals. But the difference between the *self-consciousness* of man and the *consciousness* of animals is perhaps *the most crucial* distinction between the human mind and animal brain.

We all know what *consciousness* involves — thought, planning, decision, action, reaction, feedback, new thought, etc. — and indeed *animals are conscious*. But *self-consciousness* is one extra step — the critical jump.

Self-consciousness is the conscious awareness of the process of being conscious.

It demands the innate ability to observe our own minds in action. It requires the awareness of "I."

Who but man can step back and become a spectator, an inquisitor, a critic or an admirer of his own thought patterns? Who but man can watch the spectacle of his *own self* go through the machinations and manipulations of mental deliberation?

The noted psychiatrist, Erich Fromm, put it this way:

Man has intelligence, like other animals, which permits him to use thought processes for the attainment of immediate, practical aims; but man has another mental quality which the animal lacks. He is aware of himself, of his past and of his future, which is death, of his smallness and powerlessness, he is aware of others as others — as friends, enemies, or as strangers. Man transcends all other life because he is, for the first time, life aware of itself. Man is in nature, subject to its diseases and accidents, yet he transcends nature because he lacks the unawareness which makes the animal a part of nature — as one with it.

The self-conscious human mind constantly monitors itself in action — and at any moment, for any reason (even for "no" reason), it can stop or alter the action which would have been predetermined by the animal brain in the same exact circumstances. Perhaps the closest way to approximate how an animal "feels" when carrying out its thoughts and actions is the way a sleep-deprived, drugged or hypnotized human would feel when carrying out some simple physical task at the command of another person.

We continue with Theodosius Dobzhansky, a famous biologist:

Self-awareness, or conscious awareness, or mind, is by far the most important of the characteristics which make man human, and yet it also is by far the most difficult one to study scientifically. The anthropologist D. Bidney (1953) gave the best statement known to me of what this characteristic is all about, and it is best to quote him directly: "Man is a self-reflecting animal in that he alone has the ability to objectify himself, to stand apart from himself, as it were, and to consider the kind of being he is and what it is that he wants to do and to become. Other animals may be conscious of their actions and the objects perceived; man alone is capable of reflection of self-consciousness, of thinking of himself as an object...."

The majority view is, however, that "mind" is a four-letter word which should not be uttered among well-bred scientists. This is, however, too easy a solution, which fails to solve problems too obvious to be ignored. No matter how eloquently somebody may argue that my self-awareness is just an illusion, I know, with an assurance greater than I have about anything else in the world, that my self-awareness is the most compelling of all realities.

consciousness of Death

Man knows that he is going to die. You know it. And I know it. That's rather remarkable all by itself.

Death seems illogical and absurd to a rational, vibrant human being. Yet every man knows, as sure as he knows anything, that his scant few decades of self-conscious life will be followed by a cessation of that life.

Death! This stark reality is what a man realizes throughout his life — while animals remain blissfully ignorant. The difference is fundamental.

For Dobzhansky this distinction is made manifest by the way in which animals care for their dead: They don't!

Burial of the dead is a cultural universal in mankind. The burial rituals vary widely, from interment to cremation or exposure to predators or birds of prey. No known human group does, however, simply throw out its dead without any ritual or

ceremony. In stark contrast, no animal practices burial of dead individuals of its own species. Ants throw the dead out of their nests together with other rubbish. Female monkeys may stubbornly carry their dead and even decomposed infants. Some animals practice cannibalism and oecophagia. None of these forms of behavior suggest burials.... The contrast between the human concern for the dead, and the unconcern shown by animals, is, however, so glaring that an explanation is called for. The explanation that suggests itself is that man, and man alone, knows that death is inevitable....

Thinking in Time - A.D. 1968 - History

As he is climbing a tree, a chimp probably "knows" that he will soon pick a banana, and that immediately thereafter he will peel it, bite it, chew it, swallow it and satisfy his hunger.

Manchukov - Ambassador College



The chimp is thinking some minutes into the future.

But how long can an animal think into the future? Do animals think ahead to their future migrations or hibernations — or do they only react to the stimuli at the appointed time?

In either event, animal brain is still limited — it *thinks in the sphere (domain) of time only in relation to itself.*

The uniquely unrestrained human mind is totally different. It can envision the absolute certainty of an *eternity of time* — both before and after its own particular existence. This ultimate awareness may express itself in an awareness of death. But it is not limited to an involvement of the self. Economists and sociologists are visualizing the 21st century. Astronomers have calculated the number of billions of years it would take for the sun to become cold.

As the eminent ethologist, W. H. Thorpe, states, "Man has a language which can denote and specify the past and the future far beyond his own life span." It was Dostoevski who wrote: "Man needs the unfathomable and the infinite just as much as he does the small planet which he inhabits." And what animal could ever comprehend enough about the concept of past and future epochs of time to wonder what the 17th-century philosopher, Blaise Pascal, wondered:

When I consider the short duration of my life, swallowed up in the eternity before and after, the little space which I fill and even can see, engulfed in the infinite immensity of spaces of which I am ignorant and which know me not, I am frightened and am astonished at being here rather than there; for there is no reason why here rather than there, why now rather than then. Who has put me here? By whose order and direction have this place and time been allotted to me?

Here, then, is the human mind — racing through the endless corridors of time before and beyond its own life span, wondering, speculating, searching.

3. THINKING AND COMMUNICATION

Abstract Thinking

To cope expressed it well:

"What are the features in which man differs from the animals? ... man can intellectualize relations perceived in the

external world to a vastly greater extent than the animals. In other words, man can manipulate completely abstract symbols to an extent far beyond that possible in the animal world; it's on this ability mathematics is based. I do not believe that animals will ever be able to do mathematics....

As far as we know for certain, no animal language, however much information is conveyed, involves the learned realization of completely general abstractions.

Connections Between Words

The great linguist, Eric H. Lenneberg, shows that humans not only understand the symbolic meaning of sounds — which animals may also do — but humans also construct and identify *the relationships between* these symbolic sounds. In other words, humans understand *sentence structure* — *syntax* — the *connection between words.*

The acquisition of words by themselves does not create the *human language.* A real language must select from the myriad computations that the human mind performs when interacting with its surroundings. Lenneberg concludes that "Whether the brain of a chimpanzee has the same or similar properties must yet be demonstrated. It is possible *but not probable.*" Suzanne Langer asked:

If we find no prototype of speech in the highest animals, and man will not say even the first word by instinct, then how did all his tribes acquire their various languages? Who began the art which now we all have to learn? And why is it not restricted to the cultured races, but possessed by every primitive family, from darkest Africa to the loneliness of the polar ice?

What about the "languages" of animals? Eman McMullin, Chairman of the Department of Philosophy at Notre Dame, explains why they must be sharply distinguished from the languages of human beings:

In recent times, much has been made of the "languages" of honey-bees, ants, dolphins and other highly-organized animals. But several features of the "languages" mark them off sharply from the languages of man. First, they are species-specific, inherited not learnt. Their use is instinctive, not reflective. Honey-bees of one species will not be able to "follow" the language of another species, nor can they learn it. Genetic differences can even arise within species due to geographic separation; an Italian honey-bee cannot follow the cues given by a hive of German cousins. Once an Italian honey-bee, always an Italian honey-bee. The individual can in no way

modify or unlearn its "language" because of its being (so far as we can tell) entirely genetically determined, entirely instinctive in origin. Second, all of the signs used are *signals*, strictly speaking, that is, they elicit immediate action. There is no reason to attribute to them a propositional character. They are not being used to make statements about the sugar-source, but rather to serve as stimulus for an instinctive response on the part of other bees that will send them to the right place. Third, these languages are entirely limited to a single type of situation, one that is of biological significance to the species, food gathering, for example, or courtship.

Animal languages stagnate. Human languages adapt. McMullin stresses the difference:

Man does not inherit a language; he has no endowment of language-signs.... Thus, human languages have to be learnt.... To the child, they come extra-ordinarily easily and quickly; for the adult, it may require a great effort to acquire a new language. But just because they are not programmed into the human brain, man's languages possess a feature that more than compensates for the effort it takes to learn them. They are capable of being modified at will, to respond to new kinds of situations. There is a creative element here, an implicit demand on human creativity that is seldom recognized.

Is the spoken human language unique? Dobzhansky says yes — but then leaves us hanging as to a *reason why:*

The fascinating work of C. Hayes, who attempted to bring up a chimpanzee child by treating it as if it were a human child, is relevant here. The ape has learnt all manner of things which no other ape in the world ever did, excepting that it was unable to learn to speak. And yet its vocal capacities seemed adequate to produce all the sounds of which human language is composed.

Many social scientists are perplexed by the singular existence of the human language. S. L. Washburn, for one, cannot understand why *many animals* haven't "developed" this capacity.

But all the animals make sounds and it would seem to be so advantageous to develop a language, so it seems to me very surprising that language also has apparently only developed once.... What human language does in its simplest form is to name something in the environment. This is probably what monkey sounds and gestures do not do. They mean warning of a predator, but they can't say "lion," they can't say "hyena," they can't say "leopard." This would seem to be of supreme adaptive value. This is why I think it's so surprising that this didn't happen more often because what the animals, in fact, have

to do is quite different with these different forms of predators.

Historical Communication

Historical communication has bestowed upon man the capacity to pass on to the next generation the amplified mistakes of all past generations. Animals are severely limited in communicating from one generation to the next (because they do not have a symbolic language). However, whatever they do transmit is (at least "thought" to be) beneficial to the individual offspring (as well as to the species itself).

Man is different. He has the remarkable talent for endowing succeeding generations with the lessons of history — though generally colored with irrational bigotries and prejudices.

What living creature besides man knowingly builds upon the proven error of his predecessors, and then strives to make things worse, so that as a result, he can take pleasure in passing the whole mess on to his descendants?

Culture

The development of culture is the outgrowth of language and historical communication. The changing culture of human society is dramatically different from the stagnancy of animal society.

Not even the cleverest ape can equal a human child as an acceptor of culture... This capacity is not present in any non-human form of life, certainly on earth and almost certainly in the Cosmos. It is the basis of the uniqueness of men, and also the bond between all men, no matter how much they may differ among themselves in other respects. (Theodosius Dobzhansky)

4. FAMILY AND SOCIETY

Control of Emotion

For a human society to exist, man must exercise control over his biological emotions — and cooperate with his fellows.

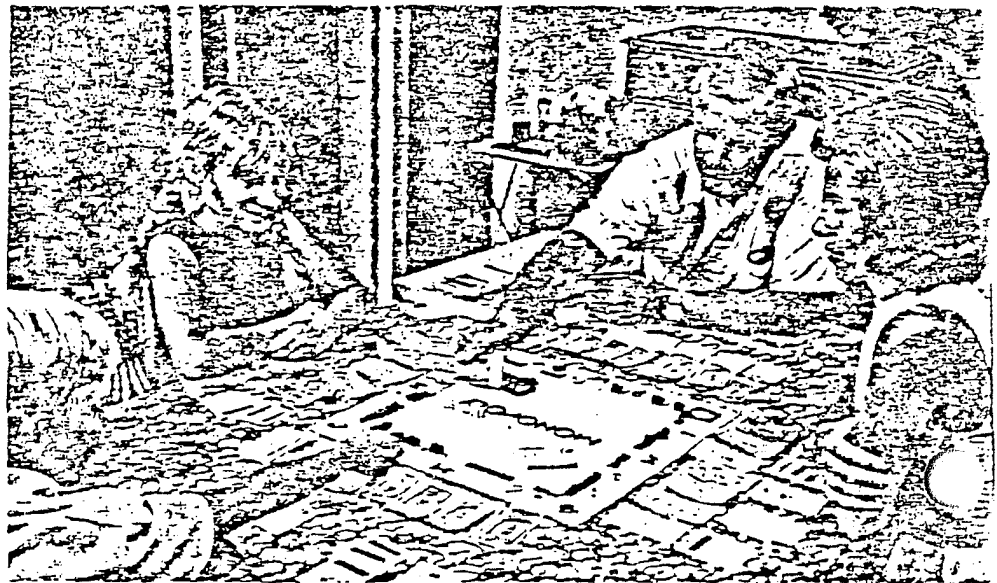
If one watches free-ranging monkeys or uses Dr. Goodall's excellent data on chimpanzees, one notes that these big male chimpanzees just go into uncontrollable rages. This is characteristic of many monkeys, too. A group of apes or monkeys doesn't sit around as people sit around for any substantial period of time. Somebody would get mad at somebody and things would go wham-o. Rage is a chemical matter, a matter of the brain, etc., as well as being triggered socially; our brains are vastly more in control of the rage reactions than is

the case in the nonhuman primates. Certainly this is related to the ability to cooperate and to plan. These abilities also, of course, are uniquely human. (S. L. Washburn)

Remember, it's *not* that human beings do not go into rages. It's just that humans can control the impulse. (If they want to.)

Family Life

Animals raise their offspring according to preset patterns — every animal, in every location, in every "family," in



Watson Ambler College

every generation, *is*, has been, and will ever be, raised exactly the same, like the similarity of bottles of Coke coming off the assembly line.

Humans have had *real* families — as old as history itself. And humans rear their children as *they themselves* determine, and every child is utterly unique.

5. SEARCH FOR MEANING

Aspiration to Higher Levels

Many human beings are never satisfied. Some people are always striving and struggling to increase their influence over their surroundings. Whether we refer to awareness, wisdom, understanding, knowledge, influence, money, possessions, power, prestige, status, looks, sexual attraction, etc., human beings continuously aspire to augment their present level of achievement. (This does not mean that every human being will do so — but every human being does have the potential and option of doing so.)

Animals, on the other hand, strive and struggle to fulfill their basic physiological needs and drives — and that's it — that's all they want. (And this *does* mean every animal — animals have no option and no choice.)

I do believe that the quality of the human spirit which is always aspiring to higher levels and which, at its highest, expresses the ineluctable obligation to seek and know, to comprehend evermore perfectly, absolute values, is something which far transcends anything we have reason to believe exists in the animals. Here,

in my view, there is a dividing line indeed. (W. H. Thorpe)

Meaning in the Universe

Man's quest extends far beyond his own minuscule environment of satisfying his bodily and mental needs. Man's mind is his vehicle — and he travels every order of magnitude from the sub-atomic distances of angstroms (one ten-millionth of a millimeter) and times of nanoseconds (a billionth of a second) to the astronomical distances of light years (estimated at six trillion miles) and the cosmological times of billions of years.

What marks man off is his reach outwards to the universe as a whole, through symbolic structures of language, myth, and science. There is no evidence whatever of anything even remotely similar to this in the case of any other terrestrial being. (McMullin)

Meaning in Human Life

"The ultimate questions which man asks about himself are partly answered by the very fact of their being asked."

This statement from the chapter

"Man" in *THE GREAT IDEAS — A Synopsis of Great Books of the Western World* says it all in one short sentence. Because the ultimate question "Is the human mind unique?" is answered "unequivocally *yes*" by the simple fact that the question is posed at all!

Man's search for meaning operates on a wholly different order of magnitude from the compulsive drives of animals. The questions "Is there an ultimate meaning in life?," "Where is humanity going?," "Why was I born?," "What's it all about?" have inflamed every generation of human beings from time immemorial. The desire to understand "the purpose of it all" gnaws at the innermost being of every thinking person throughout his or her life.

And there is absolutely no equivalent in all of the animal kingdom. An animal can see no more than specific bits and isolated pieces of its life at any one time. In momentous contrast, a human being can not only visualize the entire scope of his own life, but he can also comprehend the whole expanse of all human life as one unified concept.

No animal asks questions about the meaning or purpose of life, because animal life cannot be doubted, it can only be embraced and enjoyed. Man is unique, certainly on earth and probably in the Cosmos, who asks such questions. (Dobzhansky)

It does not matter for the purposes of this article what answers the individual human being gives himself in response to his own crying need to attain some meaning for his own personal life. By the simple fact that this need to know exists, man has already demonstrated the transcendent uniqueness of the human mind: its knowledge and ignorance, its awareness and loneliness, its grandeur and wretchedness. "Man knows that he is wretched. He is therefore wretched, because he is so; but he is really greater because he knows it." (Pascal)

Viktor Frankl developed an entire school of psychotherapy around man's search for meaning. And he refutes the claim of those who say that man's search for meaning is just a "secondary rationalization" of the instinctual drives of animals.

Man's search for meaning is a primary force in his life and not a "secondary rationalization" of instinct-

ual drives [as it would be in animals] ... There are some authors who contend that meanings and values are "nothing but defense mechanisms, reaction formations and sublimations" (again as in animals). But as for myself, I would not be willing to live merely for the sake of my "defense mechanisms," nor would I be ready to die merely for the sake of my "reaction formations." Man, however, is able to live and even die for the sake of his ideals and values!

6. BASIC TRAITS AND NEEDS

Malleability

In contrast to animals, who are restricted by specific geographical, physiological and psychological circumstances, human beings are almost infinitely *adaptable*.

It is true indeed, that man, in contrast to the animal, shows an almost *infinite malleability*: just as he can eat almost anything, live under practically any kind of climate and adjust himself to it, there is hardly any psychic condition which he cannot endure, and under which he cannot carry on. He can live free, and as a slave. Rich and in luxury, and under conditions of half-starvation. He can live as a warrior, and peacefully; as an exploiter and robber, and as a member of a co-operating and loving fellowship. (Erich Fromm)

Out of Harmony With Nature

All animals contribute to the balance of nature. Only man, among all the creatures on earth, *disrupts* the balance of nature. The proof? Pollution and pesticides: the crisis in ecology.

Need to Work and Trade

Man rises above the animal kingdom because he *produces*. No matter how primitive the technology, all human beings *work* — every society molds and permanently changes its environment.

What animal could be called a "craftsman" — with, to quote C. W. Mills, "no ulterior motive in work other than the product being made and the process of its creation?"

Once man completes his own work, he *trades* for the products of his fellow man's work. No animal does this. The great economist and social thinker, Adam Smith, analyzed it thus:

...the propensity to truck, barter, and exchange one thing for another is common to all men, and to be found in no other race of animals, which seem to know neither this nor any other species of contracts ... No-bird ever saw a dog make a fair and deliberate exchange of one bone for another with another dog.

Able to Be Bored

Human beings can become *bored*. Animals cannot. No animal could realize that "I'm bored." The difference is fundamental.

Animals are content when their basic bodily needs are satisfied. Few men are really content under similar circumstances. Human beings demand *variety* in their lives — *change creates interest*. Animals, on the other hand, *avoid* variety in their lives — *change creates anxiety*. (Animals, of course, do experience *variation* in their lives — but it's a *planned* variation within very structured boundaries.)

7. HIGHEST CAPACITIES AND CAPABILITIES

Moral Sense

Animals will do anything if it will benefit themselves. Humans, in contradistinction, can act in accord with a higher sense of what (they at least "think") is "Right" and "Good."

We are not presently concerned whether there is, or is not, an "Absolute Right" and/or an "Ultimate Good." Our point is that man "thinks" there is — and therefore tries, or pretends to try, to live in harmony with it. Animals don't try and don't pretend to try — they live by taking the path of least resistance.

Character

Character is totally unknown to animals. Only man can appreciate the concept of character — judgment and self-discipline — the capacity to make and stick to a difficult decision in the face of personal hardship.

What animal has ever envisioned, or will ever envision, the broad range of human characteristics from boorish to charming, vulgar to gracious, sneaky to upright, sadistic to compassionate, perverse to noble?

Free Will

Free will demands the absence of predetermined actions. Animals exhibit stereotyped instincts which operate by means of genetically preprogrammed pathways. Humans beings can consciously make any decision at any time — even irrational ones.

What animal has ever committed suicide with even a partial realization of

what it meant? Animals have been known to sacrifice their lives for their young or to run off cliffs en masse, but these events did not involve a cognizant decision to forever cease to exist.

At the other end of the freewill spectrum is the capability for *self-control* — self-control for its *own* sake, without any other related reward being considered.

Among the uniquely human phenomena are suicide and self-sacrifice. Objectively self-sacrificial behavior is certainly not very rare among animals. For example, ants are ever ready to act as "heroes" in defense of their nests. This is, however, something quite different from human behaviors to which similar names are applied: man can choose to renounce and forfeit his life for some "cause" or not to do so. An ant, a bird, or a monkey defending its progeny or its nest has no such freedom of choice. In other words, human altruism and self-sacrifice are products of human self-awareness, while similarly named (or, rather, mis-named) behaviors of animals are reactions to certain release stimuli. (Theodosius Dobzhansky)

Free will is a unique, human-level experience.

Capacity for Wisdom

Do animals have wisdom? The materialist would answer "yes" — and then offer the following experiment as his proof. "Animals can be conditioned to choose quinine (an unpleasant stimulus) instead of sugar water (a pleasant stimulus) after learning to associate the sugar water with a painful shock (an unpleasant reward) and the quinine with a sexually receptive female (a most pleasant reward)."

And that, to the materialist, is supposed to be rudimentary "wisdom." But it's actually the involuntary transference of drive-satisfying stimuli to other stimuli. Nothing more. There is no discernment of what is "Right" or "Good" or "Fair" — that capacity belongs exclusively to man.

Wisdom implicitly requires the consideration of *other people's welfare* in the decision — without any surreptitious plan or ulterior motive for "kick-back welfare" to "the self." Animals can only consider (what they do not even know as) "the self." They are not concerned with any other animal's welfare — except as it would produce a directly beneficial result for themselves. So — do animals have wisdom? No!

Obsession for Worship

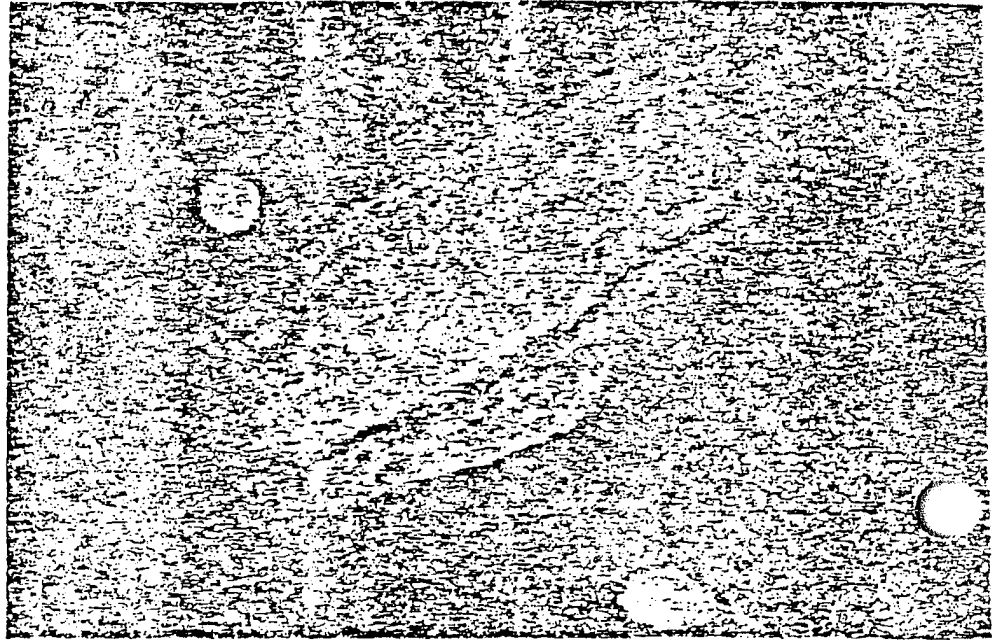
The *worship* of a "higher reality" has characterized every human society. This worship has, more often than not, been irrational. But that's irrelevant for the present purpose. It is likewise irrelevant whether the *desire* to worship has been due to heredity or environment.

The point is that animals *don't* worship. And man *does*. Every known human society has been characterized by some form of worship directed toward

Higher Purposes

The word "purpose" allows for many interpretations. Animals have "purpose" in that they search for food, desire to mate, avoid bodily pain, protect their young and strive for every creature comfort. These same "purposes" in life epitomize the struggles of the human race.

But, in man, these need not be so. Animals have no choice. Human beings do.



Sanitta Schuman

Man aspires to reach the stars, but will he take with him the wisdom and self-control that are needed to govern such a vast domain?

a "higher" level of existence. This does not mean that every human being in each society has "believed." As far as the individual is concerned, the choice is open. But no choice is open for animals. Animals don't worship.

Now an animal *does* exhibit a fervent respect for a group leader or will permanently follow its mother (the "imprinting phenomenon"). But in all cases, there exists a *tangible* object which draws the animal's subservience.

Man, though often *using* tangible objects, looks to a higher source of power which defies investigation by the physical senses. Whether or not this "higher reality" — this non-tangible object of worship — *really* exists is presently inconsequential. It *does* exist in the human mind — and it *does not* exist in the animal brain.

Ultimate Capacity for Love

Love, properly defined, is a selfless, outgoing concern for others. Human beings have the potential — though rarely expressed — of attaining it: mercy without self-gain, compassion without guile, charity without self-righteousness.

Animals are surely attracted to "things," but this attraction is simply a self-centered craving for, and association with, their compulsive needs such as maternal instinct, sex, food, attention, etc. This is the *direct opposite* of outgoing love.

The fact that man can even comprehend the *possibility* of selfless love is remarkable in itself — and unequivocally sets us apart from the animal kingdom. □

(To be continued)

PARENTS ARE PARTNERS

A mother does not help the father rear the children.
Each parent has specific strengths and contributions to make
in bringing a child from conception to adulthood.

FATHER ---

planning (\$\$\$, where to live & work, schools etc.)
Broad Framework -- support, home
Broad Direction of life's goals -- higher
education, travel, opportunities to
develop talents

all involve \$\$\$ and General Underpinning

MOTHER ---

day-to-day environment
routine, schedule, habits
closer, day by day involvement with child's
thoughts, attitudes, activities
fostering creativity, curiosity, initiative
recognition & development of capabilities

Mother builds a foundation, prepares child for bigger plans
of Father.

Father needs Mother's insight to direct child properly.

MOTHER'S SPECIAL GIFTS AND ROLE

PHYSICAL CONTACT IN EARLY YEARS

pregnancy--your experiences are baby's
birth, nursing, bathing, diapering, dressing

This results in PHYSICAL BONDING--which extends to other
aspects of your relationship with the child.

SENSITIVITY TO EMOTIONAL AND SPIRITUAL "CLIMATE"

Women have a gift for discerning the feelings of others.
Develop it!

Build ties between father & children
Build ties between children & children

TIME

Overview of home environment--routine, schedule,
atmosphere (reduce stress).

Emotional bonding (talking and listening)

Teaching

Reading (educating self--share with husband)

Observe & encourage proper physical development & coordination

Monitor your children's companions & activities

Counteract negative influences (positively)

Observation & response to husband's and children's
temperament, talents, intelligence, capacities

Participation & direction of education

Record-keeping (diary, vital statistics, illness, Dr. Dentist)

Help husband be a good father. Observe where you need help
and ASK FOR IT. Inform him of their growth and development.

CAUTIONS:

1. Avoid working outside the home where your time is your
bosses'--not yours.

very little monetary advantage

dovetail your achievement needs with family benefit
there's time for a career later if you want it

2. Eliminate "hurry up" from vocabulary. Hurry is the mother
of many evils and the result of trying to do too much.
SIMPLIFY, SIMPLIFY!

3. Don't sacrifice QUALITY at mealtime.

Mealtime should be a special time--family bonding time.
see Ecclesiastes on the important things in life.

Streamline & simplify the physical aspects of serving
food, but don't sacrifice the quality of the food.
(Eat food in as natural state as possible)

Home-made staples. Fresh vegetables, fruits; use
grains and legumes. Eliminate processed sugar.
Limit meat.

Family fun in the kitchen (make it comfortable).

Special meals sometimes. Sabbath meals should be more
restful and relaxed, for the cook, too. Learn to make
special meals that don't require last minute prep,
mountains of clean-up.

GOD--THE ULTIMATE EDUCATOR

1. Sets aside regular and predictable times for learning.
(Sabbath, Holy Days and Feast Seasons)
2. Makes it easier to learn by giving us the right mental attitude. (Holy Spirit)
3. Gives us opportunity for unlimited contact with Him--
He's never "too busy."
4. Gives us specific rules and guidelines by which we may measure our progress and which are for our benefit.
(Ten Commandments, Fruits of the Spirit etc.)
5. Doesn't tempt us. Rewards those who please Him.
6. Tests and tries us for our benefit and to see if we will obey Him of our own free will.
7. Is the perfect balance between TRUTH (sticking to the letter strictly) and MERCY (allowing for human weakness).
8. Provides regular contact with others who believe the way we do and who support us through the rough spots.
(Church)
9. Gives us positive role models:

Bible examples--both good and bad, so we can see the results of man's way and God's Way.

Leaders--Church leaders and the leaders mentioned in the Bible.

Himself--sacrificed Himself first.
kept the Sabbath.
tested by sin, as we are, yet without sin. etc.
10. Uses delegation as a teaching tool, not to avoid doing things He doesn't want to do.
11. Gives us the Work--an opportunity to go outside our group to share, and an opportunity to be a partner with Him.

TEACH YOUR CHILDREN

The Bible directly commands parents to teach their children (Deut. 6:7), thus making them ultimately responsible for the education of their children. There are many Biblical principles which apply directly to teaching your children. We have God's example (as the Ultimate Educator) and many direct instructions on what and how to teach. The following principles are based on Bible models. As you search for answers to your child-rearing challenges, you will undoubtedly find more.

1. ~~TEACH YOUR CHILD THAT HE IS LOVED AND VALUED BECAUSE HE IS YOUR CHILD.~~

Regularly tell him that you are glad he came to your house. That he adds something very special and irreplaceable.

Establish the habit of touching your children a lot. Not just affection per se. Holding hands while walking; arm on shoulders, massage, physical play during bath, diapering, shampooing, etc.

2. ~~TEACH YOUR CHILD TO BE OBEIENT.~~

"Practice" sessions are necessary for almost anything that involves the child's behavior.

3. ~~TEACH YOUR CHILD PROPER CONDUCT IN CHURCH SERVICES.~~

Participate with parents in listening, singing, taking notes. Don't fall into the habit of providing toys, entertainment, food, etc. to "occupy" him during services. Work toward making him aware that he is in God's presence and with God's people learning from God's minister.

After services is not play-time. It's an opportunity to converse with others--children and adults.

4. ~~TEACH YOUR CHILD THAT HE IS A NEEDED, RESPONSIBLE MEMBER OF A WORKING HOUSEHOLD.~~

Give him appropriate responsibilities and make sure he carries them out consistently and regularly. Actively teach him to be helpful. Give him a special part in Sabbath and Feast preparations.

5. ~~TEACH YOUR CHILD THAT EDUCATION IS EXCITING AND REWARDING.~~

Answer his questions. If you don't know the answers, look for them, with him. Purchase basic learning tools--dictionary, encyclopedia,

books which tell about the world, physical laws, human anatomy, Bible Story, etc. and use them. Provide a corner which is comfortable for study and learning (especially school-age for homework). Good light. Comfortable chair and table. Away from TV and other entertaining distractions (but not so far away he feels isolated).

6. TEACH YOUR CHILD THE RIGHT WAY to do tasks, to play with toys, to take care of his possessions and environment to relate with others (adults and children).

Isa. 30:21 "your ears will hear a voice behind you, saying, 'This is the way, walk you in it,' when you turn to the right hand and when you turn to the left."

(Don't wait until he does something wrong, then show him. From the beginning, teach your child the right way to do it, guide him in doing it right, so he will have success.)

Pro. 22:6 "Teach a child to choose the right path, and when he is older, he will remain upon it."

Deut. 6:6,7 And these words, which I command you this day, shall be in your heart: and you shall teach them diligently to your children--talk of them when you are sitting in the house, when you're away from home, at bedtime and when you first get up."

(The most effective teaching is "learn by doing" and bringing up the spiritual principle or point of wisdom in context.)

7. TEACH YOUR CHILDREN TO MAKE WISE DECISIONS.

A child builds character by the decisions he makes (just as an adult, see Proverbs 20:11) and his character is demonstrated by what he does.

8. TEACH YOUR CHILD TO BE SENSITIVE TO BEAUTY AND QUALITY.

Give him contact with Creation.
Point out when cheap products fall apart.
Teach correlation between quality choices on the outside and quality character on the inside.
Provide music, art lessons (don't depend on school!)

9. TEACH YOUR CHILDREN TO EXPRESS THEMSELVES

Don't do all the talking. Ask questions and help them figure things out. Don't censor or contradict feelings.

10. TEACH YOUR CHILD TO BE A CREATOR.

Provide materials and motivation for making things (gifts for relatives, decorating his room, improvising with what he has to fill his need, etc.)

11. TEACH YOUR CHILD TO ENTERTAIN HIMSELF AND TO VALUE CONSTRUCTIVE ACTIVITY.

Making and doing things himself is vastly superior to TV (which is destructive).

12. TEACH YOUR CHILD TO BE A GOOD STEWARD.

Be aware of what he is given. Be thankful. Take care of things.

13. TEACH YOUR CHILD TO APPRECIATE AND ENJOY THE REAL WORLD.

Do not use television as a teaching tool, entertainment or babysitter. Provide materials and motivations for making things: gifts for relatives, items to decorate his room, food preparation, etc. Do productive work for benefit of family. Look at books which picture and explain Creation; stories about people accomplishing things.

14. TEACH YOUR CHILD TO ANALYZE AND REASON.

--see all the factors involved
--see the end result
--see cause and effect
--start with a result and find what made it that way

15. TEACH YOUR CHILD TO FOLLOW INSTRUCTIONS

Have practice sessions (make a game sometimes) in which the emphasis is doing exactly what you say. Have him do it your way (sequence of steps, direction, speed, etc.). Begin with very simple direction and progress to complex.

16. TEACH YOUR CHILD TO TAKE CARE OF HIS PHYSICAL BODY.

Regular, consistent hygiene habits.
Regular visits to a dentist.
Safety awareness for using tools; traffic, etc.
Get a family physician & visit him regularly.

17. TEACH YOUR CHILD TO VALUE FAMILY LOYALTY AND THE FAMILY NAME.

No one has the personal concern for you that your flesh and blood relatives do.
Keep contact open and consistent with relatives. Visit, write, phone calls.

18. TEACH YOUR CHILD WHERE HE FITS.

Privileges and responsibilities go together.
Older people can handle more responsibilities and can therefore handle more privilege.
Most of the time the child reports to, goes to, defers to the adult-NOT vice versa.
He is in your family; therefore, he follows your rules; not the neighbors', his friends', etc.

19. TEACH YOUR CHILD TO RESPECT OTHERS' RIGHTS, PROPERTY AND PRIVACY.

Do not use, borrow or take anyone else's possession without asking.
Knock on a closed door before opening.

20. TEACH YOUR CHILD BY YOUR EXAMPLE AND ALL OF THE ABOVE PLUS:

to value learning and self-improvement.
to honor parents, grandparents and other adults.
the proper use of power.
to face trials bravely.
to obey authority--God's and man's.
to be safety conscious.
good manners, common courtesies, to be considerate.
to be positive, upbeat and cheerful.
to be teachable, pliable and flexible.

21. TEACH YOUR CHILD BY USING DISCIPLINE, SCOLDING AND PUNISHMENT AS POSITIVE TOOLS.

Discipline: Established routine. Do it the same way every time. Stick to a schedule. Be consistent (learning skills--music lessons, dance lessons, sports--is an excellent way of doing this).
Scolding: Tell the child exactly what he did wrong. Point out the wrong act, wrong attitude. Then show him how to do it right and create an opportunity for him to do it right, or with the right attitude.
Punishment: Spanking or withholding privileges.

DO NOT "SLAP AT" your children. Be very deliberate in administering punishment. Make sure it is appropriate for the infraction. Explain why the child is being punished so he understands. Give love and physical touching afterward.

ALWAYS MAKE SURE you express to your child that you are punishing him because YOU CARE ABOUT HIM. Disobedience and sin bring bad results. This is why you want him to be obedient. Not just for your convenience.

Most psychologists today frown on physical punishment (they call it "corporal punishment"--which has the same connotations as the gas chamber and hanging). They will recommend that you use it only as a "last resort". THIS IS WRONG!

Physical punishment teaches your child the relation of cause and effect. Until he is old enough to understand, the spankings and other punishment he receives from you IS the "bad result" of his disobedience. A child cannot possibly understand "man's way" which leads to death in any meaningful way. So you must be diligent in teaching him so he gets the connection between obedience and good results and disobedience and bad results.

Review often the Proverbs which speak on this subject (22:15; 23:13-14; 13:24; 19:18; 29:15, 17).

PRIORITIES DURING LIFE STAGES

PREGNANCY

1. This is when you establish building blocks of your child's physical being. The materials from which he is made come from your body. Give high priority to eating correctly and being in good health before conception. Then follow through with good diet throughout pregnancy so the baby will be nourished and you will have a good milk supply.
2. Increasing evidence supports the idea that the baby is influenced by the mother's environment before birth. Keep in a calm state of mind, listen to good music, do a lot of thinking and planning (dreaming) about this new life and its potential.
3. Exercise and keep in shape for the birth. Learn all you can about the best environment and circumstances for the birth.
4. Talk with your husband all the time about the above. Husband-attended, drugless childbirth is the best.
5. Read, read, read! Read all you can about the first 6 months after birth, before the baby comes. In addition, purchase and read Dobson's books, Dare to Discipline, Hide or Seek, and Preparing for Adolescence. COLLECT and read all WWCG literature on childrearing.
6. Prepare the baby's room. Colored objects on the walls. Music box, record player. Mobiles & other things to watch. Crib gym--objects which can be moved by his efforts. Objects with different textures.
7. Review the Seven Laws of Success and apply them to rearing a productive, healthy, happy, godly individual.

BIRTH-4 MONTHS

1. The average age for a baby to roll over on his own power for the first time is four months. Before this time he is totally helpless and most of his movements are involuntary--not deliberate. Depends on you for literally everything.

As soon as the baby rolls over, you must constantly keep watch to protect him from danger.
2. Nursing time is precious time. Even if bottle fed. Talk, sing, cuddle, dream, plan (baby's future). Ditto for bathing, diapering, all awake time.
3. If you're the conscientious type that likes everything to be

spotless and in perfect order, FORGET IT for now. You don't have time to keep the house spotless (you shouldn't run the vacuum cleaner), prepare special meals and be flawlessly groomed. It seems like all you will do for a while is nurse the baby, put him to bed and catch a few winks yourself.

Priorities: a calm, loving, secure atmosphere for baby.
REST for Mother (to safeguard milk supply & enable you to be calm in the midst of a certain amount of chaos).
ENJOY being pampered and ENJOY the baby. You only have your first baby once!

Having the Bible on tape and other tapes (Bible studies and Church services) is very helpful. Resist the inclination to feel guilty for not spending your usual time in Bible study and prayer. God is as interested as you are in the early months of this potential son of His! Talk to Him about your baby as you do the necessities of feeding, bathing, diapering, washing his clothes.

4. Baby's temperament will be obvious by this time.
5. Explain and include Daddy in all of the above! Enlist his help in doing necessities and in keeping a diary. You'll treasure it later! Also, write down your goals: what do you want him to know, do, experience before he leaves home?

FIRST MOBILITY-18 MONTHS

1. The child's first discipline is the routine & schedule you establish. Doing things in an orderly, predictable and unhurried manner establishes security for the child and encourages his initiative.

Start with things that affect the baby in re-establishing order in the home: the routine of caring for him, feeding him, dressing for going out, Church routine, etc. Ask God to help you be appropriately "baby-centered".

2. Priorities in his emotional and character development:

He must know that you love him, he makes you happy, you are completely dependable.

He must obey you. Begin with his safety. "No", "Sit" and "Come" are commands he must obey as soon as he is capable. Don't give commands you don't expect him to obey (and which you don't follow through) and NEVER allow him to disobey once you have given the command. THINK THROUGH what you expect of him and be ABSOLUTELY CONSISTENT.

3. There is a lot of exciting physical and mental development during this phase. ENJOY it as it comes. Do NOT try to hurry it. Keep a record. make sure he goes through all the necessary baby movements (see handout "Developing Dominance in Children").
4. No TV for your child during this period! It's a "plug-in drug". Discourages initiative, creativity, thinking, takes the place of active play and exercise. It is NOT a learning tool.

18 MONTHS-SCHOOL AGE (Re-read Dare to Discipline)

Your baby will become a real person during this stage. LOVE & OBEDIENCE are still top priorities, but add the important factor of PHYSICAL AND MENTAL DEVELOPMENT.

Control his environment carefully for maximum results. Interaction with other children becomes more important as school-age nears, but guard your time with him. Take him with you whenever possible and practical (as long as he is included in the activity) and make sure he always has something productive to do.

Priorities: Conversation (with parents, adults, children)
 games that involve body contact
 eye-hand coordination activities
 active outdoor play
 interaction with Creation
 work and responsibilities in the home
 "helping" Mother and Daddy
 learning to sit still while engaged in quiet activity
 reading to the child (and letting him "read")

GRADES 1-6 (Re-read Hide or Seek)

1. Rote Memory is a strong asset during this time. Use his abilities by teaching him to recite Bible passages from memory, and make sure he memorizes all the basic school fundamentals (arithmetic, addition and subtraction, multiplication tables, etc.)
2. Be sure to examine all your child's textbooks, get to know the teachers, be as aware and involved as you can be in your child's education. Support the teachers and the system as much as possible (especially to your child) and be aware of weaknesses, so you can fill in deficiencies. Educating your child is a team effort, but ultimately your responsibility.
3. Provide a comfortable place for your child to do his homework (adequate light, pencils, paper, reference books, etc.).

Give him time to do it. Keep distractions down.

4. This is the time when your child will most likely enjoy school, learning, etc. ENCOURAGE it.
5. Note the type of children your child is drawn to. Allowing your child to be around negative influences can undo your efforts at this time.
6. Note activities your child is drawn to. Note talents he seems to have. Provide opportunities for lessons in things he enjoys.
7. Be aware of and regulate the proportion of time he spends in work, play, recreation, interaction with each parent, both parents, other family, friends, etc.

PRE-TEEN AND EARLY TEEN-AGE (Re-read Preparing for Adolescence)

1. Be available to LISTEN, LISTEN, LISTEN. Your child is becoming increasingly aware of and attuned to his peers. Keep your ears open and antennae tuned in to what he is experiencing and thinking. HE WILL LISTEN TO YOU if you listen to him, respect his individuality and be flexible. Resist the impulse to REACT. Instead, ask questions (what do you think about that?, how does that stack up with what's right?", etc).
2. DO NOT COMPROMISE with God's law, nor allow him to get into situations where he could be pressured into breaking the "family standard". Being CALM, FRIENDLY, SUPPORTIVE go a long way to smoothing the inevitable conflicts.
3. Direct your child's extra-curricular activities. Make sure he is beginning to develop a unique skill that gives him identity and uses his time for productive work. Encourage appropriate participation in Y.O.U.
4. Make sure he is a productive, useful member of the family. He should have responsibilities by which you can gauge his dependability, thoroughness, consistency, etc. Be sure to let him know you notice and appreciate this part of him.
5. "They" say age 14 is the roughest. And that's the way I remember it. In general, the Junior High years require the most understanding and patience. If you take the time then, chances are High School will smooth out.

HIGH SCHOOL

1. Continuation of patterns established in the above phase.
2. ALWAYS grant privileges (use of car, independence, etc.) on the basis of proven sense of responsibility and prior performance.
3. Continue to pay attention to what is being taught at school. Government, Sex-education, Family, History, Sociology all are areas where Satan has turned the truth upside down. Be prepared to spend time discussing what is said in school, peer attitudes, and giving solid principles and standards of behavior to your child. Hang on to your prerogative as a parent to determine the quality of your child's education, and to set the standards of behavior.
4. Discussion of talents, abilities, temperament and matching them with all kinds of career opportunities and related education is helpful at this time. Write for college catalogs, take advantage of "Career" programs at school. Beware of the main thrust of career guidance. They guide children to think mainly along two lines: How much money does a given job make? and Is it self-fulfilling? Be sure your child is thinking along the line of what contribution he can make, what needs he can fill, etc.

DEVELOPING DOMINANCE IN CHILDREN

1. The Brain is divided into 2 spheres: left & right.

They each control the opposite side of the body.

2. The Brain controls language and motor abilities.

One side controls tonal ability; ability to produce tone
"Subdominant"

Other side controls ability to make language (consonants),
& putting words together. "Dominant"

3. Language ability is directly affected by motor ability.

It is necessary for children to have normal childhood patterns:
rolling over, scooting, crawling. These develop the brain.

4. The Dominant side of the brain controls the dominant side of the body (e.g. left side of brain controls right-handers).

It is VERY IMPORTANT to establish dominance in children. Must observe whether they are right-handed or left-handed (do not try to control the outcome, but make sure there is a dominant side).

5. Research has proved that poor readers and particularly those who have coordination problems in the early grades of school and difficulty with manual dexterity have failed to establish dominance. The problems will continue if the dominance is not established.

6. At birth the tonal side of the brain tends to dominate (sub-dominant). Baby's sounds are mainly tonal.

7. A baby's movements determine the growth of his brain. The human brain is 80% adult size by age 3. Parents can significantly influence the baby's intelligence (number of brain cells & their connections).

Baby's room: color, objects to look at, objects that move, Objects he can control by his movements.

8. When baby first begins to use one side it will always be the Sub-dominant side (feeding, picking up, reaching out).

9. Encourage the development of dominance.

Establish sleep position.

Alternate sides each night.

Eventually the baby will turn towards
the sub-dominant side naturally.

Never encourage one hand or the other. Keep your movements neutral so the child decides which hand to use.

By 18 months the child develops "preferred hand" which will later become dominant.

Alternate sides when bottle feeding. Change position of crib.

Careful not to make them one sided until they're ready.

Very important for the baby to crawl. Never use a walker.
Playpens have limited usefulness.

10. Total dominance doesn't emerge until 6½, already in school & trying to write.

Age 5-6 is critical because the child is really establishing dominance.

Be careful of music at this time--emphasize rhythm. Not so much singing & tonal music (piano, instruments etc). Emphasize body movement, clapping, swaying movement & rhythm. Rhythm instruments good.

Don't push music lessons before dominance established (before age 5 may not affect dominance).

11. If a baby is born blue because of long labor, there has probably been oxygen starvation to brain.

This will upset the natural development of dominance.

Will not really show up til child goes to school--awkwardness, slowness in catching on, problems with writing.

Exercises: crawling, walking on balance beam, athletics, eye-hand activities (catch, ping-pong etc.)

12. Proper way to crawl is "cross-pattern." Left-foot, right hand; Right foot, left hand.

**RESPONSIBILITY
TO
COMMUNITY,
NATION,
WORLD**

RESPONSIBILITY TO YOUR COMMUNITY, NATION AND THE WORLD

Women have traditionally been volunteers to fill needs not taken care of by other means. Until recently, most women had more flexible schedules since they were at home. So they had time to spend helping in the local hospital, doing fund-raising etc. to help provide for some who couldn't provide for themselves.

But Christ said we would always have the poor with us. There is no end of time and effort that could be spend helping the helpless. It can get out of bounds.

WITHIN THE BODY OF CHRIST

What are our priorities? According to the Priority Circle, our responsibility is first to those within the Body of Christ and then to those outside.

What are your responsibilities to the Church?

- (1) Church Attendance (spiritual food, fellowship, support)
- (2) Other meetings and activities (Bible Studies, Socials, Clubs, Y.O.U. events)
- (3) Taking special note and serving those who are alone, and lonely.
- (4) Working with Y.O.U. and Y.E.S. as your children move through. The most logical participation in youth activities is becoming involved with your children's activities. But some adults have special skills and talents to share with the youth.
- (5) Feasts: An opportunity to become involved and serve our brethren.

In all these activities, analyze your resources: time, talents, facilities and equipment, and determine what you can give. How can you best organize your time to make the best use of your assets--both to your family and to the Church.

Be a "team person," i.e. someone who will enthusiastically and wholeheartedly get behind activities and plans initiated by someone else.

OUTSIDE THE BODY OF CHRIST

What does God say about our responsibilities to the world?

- (1) We are the salt of the earth. Salt is sprinkled on food and makes it better. This implies the world should be a better place because of us. We should be good neighbors and nice to be around.
- (2) Be a light in the world. Our example is important. Obey God wholeheartedly and don't be ashamed of being affiliated with the Church. The wife has a lot of contact with the community and is a kind of P.R. agent for her family. How you dress and act represents your family and the Church, and God!
- (3) Treat everyone as we would want to be treated.

James said, "True religion" involves visiting orphans and widows and keeping ourselves unspotted from the world. We should reach out to the needy (Pro. 31:20), but avoid doing it the world's way.

What does the world do?

Often charitable activities and organizations try to shoulder family responsibilities. Instead of helping and encouraging families to take care of their own obligations, they often try to take on everyone's problems. This is a trend in the role of the public schools as well as charities.

Remember the only real solution to many of society's problems is the WORLD TOMORROW and the reign of Christ. Be careful of getting involved in organizations which think they can solve the insolvable.

Be careful of remedial charity. Help people help themselves, and don't help those who are not willing to help themselves or who are not willing to correct the mistakes which made them needy in the first place.

Worldly charities are organized so the charity receives recognition and credit for what it does. Also there is a certain amount of honor accorded the people in charge of charitable projects. Christ's instruction was to "Do not your alms before men, that you may be seen of them . . . that your alms may be in secret." (Mat. 6:1-4)

Don't get so involved with outside projects that you neglect your own family (I Tim. 5:8). That isn't really helping. The order of priority is family first, Church next, world third (I Tim. 5:8; Gal. 6:10).

RESPONSIBILITY TO COMMUNITY, NATION AND WORLD

- Part 1 Responsibilities Within the Body of Christ
- Part 2 Responsibilities Outside the Body of Christ

RESPONSIBILITY

TO

FAMILY

RESPONSIBILITY TO FAMILY

Chapter 1 Relationship with Your Parents

Part 1 Parents Make Mistakes

Part 2 Youthful Wilfulness

Part 3 Resolve to Improve

Chapter 2 The Extended Family

Part 1 Responsibilities of Adulthood

RESPONSIBILITY TO FAMILY

Until you marry, your family--and more specifically your parents--have made the most profound impact on you of any influence in your life. The family has by far the most effect over your beliefs, behavior, self-esteem, capabilities and productivity of any other environmental factor.

Your family gave you the building blocks of who you are, and what you can become. On the one hand, the genes and chromosomes which have filtered down from all your ancestors were put together in a unique and altogether new combination which makes you one-of-a-kind. But in another way you have things in common with all your forbears and with contemporary members of your extended family--grandparents, aunts and uncles, cousins etc.

This commonality of personality, talents, interests and character forms invisible bonds. There is no one else in the world who can have the same kind of concern and love for you as your family. Likewise, no one else's concern and love for you can replace that of your family.

The protective circle of the family is where you learn to relate with all human beings and your relationships with various members of your family form the foundation and pattern for all other relationships.

You will tend to be like your family in many subtle and surprising ways. As you grow older you will automatically and unconsciously do things the way they were done in your home as you grew up.

PARENTS MAKE MISTAKES

Everyone has a storehouse of memories and the most consistent and numerous come from our parent-child associations. Often as children and teenagers we make note of things our parents did and silently vow, "I won't treat my children like this when I grow up!" or "I won't ever be like that!"

Every set of parents since Adam and Eve has made serious mistakes in life and childrearing. Being human means we only have incomplete truth and inadequate character to carry out what we understand to be right.

Like you, your parents are a composite of their heredity and experiences, and Satan has been busy for nearly 6000 years interfering with, distorting and literally turning

upside down human concepts of right and wrong.

Each generation has understood a limited amount of truth mixed with lethal doses of error. And each succeeding generation is able to look back on previous times and point out mistakes and misconceptions, little realizing they are also victims of incomplete knowledge and will make their own mistakes which will be equally obvious to their descendants.

The parable Jesus gave in Matthew 7 of the mote and beam is notably applicable here. Anyone who focusses on another's mistakes, points the finger and self-righteously says, "I'll never do that" has set themselves up for even more serious blunders than they're decrying! We all err. Just in different ways.

THE FINAL RESPONSIBILITY

God places the responsibility for the parent/child relationship ultimately on the child. The commandment says, "Honor thy father and thy mother." It does not add, "if they deserve it!"

The meaning of "honor" in both Hebrew and Greek means to place high value on, to take seriously what your parents say.

A promise accompanies the command. The Bible says we will live a longer life if we carefully and respectfully consider our parents' advice and are actively concerned for their welfare.

Most parents have done the best they could with the knowledge they had, and most were frustrated that their lives, families and children didn't turn out as they expected. Most parents are able to see and regret deeply the mistakes they made and don't know how to make up for them. As the old saying goes, "Hindsight has 20/20 vision."

But you can rest assured that you will make just as many mistakes with your children as your parents did--only different ones. And you will have to learn that you didn't have as many of the answers as you thought you did by going to the "school of hard knocks." You will also look back and regret mistakes and will not know how to make restitution.

So the Golden Rule is the best rule here: Have the attitude toward your parents that you would like your children to have toward you.

YOUTHFUL WILFULNESS

The natural tendency for teenagers is to disregard their parents' instructions, opinions and concerns. As they move toward adulthood and independence they will often take advice from and listen more carefully to peers, associates and strangers than their parents.

The book of Proverbs is written especially to teenagers-- young people who are about to become independent and responsible for themselves.

In the opening chapter (after stating the purpose for the book, 1:1-6), Solomon says first, "The fear of the LORD is the beginning of knowledge," then, "Hear the instruction of your father and forsake not the law of your mother." These themes run throughout the entire book, especially through the first nine chapters.

In addition to fearing God and respecting parents, Solomon also emphasizes seeking and heeding advice, instruction and correction along with avoiding questionable companions or conduct.

This is a tough assignment for a young person who has big plans and dreams but no experience! It takes strong self-discipline to curb the desire to be free of annoying constraints. But it is a necessary ingredient for success in life.

You may eventually set different standards for yourself than your parents did. Differences in temperament, talents, personality and tastes will propel you to establish your own unique lifestyle, priorities and goals.

Only you can make the critical decisions that determine the success of your life. But you would do well to examine your parents' way in light of God's Law before leaping into a new way. Make sure your standards are based on truth and don't jeopardize your relationship with God, Who can help you realize your dreams.

RESOLVE TO IMPROVE

First, make the effort to enumerate the good things your parents have given you, and be thankful for them. Tell your parents what you appreciated about your childhood.

In areas where they did make mistakes, it is not enough to say, "I won't do that." You must not only identify the negative and resolve not to do it, you must evolve the

positive solution or alternative action.

If you fail to formulate the opposite action to your experience, you will automatically follow the pattern of what you have lived, even though you have resolved not to! Focussing on and criticizing the negative will not produce a positive result.

Paul instructs us to focus on the good (Phil. 4:8):

- (1) the good things your parents did for you and
- (2) the good alternative action to any negative experiences.

RESPONSIBILITIES OF ADULTHOOD

As you grow older, you become more capable of shouldering tasks and obligations within the family unit. You should become more responsible. Just exactly what does it mean to be responsible?

Webster defines it as "answerable or accountable as being the cause, agent or source of something."

When you were born into your family, you were the responsibility of someone else. They were answerable and accountable as being the cause of your existence, the agent of your education and the source of your protection and provision.

When you were born, you automatically were:

- a daughter -- to your two parents.
- a granddaughter -- to four grandparents.

Possibly you were:

- a niece -- to brothers or sisters of your parents.
- a cousin -- to their children.

If you weren't a firstborn, you were also:

- a sister -- to your parents' other children.

And you might even be:

- an aunt -- depending on the age of your other brothers and sisters.

So at the moment of your birth, you inherited at least three family relationships and could have up to seven, depending on where you fit in the order of birth, how old other family members were etc.

Your parents felt very responsible for you. They knew you were completely helpless and needed them for your survival. They were thrilled when you arrived and you created a great deal of excitement in your family and circle of friends.

As you grew older your parents probably made you responsible to watch out for younger siblings or cousins at times. This responsibility probably increased so that by your late teens you were capable of caring for younger children for long periods of time--preparing their meals, teaching them good habits, supervising their play and even disciplining them. At times you may have even been surrogate parents.

When you marry, the network of your relationships becomes even more complex. You become:

a wife -- to your husband.
a daughter-in-law --to your husband's parents.
a sister-in-law -- to his siblings.
an aunt -- to all his nieces and nephews.

and so forth.

After your first baby you become a mother, and later still, perhaps you'll become a grandmother to your children's children.

During the course of your life, you will experience many relationships within the family network. And all these relationships reinforce each other. For example, you are a sister to your brother, an aunt to his children, and your children and his are cousins.

These relationships change as you grow older and one measure of your maturity is your ability and willingness to assume responsibility for them, i.e. to be the initiator, the guardian, the nurturer of family relationships and bonds.

Becoming an adult means you think of yourself as the responsible agent--you see the big picture and what can be your most effective contribution to each relationship, to the immediate family and to the extended family.

Here are some things women can do to encourage the development of strong family bonds:

- (1) Visit other family members as often as possible. You and your children need "roots"--an awareness of where you come from and how you fit in the family group.
- (2) Reinforce family ties wherever possible. Cultivate personal friendships among family members.

- (3) Find your "soul-buddies"--encourage close relationships between children and relatives. These often span the generations--a special affinity may be present between a grandmother and grandson, for example.
- (4) Learn where you can make a special and uniquely personal contribution at get-to-gethers and in family communications.
- (5) Teach your children to honor the family elders.
- (6) Keep family picture albums up to date and use them for reminiscing at family gatherings.
- (7) Perpetuate family legends.
- (8) Develop a "memory file" for each child: report cards, letters and cards from relatives, school pictures, snapshots of special events in the child's life etc.
- (9) Help your children write letters to relatives (especially grandparents) who live far away. This is good for the children (develops their writing ability, makes emotional connections between them and the family member they're writing to) and gives relatives permanent mementos of your child's life.

APPENDICES

APPENDIX I: NEW TESTAMENT GUIDELINES FOR WOMEN

I Cor. 11:3-15

But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or 1prophesying having his head 2covered, dishonoreth his Head.

But every woman that prayeth or 1prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not 3covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be 3covered.

For a man indeed ought not to 3cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

head: képhalē(2776) prob. from root, kapto, in sense of seizing; the head (as the part most readily taken hold of).

1prophesying: prōphētēuō(4395) to foretell events divine, speak under inspiration, exercise the prophetic office.

2covered: kata(2596) down (in place or time)

dishonoreth: kataischuno(2617) shame down, disgrace

shame: aischrōn(149) in decorum, shameful thing

3covered: katakalupto(2619) to cover wholly, i.e. veil

shorn: kéirō(2751) to shear same as Acts 18:18

shaven: xuraō(3587) shave or shear (both words "shorn" and "shaven" mean cut close to the skin)

glory: dōxa(1391) very apparent glory

power: ěxōusia(1849) privilege, force, capacity, competency, freedom, mastery, influence

(Greek word for woman and wife is the same)

without: chōris(5565) at a space, i.e. separate or apart from. *trans. beside, by itself, without.

comely: prēpō(4241) suitable, proper
shame: atimia(819) infamy, indignity, disgrace

long: dōxa(1391)

glory: kōmaō(2863) tresses--from (2864) Kome--hair of the head (locks, as ornamental, and thus differing from (2359) which denotes the scalp). from (2865) komito--to take care of, provide for

APPENDIX I: NEW TESTAMENT GUIDELINES FOR WOMEN

I Cor. 14:34-35

Let your women keep silence in the churches: for it is not permitted unto them to speak; but

silence: sigāō(4601) keep silent
permitted: ēpitrapō(2010) allowed
speak: lalēō(2980) talk, utter words

they are commanded to be under obedience, as also saith the Law.

obedience: hupōtassō(5293)
shame: aischron(149) indecorum (base, disfigurement)

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church.

Eph. 5:22-24, 33

Wives submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife even as Christ is the Head of the Church: and He is the Savior of the body. Therefore as the Church is subject to Christ, so let the wives be to their own husbands in everything.

submit: hupōtassō(5293)
head: kēphalē(2776) probably from the root kapto (in the sense of seizing); the head (as the part most readily taken hold of).

subject: hupōtassō(5293)

... and the wife see that she reverence her husband.

reverence: phōbēo(5399) to be alarmed, to be in awe, revere. *translated-be (sore) afraid-29; fear exceedingly-31; reverence. (Not deilos--dread, timid, by implication faithless--Rev. 21:8; I Tim. 1:7).

WEBSTER'S DEFINITIONS:

alarm: implies the fright felt at the sudden realization of danger.

awe: refers to a feeling of fearful or profound respect or wonder inspired by the greatness, superiority, grandeur etc. of a person or thing and suggests an immobilizing effect.

reverence: is applied to a feeling of deep respect mingled with love for something one holds sacred or inviolable and suggests a display of homage, deference, etc.

APPENDIX I: NEW TESTAMENT GUIDELINES FOR WOMEN

Col. 3:18

Wives submit yourselves unto your own husband, as it is fit in the Lord.

submit: hupōtassō(5293)

I Tim. 2:9-15

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and in charity and holiness with sobriety.

adorn: kōsmēō(2885) to put in proper order; i.e. to decorate.
modest: kōsmiōs(2887) orderly, decorous, (becoming, showing good taste, suitable, showing propriety)

shamefacedness: aidōs(127) bashfulness, modesty, awe, not forward, propriety, good taste

sobriety: sōphrōsunē(4997) soundness of mind, sanity, self-control

godliness: thēōsēbia(2317) devoutness, i.e. piety

silence: hēsuchia(2717) stillness, desistance from bustle or language

subjection: hupōtagē(5292)

usurp: authēntēō(831) to act of oneself; i.e. to dominate

deceived: apataō(538) to cheat, delude

transgression: parabatēs(3847) a violation from 3845, parabainō, to go contrary to, to violate a command

I Tim. 5:14

Younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

guide: oikōdēspōtēō(3616) be the head of (i.e. rule) a family derived from oikodespotes (noun), head of a family - trans. goodman, householder, master of the house
despotes: an absolute ruler - trans. lord, master

APPENDIX I: NEW TESTAMENT GUIDELINES FOR WOMEN

Titus 2:3-5

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the Word of God be not blasphemed.

aged: prēsbutis(4247) an old woman from 4245 prēsbutērōs=older, a senior; spec. a member of the Sanhedrin or presbytery.

behaviour as becometh holiness: hiérō-prēpēs(2412) reverent; Katastēma= position, condition, demeanor

false accusers: diabolos(1228) traducer, slanderer

teachers of good things: kalodidaskalos (2567) a teacher of the right from 1320; didaskalōs: an instructor and 2570 kalōs=beautiful, but chiefly good, i.e. valuable or virtuous (for appearance or use & thus distinguished from 18, agathōs, which is intrinsic.

young: nēōs(3501) new, youthful, fresh

sober: sophronizo(4994) to make of sound mind (to discipline or correct)

love: philandrōs(5362) fond of man, i.e. affectionate as a wife

love: philōtēknōs(5388) fond of one's children, i.e. maternalism

discreet: sophron(4998) sound-minded, self-controlled (moderate as to opinion & passion)

chaste: hagnōs(53) clean, innocent, modest, perfect from 40, hagiōs:

sacred (set apart, consecrated)

keepers: oikouros(3626) a stayer at home, domestically inclined. from 3624, oikos: a dwelling, family and ouros: a guard; be "ware"

good: agathōs(18) good (in any sense)

obedient: hupōtassō(5293)

I Peter 3:1-7

Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

while they behold your chaste conversation coupled with fear.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands. Even as Sara obeyed Abraham, calling him lord: whose daughters you are as long as you do well, and are not afraid with amazement.

Likewise you husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

subjection: hupōtassō(5293)
obey: apēithēō(544) to disbelieve (willfully & perversely) from 545, apēithēs; unpersuadable, i.e. contumacious (stubbornly disobedient, resistant to authority)

conversation: anastrōphē(391) behavior
behold: ēpōptēuō(2029) to inspect, watch

chaste: hagnōs(53) clean, innocent, modest, perfect

fear: phobōs(5401) alarm, fright

adorning: kōsmōs(2889) orderly arrangement, i.e. decoration

meek: praūs(4239) mild, humble, gentle

quiet: hēsuchiōs(2276) hold one's seat i.e. be still (undisturbed, undisturbing)

spirit: pneuma(4151) disposition (Attitude linked with trust in God)

honour: timē(5092) a value, i.e. money paid, dignity, esteem (especially of highest degree)

weaker: asthēnēs(772) strengthless

vessel: skēuōs(4632) a vessel, implement, equipment or apparatus, lit. or fig. (specific of a wife as contributing to the usefulness of the husband) (trans: goods, stuff, sail, vessel)

note: all of us (men & women) are "vessels." Rom. 9:20-23

II Tim. 2:20-21

APPENDIX III

WISDOM AND THE VIRTUOUS WOMAN

<p>Better, more precious than rubies. Pro. 3:15; 8:11</p>	<p>Her price is far above rubies. Pro. 31:10</p>
<p>I have strength (Heb. = force, valor victory). Pro. 8:14</p>	<p>"Chayil" = force, valor, strength</p>
<p>Prudence, intuition, counsel, help, support, understanding. Pro. 8:12 & 14</p>	<p>Strength, honor, wisdom, kindness, graciousness, beauty. Pro. 31:25-30</p>
<p>Speaks truth, righteousness, nothing froward or perverse. Pro. 8:7-8</p> <p>Turn at my reproof. Pro. 1:23 Receive my instruction, knowledge. Pro. 8:10 I lead in the way of righteousness. Pro. 8:20</p> <p>I hate pride, arrogancy, the evil way and the froward mouth. Pro. 8:13</p> <p>She cries from the chief traffic spots and highest places in the city. She addresses young men, simple, lacking understanding. Pro. 9:3-4; 1:31.</p>	<p>Values to children. Pro. 31:27-28; 1:8; 6:20 Example of Kings of Judah.</p> <p>Be teachers of good things. Titus 2:3-5</p> <p>Teach younger women to be sound-minded (self-controlled), to love husbands, love children, to be moderate, clean, guarding the home, submissive to husbands. Titus 2:3-5</p>

Her ways are ways of
pleasantness. . . peace.
Pro. 3:17

Household manager (ruler)
Pro. 31:15, 27;
I Tim. 5:14

She does not "act of
herself" or dominate
a man. I Tim. 2:12

Family Quality of Life--
food, clothing, home
furnishings.
Pro. 31:13-24

Her adorning is the
hidden man of the
heart. I Pet. 3:3-4

"Whoso finds me . . .
shall obtain favour
of the LORD."
Pro. 8:35

Whoso finds a wife . . .
obtains favour of the
LORD. Pro. 18:22

verse 26

She opens her mouth with wisdom.

Proverbs 1:20-33 tells plainly what Wisdom says. The Hebrew word translated "wisdom" here is also translated "wise woman" as in Proverbs 14:1, "Every wise woman builds her house. . ."

In Proverbs the quality of Wisdom is personified as a woman. Note Proverbs 1:20, "Wisdom crieth without; she uttereth her voice in the streets." Wisdom is a very necessary part of character and is a quality which helps to keep us out of trouble. This is one of the functions of a wife--to provide counsel and a different perspective, to help her husband make sound decisions.

The Wise Woman (or "Wisdom") is no "shrinking violet." She has strong convictions, is sure of the right path, and has sound advice, based upon true knowledge. She gives strong warning as the results of going the wrong way. This is the kind of teaching a mother must be prepared to give her children, especially when they get into the teenage years.

It also gives us insight into the depth of understanding a woman must have to be a virtuous woman (see Appendix III).

What does Wisdom say? She tells us (see Proverbs 1:20-33) "To be wise is a choice-- a state of mind. The person who is wise listens to reproof, counsel. The fool, on the other hand, chooses foolishness by being scornful, by hating knowledge and by ignoring counsel and reproof.

"The result of wisdom is safety, security and freedom from fear. The result of foolishness is desolation, destruction, distress, anguish and death.

"Furthermore, if a person ignores wisdom until the results start coming in, it's too late."

verse 28

As Christians we are commanded to provoke (stimulate, stir up, arouse) one another to love and good works (Heb. 10:24). It is essential that the woman have time and a free mind to set the example to her family of service, cooperation, appreciation, optimism and cheerfulness, and to incorporate these values into her children's character and conduct. She "gets the ball rolling" in that direction, by her own behavior and state of mind.

The virtuous woman realizes the value of her example--that it will rub off on her family and that her behavior and attitude are contagious.

WOMEN'S ROLE IN SOCIETY

BOOK LIST

NOTE: The following booklist is not "official" or "recommended" by me or anyone in the Church. It simply some sources I have found to be helpful. They are suggested as supplemental to the many useful articles and booklets published by the World Wide Church of God.

RESPONSIBILITY TO SELF

Side-Tracked Home Executives--From Pig Pen to Paradise, by Pam Young and Peggy Jones. Paperback. \$6.95.

The hilarious account of two sisters and their adventures in becoming organized. Their system works, but it takes some doing to get it going. They also have a book on organizing the kitchen, Catch-up on the Kitchen.

Living Through Personal Crisis, by Ann Kaiser Stearns, Thomas More Press, \$8:95.

Excellent book on understanding and coping with the grief process. It is applicable to death, divorce, separation and other personal loss.

Fit Self-Improvement Series.

A series of eight books (\$7.95 each) produced by Fit Magazine. Printed by Anerson World, Inc: 1400 Stierlin Road, Mountain View, CA, 14043. Each book covers a specific area of fitness, gives exercises etc. (breasts, waist, arms etc.). Obtained by mail order only.

Color Me Beautiful, by Carole Jackson. Paperback.

Very helpful and practical information on choosing your best colors, determining your "style" and building a wardrobe that suits you.

My Body, My Health. The Concerned Woman's Book of Gynecology, by Felicia Stewart, M.D., Felicia Guest, Gary Stewart, M.D., Robert Hatcher, M.D., Bantam Books, 1981.

Excellent and thorough, covering all aspects of female health care and problems. A must for every woman's library.

Spirit Controlled Temperament, by Tim LaHaye, Tyndale House Publishers, Inc., Wheaton, Ill.

Understanding the Male Temperament, by Tim LaHaye, Tyndale House Publishers, Inc., Wheaton, Ill.

Personality Plus, by Florence Littauer, Zondervan Books.

The above three books explain the Four Temperaments. They are available in Bible Book Stores. All are entertaining as well as informative. LaHaye's book on the Male Temperament describes the blends as well as the pure types, which is very helpful, since most people are a blend of 2 or more types.

RESPONSIBILITY TO HUSBAND

Creative Counterpart, by Linda Dillow.

The positive approach in building a strong marriage. A little "Protestant" in places, but overall excellent, practical, Biblical.

For Better or For Best, by Gary Smalley, Zondervan, \$3.95.

A valuable manual for times when misunderstandings and problems have developed over a period of time. Better to read it before marriage and apply the techniques before the relationship is damaged. Directed to women.

If Only He Knew, by Gary Smalley, Zondervan, \$3.95.

The Counterpart for the above book. This is a good resource to help men understand the differences between men and women.

What Wives Wish Their Husbands Knew About Women, by Dr. James Dobson.

Men have a vital role in helping their wives overcome the depression caused by societal challenges to everything traditionally female. This book is written to help men understand the "identity crisis" faced by women who want to live up to the Bible ideal of femininity.

Straight Talk to Men and Their Wives, by Dr. James Dobson.

Excellent perspective on a man's responsibility and a woman's role in understanding and supporting it.

The Act of Marriage, by Tim and Beverly LaHaye.

Thorough treatment of the beauty of sexual love. Very good reference on all aspects of the subject.

The Essence of Marriage, by Julius Fritze.

Excellent small book with basic and thoughtful definitions of love, maturity, compatibility, infatuation, communication, male/female differences, etc.

Can be obtained only by mail. Send \$3.25 to

Julius A. Fritze
2919 Welborn, #112
Dallas, TX, 75219

Solomon on Sex, by Joseph C. Dillow.

A commentary on the Bible book which describes the beauty of married love (Song of Solomon).

All of the sources in this section, Responsibility to Husband, are available through Bible Book Stores, with the one exception of The Essence of Marriage.

RESPONSIBILITY TO CHILDREN

All the following books by James Dobson are recommended:

Dare to Discipline

Hide or Seek (especially for teen age)

The Strong-willed Child

Preparing for Adolescence

Craig White