

# KEYS *to* HAPPY FAMILY LIVING

**Building Strong Marriages  
and Joyful Homes**



**By HENRY BRANDT, Ph.D.**

# Keys to HAPPY FAMILY LIVING

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It is my prayer that God will touch your heart in a newer and deeper way and refresh your soul as you study this course.

Henry Brandt 1958

# Introduction

*Keys to Happy Family Living* is written for anyone who desires to be the best marriage partner and the best parent possible. Happy, successful parenthood is based upon a successful partnership, which in turn requires two individuals who themselves are happy, contented, and adequate. The course is divided into three parts: *The Adequate Person*, *The Adequate Partner*, and *The Adequate Parent*. Each part contains four lessons for a total of twelve in the complete course.

The following is a brief description of each section, so that you will have an overall understanding of the content.

**Section 1** is entitled *The Adequate Person*. This section consists of four lessons that point the way to become such a person. Lessons 1 and 2 are entitled *Personal Peace*. Herein are included the factors that we believe are necessary for any person to have a sense of personal worth. These factors include proper speech, actions, desires, feelings, thoughts. Lesson 3 is entitled *Peace with Man*. Its theme suggests that, to be an adequate person, one must manifest proper outward behavior toward others as well as possess a wholesome inner reaction toward them. Lesson 4 is entitled *Steps to Spiritual Strength*. It contains a word map that points to the pathway which we believe you must take in order to find the inner resources that will lead you to find peace within.

**Section 2** is entitled *The Adequate Partner*. It consists of four lessons. Lesson 5 is entitled *The Husband's Responsibilities*. Lesson 6 is entitled *The Wife's Responsibilities*. These lessons contain broad principles for each partner to live by in order to make a successful partnership. Lesson 7, entitled *Walking Together in Unity*, describes the foundation for a sound partnership. Lesson 8, entitled *Keeping in Step by Communication*, gives the method for laying the foundation and building upon it the kind of marriage that is necessary for successful parenthood.

**Section 3** is entitled *The Adequate Parent*. It also consists of four lessons. It is written to parents who have set before them the goal of personal peace and a united partnership. Lesson 9 is entitled *Training in Love*. It stresses the importance of the proper attitude toward your child. Lesson 10, entitled *Resistance to Training*, stresses ways and means of dealing with the resistance of children. Lesson 11 is entitled *Setting Limits*; it stresses the vital importance of establishing limits. Lesson 12, entitled *Supervision and Help*, points out the continuous need for supervision of children and help for children if they are to stay within your limits. It also gives helps which enable you to approach your children properly.

# Instructions

## HOW TO STUDY

### 1. Get Ready

Try to find a quiet spot free from distractions and noise, to concentrate on your work.

### 2. Pray

Begin each lesson with prayer. Ask the Spirit of God to help you understand the principles taught and to give you a willingness to put them into practice. Remember that the Holy Spirit is the Great Teacher (John 14:26).

### 3. Read, Study, Meditate, and Apply

Read the lesson thoroughly, looking up Scripture references in their context to understand them. Read, reread, study and think about what you have read until you grasp the themes and outlines presented. Always apply practical truths to yourself. The more light you have on God's Word, the more responsible you are to live up to it. Do the things mentioned in the Study Assignments, which are at the end of each lesson.

## SELF-CHECK and PERSONAL EVALUATION TESTS

### 1. Self-Check Tests

The purpose of the self-check tests is to help you evaluate your progress before proceeding to the next lesson. You may use your tests as an aid to study; but when you actually fill in the answers, you should do so without reference to your materials. A link is provided to a complete answer key to all self-check tests. When you have answered all the questions, check your answers and evaluate your progress.

Each lesson is followed by a self-check test.

### 2. Personal Evaluation Tests

Personal Evaluation Tests will be found at the end of some lessons. These tests are designed to help you evaluate your progress in a practical way. A link to a complete answer key to these tests is also given.

## HOW LONG SHOULD IT TAKE?

Study at your own speed. Normally, about two hours are required to complete a lesson.

# THE ADEQUATE PERSON

Key Factors Essential for a Sense of Personal Worth

# 1

## Personal Peace

(Part 1)

*“In view of this, I also do my best to maintain always a blameless conscience both before God and before men.”*  
—Acts 24:16

**To be the kind of spouse and parent you want to be, you must first be the kind of person you ought to be.**

“I want to be the best parent that I can possibly be”—this is no doubt the heart cry of everyone who begins this course. We say this, thinking back over a multitude of incidents that make up the history of our families. Some of them were funny when they happened; others were funny only as we looked back at them. Still others were gravely serious. Some were puzzling.

A family was entertaining an important guest at dinner. The youngest child, a happy-go-lucky, mischievous girl of four, addressed the guest, “Hey mister, pass the salt or I’ll get mad.” What do you do when this happens? Do you laugh or do you cry? Do you ignore it or do you make an issue of it?

Then there are the times when mother is certain that the children should wear jackets and dad is just as certain that mother is unreasonable.

Or there are times when the family is entertaining a family of missionaries who have just returned from five years on the field. The son has always been generous with his bicycle. Anyone could use it. To the parents’ consternation, the boy refuses to let any of the missionary children ride it.

On the other hand, you have the minister and his family over for dinner, and your three children who have been noisy and active all day long are “perfect angels” throughout the entire evening.

There are months on end when husband and wife get along beautifully; and then, out of the clear, blue sky, there are frequent disagreements. For weeks they suffer this way; and then, just as mysteriously, things clear up.

This is the ebb and flow, the fascination, the never-ending variety, the multitude of moods that make up family living. How can we do our part better? It is our prayer that this course will put you on the proper pathway.

To be the kind of parent you want to be, you must first be the kind of person you ought to be. To do so, you must:

1. be willing to understand, appreciate, and use your strong points;
2. be willing to identify your weaknesses with true humility, and seek to strengthen them; and
3. aspire to be the kind of partner that will contribute your share to a mutually satisfactory marriage.

It is such experience that will allow you to enter the gates of parenthood and go on to build your wholesome personality into the lives of your children as you lead them to the Source of power that has been your strength, even God Himself.

You must first be the kind of person who has found a personal, inner peace. You must be at peace with yourself. The pathway to personal peace is clearly marked for you in the Bible.

To follow the teaching of the Bible is to become an adequate, peaceful person.

## The First Step

A lawyer once asked the Lord to state a basic principle of wholesome living: "Teacher, which is the great commandment in the Law?" (Matthew 22:36). If you were to answer that question, which commandment would you select? We look eagerly for the Lord's answer:

*"And He said to him, 'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' This is the great and foremost commandment. The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF'" (verses 37-39).*

Then the Lord Jesus added:

*"On these two commandments depend the whole Law and the Prophets." (verse 40).*

"The great and foremost commandment" tells you to love God with all your heart, soul, and mind. To say the least, this means to love Him through and through. When two people are in love with each other, they delight in each other's presence. They go out of the way to be with each other, to talk together, to please each other, to make each other happy. They do favors for each other, give gifts to each other, write to each other. They think about each other when apart, and long to be together forever and share in all details of their lives.

Accordingly, your love for God can be measured by the time you spend talking to Him in prayer, reading and meditating on His Word, seeking to please Him. Jesus said to His disciples:

*“If you love Me, you will keep My commandments”* (John 14:15).

And the apostle John wrote:

*“...but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked”* (1 John 2:5-6).

**The first step in finding peace with yourself, then, is in declaring and demonstrating your love for God.** This is the fulfillment of the first and great commandment.

## The Second Step

Jesus said that the second great commandment is this: *“YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”* (Matthew 22:39). Let us consider this commandment.

You should love your neighbor! Surely your closest neighbor is your marriage partner. How much are you to love this partner? “...as yourself”! This may be a difficult concept to grasp. Are we not to crucify self, to be abased, to lose our lives, to humble ourselves? By all means! Then what does it mean to “love yourself”? It means that in the quietness of your own soul there is a consciousness that your behavior is acceptable to God and, therefore, to yourself.

You can think about your behavior and say to yourself, “I believe God was pleased with what you said today, the tone of voice you used, the way you acted today, the desires that stole into your heart, the feelings that you had toward others, the thoughts that occupied your mind.” This is neither pride, nor conceit, nor selfishness. This is a wholesome spirit when combined with sincere repentance in times of failure, and a constant hunger to find strength for weakness. A healthy, wholesome regard for your inner life is a key that will enable you to love your neighbor.

In the first two lessons, we are to consider proper speech, proper actions, proper desires, proper feelings, and proper thoughts as the basis that *will* enable you to be at peace with yourself—to be properly adjusted personally—and to love your neighbor as yourself. Our real textbook will be the Bible.

**How can we have peace with self?**

## Proper Speech

We use speech to communicate with the people in our lives. This is one way whereby others can know what is in our hearts. Paul asks the question: *“For who among men knows the thoughts of a man except the spirit of the man which is in him?”* (1 Corinthians 2:11). No man knows what goes on within you unless you reveal it. Otherwise, he must guess, or attempt to “read between the lines.”

No matter how closely people are associated with you, or related to you, they cannot know clearly what goes on within you unless you communicate with them. To the extent that you reveal yourself to a person, to that extent he has a true picture of you. God said, *“...man looks at the outward appearance, but the LORD looks at the heart.”* (1 Samuel 16:7). Man is limited in what he can know about you—limited by what you will reveal. However, “The LORD looks at the heart.”

Knowing this, David prayed: *“Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my rock and my Redeemer”* (Psalm 19:14). Again, David set proper speech as a goal for his life when he said: *“I have purposed that my mouth will not transgress.”* (Psalm 17:3).

### Kind Words

How should we speak to one another? The story of Joseph provides us with a good example. His brothers, who despised him and determined to get rid of him, sold him into captivity. Joseph, however, achieved a place in Egypt second only to the king. When a time of famine came, he was given charge of distributing food. His brothers also had to go to him.

They were greatly concerned when they discovered Joseph’s identity. They went to him, asking for mercy. This was Joseph’s answer:

*“Do not be afraid, for am I in God’s place? As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. So therefore, do not be afraid; I will provide for you and your little ones.’ So he comforted them and spoke kindly to them”* (Genesis 50:19-21).

Comforting, kindly words—backed by appropriate action, and based on Joseph’s faith in God, not on the behavior of his brothers—what a relief this must have been to them!

Children need to be reared in an atmosphere of kindly words. To illustrate, a small child had accidentally spilled her milk. She looked anxiously up at her mother, who quietly said, “You put your glass too close to your elbow, didn’t you?” One could see the relief on the child’s face because of the kindly treatment she received, because of

the understanding words spoken by mother, who recognized that this was an accident. Her words were meant to teach the child how to avoid repetition of the accident, not to cause a scene.

Later that same evening, however, the same child was reluctant to go to bed. Quietly, but firmly, the mother said, "You are to go to bed!" The child still did not go, so mother took her by the arm and firmly directed her toward the bedroom. One could see the child stiffen, and then give in as mother continued, "You need a good night's sleep." One is reminded of the proverb: "*A gentle answer turns away wrath, but a harsh word stirs up anger.*" (Proverbs 15:1). This mother set the tone in her family by her soft answers that issued from a kind heart, again backed by appropriate action.

### **Biblical Emphasis**

Pleasant words, kindly words, a soft answer, a wholesome tongue, simplicity, godly sincerity, gracious words, pleasing God with our words, sound speech—these are terms used in the Bible. (See, for example, Proverbs 15:4; II Corinthians 1:12; I Thessalonians 2:3-5; Titus 2:7-8.) Is it not obvious that such conversation is necessary if we are to have good relations with others?

A child was given to much screaming. The annoyed parent's response was a scolding demand: "Stop screaming!" or, "You embarrass me the way you act!" He was screaming at the child to stop screaming. Without realizing it, he was providing the example for the child. Once he became aware of the power of his own example, and began speaking to the child as a gentleman should, he began making progress toward quieting the child.

On the negative side, the Bible cautions us to speak evil of no man, to put away a froward mouth (that is, "crooked speech") and perverse lips, to refrain from whispering, flattery, lying, and tale-bearing. (See Titus 3:2; Proverbs 4:24; 16:28; 26:20, 28.) The truth of such verses as Proverbs 26:20 is obvious: "*For lack of wood the fire goes out, and where there is no whisperer, contention quiets down.*"

Recently a newspaper columnist reported a conversation with a taxi driver. He said he had just taken two women to a hotel. He had picked them up in the suburbs, and all the way to town they were talking about two other women who were to meet them in front of the hotel for a cup of tea. "If those two other women had been standing at the curb without a stitch on, I wouldn't have been surprised," he said. "My fares had stripped them down to their very souls during that ride."

"Don't misunderstand me," one of the fares was saying. "I love Margaret, but ...." After that, Margaret emerged as about the most despicable female since Lady Macbeth. The other fare said she knew all this and she, too, loved Margaret as well as Lynn, for whom she'd do almost anything in the world. "But," she continued, "it

stands to reason that Lynn can't be any better than Margaret since the two are so thick, and everybody knows that birds of a feather flock together."

When the cab reached the hotel, the two fares got out, rushed up to the two women standing under the marquee, hugged them, and squealed: "Darling, you look wonderful!" "Oh, what fun to see you again!" And there were more fond embraces.

How different such a conversation is from the standard that is set by Paul! *"Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear"* (Ephesians 4:29). Our goal, then, as Christians, is to avoid the kind of communication that does not edify, but to speak those words that are constructive. How could the two women in the cab benefit from their destructive criticism? In the privacy of each one's soul there must have been a sense of unwholesomeness.

*"Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus"* (2 Timothy 1:13; compare Proverbs 17:27-28; 2 Timothy 2:16; James 1:19).

One step toward inner peace and a sense of personal wholesomeness has been taken if you are able to review the day, knowing that your speech was acceptable to God because you have used words that edify and satisfy.

## Proper Actions

Your love for God will influence your behavior. Paul says:

*"Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father"* (Colossians 3:17).

In the words of A. W. Tozer:

*"We must offer all of our acts to God and believe that He accepts them, then hold firmly to that position, and keep insisting that every act of every hour of every day and night be included .... Let us practice the fine art of making every work a priestly ministrations. Let us believe that God is in all of our simple deeds and learn to find Him there."<sup>1</sup>*

Again, Paul says:

*"Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve"* (Colossians 3:23-24).

How wonderful to enjoy what you are doing—to do it heartily—to do it as an act of worship! This should be true whether your work is at the desk, at the bench, in the shop, behind the pulpit, in the home. The poet has aptly put this thought into words:

*Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
“This is my work; my blessing, not my doom;  
Of all who live, I am the one by whom  
This work can best be done in the right way.”  
Then shall I see it not too great, nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours  
And cheerful turn, when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my work is best.  
~HENRY VAN DYKE*

If you are to have a wholesome estimate of yourself, you must give consideration to the quality of your actions. One important reason for this is that actions which fall short of your own standards will cause you unrest, anxiety, worry, and tension.

To illustrate, a fine, clean-cut young man approached his college dean. “Sir,” he said, obviously embarrassed, and speaking with great difficulty. “I have a confession to make. I must tell you my story because every time I see you coming toward me—every time you stop to talk to me—I think you have found out what I have done. I am tired of the suspense of hiding and want to make this confession.”

The young man had broken a rule that required students who had cars to have liability insurance if they transported other students. The dean had no knowledge of the violation of this rule, but the young man was reaping the harvest of improper actions—a bad conscience.

### **An Example to Others**

Our behavior ought to be such that it can be imitated with profit by others. A goal for you might be one that Paul gave to Timothy: “*Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe*” (1 Timothy 4:12). Then you can say with Paul, “*Be imitators of me, just as I also am of Christ*” (1 Corinthians 11:1).

What you do should stand up favorably under the scrutiny of others. Otherwise, your actions will cause you to be a stumbling block and will give you a sense of

dissatisfaction with yourself. This is illustrated by a student in a seminary. The practical work director had summoned him to tell him of an opening for an assistant pastor. Before sending him to this assignment, however, the director wanted to clear up a rumor that this student had been seen doing something that was against the rules of the school. The latter denied the rumor and was given the assignment. A week later he returned to confess that the report was true. He had been in torment for a week. Even if it meant losing the opportunity, he wanted to set the record straight. He realized anew that to be an example to others he needed to follow Christ in his own life. This young man has gone on to have a fine ministry since his decision to “show yourself an example.” *“Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the LORD, and He will have compassion on him, and to our God, for He will abundantly pardon”* (Isaiah 55:7).

### **Personal Peace**

A young man walked into the dean’s office to say that others were spreading the rumor that he had been seen in a tavern. He wanted the dean to know that this was not true. The next day he returned to say that he had lied, but that he had taken only one drink. A short time later the dean learned that this confession was incomplete. The student had taken several drinks and had danced as well. Both actions were against the rules. After some questioning, the student admitted that he had made only a partial confession. He was afraid to tell the truth for fear of the consequences.

One questionable act often leads one to commit another to cover up the first one. Many people suffer terrible pangs of conscience because of unwholesome acts. The following couplet expresses this thought well:

*There is a secret in his breast  
That will never let him rest.*

How good it is to forsake your wicked ways—to repent—to be able to say with Paul:

*“The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you”* (Philippians 4:9).

The following are newspaper accounts of people who found it necessary to correct improper actions:

Harry Jorgenson of South Dakota bought a dog for ten dollars. About a year later the pet disappeared. He made every effort to find it, with no success. More than twenty-five years passed. Then recently a car bearing a Nebraska license drove into the Jorgenson yard. The driver went to the house and said, “I am the fellow who took your dog many years ago. It has bothered me, and I want to pay for the animal.” He paid Mr. Jorgenson twenty-five dollars for the dog he had stolen nearly twenty-five years previously.

Harold Ashby, a Coca-Cola truck driver, received the following note at one of the places he served on his route: "Mr. Coca-Cola Man, my brother and I are very sorry that we took the Coke that was missing and we want to pay you." In the envelope was cash to pay for the drinks.

Recently a large Detroit hotel received a small amount of cash in the mail. This note was attached: "Here's a donation to help my conscience."

One woman wrote to a hotel last year and asked to make restitution. She had taken a bedspread fifteen years previously. The souvenir still haunted her conscience.

These examples illustrate the importance of proper actions. You must live with yourself. Before you can live at peace with your neighbor, you must be at peace with yourself. 1 Corinthians 6:12 and 10:23 provide a standard for measuring the quality of your actions.

Every act of every day, every simple deed, is or is not an act of obedience to God. As you retire at night and meditate upon the day, you will realize that the quality of the multitude of deeds done that day will determine whether God could say to you, *"Well done, good and faithful slave"* (Matthew 25:21, 23). *"Let us not lose heart in doing good, for in due time we will reap if we do not grow weary."* (Galatians 6:9).

In this lesson we have considered two steps toward personal peace—proper speech and proper actions. Lesson 2 will continue this subject, dealing with proper desires, proper feelings, and proper thoughts.

<sup>1</sup>Tozer, A. W., *The Pursuit of God* (Harrisburg, Pennsylvania: Christian Publications, Inc., 1948), p. 123.

## Study Assignment for Lesson 1

Take your Bible and look up each Scripture verse referred to in Lesson 1. From these verses make a list of the characteristics you would like to show in your life. Make another list of the things that should not be a part of your life. Keep these lists before you as reminders for your words and actions and as helps in seeking the guidance of the Lord in being the right kind of person.

### Self-Check Test 1

How much have you learned?

In the space provided, mark the following statements “True” or “False.”

- \_\_\_\_\_ 1. Good marriage partners recognize their weaknesses and try to strengthen them.
- \_\_\_\_\_ 2. The first step to true peace is found in loving God and in telling Him so.
- \_\_\_\_\_ 3. Proper speech and behavior contribute to personal peace.
- \_\_\_\_\_ 4. Gentle words are sufficient for enforcing proper discipline of children.
- \_\_\_\_\_ 5. Under certain conditions, destructive criticism is a legitimate form of conversation.
- \_\_\_\_\_ 6. A polite, pleasing conversation is necessary if we are to have good relations with others.
- \_\_\_\_\_ 7. Anxiety, unrest and tension result from falling short of our own standards.
- \_\_\_\_\_ 8. Proper actions will eliminate a bad conscience.
- \_\_\_\_\_ 9. We must ignore criticisms others make of our actions to have personal peace.
- \_\_\_\_\_ 10. A person can live at peace with his neighbor even though he is at war with himself.

[Click here](#) to check your answers to these questions.

## 2

# Personal Peace

(Part 2)

*“Peace I leave with you; My peace I give to you;  
not as the world gives do I give to you.  
Do not let your heart be troubled, nor let it be fearful.”*  
—John 14:27, NASB

### **Adequate parenthood requires persons who are at peace with themselves.**

Lesson 1 gave two steps that will lead you toward personal peace. This lesson is a continuation of Lesson 1.

## Proper Desires

It is good for us to set goals for ourselves. The Lord Jesus said, *“But seek first His kingdom and His righteousness, and all these things will be added to you”* (Matthew 6:33). It makes a difference what you put first, what you desire. Consider Mark 10:35-45. James and John asked Christ for help in attaining a certain goal, a position for themselves. Christ, in reply, stated His own goal, saying, *“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

Jesus said in Matthew 16:24-25:

*“Then Jesus said to His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.”*

### **Desires from a Willing Heart**

Your reason for what you do is as important to you as the act. The character of your service determines whether you will “love yourself.”

Many Christians are not joyful Christians because of the character of their obedience to the Lord. They say, “Yes, Lord,” and obey, but are like the little boy who insisted on standing up on the seat while riding in the automobile. His mother kept urging him to sit down. Finally, with a frowning face he obeyed. Noticing that his mother was not too well pleased, he said, “Well, you told me to sit down, and I did. I’m sitting down on the outside, but inside I’m standing up!”

God’s promise to Israel long ago has a message for us today: *“If you consent and obey, you will eat the best of the land”* (Isaiah 1:19, emphasis added).

Paul says:

*“Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth” (Colossians 3:1-2).*

In 1 Timothy 6:11 the apostle says, *“...pursue righteousness, godliness, faith, love, perseverance and gentleness.”*

### **Desires pleasing to God**

Daniel lived in an environment where all around him people were eating, drinking, and making merry. However, the record states:

*“But Daniel made up his mind that he would not defile himself with the king’s choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself” (Daniel 1:8).*

If Daniel had secretly longed for the king’s meat and wine, his abstinence would have been hypocrisy and deceit. Our desires must be pleasing to God, even though everyone else has other desires. Our standard is the Bible, not what others do.

David asks the question and then answers it:

*“Who may ascend into the hill of the LORD? And who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to falsehood and has not sworn deceitfully. He shall receive a blessing from the LORD and righteousness from the God of his salvation” (Psalm 24:3-5).*

During high school days, a young man was an outstanding leader in church activities. He always said the right thing and went to the right places. To everyone’s surprise, this young man quit following after spiritual things during his college days, even though he attended a Christian institution. He began indulging in activities frowned upon by his church. He discontinued going to church, to Bible study meetings and youth rallies. The reason? He said his heart had never been in his church activities. Now he was doing what he had always longed to do. How much happier he would have been if he had really known Christ! Your desires need to be in accord with your words and actions if you wish to find inner peace.

### **Proper Feelings and Thoughts**

Desires, feelings, and thoughts go hand in hand. For example, God’s rule concerning the act of Christian giving is recorded in 2 Corinthians 9:7:

*"Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."*

God says concerning prayer, *"The LORD is near to all who call upon Him, to all who call upon Him in truth"* (Psalm 145:18). On the other hand, *"If I regard wickedness in my heart, the Lord will not hear"* (Psalm 66:18).

### **The outer man must agree with the inner man**

There is much social pressure that requires you to look happy, to act as if you were happy, to be polite, to do the acceptable thing. Of course we should do these things. However, the outer man must agree with the inner man. The Christian is concerned, not only with his tone of voice, but with what is in the heart as well. The Christian is concerned, not only with how he acts, but with how he feels. James says:

*"But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic"* (James 3:14-15, emphasis added).

To illustrate, a certain woman is a very friendly person, easy to talk to, likable. Consequently, she is always invited to the neighbors' homes for coffee. Friends often ask her to drive them somewhere. The church is always asking her to do special tasks. Her husband frequently brings guests home. But behind her friendly manner are her dislike of people and her resentment because she feels that she is being imposed upon. The people who call upon her surely benefit from her services and her friendliness. She is the loser. The conflict between her acting and her feeling may cause her to become ill.

An official of the famed Mayo Clinic, Dr. Edward Rynearson, made the statement that seven out of ten persons who see a doctor "have symptoms but not actual organic diseases." He says a symptom is usually related to tension caused by conflict between the inner and the outer man.

Dr. O. Spurgeon English, of Temple University, Department of Psychiatry, points out that the emotions can affect blood nourishment, glandular functions, or muscle tones. Most laymen think of pain as originating *only* from such causes as broken bones, bruises, ulcers, inflammation, or infections. They think their discomfort must come from a condition which can be diagnosed by x-ray or other laboratory methods.

Dr. English has found that anxiety, hostility, guilt, jealousy, anger, frustration, worry, rage, resentment, and envy are some of the emotions that can cause such problems as disorders of the gastrointestinal tract, disorders of the heart, disorders of the skin, headaches. A glance at his list of emotions reminds one of the works of the flesh, listed in Galatians 5:19-26, or passages such as Ephesians 4:31-32 and James 3:14-18.

Note also the fruit of the Spirit of God in these verses, that is, the proper inner reaction toward others.

*“But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control” (Galatians 5:22-23, NIV).*

### **Your goal—a wholesome response**

An adequate estimate of yourself requires proper feelings. Words and deeds without appropriate desires and feelings behind them leave you cold, dissatisfied with yourself; and, hence, keep you from a proper love of your neighbor.

Each of us has his own private world of thoughts. The questions are often asked: “What do you think of that person?” “What do you suppose he meant?” “What did you think of the sermon?” Such questions illustrate that you hold the key of the gate to your thoughts. No one can share your thoughts without your consent. For you to have a sense of wholesomeness, you must experience wholesome thinking.

We come back to “the great commandment” (Matthew 22:37). If we love God wholly, we want to do things His way. The promise is that, if you “*let your requests be made known to God ... the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus*” (Philippians 4:6-7). When our minds and hearts are in tune with God, our thinking will be wholesome.

A reporter tells of a reaction common to many. While covering a dog show, he approached an official for a press pass, explaining that he wanted to write an article about the show. The official delivered a brief, snarling lecture on the subject of people who expect to get into dog shows free, unless they are showing dogs. Then he asked, “Are you showing dogs?” “No, I am not!” replied the reporter. The official abruptly turned his back, leaving an astonished and overwhelmed reporter. Immediately the newsman began to think of things he should have said. Sharp-edged retorts leaped into his mind. He fancied a much more successful comeback that included sidestepping an irate, lunging official and flooring him with a neat right to the jaw. He had thought himself into a sweat before something else took his attention.

How different was Christ’s example! After being beaten, spat upon, mocked, and crucified, He called upon God, saying,

*“Father, forgive them; for they do not know what they are doing” (Luke 23:34).*

Peter said of the Lord Jesus,

*"...and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously" (1 Peter 2:23).*

Feelings and thoughts have to do with the inner man. They need not show. As the psalmist says,

*"His speech was smoother than butter, but his heart was war; his words were softer than oil, yet they were drawn swords" (Psalm 55:21).*

Your goal ought to be such that your response to the unexpected situation, the unfair, unreasonable situation, will be a wholesome, positive one — *"We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Corinthians 10:5).*

When you achieve this goal, you will find that your thoughts will conform to the exhortation of Philippians 4:8:

*"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things."*

## Summary

Proper words, proper actions, proper desires, proper feelings, proper thoughts are the ingredients that give you a sense of personal wholesomeness. These qualities are necessary in order that you might love your neighbor—as yourself.

## Study Assignment for Lesson 2

Read thoughtfully Philippians 4:8-9. Meditate on this Scripture passage.

Ask yourself:

1. What kind of example should I be?
2. What thoughts should occupy my mind this week?
3. What promise is given for me to rely on?
4. What weakness do I see in my life?
5. What new truth have I learned from Philippians 4:8-9?

## Personal Evaluation Test 1

### *Instructions*

The personal evaluation test below is the first of six such tests in the course. These are intended to help you determine whether you are practicing in life what the course teaches.

After completing each test, click to the associated answer sheet and check your answers. You will find it beneficial to review any points you miss. Look up the page listed after each question and re-read the section carefully to find where you failed to measure up.

### *Check Up on Your Personal Peace*

Answer Yes or No in the space provided.

- \_\_\_\_\_ 1. I always speak kindly about those who hurt me.
- \_\_\_\_\_ 2. I speak gently to my child when he has an accident.
- \_\_\_\_\_ 3. I believe that "a soft answer turns away wrath."
- \_\_\_\_\_ 4. I use a soft answer to turn away wrath.
- \_\_\_\_\_ 5. I am happy to have people know what I say about them behind their backs.
- \_\_\_\_\_ 6. Everything I have done today could be looked upon as an act of worship.
- \_\_\_\_\_ 7. My standard of living is the Bible.
- \_\_\_\_\_ 8. I believe that the Lord Jesus Christ can give me victory over frustration, jealousy and anger.
- \_\_\_\_\_ 9. When my child screams, I scream back.
- \_\_\_\_\_ 10. I sometimes feel ashamed of what I have said.
- \_\_\_\_\_ 11. I am holding a grudge against someone.
- \_\_\_\_\_ 12. I retaliate when someone offends me.

[Click here](#) to go to the *Personal Evaluation Test Answer Key* to check your answers.

## Self-Check Test 2

How much can you remember?

Use these questions for reviewing your lesson.

In the space provided, mark the following statements “True” or “False.”

- \_\_\_\_\_ 1. The important thing is to set goals for ourselves regardless of what they are.
- \_\_\_\_\_ 2. God wants His desires to be our desires.
- \_\_\_\_\_ 3. Our standards should be formed from our observations of other true Christians.
- \_\_\_\_\_ 4. If we are to please God in His service, our heart must be in our work.
- \_\_\_\_\_ 5. How a person feels in his heart is as important as how he acts.
- \_\_\_\_\_ 6. Such emotions as guilt, jealousy, anger, and worry can cause physical disorders.
- \_\_\_\_\_ 7. Love, joy, peace, patience and self-control are proper reactions to anger, anxiety, etc.
- \_\_\_\_\_ 8. Good deeds done for a neighbor are valid if accompanied by appropriate desires and feelings.
- \_\_\_\_\_ 9. When we are at peace with our neighbors, our thinking will be wholesome.
- \_\_\_\_\_ 10. Unfair, unexpected situations should be met with wholesome, positive feelings and thoughts.

[Click here](#) to check your answers to these questions.

# 3

## Peace with Others

*“So then we pursue the things which make for peace and the building up of one another.”*

—Romans 14:19 NASB

**A sense of being at peace with yourself is, in some measure, a by-product of a proper response on your part to the people in your life.**

The emphasis in the first two lessons was upon you as a person as you live in your own private world. This lesson has to do with your relationships with others. A sense of being at peace with yourself is, in some measure, a by-product of a proper response on your part to the people in your life.

### Outward Behavior

In the first lesson we called attention to the second great commandment, “LOVE YOUR NEIGHBOR AS YOURSELF” (Matthew 22:39). Luke relates a similar incident in which a lawyer asked Jesus, “*And who is my neighbor?*” In answer, Jesus told of the good Samaritan. You can read this in Luke 10:30-36. A priest and a Levite passed by a wounded man who had been set upon by bandits and left for dead. Neither one stopped to give help. A despised Samaritan, however, did help him, binding up his wounds and paying for his lodging. Which of the three was neighbor to the wounded man? The answer is obvious as stated by the lawyer, “*The one who showed mercy toward him.*” Then Jesus said unto him, “*Go and do the same*” (Luke 10:37).

How different was the reaction of a man who tells of an incident that happened to him! As he was standing on the sidewalk, conversing with another man, an elderly woman staggered past.

She was obviously very drunk. The two men watched her weave her way down the sidewalk. A half-block away she leaned up against a car. Then the car drove away, causing her to fall into the street, where she lay in a drunken stupor. The man who told the story said he hurried to a nearby phone to call the police. Just as he was about to dial, he looked again and saw two men carrying the woman out of the street. The thought struck him immediately that these two were showing mercy. His own first reaction had been reluctance to help the unlovely, drunk, dirty woman but to get someone else to do it.

This man went his way with a sense of unworthiness. Why? Because he had not shown mercy toward someone in need. To have a sense of wholesomeness, we must respond to human need. It was Christ Himself who said, “*For even the Son of Man did*

*not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:45).*

To love your “neighbor as yourself” means to be sensitive to his needs. It means to be disposed to help him meet his needs as readily as you meet your own.

## Observing the Golden Rule

Jesus gave us a rule of thumb to guide us in our relations with others when He said, *“Treat others the same way you want them to treat you” (Luke 6:31).* This verse is generally referred to as the golden rule.

A college girl was explaining why she was so unhappy. One reason was her relationship to her roommate. Her roommate’s curtains hung on the windows. She had the top drawer in the dresser. Her suitcase was easier to reach in the closet. Here was a college girl who was unhappy because her roommate had privileges that only one of them could have. She expected her roommate to be considerate, which is the reverse of the golden rule.

A man was complaining about the way things were going at home. His wife expected him to take her out for dinner more than he did; she wanted more household money; and there were other complaints. It was not that he could not afford to do these things. But he would not give her these things as long as she refused to carry her share of the marriage. She failed to keep his shirts washed the way he wanted them; she always forgot to put his vitamin capsule beside his plate at breakfast. Here, again, are two people who are losing the joy of fellowship because they are reversing the golden rule. Each person fails to give consideration to the other. You will note that the strained relations in both instances were caused by mere trifles.

On the other hand, there is the man who seems entirely unselfish. In his presence you find yourself telling him all about yourself. Whether he is fellowshiping with his wife, children, neighbors, guests, or the people in the church, he is always ministering. He is quick to open the door, to carry something for you, to give you something to read, to run an errand, to be of assistance generally. He is not above being helpful to his wife. I know of no one who thinks of this man as weak, or as one who is being imposed on. He very obviously enjoys serving others. When his name comes up in a conversation, it is used with respect and admiration, with the comment that there ought to be more people like him in the world.

What can you do for your husband, or wife, or children, or friends that you would like them to do for you? To ponder this question and take appropriate action is to live according to the golden rule. Our Lord said, *“But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men” (Luke 6:35, emphasis added).*

## Ministering to Spiritual and Material Needs

The Lord Jesus tells you that you are to minister to those who need help. You are to be concerned first about spiritual needs. Notice Paul's concern for the spiritual needs of others:

*"Brethren, my heart's desire and my prayer to God for them is for their salvation" (Romans 10:1).*

*"Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted" (Galatians 6:1).*

You are also to be concerned about the material needs of people. In Matthew 25:31-46, Jesus described the day when all nations shall be gathered and separated as a shepherd divides his sheep from the goats. While this passage has a prophetic significance, it also has a practical, spiritual lesson for you. When you stand before "the judgment seat of Christ" to receive your reward, one criterion that will be used is your history of visiting those sick and in prison and giving them meat, drink, and clothing. This you are to do as unto the Lord.

Such service to others must be in combination with the proper attitude, as described by Paul: *"And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing" (1 Corinthians 13:3).* Paul then continues in verses 4-8 to describe a better attitude. Your generosity in giving material help to others will surely benefit them; but whether your deed will benefit you depends upon the spirit in which it is given.

Recently the author of this lesson was a speaker at a ministerial meeting. Afterward it was necessary for him to go to Midway Airport in Chicago. As he was calling a cab, a minister who was in attendance offered to take him to the airport. The ride took an hour through heavy traffic, and this man went far out of his way to do this favor. When he was thanked for this sacrificial deed, his reply was: "You needed transportation; I was able to meet your need, and happy to do so." What a refreshing experience! We like to receive such generosity from others.

The time comes in everyone's life, however, when he will be subject to evil treatment. What will your reaction be under such circumstances? To illustrate, a woman speaks of being neglected by her husband. He refused to share in the rearing of the children; he refused to go to church with her; he refused to supply adequate furniture for the house; he spent many nights away from home. In return she refused to cook breakfast for him, refused to visit his relatives, refused to entertain his friends. He agreed that all she said about him was true; but if she would not meet him part way in some of these differences, he would continue treating her as he had been doing. The wife insisted that it was up to him to make the first move.

Such a relationship develops when two people violate the principles of Christian living. Paul says:

*“Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord”* (Romans 12:17-19).

Another woman tells of her life with her husband. He came home drunk night after night. At times he would beat her. They quarreled constantly over the training of their child. They quarreled over the use of the car. They quarreled over how to spend the money, over the type of entertainment, over religion. In a moment of remorse he would buy her jewelry and clothing as a peace offering, but in her anger, she would refuse to wear these things.

Over a period this woman saw her need of the Savior. She needed God’s strength if she was to have the attitude that Jesus taught one must have in a situation like hers. She cried out to God for strength to react as she should toward her husband. She ceased resisting him and did everything she could to please him. Soon she discovered that she enjoyed trying to please him and that she did it because she wanted to do it. Her husband’s behavior has not changed. She is not treating him well to change him but to be an example to him, so that he may see the reality of Christianity and desire it for himself.

## Inward Reaction to Others

The woman in the last illustration is acting kindly toward her husband because she submits to the inner strength that God can give through faith in Christ. This is not to say that she does not want her husband to change his ways. She does this because, before God, she has a responsibility toward her husband regardless of his behavior. Peter tells of our Savior, *“...and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously”* (1 Peter 2:23).

### **Christian Love—A Test of Discipleship**

In the upper room, following the last supper that Jesus was to have with His disciples, He gave them instruction in witnessing to others. His was a strange order. He said:

*“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another”* (John 13:34-35).

Love is not verbal. It is invisible. The emphasis that Jesus made is not on how you approach people who are strangers to you. The emphasis here is on your inner reaction to the people you do know, to the people who are close and intimate with you. A continuing, consistent, inner relationship with these people will manifest itself so that others will know of your discipleship. In other words, people will know of your discipleship according to your inner relationship toward your mother, father, wife or husband, your children, your in-laws, your relatives, neighbors, friends, and co-workers. Jesus repeated this thought in the garden of Gethsemane. Read John 17:20-23.

### **Christian Love—A Forgiving Spirit**

An executive who had many men working for him resigned his position. As he was making the rounds, bidding farewell to all his associates, he came to an employee who was ready with a speech that went something like this: “I don’t like the way you treated the men; I don’t like your policies; I have disliked working for you the four years that you have been my boss. I’m glad to see you go. I despise you.”

The executive went back to his office and told an associate of the incident. He said: “I can’t believe it. I’ve worked with that man for four years and didn’t know his attitude toward me.”

Eventually, poor relations between people will be revealed. In this case, the executive did not suffer; the employee did. For four long years that employee had lived a lie. He had pretended loyalty and friendship. Actually, he was disloyal and unfriendly. Likewise, it is the inner life that determines discipleship. Love toward your neighbor is not the same as tolerance. Love is being, not pretending or tolerating or acting.

The executive, of course, had been unaware of his employee’s attitude toward him. Once he became aware of that attitude, there was immediate, spontaneous, inner reaction. You, too, will have such an inner reaction toward the words or actions of others. It is said of the Lord Jesus that He was “kind to ungrateful and evil men” (Luke 6:35). We ought to follow His example.

Peter asked Jesus how he should react to the negative behavior of others, saying:

*“Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven” (Matthew 18:21-22).*

Once Christ was speaking to His disciples about dealing with those who might trespass against them. He said:

*“If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ forgive him” (Luke 17:3-4).*

When the disciples heard this, their response was the same as ours should be, “Lord, increase our faith.”

There are times when someone will approach you, asking you to forgive a trespass. There are also times when you will be subject to another kind of treatment as described by Peter, *“For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly”* (1 Peter 2:19; compare verses 19-25). There is no thought on the other person’s part of asking for forgiveness, or of ceasing the behavior that causes grief. An illustration is the woman mentioned at the beginning of this part of Lesson 3, dealing with inner reactions.

The Christian life gives promise of victory over the difficult circumstances of every day. When you have the inner resources that enable you both to forgive and to endure grief, you are surely living life on the highest plane.

The Lord Jesus said, *“If you know these things, you are blessed if you do them”* (John 13:17). We all want to be happy. We know these things. How can we do them? The next lesson will deal with steps that lead to the strength we need.

## Study Assignment for Lesson 3

Spend at least ten minutes thinking about your relationships with other people. Ask yourself:

1. In what ways has my outward behavior been wrong?
2. In what ways are my inner reactions to other people pleasing to God?

Your study of Lesson 4 should help you understand the steps necessary for being at peace with yourself and with others.

### Self-Check Test 3

Check up on yourself.

In the space provided, mark the following statements “True” or “False.”

- \_\_\_\_\_ 1. To have a sense of wholesomeness, we must respond to the needs of others.
- \_\_\_\_\_ 2. Strained relations often arise from very small causes.
- \_\_\_\_\_ 3. Our first concern for other people should be about their material needs.
- \_\_\_\_\_ 4. It is possible to minister to others in such a way that all benefit to ourselves is lost.
- \_\_\_\_\_ 5. A person’s reaction to evil treatment is far more important than the evil treatment itself.
- \_\_\_\_\_ 6. A person’s inward reaction to others depends entirely upon his own strength.
- \_\_\_\_\_ 7. The real test of Christian love is how a person approaches people who are strangers to him.
- \_\_\_\_\_ 8. True love toward an unfriendly neighbor is shown by manifesting a spirit of tolerance.
- \_\_\_\_\_ 9. Continued negative behavior on the part of an acquaintance eventually calls for negative behavior in return.
- \_\_\_\_\_ 10. The Christian life gives promise of victory over the difficult circumstances of every day!

[Click here](#) for the answers to these questions.

# 4

## Steps to Spiritual Strength

*“...and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.”*  
—Romans 6:13, NASB

**Just as you need your food and water supply daily, so also you need your supply of joy, peace, and other spiritual qualities daily.** To understand this and to act accordingly is the key to a life that will enable you to love your neighbor as yourself and to do it consistently.

Lesson 4 presents a series of steps that will enable you to love your neighbor as yourself. These steps are as follows:

1. Evaluation of your behavior
2. Acceptance of your condition
3. Forgiveness received from God
4. Surrender to the power of God

It is assumed that the student of this course is a Christian. That is, he or she recognizes and accepts the truths set forth in Romans 3:19-28, Colossians 1:12-14, and John 3:16 that all have sinned and come short of the glory of God, and that the sinner is saved through the redemption that is in Christ Jesus.

Accordingly, this lesson, addressed to the Christian, seeks to show you how to take this series of steps to bring your life into continuous subjection to the will of God—to love your neighbor as yourself.

### 1. Evaluation of Your Behavior

#### **Laws Need to Be Considered**

Before you can solve a problem, you must first find out what the problem is. This is an orderly world. It operates according to definite, dependable laws.

For example, we take care to make allowance for the law of gravity. A dear, elderly gentleman put up a ladder to do some work on his roof, but he placed it so that it was crooked. When he climbed up the ladder, it began to slide. He fell and broke his hip. Here was a man, a devout Christian, who was careless about observing the law

of gravity. He fell just as the worst criminal would have fallen if he had gone up that ladder.

We take the laws of friction into account. A student took a curve in the road too fast on an icy day. His car went end over end and he came out of the wreckage with a battered head. He had ignored the laws of friction. He did not do this intentionally. He was not deliberately reckless. Yet the same thing happened to him as would have happened to the most reckless of drivers.

All of us know the importance to our safety of abiding by the laws of gravity and friction. These laws have been gathered in books. As we study them, we learn what to expect if we abide by them and what to expect if we violate them.

The laws of human behavior are likewise gathered in a Book—the Bible. To understand why people behave as they do, to understand why you behave as you do, you must understand the laws contained in the Bible. The apostle says of the Bible:

*“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Timothy 3:16-17).*

The cause of inner unrest, conflict between people, and separation from God is the violation of the laws found in the Bible. (See Isaiah 59:1-2; 1 John 1:6-7.) The violation of these laws is called sin. The Bible defines sin as “lawlessness.” “Everyone who practices sin also practices lawlessness; and sin is lawlessness” (1 John 3:4). Whether done deliberately or in ignorance, we reap the results of violating God’s laws just as we reap the result of violating the laws of friction or gravity.

To understand the cause of inner unrest, conflict with people, and separation from God is to understand the effect of sin. To understand God’s solution is to understand the preventives that keep us from sinning.

Now sin has two aspects: the tendency to sin and specific acts that are sin.

***The tendency to sin*** is described by Paul:

*“For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. So now, no longer am I the one doing it, but sin which dwells in me. For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.*

*“I find then the principle that evil is present in me, the one who wants to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members”* (Romans 7:15-23).

To illustrate, a student tells of this experience: Night after night, before he went to sleep, he determined that he would go through the next day with a wholesome, positive reaction toward circumstances and people. One morning he was particularly determined to have a good day. He left his room, raced for the elevator, and just as he got there the door closed, and he was forced to wait a few minutes. When he did get on the elevator, another passenger accidentally stepped on his foot. He walked away very conscious of being annoyed at both incidents despite his determination to react in a wholesome, kindly way toward all such happenings.

Again, a mother of two pre-school children tells of her struggle with her attitude toward her children. Two specific tasks that faced her daily caused her much annoyance. She hated herself for it, but no amount of determination, will power, or good intentions could give her control over her annoyance at feeding the children or changing diapers. It is granted that these are trying tasks. The point is that this woman was unable to achieve the desired attitude toward these tasks.

Every man finds himself sooner or later doing, saying, feeling, thinking in a way that is distasteful to him. Every man, sooner or later, finds himself not doing, saying, or feeling as he would like. This is the tendency to sin—something within you that is beyond your control. To recognize and accept this tendency within you is the first step toward a solution to the problem.

### ***Specific acts that are sin.***

The tendency to sin within you makes itself known to you by specific inner reactions or outward actions toward others. We use the Bible to identify these. Let us look at some of these passages: James 2:9; 4:17; 1 John 3:15; Proverbs 10:19; Ephesians 4:18-32; 2 Timothy 3:1-5; James 3:14-16; Matthew 5:43-48; Luke 17:3-4; Philippians 2:1-3.

Anger, bitterness, wrath, pride, and hate are inner reactions to circumstances. These are invisible and can be concealed. Any man who will compare himself with the Bible standard must declare himself a sinner, unable to eliminate from his life the inward reactions or outward responses toward others, undesirable to him and described in the Bible as sin.

We tend to overemphasize the value and importance of outward behavior and to minimize—or fail to realize—the emphasis, the importance, the value given in the Bible to inward behavior. It is impossible for another to see within you, and you are prone to hide even from yourself. James says, *“But if you have bitter jealousy and*

*selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic”* (James 3:14-15, emphasis added).

Consider also the following passages: Matthew 5:8, 21, 22, 27, 28; 23:25-26; Mark 7:14-23; Luke 16:13-15; Acts 8:18-23; Romans 2:28-29; Ephesians 6:5-8; 1 Samuel 16:7; 2 Chronicles 16:9; Job 42:2; Psalm 34:18; 51:6-10; Proverbs 3:1; 23:7; Jeremiah 17:5; 29:11-13; Ezekiel 33:30-33; 1 Timothy 1:5; Matthew 18:35; 1 Thessalonians 2:3-4; Psalms 38:8; Jeremiah 9:8.

## **The Law of Life**

To bring into sharper focus the meaning of sin and its terrible result to you, you should consider another important law —

*“... the law of the spirit of life in Christ Jesus” (Romans 8:2). “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law” (Galatians 5:22-23).*

Consider also James 3:17-18; Ephesians 4:31-32; Luke 6:35-37. Again, these are inward, invisible qualities. You can act this way in your own strength, at least part of the time; but you can’t be this way without the power of the indwelling Holy Spirit. If you doubt it, just pay attention to your inner responses to people or circumstances for one week.

## **2. Acceptance of Your Condition**

It is easy and common to find a reason outside of yourself that keeps you from loving your neighbor as yourself. It seems reasonable that missing an elevator, getting a toe stepped on, handling wet diapers, doing messy tasks with small children, living with a mother who can’t understand, associating with people who have undesirable habits, living with an uncooperative wife, are justifiable reasons for being disturbed. Under such circumstances anger, wrath, malice, bitterness, resentment, and the like seem normal.

This reasoning seems to be sound. However, the Bible calls such reactions sinful. In other words, these circumstances are not putting these reactions into you; they are bringing these reactions out of you. Note Mark 7:20-23.

Many people find this to be a shocking idea. It seems so clear that the circumstance or the other person is the cause of their distress. It is hard to realize that their distress is a response to the circumstance or person. Many say: “Do you mean that *you* would react differently? Anyone would be annoyed under these circumstances!”

The answer is that you can find peace and serenity without changing your circumstances or the people in your life. To do so involves recognizing that the situation you are in is not causing your distress. You must accept or acknowledge personal responsibility for your distress—for your sin. Note Romans 6:23; Isaiah 57:21; 59:1-2. You need a power outside yourself if you are to respond differently the next time you find yourself in your trying circumstance. You must accept personal responsibility without reservation. Dependence and faith in willpower, resolutions, insight, or determination are not the answer. A lingering thought that another person must be at least a little bit to blame is not the answer.

It is amazing how many people prefer to find a reason for justifying anger, wrath, malice, envy, and similar emotions rather than finding freedom from them. People prefer to change the circumstance or the person rather than to seek a source of peace, joy, and comfort in the circumstance or with the person.

For example, consider a young woman who had habits that her mother believed were bad. The mother kept insisting that her misery was caused by her daughter's behavior. Accordingly, this mother felt quite clear in her own mind that the solution to her problem was to see a change in her daughter. Further, this woman believed that, being a Christian, she should not be agreeable toward her daughter lest she seem to be giving her blessing upon her daughter's unacceptable habits. She was being a good Christian, she thought, by being angry and impatient with her daughter. The daughter in turn felt quite justified in being bitter, rebellious, hostile, and stubborn. She wouldn't give in if it killed her. If there was a source of strength that would enable this girl to have a spirit of love, tenderness, gentleness, compassion toward her mother, she would turn away from it. She insisted that her mother was the cause of these reactions.

The woman who had the task of handling wet diapers and teaching two small children how to eat preferred to be annoyed. According to her, you *should* be annoyed at such tasks. There is nothing wrong with being impatient with such a task. It is quite normal to be disgusted, tense, and dissatisfied at the end of the day. The children are the cause of these reactions. In her opinion, being a Christian has no bearing on the matter.

Many Christians find comfort in speaking of nerves, tension, anxiety, distress—any term but sin. Many Christians feel that they have long ago settled the matter of living in sin. They are saved. They are sanctified. But remember our definition of sin! "*Sin is lawlessness*" (1 John 3:4). If it applies, then it applies. It matters not who you are, how much responsibility you have, what your status is, or who your family is.

You may have been trained to believe that to grin and bear it, even though you are seething inside, is evidence of piety; to speak in a well-modulated voice, even though you feel like screaming, is a mark of culture; to perform the task assigned, even though you rebel inwardly, is evidence of determination.

Such behavior is surely to be expected from a social standpoint. However, from a personal standpoint you benefit nothing. Your inward reaction is evidence of sinfulness. Jesus warned the Pharisees:

*“Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness. You foolish ones, did not He who made the outside make the inside also?” (Luke 11:39-40).*

You have seen that acceptance of your condition implies accepting personal responsibility without reservation. If you feel that you can and will conquer your circumstances, then you are not yet ready to accept the tendency to sin. It is best for you to try yourself out. Expose yourself to your circumstances and pay attention to your inner reactions and your outward actions. Acceptance means that you are convinced beyond the shadow of a doubt that you are subject to your tendency to sin, and that this causes you to react the way you do not want to react—and prevents you from reacting in a way that you would like to react. This applies to thoughts, feelings, desires, actions, speech. These must be identified in detail and dealt with separately. Acceptance or acknowledgment of the presence of sin in your life opens the way for you to avail yourself of a better way of life as defined by Paul:

*“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death” (Romans 8:2).*

### 3. Forgiveness Received from God

Christ died to make forgiveness available to us: *“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” (Ephesians 1:7).*

Thus far you have seen that acceptance of your tendency to sin is often a difficult step to take. Seeking forgiveness is a more difficult step to take. At first glance this step seems easy. In practice, the arm of the flesh is a useful tool and not easily laid down. To illustrate, one wife is fearful that if she does not display jealousy, she will lose control over her husband’s affection. A mother is fearful that if she does not threaten to be angry with her children, she will lose control over their behavior. A young man does not want to give up the pleasure of lusting after women. A girl feels that to cease her rebellion against her parents is evidence of weakness. To acknowledge these reactions as sin is a step very difficult for many people to take. To seek forgiveness for sins is harder yet. To ask for forgiveness implies repentance and a willingness to forsake sins. Read 1 John 2:1-6; Isaiah 55:7; Proverbs 28:13.

Many people insist that a period of depression, self-condemnation, sadness, remorse, or weeping is evidence of repentance. In Quebec, one can see people climb five hundred cathedral steps on their knees as evidence of repentance. In India, a man may be lying on a bed of spikes. It is true that conviction of sin causes some

people to react emotionally or to show evidence of repentance. However, repentance is not the emotion or the action. It is rather being sorry for sin enough to hate and forsake it. Repentance involves following God's plan and believing His Word:

*"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).*

The simplicity of receiving forgiveness is hard to accept. It does seem that we ought to help God out somehow. Nothing is required of you apart from acceptance of your sinfulness and of God's forgiveness on His terms, not yours. To repeat, this must be done from the heart. There is no other way. You must be completely sincere. You will not find forgiveness until you are convinced that you need it, that you are undone, that there is no other way.

Yes, acceptance of your tendency to sin, confession of specific sins, and seeking forgiveness are contrary to our normal way of doing things. But the next step—surrender to the power of God—is hardest of all to accept.

#### 4. Surrender to the Power of God

At first glance, to submit to the strength and power of God is something that everyone would gladly do. As Paul expresses it, *"Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God"* (2 Corinthians 3:5). On the contrary, man rebels against accepting his weakness or insufficiency. However, even if you acknowledge failures of the past, you will not necessarily acknowledge your inability to please God in the future. Man tends to feel that since he understands the reason for past failures, he can now do better. He tends to seek the answer to his sinfulness in *two* ways—to repent for past sins and to retain confidence in himself not to repeat past sins. He tends to retain his faith in self-discipline, willpower, training, self-sacrifice, and the like.

The tendency is to treat people as they deserve to be treated, rather than as they should be treated. To surrender to God implies a lifetime study of His will for every detail of your life. It means recognizing your inability to do His will apart from His power and your need to submit to Him daily for His power. To quote Paul further:

*"For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves" (2 Corinthians 4:6-7; compare also vv. 8-10).*

Note three basic truths in these verses: (a) Christ is the treasure; (b) the earthen vessels are our bodies; (c) the excellency of the power is of God, and not of us.

Therefore, this treasure is from God, and we experience the power of God in our lives as we recognize its source and submit to Him who gives it.

Yes, the power to please God comes from God. Paul says of the Lord Jesus:

*“But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, ‘LET HIM WHO BOASTS, BOAST IN THE LORD.’”* (1 Corinthians 1:30-31).

The apostle’s prayer for the Colossians was that they *“will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously”* (Colossians 1:10-11). Note Romans 15:13; Job 34:29; Isaiah 32:17; 26:3; Philippians 3:9; 2 Corinthians 1:2-7.

Again, turning to Romans 7:24-8:4, we read:

*“Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! ...*

*“Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.”*

To surrender to God is to seek His power in order to react to life as He would have you to—to want His comfort *in* tribulation (2 Corinthians 1:2-4) ; to *“love your enemies and pray for those who persecute you”* (Matthew 5:44); to be *“kind to ungrateful and evil men”* (Luke 6:35).

One day the wife of a devout, dedicated young Christian man left him. There had been strains in the marriage, but this move surprised and hurt him. He was very unhappy over it. He lost interest in his business, had trouble sleeping, didn’t care what or when he ate, and was bitter toward his wife. His statement was that his first concern was to do God’s will. He would be most happy to see wherein he was out of God’s will.

It is God’s will that whatever we do, we do it heartily, as for the Lord (Colossians 3:23). Yet this young man was letting his business run down. It is God’s will that we go to Him for peace and comfort *in* all our tribulations. This man explained that it was hard to find comfort and peace in his circumstances. Is it too hard for God to

give him peace and comfort? Granted that his wife had left him. Will not God provide comfort and peace under such circumstances? Is this too hard for God?

Here is a man who speaks in very general terms of surrendering his life to God, but he fails to bring the details and circumstances of his life to God. In a sense, he is dissatisfied with what God has allowed and doesn't want to be happy.

To surrender to God involves both a crisis and a daily process. There needs to be a clear, definite yielding of one's self completely to God, followed by day-by-day experience of that surrender. Note Paul's word in Romans 6:13:

*"... present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God."*

And again, in Romans 12:1-2: "*... present your bodies a living and holy sacrifice ... [and] be transformed by the renewing of your mind.*" What do these passages mean? Simply this: that we are to give ourselves—body, mind, and soul—unreservedly to God. This is a matter of the will. Are you willing? Then how is this to be accomplished?

Again, the Word of God is clear about this matter. It is by the work of the Holy Spirit. We must not only thank God for the indwelling of the Holy Spirit in our hearts (John 14:16-17; Romans 8:9), but we must heed the command of the Word that we are to "*be filled with the Spirit*" (Ephesians 5:18, emphasis added). Here is the secret of God's power—the Holy Spirit expressing Himself through us! He works in us only as we let Him. This is the very reason that Paul has said, "*Yield yourselves unto God*" (Romans 6:13). The yielded life is the life of peace and victory.

Now one further thought: the Holy Spirit is a Person—One of the Godhead (Acts 5:3-4; 2 Corinthians 13:14). As a Person, He can be grieved or pleased; rebuffed or obeyed; ignored or acknowledged. As one of God's children, you are to be the vessel through whom He works. He will produce in you and through you His fruit—if you permit Him to do so.

A young woman was married to a man who refused to give her spending money. This disturbed her to the extent that she was always feeling sorry for herself and angry with her husband. She went to an older woman in the church who was known to be a calm, peaceful soul. The older woman said to the younger one: "Let me tell you my story. My husband keeps all the money. He rules me with an iron hand. I never can express my opinion. Now that the children are married, he gives all his time to them and has no room for me in his life. This has gone on for thirty years. It will probably go on as long as I live. All these years I have prayed daily for patience and every day God answers my prayer."

Yes, to surrender to God is to bring each circumstance of life to Him and receive from Him the strength to face it by His Spirit. It is one thing to make a broad,

thoughtless statement that you will submit to God, and another thing to surrender each detail of life to Him.

When you are impatient, you lack patience; when you are unhappy, you lack joy; when you are tense and anxious, you lack peace. You must continuously go to the Source of supply. Comfort, mercy, grace, peace, joy, patience, long-suffering with joyfulness will be yours only when you recognize that you lack them and when you let God give them to you.

Just as you need your food and water supply daily, so also you need your supply of joy, peace, and other spiritual qualities daily. Read Psalm 103:5; 2 Corinthians 4:16. Ten years from now you will still need to draw your strength and power from God just as you will need to eat food and drink water.

To understand this and to act accordingly is the key to a life that will enable you to love your neighbor as yourself and to do it consistently.

## Study Assignment—Review Questions on Lesson 4

This assignment is intended to help you fully understand and remember what this lesson teaches.

1. What are the four steps to spiritual strength? (Learn to recite these from memory.)
2. What is the difference between the tendency to sin and the specific acts that are sin?
3. What are some sinful inner reactions to others and why are they so significant?
4. What does acceptance of your condition involve?
5. How must God's forgiveness be received?
6. What is the practical outworking of a surrender to the power of God?

Consider your own life—your inward and outward reactions. Follow the four steps suggested in this lesson to experience peace and victory in your life.

## Personal Evaluation Test 2

Check up on your progress.

Answer Yes or No in the space provided.

- \_\_\_\_\_ 1. Do I help others even if I find it inconvenient?
- \_\_\_\_\_ 2. Do I insist on having my own way?
- \_\_\_\_\_ 3. Am I thoughtful for the well-being of those with whom I live?
- \_\_\_\_\_ 4. Am I easily irritated?
- \_\_\_\_\_ 5. Am I patient when people treat me unkindly?
- \_\_\_\_\_ 6. Do I seethe inside when I am ill-treated?
- \_\_\_\_\_ 7. Since the laws of human behavior are in the Bible, do I read God's Word regularly?
- \_\_\_\_\_ 8. Do I think evil desire is less serious in God's sight than open immorality?
- \_\_\_\_\_ 9. Do I recognize within me a tendency to commit sin?
- \_\_\_\_\_ 10. Do my circumstances discourage me?
- \_\_\_\_\_ 11. Have I surrendered to God, seeking His power to overcome sin?
- \_\_\_\_\_ 12. Do I try to justify myself when I have said or done something wrong?

[Click here](#) to check your answers.

## Self-Check Test 4

Recall what you have learned.

In the space provided, mark the following statements “True” or “False.”

- \_\_\_\_\_ 1. The Bible contains laws which will help you to understand your own behavior.
- \_\_\_\_\_ 2. All conflict results from sin.
- \_\_\_\_\_ 3. The tendency to sin is well within a person’s power to control.
- \_\_\_\_\_ 4. Outward behavior is more important than inward behavior.
- \_\_\_\_\_ 5. A person’s normal reaction against irritating circumstances, while often normal, is just as often sinful.
- \_\_\_\_\_ 6. Outward calm masking inward turmoil is evidence of piety.
- \_\_\_\_\_ 7. Repentance can be equated with a sense of sorrow for sin.
- \_\_\_\_\_ 8. God’s will can be done by Christians only with God’s enablement.
- \_\_\_\_\_ 9. The Holy Spirit expressing Himself through us as we yield to Him is the secret of God’s power for the believer.
- \_\_\_\_\_ 10. It is less necessary to constantly look to God for spiritual enablement once spiritual behavior becomes the normal habit of life.

[Click here](#) for the answers to these questions.

# THE ADEQUATE PARTNER

Principles to Build a Thriving, Successful Marriage

# 5

## The Husband's Responsibilities

*"Husbands, love your wives, just as Christ also loved the church  
and gave Himself up for her."  
—Ephesians 5:25, NASB*

**For a husband to love his wife as Christ loved the Church is to attain a high goal, for He came not to be served, but to serve.**

In Section I, we stressed the fact that there are steps to spiritual strength which will enable you to live at peace with yourself and at peace with your fellow men.

The reason for including the first section in a course intended for parents is to show that it takes happy persons to make a happy partnership. Section II will show that it takes a happy partnership to create the climate for happy parenthood.

In this section, therefore, the material will point out some of the ingredients that go into making a happy partnership—into making a happy marriage. Lessons 5 and 6, although brief, deal with proper attitudes toward each other.

This lesson has to do with the attitude of the husband toward the marriage. Paul describes the ideal relationship between all Christians to *"be subject to one another in the fear of Christ"* (Ephesians 5:21). Then he goes on to describe the ideal relationship between husband and wife.

### The Husbands' Proper Role

According to this teaching of Paul, *"the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body"* (Ephesians 5:23).

*"Give, and it will be given to you"*

A certain man started his career by doing a routine job for a large utility company. He was a good worker; and when the time came for him to be promoted, his superior opposed it because he didn't want to lose a good worker. The man in line for promotion learned through this experience that a superior who thinks only of himself can hinder the growth and progress people under him.

This good worker now supervises thirty engineers. He does everything he can to inspire them, to help them, to teach them. He promotes them within his own department as fast as possible. Other departments look to him for good men also.

Because of his generosity, he is forever losing his best men and training new ones. However, his reward is great. He gets the best of cooperation from his men. They are loyal to him because he does his best to see that they are well taken care of. His experience reminds one of Christ's words:

*"Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return" (Luke 6:38).*

It is such an attitude toward his family that a husband should have. He is *"head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body."* Jesus said, *"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many"* (Mark 10:45). Christ gave His life for the church.

### **Show "yourself to be an example of good deeds"**

The husband who heads his family properly will seek to minister unto his wife. What can you do to be personally helpful to your wife? What can you provide for her that will make her tasks easier and happier? What can you do to be personally helpful to your children? What can you provide for them that will make their lot easier and happier? To be the head of the wife is to be dedicated to her best interests—to her happiness.

Several years ago, the dean of a college was the guest of a certain farmer whose son and daughter were students in the institution which he served. He rode with these young people to their home, along with two other students. It was a journey of four hundred miles. On the way the son and daughter spoke in the highest terms about their dad. They had great admiration for him as a father, as a husband, as a churchman, and as a citizen.

During the visit this man and his wife slept on cots in the basement so that the guests could have the best rooms in the house and in order that the children could use their rooms while they were at home. The next morning the son found that his father had washed his car for him. During the day, the daughter used her father's car, while he used the truck. He helped his wife in the kitchen, to give her free time with the children while they were at home. The children helped him with the farm chores. They pitched in and helped with the housework. This was as wholesome a family atmosphere as it is possible to achieve.

Now this man was no slave. He was not browbeaten. He was not ordered around or imposed upon. He took the initiative in being a servant. He was greatly appreciated and respected by his wife and children. They were as ready to be helpful to him as he was to be helpful to them. He offered his services to them. They offered their services to him. People in the church and in the town reflected the attitude of his

wife and children. He was a man who was looked to for leadership and service both in the church and in the community.

Here was a prosperous farmer. He was respected as a leader by his family, church, and community. Yet he was a willing servant, a man who was of a mind “not ... to be served, but to serve.” One is reminded of Paul’s words to Titus “... *in all things show yourself to be an example of good deeds ...*” (Titus 2:7). Submitting to this man was a privilege.

## Abusing His Role

A young woman called her pastor to tell him that she was leaving her husband. She had endured all she could take from him. The pastor began to quote a verse to remind her of her responsibilities: “*Wives, submit yourselves unto ...*” (Ephesians 5: 22). He got no further. She screamed into the telephone: “I’ve been hearing that for months. I don’t want to hear it any more!” Her husband had used that verse as the basis for treating her as he pleased, without consideration for her. It is wrong for a husband to abuse his responsibility as head of the wife. This verse does not give him license to be inconsiderate, to be a tyrant or a selfish dictator.

### Reminders from the Bible

Paul tells us, “*But I would have you know, that the head of every man is Christ; and the head of the woman is the man*” (I Corinthians 11:3).

If we teach that the husband is the head of the wife, we must equally stress its counterpart, that Christ is the Head of the church. If the husband follows after Christ, then his leadership of his wife must be like Christ’s leadership of man. Jesus said, “*Take My yoke upon you and learn from Me, for I am gentle and humble in heart ....*” (See Matthew 11:29; compare I Thessalonians 2:7-8.)

The husband should likewise exercise his leadership in this spirit. Many husbands have been taught that they should take leadership of the wife, but do so with a haughty, superior attitude—the opposite of meekness. They parade their rights and say, “Submit, wife.” This is a perversion of Bible teaching. To be the head of the wife is to look out for her best interests. The husband’s purpose for his wife should be the same as Christ’s purpose for the Church, “... *that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish*” (Ephesians 5: 27). Such leadership surely is not domination, or inconsiderateness, or slave-driving.

This is not to say that a husband should not hold standards, live by them, and see that his wife lives by them. Again, Jesus is the Example. He said to His disciples, “*If ye love me, keep my commandments*” (John 14:15) and “*his commandments are not grievous*” (1 John 5:3). Even as the Lord Jesus gives commands that are in the best

interests of His followers, so the husband must at times give commands and make decisions in the best interests of the family.

To illustrate, a young couple stopped to visit some friends while returning home from a distant state. They intended to visit briefly and go on. Their friends invited them to stay for supper. The wife wanted to stay. The husband, thinking of responsibilities facing both of them the next day, turned down the invitation. The wife was unhappy about the decision. Later, as they arrived home at a reasonable hour and had a good rest, both agreed that his decision was best. Thus the husband who is following after the Lord, and therefore is living and thinking according to His will, should take leadership as the head of his wife, even in the face of resistance.

True leadership is a labor of love, as defined in I Corinthians 13:4-7. The Bible has some specific commands to the husband. *"Husbands, love your wives, just as Christ also loved the church and gave Himself up for her"* (Ephesians 5:25). Men ought to love their wives as their own bodies, because they are joined by God into "one flesh" (Ephesians 5:28a, 31). The husband should live considerately with his wife, bestowing honor on her as "someone weaker" (I Peter 3:7). Men, therefore, must not be harsh or bitter with their wives but gentle, tender, and kind in every circumstance. (See Colossians 3:19.) Whenever a man falls short of this ideal, he transgresses the law of God, and that is sin. (See I John 3:4.)

For a husband to love his wife as Christ loved the Church is to attain a high goal, for He came not to be served, but to serve. A Christian husband ought not to have the attitude that he deserves service, but rather that he enjoys the privilege of serving. Christ also gave His life for His Church. Husbands, this is the responsibility and this is the charge that God gives to you. You are to be the kind of man that is dedicated to his wife and family, even unto death. You are to give yourself faithfully to seek their well-being.

If wives are to submit to the leadership of their husbands, every husband has the responsibility of being the kind of man that warrants submission. This is an appeal to your conscience. May you seek God's grace to meet His standard. Be done with mere lip service to the commands of the faith, and seek to experience the reality of what the Word of God teaches about your daily life together.

The Lord Jesus said, *"Love your neighbor as yourself."* Paul said something very much like that, *"So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself"* (Ephesians 5:28).

## Study Assignment for Lesson 5

1. Look up all the Scripture references listed in the lesson and meditate on them.
2. List any ideas that are new to you, which you have learned in this lesson.
3. Review Lessons 1-4. Do this by glancing over the lesson outlines, study assignments, and tests. Look for important truths that you should be applying in your own life. Remember that in order to be a successful partner, you must first be at peace with God and before God.

### Self-Check Test 5

Are you making progress?

In the space provided, mark the following statements "True" or "False."

- \_\_\_\_\_ 1. A husband's headship over his family involves being personally helpful to his wife and children.
- \_\_\_\_\_ 2. Headship sometimes involves being a servant.
- \_\_\_\_\_ 3. A husband's headship gives him the right to be dictatorial.
- \_\_\_\_\_ 4. A father who washes dishes and changes diapers is obviously browbeaten.
- \_\_\_\_\_ 5. A husband's headship of the home is based on Christ's headship of the church.
- \_\_\_\_\_ 6. The husband should be meek and humble in his family leadership.
- \_\_\_\_\_ 7. God expects a wife to abide by the righteous standards of her husband.
- \_\_\_\_\_ 8. Husband and wife must always agree jointly on a course of action to take.
- \_\_\_\_\_ 9. A husband who is bitter and harsh with his wife is sinning against God.
- \_\_\_\_\_ 10. A husband should be worthy of his wife's submission to him.

[Click here](#) for the answers to these questions.

## 6

# The Wife's Responsibilities

*"... encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored."*

—Titus 2:4-5, NASB

**The heart attitude of the wife toward her husband is following after him as he follows after Christ.** Proper submission was expressed by Paul when he wrote, *"Be imitators of me, just as I also am of Christ"* (1 Corinthians 11:1).

This lesson will discuss the broad duties of a wife. In Romans 12 and 1 Corinthians 12, Paul says that all Christians are members of one body, each member having a different purpose. So it is in a marriage. The husband and wife are one body, each one having a distinct purpose. Teamwork will produce a happy, satisfying partnership.

## Submission to Your Husband

### What submission means

Again, Paul says, *"Wives, be subject to your own husbands, as to the Lord"* (Ephesians 5:22). Many Christians acknowledge that submitting to the Lord was difficult. The decision was postponed again and again because becoming a Christian meant giving up attitudes, practices, and a way of life that gave them pleasure and joy. They believed that life would be dull and uninteresting and frustrating without these pleasures. Then they submitted to the Lord. They found a joy, a peace, a sense of contentment and serenity that made the old way of life seem drab in comparison. There was nothing to give up; there was a far better way to take up.

Jesus said, *"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many"* (Mark 10:45). As the last lesson indicated, this should be the heart attitude of the husband, who is the head of the wife, even as Christ is the Head of the church. On the other hand, Paul wrote, *"Wives, be subject to your own husbands..."* (Ephesians 5:22). Does this mean resignation, the end of having an opinion, slave-driving? Not at all! This can really mean teamwork, planning, working out a plan, sharing opinions, stimulating each other to heights previously unknown to either.

Proper submission was further expressed by Paul when he wrote, *"Be imitators of me, just as I also am of Christ"* (1 Corinthians 11:1). This should be the heart attitude

of the wife toward her husband—following after him as he follows after Christ. Such submission to the leading of a husband is a basic condition for a happy marriage.

### **Failure to submit illustrated**

One couple could not agree on who should control the money and there were other conflicts of opinion. There were many verbal barrages. She wanted a new washer and dryer. He said she would get them over his dead body. Her response was to go buy them. In retaliation, the husband went on a drinking spree that lasted several days. For spite he bought a new car. Do you think that woman had any joy out of her appliances? They were a rebuke to her every time she used them. Nor did the husband enjoy driving that car.

Here were two people who had acquired some equipment that should have given each of them joy and satisfaction. Instead, these useful things became a continuing bone of contention. Behind the strife over money was the unsettled question of submission. Both persons were asserting a spirit of independence and selfishness.

### **Submission illustrated**

In one sense, the wife has the greater adjustment to make after marriage. This is especially true if she has had the experience of working at a steady job, if she has tasted the stimulation and challenge of the business world. Her husband goes on with his career. The wife must often leave a position that is interesting and pleasant for other tasks that seemingly are uninteresting, less pleasant, less challenging. Submission to the routine of managing the home and parenthood is essential to building a happy marriage.

To illustrate, a young wife had to return to work after two years of marriage. This seemed necessary because she and her husband were unable to make the down payment on the purchase of a house. She had looked forward to marriage with much joy and anticipation. After the wedding she gladly gave up her job in an office in order to become a homemaker. Very quickly, however, she discovered that such things as sweeping, scrubbing, washing, pregnancy, diapers, and feeding children were not to her liking. This she kept to herself. She did grin and bear it. This was her own little secret. However, she cast longing eyes at the outside world. She gladly returned to work to help out with expenses. The thoughts of returning to activities that she loved were most comforting. However, she found that getting back to work did not develop into the pleasant task that she had hoped. She found herself divided between the attraction of the work world and the duties of parenthood and homemaking. She began to realize that her willingness to return to work was based more on her dislike for homemaking than upon her desire to help with the finances. Fleeing the task of homemaking was not the answer any more than fleeing from Nineveh was the answer for Jonah. Her basic problem was submission. How would she ever adjust to homemaking? She found the answer. The answer was not to grin

and bear it. The answer was to submit to the joy and peace that God would give her to do the job. In either case, she did the work; but submitting to God made it a pleasant, enjoyable task.

Remember the truth expressed in God's word to Israel: *"If you consent and obey, you will eat the best of the land"* (Isaiah 1:19). Obedience is not enough. Submitting to your husband means willingly submitting also to the responsibilities of homemaking—not resignation, but submission.

## Submission to Older Women

One of the tasks given to "aged women" is that of teaching *"the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored"* (Titus 2:4-5).

Here is a new career to master. Paul suggests that the wife should look to older, more experienced women for training. This is a wholesome concept. Most big businesses pass knowledge gained from many years of service down from older, experienced employees to new, inexperienced employees. In this way, the best methods are preserved. This again implies submission. It implies the willingness to learn from others. This idea goes counter to much modern-day thinking—that older people have nothing to contribute to the younger generation. To give proper honor and appreciation to the older women and to be willing to learn from them would save untold heartaches for many young women.

## The Proper Spirit

### **Genuine love (Titus 2:4)**

One of the great privileges of a wife is that of loving her husband and her children. This love is not stimulated by the husband or the children alone but must first come from God and go out to them. What is meant by love? It is not hugs and kisses. It is not passion. You need not be married to find someone who can arouse passion within you. On the other hand, a husband and wife can embrace each other, and yet each knows that there is some barrier between them. An invisible but very real wall can separate husband, wife, and children. This is well expressed by an old song:

*There is a wall between us;  
It's not made of stone:  
The more we are together,  
The more I am alone.*

It is Christian love that binds—gentleness, kindness, goodness, patience, long-suffering, compassion, temperance.

Many wives say, "If he treats me well, I will treat him well. The responsibility is on him. I'm good because he is good." Thank God that the alternative to be good or bad does not lie with someone else! It is a decision for you to make. This is a struggle. Often you must struggle with the decision to look to God for love to bestow upon a husband or a child who may not return it. You can submit to your marriage with a stony heart, or with a loving heart.

## A Worker at Home

To be a worker at home is also a high calling (Titus 2:4-5). Wise purchasing, wise planning, and creating a wholesome atmosphere in the home require the best that is in you.

It is a fortunate man who finds a woman who will dedicate herself to keeping the home and maintaining a happy relationship with her children and her husband. These verses point out that such a woman has a ministry. Through her behavior the Word of God will not be blasphemed (Titus 2:5).

For a woman to give herself to her family is a high calling, indeed. Essentially, our Lord poured His life into only twelve men.

## The Proper Adorning

Peter speaks of a quality in a wife that is "*precious in the sight of God.*" He speaks of this with reference to a wife whose husband is "disobedient to the word." However, any wife will do well to live by this exhortation in I Peter 3:1-4. These days, there is much emphasis upon outward appearance. Women spend a great deal of time and money on clothes, jewelry, care of the complexion and hair. How many spend hours styling their hair, putting on jewelry and flattering clothes! Now women should look just as lovely as they possibly can. The intent of this passage, however, is to stress the truth that these outward things are not the ornaments that are of God. This is the ornament that counts: "*Let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.*"

You should, of course, care for your body. In addition, and more important, is a meek and quiet spirit that shines through your face, gets into your muscles, into your nervous system, and into your heart. Why? For your own good, of course. For your own happiness, of course. But just as important is your influence on your husband, the atmosphere that you create for the people in your life. A meek and quiet spirit that dominates your life is one of the greatest accomplishments possible for a wife. It is, in the sight of God, of great price. Such a spirit will win the man who is "disobedient to the word."

Recently the wife of a man who was not a Christian told of this incident. Her husband came home late from work because he stopped on the way home to play golf. She resented this very much and was seething within when he came home. After supper he announced, "Honey, we are going out for a ride. I have a surprise for you." She did not want to go anywhere because she wanted to nurse her grievance. He insisted. They stopped in front of a pet shop. He went in and came out with a particular parakeet that she had been noticing and had said she would like to have. She tried to look grateful, but within she was very much ashamed.

The parakeet is now at home; but she doesn't enjoy it, for it represents to her a symbol of a seething heart, rather than a gift received with a meek and quiet spirit. This woman is a Christian. Her husband, who is not, treats her better than she treats him. If she wants to influence him for Christ, she must avail herself of the proper equipment—a meek and quiet spirit. Then the Word of God will not be blasphemed.

In these days there are many tottering, weak, unhappy marriages. Could it be that the key to strengthening many of them is in the hands of the wife? This passage from 1 Peter would say so. You, wives, have a high calling—a great job to be done. The proper dress for the job is spiritual and invisible. It is available only from God—the adornment of a meek and quiet spirit. May each wife who reads these pages submit to the task, and thus provide the haven that her husband and children need in these tense days.

## Study Assignment—Review Questions on Lesson 6

This assignment is intended to help you fully understand and remember what this lesson teaches.

1. What is the meaning of submission?
2. How is submission of a wife related to housekeeping?
3. What is the responsibility of older women?
4. What is true love, and where does it come from?
5. How will a godly woman win an unsaved husband?

### Personal Evaluation Test 3

Check up on yourself as a partner.

**Husband:** Circle true or false to answer Questions 1-6 about yourself. Then have your wife answer the questions about you from her perspective.

**Wife:** Circle true or false to answer Questions 7-12 about yourself. Then have your husband answer the questions about you from his perspective.

1. I always seek my wife's welfare before my own.
  - Husband's answer: T F
  - Wife's answer: T F
2. My wife's opinion is unimportant; so I don't consult her.
  - Husband's answer: T F
  - Wife's answer: T F
3. I am accepting Christ's leadership in my life.
  - Husband's answer: T F
  - Wife's answer: T F
4. I lead the family regularly in Bible reading and prayer.
  - Husband's answer: T F
  - Wife's answer: T F
5. I am thoughtless and ungentlemanly to my wife.
  - Husband's answer: T F
  - Wife's answer: T F
6. I take into account the fact that my wife is "the weaker vessel."
  - Husband's answer: T F
  - Wife's answer: T F
7. My personal appearance is important.
  - Wife's answer: T F
  - Husband's answer: T F
8. I am resolved to treat my husband well only if he treats me well.
  - Wife's answer: T F
  - Husband's answer: T F

9. I accept advice willingly from older women.
  - Wife's answer: T F
  - Husband's answer: T F
10. I think love is just hugs and kisses.
  - Wife's answer: T F
  - Husband's answer: T F
11. I think it is proper to adorn myself with a meek and quiet spirit.
  - Wife's answer: T F
  - Husband's answer: T F
12. I am ignoring God's order for a happy home.
  - Wife's answer: T F
  - Husband's answer: T F

Mark the statements about which you disagree. Pay special attention to these danger spots.

[Click here](#) to check your answers with the key.

### Self-Check Test 6

How much have you retained?

In the space provided, mark the following statements "True" or "False."

- \_\_\_\_\_ 1. The submissive wife can share opinions and plans with her husband.
- \_\_\_\_\_ 2. The wife should follow her husband and the husband should follow the leading of Christ.
- \_\_\_\_\_ 3. When husband and wife assert their independence, contention results.
- \_\_\_\_\_ 4. Submission to God can make distasteful tasks enjoyable.
- \_\_\_\_\_ 5. An invisible but real wall can separate husband and wife.
- \_\_\_\_\_ 6. Genuine love is kind, gentle, good, patient, and compassionate.
- \_\_\_\_\_ 7. Opinions of older women are obviously outdated and irrelevant for a young wife.
- \_\_\_\_\_ 8. The wife should give herself to her family to keep the home and to maintain a happy relationship with her children and husband.
- \_\_\_\_\_ 9. The wife's most important adornment is a lovely outward appearance.
- \_\_\_\_\_ 10. While a meek and quiet spirit on the part of a wife might have been practical in earlier days, it is impractical in the modern domestic environment.

[Click here](#) for the answers to these questions.

# 7

## Walking Together in Unity

*“Can two walk together, except they be agreed?”*  
—Amos 3:3, NKJV

A husband and wife have a lifelong task ahead of them. Any organization needs constant attention to keep it running smoothly. Any team must practice constantly together in order to win the game. **A marriage, too, needs constant attention to preserve unity and agreement.**

*“Behold, how good and how pleasant it is for brothers to dwell together in unity!”* (Psalm 133:1).

*“...that their hearts may be encouraged, **having been knit together in love**, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God’s mystery, that is, Christ Himself,”* (Colossians 2:2, NASB, emphasis added).

A harmonious marriage is one of unity and agreement. Husband and wife, dedicated to the task of building a harmonious marriage, must have a clear definition of the meaning of these words.

### Agree to Disagree?

One idea of unity and agreement is expressed in the words: I agree to disagree. This idea is based on placing a high value on individuality. In a democracy, you must respect the rights of the individual. This is understood by some to mean that you must accept each other just as you are. According to this philosophy, if the wife thinks differently from her husband in some areas, she has every right to go on doing so. The husband has a right to hold different views from his wife. Each must be gracious and understanding toward the other, but each should grant the other the right to be different.

To illustrate, one couple has differing views about money. Both of them are employed. She spends her money as she pleases. He spends his money as he pleases. Each pays a percentage of the bills to keep the household going.

Other points of difference that are frequently mentioned by marriage partners are the condition of the living room, whether hooks or hangers should be used in the closet, when dishes should be washed, where shoes should be taken off, the

flavoring of the food, how often the grass should be cut, bedtime and discipline of the children, paint versus wallpaper, color schemes, entertainment, and so on.

Such minor differences often cause the relationship between husband and wife to be strained. Efforts at resolving them fail because to resolve them means giving up personal rights that are guaranteed in a democracy. To agree to disagree is generally a wishful thought that cannot be successfully and happily carried out.

## Agree to Agree

Another idea of unity and agreement is expressed by Paul:

*"Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose." (Philippians 2: 1-2).*

In other words, if both partners are in Christ, they will agree to agree. It is not enough to understand and appreciate the points of difference. The goal should be to resolve those differences, to find a basis for mutual agreement. As followers of Christ, *"...we are members of His body. FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH."* (Ephesians 5:30-31). Marriage, to be successful, is more than a fifty-fifty proposition. Each partner must be dedicated to the marriage one hundred per cent. If the goal is to maintain individuality within the marriage, then unity is virtually impossible to achieve. If the goal is to achieve unity and agreement, it can be done.

This does not mean a loss of individuality, or slavery, or imprisonment. It does mean a voluntary commitment on the part of husband and wife to exchange personal individuality for a mutual way of life. The first step toward unity is that of accepting the lifetime goal of becoming like-minded, having the same love, being of one accord, of one mind.

## Continual Change

The next time you go into a store, go to the rack where they sell paperback books and scan the titles and covers. Each of these is designed to attract your attention. The first few chapters may be most interesting. You can hardly put the book aside. As you read on, however, you may come to a very dull, uninteresting chapter. The story may take a turn that is most distasteful to you. You may even be tempted to lay the book aside because the story does not have much relationship to the cover or the title, which attracted you to the book in the first place.

Some marriages work out like this. A man and woman meet, develop a happy friendship, pledge their troth, and plunge into the responsibilities of making a living, rearing a family, and getting along with each other for the rest of their lives. The title “Marriage” has a magical sound. The outside cover presents an attractive picture. “And they lived happily ever after” is its fairy-tale theme. When we open the book however, and examine its details, we find many dull and even tragic chapters mixed with happy ones. You may even come to the point of dissatisfaction in your married life when you would just as soon toss the book aside.

In the upper room, the Lord Jesus said to His disciples:

*“Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.” (John 16:32-33).*

The disciples had no idea what Jesus was talking about, but very soon they were to experience the most unexpected event possible. This is true of life. There are unexpected, unplanned turns in the road. Some will be pleasant, some unpleasant. Regardless of the nature of future events, Jesus has promised us peace—a peace that comes from God, not from a stable, uneventful, consistent family life.

One of the dependable features of marriage is the certainty of uncertainty. One of the great tasks facing marriage partners is that of accepting the fact of change. In a marriage, there is a continual series of changing events which demand a constant adjustment of both husband and wife. Pregnancy, the arrival of each child, the absence of children, unexpected illnesses, death, job changes, promotions or demotions, moving, neighborhood changes, church responsibilities to assume or to give up, the shifting scene at school—these are some of the changes that come to each couple, with their corresponding adjustments.

At times, husbands or wives say of their partners, “This is not the person I married!” Of course not. Just as your children keep changing as they grow up, so do you. At the age of one, your children act one way; at two, another way; at three, still another way; at five, differently again.

A married person certainly cannot complain about lack of variety. There is a continuous variety. We must remember, however, that a marriage sometimes will develop in one way when we want it to go in another way. At such times there may be periods of disorganization, when one solution is attempted, and then another, over a period of weeks or months.

The chapters in a marriage are often unexpected and unpredictable. To expect an unchanging partner or unchanging circumstances, to expect to live “happily ever after” automatically as in the fairy tales, is not true for this life. To expect a

permanent point of perfect adjustment and happiness is unrealistic. There is no family on earth that has had this experience. Continuous change is the normal experience in any marriage. This means that there must be continuous adjustment. This can be done with tenderness and compassion if you realize that the family is not a static organization.

Marriage must be worked at. It just doesn't tick along in perpetual, unhindered motion. Satisfactory adjustment requires proper and free communication. It means sharing joys, giving praise, and taking admonition or correction. It means you must strive for complete understanding among all the members of the family. This is not an easy way. However, it is a workable way and leads to a peaceful, joyful life together.

When the unexpected happens to you, just remember that this is no exception. This is normal. Your peace and happiness depend on your relationship to God; and His peace is available during uncertain, unexpected times as well as during certain, stable times. You are not alone. The Father is with you.

Unity and agreement must be maintained. Paul says to us:

*“Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.”* (Ephesians 4:1-3).

Dedication to this goal is only the beginning. A husband and wife have a lifelong task ahead of them. Any organization needs constant attention to keep it running smoothly. Any team must practice constantly together to win the game. A marriage, too, needs constant attention to preserve unity and agreement because changes occur inevitably in any marriage.

## Unity Between Partners Is Planned

We are living in a democracy. This means to some that you need submit to no one. You are a law unto yourself.

Several years ago, the directors of a large industrial firm decided that some of their top-level leaders couldn't express themselves well enough; therefore, they hired a professional to give these leaders a speech course. The group came together once a week for twelve weeks. There they were in submission, although not one of them was below the level of general manager.

We must submit ourselves to any organization of which we are a part. There must be a head to any organization. Whenever you put two or more people together, and where there is more than one will involved, you must have some limits, some rules,

and some regulations so that all individuals are considered. Each member of the organization has his place and conforms to the limits prescribed for him. As everyone does his part, the organization becomes a smooth-working team, and accomplishes the goal that has been set. In any organization of people, when a member fails to do his assignments or attempts to do someone else's, there is duplication of effort; tasks are left undone; and confusion follows.

A smoothly working marriage also requires teamwork. It is necessary that both the husband and the wife agree on what the place of the husband should be. It is necessary that both husband and wife agree on what the place of the wife should be.

Marriage is more than a working agreement between two equal parties. It is rather a complementary union of two members, male and female, each of whom has a special responsibility. There should not be competition between husband and wife. Each has a definite, distinct place. The roles of husband and wife fit together like two interlocking pieces of a jigsaw puzzle.

The ideal relationship between people is expressed by Paul: “... *and be subject to one another in the fear of Christ*” (Ephesians 5:21).

## Verbal and Mental Unity

At this point you will find a review of Lesson 2 helpful. There we discussed the place of proper speech in achieving peace with yourself. Words are the means of revealing your innermost self to your partner. “*Pleasant words are a honeycomb, sweet to the soul and healing to the bones*” (Proverbs 16:24).

Differences that arise between two partners need not constitute a major crisis. Pleasant words, exchanged in the proper spirit between two people rightly related to each other, can easily bring a meeting of minds. Words can be misunderstood, however.

Partners must be sure that misunderstandings do not develop or continue because of differences in the definition of words. Words like thrift, neat, polite, considerate can have a wide range of meaning. Each partner needs to be quick to acknowledge it if misunderstanding of words becomes evident. Your constant, continuing purpose should be to understand and to clarify rather than to justify or defend yourself.

Your goal should be that expressed by Paul in his prayer:

*“Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ”*  
(Romans 15:5-6).

We are to think alike—to glorify God with “one mind and one mouth.” This is one of the basic tasks of marriage partners.

The following example illustrates what can happen when two people differ in their thinking and speaking, even though they use the same words.

A young couple had discussed plans for their marriage very thoroughly. The agreement was that they would establish a home just as soon as they were married. The courtship was a pleasant one. They rented an apartment, purchased furniture, and set the date. She gave notice to her employer that she was terminating her work because she was getting married.

From the start it was an unhappy marriage. This was the husband’s story: He said that he and his wife had agreed before their marriage that both would work hard at establishing a home. Instead, she quit working just as soon as they were married. “How can a home be established that way?!” he asked. He had meant that both would work, save their money for a down payment, and then purchase a house.

This was her story: She and her husband had agreed before their marriage that they would work hard to establish a home. She meant that she would quit her job, cook his breakfast, see him off to work, do her housework each day, have a piping-hot meal ready for him when he got home, and be there to greet him when he arrived. They agreed on the words, but meant very different things by those words. Each felt deceived by the other.

Both the husband and his wife were sincere enough, but they misunderstood each other. They were not of the same mind. Each was amazed to realize that their unhappiness with each other was the result of a misunderstanding over the meaning of their agreement. They used the same words, but they were not thinking the same thoughts. Such a problem need never arise if both partners seek both verbal and mental unity.

## Unity in Feelings and Emotions

This is the area of attraction or repulsion. There are many unhappy marriages among partners who have the ability to express themselves clearly and who have brilliant minds, but who are unable to find within themselves a congenial spirit toward each other. A clear understanding of the thinking behind the actions of your partner will not necessarily produce wholesome feeling and emotion. Why? Because love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control are the fruit of the Spirit of God (Galatians 5:22-23).

Partners will find emotional unity only as they submit to a power outside of themselves—the power of God through Christ. Then they can attain to the standard by Paul: *“Be devoted to one another in brotherly love; give preference to one another*

*in honor*" (Romans 12:10). Such a relationship cannot be developed by understanding, or training, or insight. Being cordial, helpful and tolerant is not the same as being affectionate.

To illustrate, a wife explained that she was unable to find a congenial relationship with her husband. They were both well-educated and cultured. They understood each other perfectly. There were no arguments. He was a good provider. He took her wherever she wanted to go. He helped around the house. But he kept himself aloof, maintaining a cold silence most of the time. When they did speak, he was cordial and polite, but said as little as possible.

The husband explained that his wife insisted on having her own way. Whenever he differed with her, there was an argument. His only solution was to keep quiet. He did what needed to be done to satisfy her demands. She could never see his side of anything; nor did she consider his needs. He despised her, but for the children's sake he held his peace. "When the children marry," he said, "I plan to leave her."

Meanwhile, he was making every effort to keep peace in the family. His idea of peace was silence. He and his wife were "miles apart" in their inward reactions. As the psalmist said, "*His speech was smoother than butter, but his heart was war; his words were softer than oil, yet they were drawn swords*" (Psalm 55:21). The solution to such a relationship lies in the acceptance by each partner of the fact that both lack the congenial spirit that will enable them to live together in peace. To achieve such unity is to turn to the source—God, who enables us to bear the fruit of the Spirit. (Review the steps studied in Lesson 4.)

## Effect of Unity on the Family

When there are children in the family, unity is the foundation stone for happy family living. When there is disagreement between partners, what happens to the child? Which way will he go? When there is a difference in outlook between a mother and a father, the child is caught in the middle. He can't win. He can please mother, or father, but he can't please both. Here is the crux of much of the strain and tension in modern adolescents who do not know which way to turn. They must learn to play a game that placates both mother and father. This is one of the reasons Paul said, "*Be of the same mind one toward one another*" (Romans 12:16). This can be done, but it will be done only in the lives of those people who are willing to submit one to the other and to the Lord.

## Study Assignment-Review Questions on Lesson 7

1. What does it mean to agree to disagree, and how does it work out in a marriage partnership?
2. What does it mean to agree to agree, and how does this work out in a marriage partnership?
3. How do you adjust to changes in your marriage situation?
4. Compare marriage to a business organization. What principles for “getting along” are common to both?
5. What is meant by verbal and mental unity and by unity in feelings and emotions?
6. How does disunity affect family life?
7. Study illustrations of marriages described in the Bible. What can you learn from these illustrations that will strengthen your marriage?

### Self-Check Test 7

Check your progress.

In the space provided, mark the following statements, “True” or “False.”

Selfishness on the part of one partner can cause disunity and upset emotions in the other.

- \_\_\_\_\_ 1. The principle “agree to disagree” is one which causes the husband-wife relationship to work more smoothly.
- \_\_\_\_\_ 2. Marriage partners should voluntarily put down individual ways of life and take up a mutual way of life.
- \_\_\_\_\_ 3. Continuous changes in husband, wife and children require continuous adjustments.
- \_\_\_\_\_ 4. A marriage needs less and less conscious effort to preserve unity as years go by.
- \_\_\_\_\_ 5. A constant purpose in marriage should be that of understanding rather than self-justification.
- \_\_\_\_\_ 6. Two people can use the same words but mean different things.
- \_\_\_\_\_ 7. Wholesome feelings and emotions are always produced by a clear understanding of the thinking behind the others person’s actions.
- \_\_\_\_\_ 8. Selfishness on the part of one partner can cause disunity and upset emotions in the other.

\_\_\_\_\_ 9. Differing opinions of mother and father will give children a broader and more satisfactory outlook on life.

\_\_\_\_\_ 10. It is reasonable to expect a permanent point of perfect adjustment and happiness in marriage.

[Click here](#) for the answers to these questions.

## 8

# Keeping in Step by Communication

*“Then those who feared the LORD **spoke to one another**, and the LORD gave attention and heard it, and a book of remembrance was written before Him for those who fear the LORD and who esteem His name.”*

—Malachi 3:16, NASB, emphasis added

**Your marriage will be a happy, mutually satisfactory one if both of you set your sights on unity, ministering to each other, and communicating with each other in the proper spirit, which is given by God.**

Preceding lessons have stressed the fact that marriage involves an ever-changing relationship between husband, wife and children. Some of the changing events which demand constant adjustments (as noted in Lesson 7) are pregnancies, the arrival of each child, illness, death, job changes, promotions, moving, neighborhood changes.

To illustrate, a husband who had to be away from home for an extended period received a glowing letter from his wife. She was getting along beautifully with the children. They were cooperative, considerate, and helpful. A week later he got another letter. This time there was a different note. It had been raining most of the week; the children were quarreling with each other and were refusing to cooperate with their mother. It had been necessary to punish them. Yes, parenthood is an ever-changing experience. Variety is the order of the day.

Preceding lessons have also stressed the importance of unity and submission for a happy marriage. How can ever-changing people remain united? How do people develop and maintain a way of life in which they are submissive one to another?

Given the desire to be united and submissive, constant communication is required to keep up to date with changes that occur among members of a family. This lesson will define what is meant by communication.

## Attitude

In writing to the Corinthians, Paul says:

*“For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you” (2 Corinthians 1:12).*

Husband and wife ought to approach each other in like manner—out of a good conscience, in simplicity and godly sincerity, by the grace of God. This is the attitude that paves the way for letting your partner know what is really on your heart.

Again, Paul says: *“Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE of you WITH HIS NEIGHBOR, for we are members of one another”* (Ephesians 4:25). Unity is based on “the testimony of our conscience,” on being thoroughly and completely truthful with one another.

Note Ephesians 4:1-16. Here Paul speaks of the aids given to us in order that we may become perfect in our relationships one to another. Verse 15 stands out: *“... but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ.”* Speaking the truth is not enough. It must be done in love, not with a vindictive spirit. We must keep the headship of Christ ever before us.

A review of the section on proper speech in Lesson 1 would be helpful here.

## Praise

Proper appreciation one for another is also a part of communication. Consider the introductions to Paul’s letters. For example:

*“We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints”* (Colossians 1:3-4).

What a positive note! The apostle expresses his appreciation of what these people are. All of us need appreciation. Wives, husbands, and children need to know that they are appreciated. A counselor often hears a statement like this: “My mate surely realizes my appreciation!” Your mate needs to hear you say it. This is important to each of us—a sincere, truthful declaration of appreciation.

Note the introduction to 1 Thessalonians:

*“We give thanks to God always for all of you, making mention of you in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father”* (1 Thessalonians 1:2-3).

Paul made known his appreciation of the good qualities of these people.

It is important to note that communication involves more than verbal declarations. Paul recognizes the Thessalonians’ work of faith, and labor of love, and patience of hope in our Lord Jesus Christ. There is the wife who has very little to say. It is her tender glance that speaks of her love. To cook the meals as her husband likes them

is her way of expressing her devotion. Her husband recognizes these acts as her way of communicating. To seek to understand the meaning of each other's words and deeds and to accept them for what they mean is to be truly united.

How much have you done about letting your partner know of your appreciation of him or her? Such communication is fundamental to a good marriage. What do you appreciate about your partner? Be sure that you know. Then let your partner know. What can you do for each other? How wholesome it is to do it!

## Reconciliation

The time comes in a marriage when differences arise. The conversation, action, or attitude of your partner is not appreciated. Your partner will be grateful to know about this if the basic relationship between you is a healthy one. Paul wrote to the Romans, "And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another" (Romans 15:14).

Partners dedicated to building a united marriage can each assume that the other will appreciate an admonition and will be willing to consider revising his behavior in a way that is mutually acceptable. There is a great difference between peace and the kind of cold, brittle silence that develops when partners have unspoken, unrevealed differences between them. The "silent treatment" is a far cry from unity and peace.

### **Take the initiative in restoring unity**

It is well to review the order of our loyalties. Our first duty is to love God with all our heart, and all our soul, and all our mind. If we wish to please Him, we will be careful to maintain unity with the brethren. The Lord Jesus gave us the basis for maintaining good relations. Note Matthew 5:23-24. If your partner has anything against you, it is your move to be reconciled.

It is inconceivable to think of quarreling and divisions as a part of the lives of a Christian couple. Christianity and quarreling do not go together. If you are conscious of doing something that is offensive to your partner, it is your responsibility to go to him or her and be reconciled. This is one principle of good Christian living. Otherwise, your service to God is unacceptable.

Jesus gave another principle in Matthew 18:15-17. Here the shoe is on the other foot. Now your partner is at fault. It is still your move. A Christian ought to be so desirous of achieving unity that, failing to find a basis of reconciliation alone, an attempt will be made to seek help from one or two others. Failing this, the Christian ought to turn to the Church. This is going a long, long way to be reconciled.

## **“You who are spiritual” — a necessary caution**

There is a caution, however, stated by Paul:

*“Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted” (Galatians 6:1).*

Who is it that is to go to a man taken in a fault? “You who are spiritual.” A man who has the fruit of the Spirit (Galatians 5:22-23) operative in his life is qualified to go to one taken in a fault and to deal with it.

This principle applies to partners also. Why must this be so? You may have the best of intentions in approaching your partner about some fault. However, it is possible that your partner will be sensitive about it—or resent your approach, try to argue, or say things that aren’t complimentary. If your response is in anger or if your good intentions result in your becoming embroiled in an argument, then no progress has been made toward unity. If you match malice with malice—if you are satisfying the flesh yourself—your reaction will be fleshly if you are faced by a partner who is not in the best of spirits.

It is the spiritual person who can take a tongue lashing in the right way. An individual with faults of his own should look after his own and not after those his partner may have. You must approach your partner “looking to yourself, so that you too will not be tempted.”

You will save yourself many tensions, troubles, and difficulties if you follow through on the Biblical rules for getting along together. Your approach should be with the assumption that your partner is “full of goodness” and happy for any admonition that will aid in the clearer understanding between you. Your approach should be with the purpose that *“if possible, so far as it depends on you, be at peace with all men” (Romans 12:18).*

Your approach should be with the intent of being reconciled and not to give vent to pent-up, negative emotions. If your partner’s response is in anger, it is your good spirit that is important.

When differences come, there is the tendency to leave your first love for God, to forsake prayer, to turn to the arm of the flesh for a solution. To win your point becomes the important goal. The effort at reconciliation, carried out in the flesh, will result in failure to adjust to change. Partners may turn away from making an adjustment. Or they may try and fail. When they realize that an adjustment cannot be made, this is a red light. If neglected, this will destroy the marriage.

This is called the incipient stage. It is at this point that the partners ought to turn to someone qualified to give counsel, before deep hostility and tensions develop. Otherwise, they will attempt to evade or forget the area of conflict. They may try to insulate it by ignoring it. They may treat the conflict as a sensitive spot that they try not to touch. Conflicts or differences may not arise over such matters as extreme cruelty or immorality. They can be differences over such things as neatness, cleanliness, clothing, and friends.

One young couple agreed to buy the most expensive car, but disagreed violently over keeping candy or peanuts in a dish in the living room. There is a limit to the number of conflicts so treated. This is not a happy marriage. Both husband and wife feel hostility that cannot be released; they feel upset or disappointed.

Soon one of them begins to lose heart and hope. Marriage is not meeting his or her basic needs. A partner will soon begin to wonder how else these needs can be met and will look for outlets outside the marriage. Willingness to work for the marriage dies out. This is called the chronic stage. The road back to unity and peace is mapped for you in Lesson 4.

***“Be kind one to another...”***

However, there is a more positive note. Your marriage will be a happy, mutually satisfactory one if both of you set your sights on unity, ministering to each other, and communicating with each other in the proper spirit, which is given by God. As Christians, you will find strength to do this as you pray and as you remember the exhortation of Ephesians 4:32:

*“Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”*

## Information and Inspiration

Partners can be drawn closer together through sharing with each other their experiences, thoughts, desires, longings, plans, and weaknesses. Acts 14:27; Philippians 4:8; Hebrews 3:13; James 5:16; and Isaiah 50:4 suggest ways in which husband and wife can inspire, challenge, and inform each other.

Partners need to move through life hand in hand. Otherwise, the difference in the nature of the task of being a wife and that of being a husband can easily cause them to grow apart.

To illustrate, a wealthy automobile dealer tells his unhappy story. Twenty-five years ago he and his wife were delighted when they received a profitable dealership. He worked hard day and night to build up the business. His wife was busy with the three children. The dealership prospered. As it grew in size, he became busier and

busier. Soon he became interested in civic affairs, and for business reasons joined various clubs. As he prospered, his wife was able to have help in the house. She joined her own clubs and various women's activities.

Husband and wife, in their prosperity, developed their own separate worlds. He had very little to do with rearing the family, apart from providing a very comfortable home and plenty of money. Today, twenty-five years later, this gentleman is growing old; his children are gone; and he and his wife have nothing in common. He is a very lonely man, even though he lives in luxurious surroundings.

This need not happen to any marriage. Be sure to take the time to have fellowship together as partners and as a family. You can maintain common interests. You can share reading materials. You can share church activities. You can share the task of parenthood. This is a mutual task, not the wife's exclusive area. As partners who have a mind to keep in step, you will find ways to accomplish this. Remember that the tendency to build separate worlds is a natural one. To prevent this from happening, you must deliberately and consciously have a plan and make it work.

This lesson closes the section on *The Adequate Partner*. Our emphasis has been on helps for partners who are purposed in their hearts to establish a sound marriage. These principles will produce few results for those who use them in an attempt to get their own way. They will be truly effective for those who seek a mutual, united, like-minded partnership.

## Study Assignment for Lesson 8

This assignment is intended to help you fully understand and remember what this lesson teaches.

1. Describe the basic quality for adequate communication.
2. Describe other characteristics of good communication.
3. Understand and list the rules of reconciliation.
4. Why are information and inspiration between partners important?
5. Read all the Scripture passages quoted or mentioned in this unit.

Review Lessons 1-8 to remind yourself of truths you need to apply in order to be an adequate person and an adequate partner. This review will help prepare you for Section III, *The Adequate Parent*.

## Personal Evaluation Test 4

Check up with your partner.

Both husband and wife mark the statements that apply to you yourself. Leave a blank space where you cannot honestly answer "yes."

Husband / Wife

\_\_\_ / \_\_\_ 1. I am reading the Bible and seeking God's blessing in my life.

\_\_\_ / \_\_\_ 2. I use kind, pleasant words.

\_\_\_ / \_\_\_ 3. I can take ill treatment patiently.

\_\_\_ / \_\_\_ 4. I minister to those who need help.

\_\_\_ / \_\_\_ 5. I realize that only God can give me victory.

\_\_\_ / \_\_\_ 6. I am married not to be served, but to serve.

\_\_\_ / \_\_\_ 7. I seek to create an atmosphere of love in my home.

\_\_\_ / \_\_\_ 8. I agree to agree with my partner.

\_\_\_ / \_\_\_ 9. I have accepted the fact that time brings changes.

\_\_\_ / \_\_\_ 10. I make a point of understanding my partner.

\_\_\_ / \_\_\_ 11. I praise my partner.

\_\_\_ / \_\_\_ 12. I can discuss areas of difference candidly with my partner.

\_\_\_ / \_\_\_ 13. I am willing to make the first move toward reconciliation.

\_\_\_ / \_\_\_ 14. I share experiences with my partner.

\_\_\_ / \_\_\_ 15. I am checking to see that we are not growing apart.

The spaces you left blank indicate the parts of the course you need to study again. They represent problems that could develop into very real trouble spots.

[Click here](#) to check your answers with the key.

## Self-Check Test 8

How much do you remember?

In the space provided, mark the following statements “True” or “False.”

- \_\_\_\_\_ 1. There must be constant communication to keep abreast of the changes that occur among members of a family.
- \_\_\_\_\_ 2. Speaking the truth is all that is necessary in order to maintain effective family communication.
- \_\_\_\_\_ 3. So long as one’s partner realizes that he or she is appreciated, that should suffice.
- \_\_\_\_\_ 4. The “silent treatment” is an effective way of keeping unity and peace when differences arise between marriage partners.
- \_\_\_\_\_ 5. The person who is at fault must always make the first move in adjusting strained marriage relations.
- \_\_\_\_\_ 6. It is the spiritual person who can take a tongue lashing in the right way.
- \_\_\_\_\_ 7. When differences arise, too often winning one’s point becomes the important goal.
- \_\_\_\_\_ 8. The chronic stage of marital unhappiness is reached when willingness to work for the marriage dies out.
- \_\_\_\_\_ 9. Maintaining common interests is a vital part of preserving a marriage.
- \_\_\_\_\_ 10. The tendency to build separate worlds is a natural one.

[Click here](#) for the answers to these questions.

# THE ADEQUATE PARENT

Personal Peace and Unified Partnership in Raising Children

## 9

# Training in Love

*“Train up a child in the way he should go,  
even when he is old he will not depart from it.”*

—Proverbs 22:6, NASB

**The challenge to you, as parents, is to bathe your children in a steady, consistent love that comes from God as you train them in the way that they should go.**

The material in this section has to do with the nature of parenthood. We have stressed thus far the fact that successful parenthood will be the reward of parents who are (1) at peace with themselves; and (2) happy, congenial partners. This section, like the first two sections, will draw upon the Bible for the path to follow.

## Making Disciples

Parenthood is the process of making disciples of your children. As Jesus walked this earth, He selected a dozen men, saying, *“Follow me”* (Matthew 10:1; compare 4:19). Before He went to the cross, He prayed:

*“...for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. ... As You sent Me into the world, I also have sent them into the world”* (John 17:8, 18).

As you study the Gospels, you realize that each of the disciples was an individual. Yet each one was given the same holy standard for daily living—the standard of the Lord Jesus.

In writing to the Philippians, Paul says: *“...but one thing I do: ... I press on toward the goal for the prize of the upward call of God in Christ Jesus.”* (Philippians 3:13-14). He goes on to say: *“The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you”* (Philippians 4:9). Thus he takes upon himself the responsibility of being a living example.

Parents, too, should live as Paul did—striving for the same high calling. Fortunate is the child whose parents give him such a living example that he can safely follow in their footsteps. Fortunate is the child who has parents each of whom can say to him, *“The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.”*

The realization that your children could turn out to be the kind of persons that you are ought to be a satisfying one. (Study Luke 6:40 and 1 Corinthians 11:1).

Parents should teach their children by example and by words as the Lord Jesus did and as Paul did. Parents ought to be living models for their children. As someone has said, "The best way to teach character is to have it around the house."

Such parents can then go on to practice the directive in the Bible which says, "*Train up a child in the way he should go, even when he is old he will not depart from it*" (Proverbs 22:6).

When you go to school and study under a certain teacher, you follow him as your guide. He sets the way that you should go; and you become, in lesser or greater measure, his disciple. You learn from his information and absorb his basic philosophy. You may even acquire his physical mannerisms. Likewise, as parents, you should realize that your big job is to help your children go in the right direction.

It is obvious that before you can help a child go where he should go, you must know where he should go. You must be convinced that what you ask your children to do is worth doing. If you are not sure in your own mind that the thing you ask your child to do is worthwhile, you had better not ask him to do it. Somehow your children can sense insincerity and uncertainty in your eye or your gesture if they are there. It is easy to tell your son to be kind to your daughter if you are kind to your partner. You need to be practicing what you want your children to practice.

## Training

The making of a disciple requires discipline. According to the dictionary, discipline involves training and correction that produce proper conduct or action. (See the dictionary for a complete definition.)

## Loving Care

God's Word instructs us to love one another earnestly from the heart (1 Peter 1:22). If this verse applies at all, it surely applies to parents in their relations with their children. Parents who aspire to be the kind of persons described in the first two sections of this course will surely want to give their children tender, loving, sacrificial care. It is a simple matter to deal with children of any age if they are obedient and cooperative. The test comes when the parent must deal with stubbornness, defiance, rebellion, screaming, tantrums, resistance, and similar reactions. How is tender, loving care applied under such circumstances?

Is it a mark of love for your child when you insist that he do something he doesn't want to do? Or do you think you demonstrate your love by giving in? How do you

show your love for your children? Many people equate discipline, saying “no,” and punishment with a lack of love. They say that you are not loving when you punish your child. On the other hand, they say that you are loving when you let your children have their own way, when you indulge them.

Consider this verse:

*“My son, do not reject the discipline of the LORD  
Or loathe His reproof,  
For whom the LORD loves He reproves,  
Even as a father corrects the son in whom he delights.”  
(Proverbs 3:11-12)*

It is also commonly held that love is always hugs and kisses. Some people feel that if they scoop their children up in their arms and give them a kiss and a hug, this always illustrates their love. Does it? Some people can be very annoyed with their children and still hold them in their arms.

What is love? Love is described in 1 Corinthians 13. (Note especially 1 Corinthians 13:4-8.)

*“You chasten your child, not because you lose your temper, but for the good of the child, for his own personal development. You take a long look at his life and discipline him so that in the end he will be a wholesome person” (Proverbs 29:17).*

What about spanking and other discipline?

“What do you think about spanking?” is a very common question anxiously asked by many parents. Spanking is often thought of as an unloving act. Inflicting physical pain is commonly considered cruelty.

The pre-school children of one father taught him the answer to this question. A nightly ritual with him was to lie on his back, get one of his children up on his feet, boost him through the air, to land on the couch. Once he put a child up on his feet and boosted him through the air, but the child missed the couch. He came crashing down on the floor. To the father’s surprise, the boy jumped up, eyes shining, and said, “Do it again, Daddy!” The other children added, “Do it to me, too.”

That father experimented a little that night. He deliberately threw the children on the floor. He said, “Hold out your hands,” and playfully spanked them. They enjoyed the physical pain and wanted more. A few days later, however, one of the children did something wrong. The father took that child’s hand and spanked it with less force than he had at playtime. The child cried as if his heart would break.

What was the difference between the two incidents? It was the emotional climate. A few nights before both father and child were in a good mood and they were having a

good time. Now the mood was different. Physical pain does not necessarily mean punishment. Has your child ever come home proud of a black eye? “I got it playing football,” he explained, his chin up, his tone triumphant.

Some people think that if they never lay a hand on their child, they never punish him. However, we all know about the pain of sharp words. You wouldn’t throw a brick at anyone, but you might take aim with a well-chosen sentence and let it fly. Sometimes a mother can hurt a child as much with a certain tone of voice as she would if she struck him. You may have experienced the punishment of silence, sometimes called “the freeze.” All is quiet in the home, as though you were walking on eggs. You can almost hear them crackle. There is no physical violence. Such silence can be more painful than if you struck your child.

Punishment and physical pain need not be related. You can pick up your little baby, as some people do, and very kindly pat him. You mean, “I like you.” You walk up to a friend and slap him on the back, meaning, “I like you.” On the other hand, if you walk up to someone you don’t like and give him a little push, that means something else, doesn’t it?

Discipline and spanking are not necessarily related. One of the reasons so many people abhor spanking is because they are angry when they do it. ***The important thing about the act of using a paddle is not the child but the person using the paddle.***

A paddle can be used in such a way that it means harm to the child (Proverbs 22:8). That same paddle, on the other hand, can be used in such a way that it means the making of the child. The spirit of the paddler makes the difference. (Study Proverbs 10:13; 13:24; 22:15; 23:13-14; 29:15,17.)

## Should You Withdraw Affection?

Another question is frequently asked: “Is it effective to withdraw your affection from a child in order to keep him in line?”

A cold shoulder can be just as painful as a slap. If you are about to discipline your child, you must do it in a tender way. Can you spank a child tenderly? Compassionately? *You’d better not spank him if you can’t.* The Lord disciplines and chastens you, not because He has withdrawn His affection, but because He loves you. The Christian concept of love is described in 1 Corinthians 13—kindness, gentleness, tenderness, compassion. . . . Children should feel that they cannot lose your affection. Your love for your child is independent of his behavior. Your child should also be sure that he will be chastened if he needs it.

You can say to your child, “No, you can’t do that,” because from the depths of a loving heart you know it is not good for the child. On the other hand, you can say,

“Stop it!” because you’ve lost your temper. Your tone and attitude make the difference. The child knows the difference—and so do you. When you discipline your child in an attitude of love, he will be strengthened and so will you. When you lash out at your child in a spirit of hostility and anger, you do not help the child, and you hurt yourself. This lashing out need not be in terms of physical punishment. It can be verbal or silent, yet be just as devastating in its effect on the character of the child as physical punishment administered in anger.

Get on your knees and ask God to forgive you for your anger. God disciplines us, not because we have angered Him, but because what we are doing is not good for us. When we discipline our children, we should do it because they need it, not because we have lost our temper.

It is very important that you do your disciplining in a spirit of love. If you cannot do it in a spirit of love, you are the one who needs to get into the closet. This is why spanking and other forms of discipline have been in such ill repute—the one doing the spanking is generally out of control.

Turning a cold shoulder to your child is just another way of saying, “I don’t like you.” At what point are you justified in withdrawing your love? How much badness will justify your anger? Where is the line? There is none. Wherever your love falls short, you need to repent. Though few can claim perfection, let us be sure that the shoe is on the right foot. If you are out of control, don’t blame your child.

“These children get me down!” Such phrases are frequently heard. Who sets the tone in your family? You or your children? On occasion a mother in all seriousness will say, “If this three-year-old would behave, I’d be happy.” She doesn’t sense the irony in such a statement. It would be too bad if the happiness of adults depended upon the behavior of three-year-olds or children of any age!

## You Are on Trial

There will be times when your children will not understand or appreciate your expectations of them. There will be times of steady resistance to your discipline. It may stretch over days or weeks or months. During times like these, you, the parent, are on trial. The fact that your children are disgusted with you is no reason for you to be disgusted with them. Broken fellowship? Yes, but it need not be on your part. Your responsibility is to chasten lovingly, in the best interests of your children. (Read Proverbs 3:11-12.)

Your love for your children should be as God’s love for you—a constant thing. The Lord Jesus appeals to you, saying: *“I stand at the door and knock”* (Revelation 3:20). *“Come to Me, all who are weary and heavy-laden”* (Matthew 11:28). God can’t give you your own selfish way and peace at the same time. He must let you suffer when you do wrong, but He is there to release you whenever you are ready. He would not

be doing you a service to let you have your evil way any more than you would be doing your child a service to let him have his evil way. If at any time you desire to confess your sins, God is there, waiting for you. If the fellowship is broken, it is not on God's part. The breaking of the fellowship is on your part. Just so, you as a parent should never be the one to break fellowship with your child.

The challenge to you, as parents, is to bathe your children in a steady, consistent love that comes from God as you train them in the way that they should go.

## Conclusion

This lesson has stressed the fact that the outstanding task of parents is to make disciples of their children. You should train your child in the way that he should go. You should train him in a spirit of love that is consistent, regardless of the behavior of the child. Lesson 10 will deal with the child's resistance to training.

## Study Assignment for Lesson 9

1. In what way are Jesus and Paul examples to parents?
2. Compare the rearing of children to God's training of us as His children.
3. What is the value of the parent's example to his child?
4. How is love demonstrated in rearing children?
5. What are the virtues and dangers of spanking?

List several proper and several improper methods of discipline.

### Self-Check Test 9

Check up on yourself again.

In the space provided, mark the following statements "True" or "False."

- \_\_\_\_\_ 1. Parenthood is the process of making disciples of your children.
- \_\_\_\_\_ 2. The realization that your children could turn out to be the same kind of person that you are ought to be a satisfying one.
- \_\_\_\_\_ 3. Proverbs 22:6 contains a guarantee that a properly trained child will continue in the right way even when he is old.
- \_\_\_\_\_ 4. A parent needs to be convinced that what he asks his children to do is worth doing.
- \_\_\_\_\_ 5. Parents should give in to their children when they resist parental direction.
- \_\_\_\_\_ 6. A parent's lost temper is an adequate reason for chastening a child.
- \_\_\_\_\_ 7. Physical pain must necessarily be equated with punishment.
- \_\_\_\_\_ 8. A child needs to be sure that he will be chastened if he needs it.
- \_\_\_\_\_ 9. Children should be allowed to set the tone for the family.
- \_\_\_\_\_ 10. The fact that a child is disgusted with his parents is adequate reason for the parent to be disgusted with the child.

[Click here](#) for the answers to these questions.

# 10

## Dealing with Resistance

*“For rebellion is as the sin of divination, and insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from being king.”*

—1 Samuel 15:23, NASB

**This is a foundation block, a key in training children: all our actions must issue from a wellspring of affection, tenderness, love, kindness, and long-suffering.**

In the last lesson, the emphasis was placed upon the importance of love as a foundation for training the child. But every parent soon encounters the child’s resistance to training—no matter how lovingly, or tenderly, or compassionately the child is treated. The material in this lesson deals with this problem.

### Expect Resistance to Training

The following Bible verses indicate the need for discipline and imply that resistance to training is normal and can be expected: Proverbs 13:24; 15:10; 19:18; 22:15; 29:15; Ephesians 6:4; Hebrews 12:11. If you think your children will be delighted with everything you want them to do, you have an expectation that is unrealistic. If you intend to keep your children smiling all day long, you are tackling a futile venture. If you consider yourself a failure because your children don’t like what you want them to do at times, you misunderstand the nature of your children. They want their own way. You can expect resistance.

### Your Responsibility

“Train up” your child.

A father tells of an incident that arose with his very beautiful daughter. She was offered a contract to become a model. There was only one obstacle in the way. Her dad would have to falsify her age on the contract because she was too young. She came home very happy and enthusiastic about this opportunity.

It would mean two hundred dollars a week for her while she was going to high school. Her mind was made up. However, because of his spiritual wisdom and personal integrity, her father refused to allow her to accept the contract. She argued: “Aren’t you interested in my future? What kind of a dad are you?”

She accused him of not loving her and not caring for her welfare. What was he to do? It was a very emotion-packed problem. However, there was a very simple solution. It is not right to lie about anything. He might expect that his daughter would be somewhat less than delighted with his decision. A father cannot always expect his children to appreciate his position. However, he must do the right thing.

The Bible does not teach us to humor the desires of our children. It does say, *“Train up a child in the way he should go”* (Proverbs 22:6). It does not even imply that he will appreciate your training. He may stubbornly resist you every inch of the way. The parent must remember that he is doing the training. Because he is the trainer, he must have some concept of the goals toward which he is working. The day will probably come when the young woman who aspired to be a model will look back on this experience with her dad and say, “I’m glad he did it.” That she may not be able to appreciate it now, he can understand. He should be kind and gentle and patient, but firm in his allegiance to what he knows to be right and best. She does not understand now, but some day she will.

We have all gone through periods when we could not have what we wanted and could not understand why. Yet, when we look back through the telescope of the years, discipline and denial make sense. We need not be so concerned with our children’s reaction to our discipline. The important thing is our wholesome reaction to their reaction.

## Express True Love

The mother of a young child asks, “What do you do with a child who won’t do what you want her to do?” For example, she tells the child not to eat crackers in the living room. The child takes the crackers and eats them in the living room. If she insists on the child’s going back into the kitchen, the child begins to cry and says, “You don’t love me.” The psychology books say you should be sure your children know you love them. How do you demonstrate your love? By giving in? This child discovered that if, in her sweet little three-and-one-half-year-old style, she looked up at her mother and said, “You don’t love me,” her mother would take her up in her arms and say: “I do love you. You can eat crackers in the living room.” It is no wonder this girl is a neighborhood problem. Her mother says so and everybody agrees with her.

When your child questions your love, do you let him evaluate your affection for him? Who is a better judge of your love, the little child or you? Sometimes a young child may blurt out the truth to a parent who is motivated by resentment and hatred. But if in a tender, gentle way this mother can teach this little child that crackers are to be eaten in the kitchen, not in the living room; if she can demonstrate that whether the child pouts or screams, or throws herself on the floor, nothing will alter mother’s genuine affection for her, then she need not fear the child’s statement.

We are to “train up a child in the way he should go.” This is a foundation block, a key in training children: all of our actions must issue from a wellspring of affection, tenderness, love, kindness, and long-suffering.

## Maintain the Right Spirit

When dealing with children, you must appreciate the fact that they are beset with the universal human weakness common to us all—the tendency to rebel or do wrong. However, you must hold up the standard and be the best example that you can. When you fail to live up to your standard, you should be just as quick to acknowledge it as you are to correct your child. All of us should have as our standard the conformity to Christ’s image (2 Corinthians 3:18; Ephesians 4:13). We are all to aim in that direction. Nevertheless, we are subject to the same temptations that our children face, and therefore we should have some appreciation of their deviations.

It is not unusual to go through some rough waters during the course of any day. Especially is this true in families where parents hold standards that are different from those of the majority of people. These standards may be challenged with all the vehemence of a youthful heart, just as parents challenged standards when they were young. But be careful that your training has a compassionate heart at its base. When your children challenge your standards and you must discipline them, be sure your spirit is what it should be. How do you show your love for a child? By training him in the way he should go.

## Do not lower your standards

A boy who took a Red Cross swimming course failed in the final examination. The instructor naturally refused to give him a certificate. The boy went home sad and tearful because he had flunked the course. This touched the dad, who wanted to spare his son grief. Thinking he was doing the boy a favor, the father used his influence to get his son a certificate through a friend. As a result, the boy was given a Red Cross emblem to sew on his bathing suit. Sometime later, while swimming with other boys who wore the same emblem, but who had passed the course, he dived into some deep water; and trying but failing to keep up with the other boys, he was drowned. Did his dad really do him a favor? Was this an expression of love? Was it the proper reaction to the boy?

At a popular restaurant a sign posted at the entrance read, “No shoes, no shirt, no service.” A group not wearing shoes approached the hostess, turned on all their youthful charm, and used all their persuasive power to get in without shoes. The hostess finally yielded. Did she do them a favor? A sign that says, “No shoes, no shirt, no service,” means nothing if people don’t enforce it. An unenforced law is a farce. What did these youths learn? They found out that if you turn on enough charm, use plenty of persuasion, and apply the right kind of pressure, you can sometimes have

what you want. They found that, for a time, there seems to be a way to get around the law. Is it fair to the youngsters to allow them to lower the standard? It is an unfortunate lesson for them to learn.

When you get something you are not supposed to have, you do not enjoy it. Your own conscience judges that you have no right to it; nevertheless, it is natural to want to violate standards, to cross limits. These examples illustrate this resistance to training. It is normal and can be expected.

## Sin Is the Root of Resistance

### What Is Sin?

The Bible tells us that *“all have sinned and fall short of the glory of God”* (Romans 3:23). What is sin? This is a word that many people dislike. At this point it will be helpful to review Lesson 4. Sin is selfishness. This includes bitterness, stubbornness, rebellion, anger, wrath, malice, hostility, and disobedience to parents. As we look upon our tender little ones, they seem clean and pure and innocent. We wish they were as innocent as they look, but we know that in their hearts lies the potential for all kinds of sin.

### Children are Sinners

No one yet has presented the problem of a child who never disobeys. Did you ever hear of a child like that? To rebel is normal. It is part of human nature. Every time you give birth to a child you bring a rebel, a sinner, into the world. You may not like this, and the fact may make you feel uncomfortable. You wish it were not true, and many cannot believe it is. Both the Bible and experience, however, tell us that it is true. The minute you set a limit, your child will tend to want to break it. This is as normal as breathing. This applies not only to children. All of us have the tendency to rebellion.

### Parents are Sinners

One of the biggest battles in counseling with tense, anxious, frustrated Christians is that of convincing them that they have sinned. “Are we not finished with sin when we are saved?” they ask. What is it that causes two Christians to have violent differences? It is sin (1 Corinthians 3:3). Transgression of the law in any detail is sin. The Bible tells us that *“whoever keeps the whole law and yet stumbles in one point, he has become guilty of all”* (James 2:10). If we could only realize the subtlety of sin! If only as Christian adults we could grasp the truth that when we have said or felt or thought or desired something that is out of line with the revealed will of God, this is displeasing to God and is sin! If we would maintain a constant spirit of repentance, we could save ourselves the frustrations of many a tense, anxious day and many a sleepless night. The next time you find yourself wrought up or trying to control your

tongue from saying something that you know is not right, be honest with yourself. Be honest with God. Get off by yourself in a quiet place and confess and repent.

## Degrees of Rebellion May Vary

In training children, we find that they all tend to be rebellious. It is true that there are different degrees of rebellion. The first child may be easygoing. A second child may be a violent rebel. The third child may be a silent rebel. These are all different degrees of the manifestation of sin. Anyone who has two children will tell you how different one is from the other. You wonder how your training could produce such variations. Anyone who has three will tell you how different each of them is from the other two! There is not necessarily anything wrong with you or your training. It is just that people are different, and we rebel in different ways and degrees. Some of us can do wrong in the most gracious way.

An example of gracious rebellion was observed in a nursery school. A little boy was there who had been told not to climb up on a table. He did so anyway. One of the women was about to scold him and take him down. He saw her coming, stretched out his arms, with a big smile wrapped his little arms around her, and before she could say anything, he said, "I'm sorry." She was about to say, "Get off the table!" Instead, she very gently put him down on the floor. She had no more than turned her back when he climbed on the table again. This child was just as rebellious as the child who might defiantly climb on the table. The diplomatic boy was just as wrong as a disagreeable child would have been—both disobedient.

Over and over, wherever there are children in this world, parents ask: "What am I going to do with my child? He won't listen!" Of course, he won't listen. A little child is rebellious and tends to do what he wants to do. Some children will be pleasant about it, and some will be objectionable about it. Either response manifests the same principle—man tends to rebel. Do you see how you can be far out of line and be very sweet about it? This is just as disobedient as being unpleasant. If you put two or more children together to play and leave them alone without any adult supervision, it will not be long before there is a conflict. Conflict among people in every age group is just as normal as breathing.

## The Cure for Resistance

You should be rearing your children with the consciousness that they need a Savior and that they need a Keeper. They must find the power of God that will enable them to live right. You can control your children with stares, threats, promises, rewards, and many other techniques. The only effective control, however, is that of the child's being motivated by a love for God—not only by a love for you or a fear of you.

A mother, speaking of a son who had gotten into some trouble, said: "I am so glad he didn't tell me about these terrible things he has done until I returned from my trip. It would have spoiled my vacation." This mother was as serious as she could be. She did not realize that her boy needed a better reason for being good than that of keeping his mother from fretting. She had told him that her happiness depended upon his behaving himself.

You must have a much better reason than this for asking your children to conform. If you use the threat of your own unhappiness, you deny the very essence of being and living as a Christian. And what is meant by that? Just this: no matter how cantankerous your children are and no matter how upsetting the affairs of your life may be, your peace of mind in Christ should be independent of circumstances. You should teach your children these things, and they will learn them best by seeing a demonstration (Philippians 4:5-7). These are not just beautiful words. Peace, comfort, consolation, and joy should be your daily experience by faith in God through the Lord Jesus Christ. The resistance to your training should develop these qualities in you.

## Study Assignment for Lesson 10

1. Look up and study all the Scripture used or mentioned in the text.
2. How should we expect children to act? Give examples.
3. How should rebellion be handled? What is the importance of the parent's attitude?
4. What is the relationship of the problem of sin to rearing children?
5. Show how rebellion can be manifested in different ways.
6. What is the solution to the control of a child's rebellious ways?

### Personal Evaluation Test 5

Check up on yourself as a parent.

Answer the following "Yes," "No," or "Sometimes"

- \_\_\_\_\_ 1. Am I seeking to make disciples of my children?
- \_\_\_\_\_ 2. Am I a good example to my children?
- \_\_\_\_\_ 3. Do I chasten my children in a fit of temper?
- \_\_\_\_\_ 4. Am I sarcastic to my children?
- \_\_\_\_\_ 5. When I say no, do I mean NO?
- \_\_\_\_\_ 6. Do I get angry when my children resist me?

- \_\_\_\_\_ 7. Do all my actions toward my children stem from affection, kindness and longsuffering?
- \_\_\_\_\_ 8. Do I express my love to my children by training them in the way they should go?
- \_\_\_\_\_ 9. Do I turn the cold shoulder to my children to keep them in line?
- \_\_\_\_\_ 10. Do I constantly change my standards?

[Click here](#) to check your answers.

### **Self-Check Test 10**

Are you making progress?

In the space provided, mark the following statements “True” or “False.”

- \_\_\_\_\_ 1. All parents can expect resistance from their children.
- \_\_\_\_\_ 2. A parent must have some concept of the goals toward which he is working in training his children.
- \_\_\_\_\_ 3. When a child questions his parents’ love, the child’s challenge should be accepted at its face value.
- \_\_\_\_\_ 4. The spirit in which discipline is administered is an important factor, especially when children challenge parental standards.
- \_\_\_\_\_ 5. An unenforced law is a farce.
- \_\_\_\_\_ 6. It is only small children who have the tendency toward rebellion.
- \_\_\_\_\_ 7. All children react alike to training and discipline.
- \_\_\_\_\_ 8. Conflict among people in every age group is just as normal as breathing.
- \_\_\_\_\_ 9. Threats, promises, and rewards guarantee that a child will be properly motivated to obey.
- \_\_\_\_\_ 10. Resistance to parental training should develop high qualities in parents.

[Click here](#) for the answers to these questions.

# 11

## Setting Limits

*“You shall set bounds for the people all around, saying,  
‘Beware that you do not go up on the mountain or touch the border of it;  
whoever touches the mountain shall surely be put to death.’”  
—Exodus 19:12, NASB*

**The setting of limits is inherent in the need for authority and security.** Just as our God sets limits for us, enforcing them by chastisement, so should we with our children.

Happy parenthood involves the willing acceptance of the task of training children. It is natural that we should be puzzled from time to time by the behavior of our children. Growing up in a world of television, babysitters, and nuclear fission is something new. A great change has taken place in family relationships, and most of us have moments of doubt: are we being too strict or too lenient?

Amid a rapidly changing world, there are still some fixed points for the guidance of Christian parents. There are some methods that you can follow for training your children in the way they should go. Four of these are *setting limits, supervision, help, and a positive approach*. This lesson will consider setting limits; Lesson 12 will discuss the other three. These rules of action are emphasized in the Word of God as principles for Christian living. (Study Galatians 6:1; 1 Peter 5:2-3; 1 Timothy 3:4; Exodus 20 and related verses that you may find.)

### The Necessity for Limits

Whenever one life crosses another, it is necessary to establish certain guidelines to make possible friendly relations. *These guidelines*, whether written or followed by mutual consent, *prescribe and limit activity—do’s and don’ts*. We refer to them here as limits. The fewer limits the better, but the ones you set must be firm, definite, fair, and consistent. From pre-school age on up, limits are necessary. In the home or neighborhood, the smallest children need certain limits pertaining to safety, sharing, destroying, hurting others, taking turns, and respecting others’ feelings.

It should be understood that children will never maintain limits perfectly. Parents often ask, “How often must I tell that child to behave before he will do it?” The answer is, “Constantly.” Children have their ups and downs just as adults do. However, the pre-school child does make a beginning toward accepting limits. For example, a teacher was showing a three-year-old boy the meaning of sharing toys with other children. Sometime later she was looking on as he and another boy were

playing together. The three-year-old slipped up to the other child, who was playing with a little car, grabbed it out of his hand, and said, "Let's share." How you handle such an incident is important. This little boy was just beginning to learn the concept of sharing, even though he misunderstood. He needed some careful teaching, not a scolding.

## Agreement on Limits

The limits set in any family should be mutually agreeable to both the father and the mother; otherwise, children learn to play one parent against the other. To illustrate, at a banquet in a church one evening Jimmy whispered to his mother, "May I go to the car and play the radio?" "No, you may not!" she replied. So Jimmy watched until his mother was engaged in conversation. He then quietly turned to his father and said, "How about the keys to the car, Dad, so I can go out and listen to the radio?" Without thinking, Dad reached in his pocket, gave his son the keys, and Jimmy disappeared outside. When Dad and Mom came to themselves and realized what had happened, they found it hard to apply discipline because they themselves had disagreed. This is not an unusual occurrence, is it? It is important that husbands and wives be in agreement on limits. The older children become, the more clever they are in pitting one parent against the other. Therefore, it is important that from the early stages of your marriage you accept the fact that whenever one person's life crosses another there must be some definite understanding so that the relationship may develop smoothly.

## Limits and neighbors

When it comes to training children, the responsibility for carrying out limits lies with the parent. The character and the understanding of the parent are much more trustworthy than the understanding of the child.

The following experience of one parent illustrates the fact that your limits may not be appreciated by your children and seemingly are not always appreciated by the neighbors.

This parent felt that her child should not cross the busy highway on his bicycle. The other parents in the neighborhood said to their children, "If the rest of the mothers say their children can do it, you can do it." The gang would go to this woman's house and plead, but she would say, "No! you can't do it." Her child was distraught. "Everybody else's mother says we can go. You always keep us from going" — as much as to say, "What kind of a mother are you?"

After this happened a few times, the children went once again with the same request. All the other mothers said they could go. Finally, the harassed mother yielded to the pressure and let them go. Suddenly she was hailed as a wonderful

mother because the children could have their way. But they had hardly gotten started when the telephone rang. One of the neighbors had called, saying, "Did you tell the children they could cross the street?" "Why, yes." The neighbor replied, "We were depending on you not to let your child go."

To have a happy home you may hold standards or values that will seem odd to the neighbors; or your neighbors may silently respect you. In either case, you had better do what is right before God, not what is right in your child's eyes, or perhaps in the eyes of the mother next door. And if the mother next door doesn't like this, you still must be pleasant to her from your heart. This requires complete consecration and yieldedness to God.

## Limits Outside the Home

It is important for small children to have supervised contacts outside the home. This is important because limits outside the home are different from those within the home. Adults not in the family will react differently also. A child's first attempts to approach other children or his reactions to being approached by other children are usually similar to those at home. If he is accustomed to taking what he wants, asking for what he wants, or looking longingly at what he wants, he will do so outside the home. However, the response to his approach by other children or adults may be different from what he is accustomed to at home. His approach, successful at home, may be unsuccessful outside the home.

To illustrate, a four-year-old girl, the only child in the family, and the pride and joy of her parents, went to nursery school. She had learned her manners well. Whenever she wanted something, she would say, "Please, may I have it?" Her parents would then grant her most of her requests. At school she walked up to a little girl nearby and said, "Please, may I have that doll?" "No," was the answer. The four-year-old returned to her mother with a puzzled look on her face and explained, "I said please, and she won't give it to me." The mother, too, looked puzzled. The teacher told the mother and child that what might be a successful approach in the home would not necessarily work outside the home. The other child had rights also. It is important that a young child should have such contacts at her own age level outside the home, so that she can learn the facts of life four-year-old style.

## Adults Have Limits

The following excerpts from a father's letter to his son at graduation time, though written as humor, convey a vital message:

Dear Son,

*I'm sure you are thrilled by the idea of taking your place at last in adult affairs—a station of life you probably look upon as a time when “big people” will stop telling you to do things ... or not to do things .... Your dad has found out that the chains of adult life are wrought of stiffer stuff than the feeble fetters of childhood. Believe me, no one ever suffered a furrowed brow from such simple commands as “Eat your cereal” .... “Do your homework” .... “Report for band practice.” What once may have seemed a terribly harsh order, “Put away your comic book,” will pale into insignificance when compared with “Cut out all pastries and sweets.”*

*The bigger you get, the bigger other people seem to get—if not bigger in stature, then bigger in authority.*

*For example, did you see the look on dad's face when the Internal Revenue man ordered him to report to the collector's office with his last year's tax receipts? ... When a traffic officer says, “Pull over to the curb,” dad pulls. When grandmother says, “Roll up the window,” dad rolls up .... I just want to prepare you for a lifetime of saying, “Yes, sir,” to master sergeants, shop foremen, loan company executives, bank tellers, tradesmen, public officials, car dealers, game wardens, and a host of other people you never dreamed were your superiors. Even the most politely phrased commands, like “Please remit” or “Kindly step back in the bus” are still commands. Ushers will order you down an aisle; headwaiters will tell you where to sit; courts will summon you for jury duty; the city hall will notify you to shovel the snow off your sidewalk.*

*You will be dragged off to parties at other people's houses, and dragged out of bed by people who come to your house. You will be kept off the grass by policemen and kept up by week end guests. You will be put on committees and put off busses. This is the true life beyond commencement. Congratulations and good luck.*

Dad

*P. S. Get a haircut for graduation.*

This letter illustrates some of the reasons why small children need to begin learning about limits and living by them.

The following quotation gives some additional reasons which point out basic needs that limits can help meet:

*[God's] love (Hebrews 12:6) meets a real need; His love is strong enough and wise enough to set limits. These God-given limits mean wonderful, comforting freedom from worry and uncertainty ....*

*The most important aspect of being an adequate father is the acceptance and handling of authority ... accepting someone's authority over and responsibility for you, accepting the place of authority over and responsibility over others.*

*Without the setting of limits, by virtue of authority, there is no security. Knowing exactly where "the old man" draws the line, just what are the limits, and that they are well enforced means a happy, efficient organization. A taut ship is a happy ship.*

*The setting of limits is inherent in the need for authority and security. Just as our God sets limits for us, enforcing them by chastisement, so should we with our children. The setting of intelligent, thoughtful, reasonable limits is a God-delegated duty—limits that are in line with the needs of the child and appropriate to his age, understanding and moral values.*

*We need to avoid meeting our own needs or whims in disciplining the child while striving to meet his—in keeping with moral principles and a Christian testimony .... As the child grows in knowledge and understanding of God's Word, authority is transferred from you, the natural father, to God, the heavenly Father. ... Have you surrendered, or only complied with, God's authority?<sup>1</sup>*

<sup>1</sup>Norwell J. Peterson, "The Father—God's Surrogate," *Christian Medical Journal*, January-February, 1957, pages 9, 10.

## Study Assignment for Lesson 11

1. What do we mean by “setting limits?” What is the reason for them and how do they pertain to training children?
2. Why should children be taught limits outside the home?
3. Contrast the limits of adulthood with those of childhood.
4. What is the relationship between the authority of parents and the authority of God? between security and setting limits?
5. What problems are involved regarding neighbors and their setting of limits for a happy home?

### Self-Check Test 11

Mark the following statements “True” or “False.”

- \_\_\_\_\_ 1. Happy parenthood involves the willing acceptance of the task of training children.
- \_\_\_\_\_ 2. The great change which has taken place in family relationships in recent years has removed all fixed points for the guidance of Christian parents.
- \_\_\_\_\_ 3. Children can be expected to maintain limits perfectly.
- \_\_\_\_\_ 4. The limits set in any family should be mutually agreeable to both parents.
- \_\_\_\_\_ 5. The ultimate responsibility for carrying out limits lies with the child.
- \_\_\_\_\_ 6. The limits set by a family should always conform to those set by other families.
- \_\_\_\_\_ 7. Limits outside the home are identical with those within the home.
- \_\_\_\_\_ 8. The child who has learned to get his own way at home will be sure always to get his own way outside the home.
- \_\_\_\_\_ 9. One of the joys of adulthood is that limits and restraints no longer need to be observed.
- \_\_\_\_\_ 10. The setting of intelligent, thoughtful, reasonable limits is a God-delegated duty of parents.

[Click here](#) for the answers to these questions.

# 12

## Supervision and Help

*“...then watch yourself, that you do not forget the LORD who brought you from the land of Egypt, out of the house of slavery.”*

—Deuteronomy 6:12, NASB

**Parenthood is a big task.** This course has been written to help you move in the right direction. Lesson 12 gives pointers on help and supervision and on your approach in handling children. This concluding lesson does not exhaust the responsibilities involved in being an adequate parent. However, this course has been designed to give you some important “Keys to Happy Family Living.” As you apply the understanding derived from this study, you should be a better parent.

### Helping Children to Learn

#### **Help children keep limits**

Do you remember the boy who was learning to share? It is important to handle an incident like this carefully. Here was a child who was just beginning to grasp a new idea. He still did not correctly understand it. He needed a little help. The teacher had to go to the boy and in a very gentle and firm manner say, “You must give it back. When he is through with the car, you may have it.” The boy did not want to give it back, but his playmate also had his rights. The car was to be shared only after his playmate had kept it for a reasonable time.

#### **Help in applying the rule**

You can give a child a simple rule or a simple reason. You do not need to repeat that reason twenty times. What your child needs is a little help in applying the rule. In the case of the two small boys, this help meant taking the car from one boy and giving it back to his playmate. The offender in this situation did not need to be punished; he did need to be helped.

We must work with our children in the spirit of a helpful teacher. Remember that everything is not taught in one day. You have many years to train your children. This necessitates understanding and consistency, gentleness and fairness. We adults are still struggling with some of these principles of right living. We cannot expect our children to become perfect overnight. It is easy for us to tell them to share their toys, but how freely in heart do we share our lawn mower or our automobile? Children value their possessions much as we do ours.

## Help in accepting limits

All children need help in accepting limits. A four-year-old girl is an example of this. Her mother, in despair, said, "I am rearing a little delinquent." This was true. The child was the terror of the block. Today this child is developing normally because her mother learned from a friendly neighbor the secret of setting reasonable limits and helping the child observe them.

One day this little four-year-old was playing in the neighbor's house. She had scattered blocks all over the room. She decided that it was time to go home and went to the closet to get her coat. The neighbor said, in his firm way, "We should pick up the blocks before you go." "I'm not picking up any blocks," she responded. She proceeded to the closet. This little girl needed someone to help her take care of the blocks. Realizing the child's need, the neighbor, gently but firmly, led her back to the center of the room. The child wasn't going to pick up any blocks, and it was a real struggle for the neighbor to help her. With her hand in his, he picked up a block and put it away. He picked up the second one and the third one. She said, "Leave me alone. I'll do it myself." He left her alone, but the minute he released his hand, she darted toward the closet. He went after her and brought her back. She was very rebellious and needed some more external help. She did not need a scolding or a threat or a spanking. Those techniques had been tried unsuccessfully by her mother. The neighbor started over again with the child's hand in his. She did not like it. She protested, but they were getting the job done. He was not doing it for her. He was doing it with her. This is a very important principle. She was not just standing there watching him. Again she said, "Let me alone. I'll do it myself." He let her go. This time she stood there to watch him do it. He took her hand in his and started at the job again. Finally, the third time she said, "Let me alone." He let her alone, and she started doing it herself.

It is true that he did most of the work. It would have been easier for him to do it all himself, but this would not have taught the child what she needed to learn. He did not alienate that child; in fact, his house was her favorite spot for play. She knew that in his home there were definite boundaries, whereas she did not have the security of known limits in her own home. If she yelled, kicked, and screamed, to quiet her the parents would adjust the limits they had set up.

If a child screams in his rebellion, it is more important to see to it that he observes the limits than that his screaming be stopped. The issue should not be, "Stop your screaming." A child persists in screaming only when he gets the desired results. However, there does not have to be any conditional position in your own mind. If your request is fair and reasonable, then with all kindness help your child fulfill it. You will not make an invalid out of him. You will be teaching him.

## Supervision Is Needed

Supervision is necessary wherever limits are set up. This is not only true for children, but also for adults. Most fathers are supervised on their jobs. Why do businesses and big corporations spend many thousands of dollars on supervision? It is normal for all of us to wander away from prescribed limits. This is graphically stated in Romans 3:12: *“ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”*

Parents ought not to be disappointed if their children need supervision or help. This is the major task and privilege of parenthood. Consider Proverbs 29:15, 17:

*“The rod and reproof give wisdom, But a child who gets his own way brings shame to his mother. .... Correct your son, and he will give you comfort; He will also delight your soul.”*

Parenthood, therefore, involves a combination of setting limits and then supervising and helping our children so that the limits will be observed.

## Help children by demonstration

Another example of this principle of help involves several children playing around a slide. One child had begun to use the slide, and then all the children wanted to use it. Each one wanted to be first, but children need to learn the principle of taking turns. A wise adult approached and gave help. He chose Mary at random and said: “Mary, you first; Johnny is next; and Sally is after Johnny. Tommy is after Sally,” and so on. Soon these children understood the idea of taking turns. They merely needed help by means of a demonstration.

## Follow up orders that are not obeyed

### **Distinguish between words and a real limit**

Your children will make a distinction between words and a real limit at your house. You might say, for example, “Children, we are going to eat now.” No one moves. You are in the middle of mashing potatoes and not ready yourself. Your family gets accustomed to your chatter as a worker gets accustomed to the noise in a factory. The noise is there, but they don’t hear it. The same thing happens in a family if you just talk about limits but are not bound by them yourself and are not prepared to carry them through. You are wasting your time by yelling if you do not follow through. This confusion only creates an unwholesome atmosphere in your home.

Some children were playing in a neighbor’s yard. A mother called from across the fence, “Johnny!” Johnny kept on playing. She called a second time and a third. One of

the children heard it and said, "Johnny, your mother wants you to go home." "Oh, I don't have to go home yet." Finally, the mother called again with a much different tone and volume, "Johnny!" Some of us have two kinds of voices. There is the voice that means "Hop to it this minute!" and there is the voice the child does not associate with action. A mother may wonder what is the matter with her child because he will not respond to her call. Often the reason is that she is not prepared to follow through. If she calls, she should be prepared to follow up her call. It is the intent to carry things out that makes a difference.

Another mother tells this story: "I want my daughter to take the garbage out. So I ask her in my most pleasant voice, 'Will you please take the garbage out to the bin?' The child does not move. I ask her again and again in a pleasant voice, but with no response. My question is, 'How long do you have to be agreeable before you can get angry?' Usually about the fourth time I am really irritated. I stop washing dishes, wipe my hands on my apron, and go see that she obeys me. When I do this, my daughter knows I mean business, and she does what I tell her. Why won't my child mind until I get angry?"

### **Enforce limits rigidly in kindness**

There is an easy solution. The girl does not respond to her mother's request until about the fourth time because she has learned by experience that her mother does not intend to follow through until then. The mother is attempting to set up a positive limit; namely, that it is her daughter's job to take out the garbage; but the child knows that only the angry voice and not the pleasant voice means, "You must do it right now!" Could not the child just as easily learn by experience that the quiet voice carries the positive command as well as the angry voice? The simple solution is for mother to enforce her first and not her fourth request.

The secret of discipline is the setting of reasonable limits and enforcing them rigidly in kindness. If you say, "It is bedtime," set down whatever you are doing and in a kind but firm manner, help your child do what you want him to do.

## **Positive Approach in Supervision**

Many times in a day your child will need your help with dressing, eating, playing, carrying out a task, obeying a limit. You will need to be continually redirecting an activity, resolving a conflict with another child, and the like. Many times in a day, an adult decision followed by appropriate action is necessary.

### **The positive approach**

A little boy four years of age was in an ugly mood. He was looking for trouble. When his playmate came along, he knocked him down and was pounding him. His mother pulled him off. He was kicking, screaming, and yelling as she marched him into the

house. He hissed: "Let me alone. I'm going to cut you up in pieces and throw you in the garbage can!" Mother replied: "I know you feel that way, but until you cool off you cannot be out there with the rest of the children. I'll just wait here with you until you do."

She did not react negatively to his negative behavior. She was firm with him, and isolated him until he cooled off. This is what is meant by a positive approach. We can, by God's grace, maintain a spirit of tenderness, kindness, and gentleness regardless of the child's behavior. Parents need not look at every incident that happens during the day as a crisis, but as part of a continuing learning process. Parents must remember that they are teachers. Accordingly, any incident should be viewed in the perspective of years of learning.

The following incident occurred in a nursery school, where the teachers were making good progress with a boy who had been accustomed to biting other children who resisted him. He had not bitten anyone for a long time. This day he came in sleepy and crabby. He wanted a tricycle that a playmate was using. The playmate refused to give it up, so the ill-natured boy bit him. As the teachers approached the children, both boys were in tears. One could see that the offender knew he had done wrong. One teacher hurried to his playmate to reassure him. The other teacher hurried to the crabby boy and took him into a corner. She said, "You forgot, didn't you?" "Yeah, I forgot," he answered. In this case, her approach was much more effective than if she had glared at him and said, "You little brat! I ought to whip the daylights out of you for doing that!" It was clear that he was sorry. The teacher went on to remind him that there were people who could help him get what he wanted. Soon he got up, went to one of the women and said, "Will you help me get a tricycle, please?"

Do you see the underlying principle here? It is not suggested that you let your children run wild. That must be emphasized. You can deal with your child's most obnoxious behavior in a gentle but firm way. There is a difference between gentle firmness and hostile firmness. A basic tenderness for the child, no matter what the behavior at the moment, is an important invisible help in training children. The boy who was pounding his playmate was handled very differently from the boy who bit his playmate. In either case, the key to the situation was the manner of the adults involved. Kindly and firmly insisting that children behave is far more effective than indulging them, letting them run wild, or allowing them their every whim. A positive approach toward the boy who bit his playmate helped him learn to overcome frustration.

The key to a positive approach is an overall kind feeling for children, not a reaction to what they do at the moment. It takes many years for a child to become an adult. Parents need to be consistent. As parents "*train up a child in the way he should go,*" they can rejoice in the promise of the Word of God that "*when he is old he will not depart from it*" (Proverbs 22:6).

## Dealing with the Unpredictable

Over and over again, parents are faced with unexpected incidents involving the child, incidents which give endless variety and humor to the task of parenthood. It is at such moments that the basic spirit of the parent is on trial. A positive approach is needed at these unexpected moments if it is ever needed. There are, of course, those times when you can carefully weigh all sides of a matter, when you will discuss it and plan carefully what you will say and do. However, the snap decision and the way you react to it really set the tone in your home.

The following illustration clarifies what is meant by the unexpected incident:

One morning a mother of three children walked into the kitchen. She was humming happily to herself as she entered. The three boys were grouped around the kitchen sink chattering good-naturedly. She thought to herself that they were getting along agreeably together. Then to her consternation she saw what they were doing. On the drainboard by the sink was a pile of a dozen eggshells and in a bowl were the dozen eggs. The mother was enraged and proceeded to give the boys a angry lecture, telling them that for the rest of the day each must stay in the house and be isolated.

This is what the boys were doing: one had gotten the idea that he would poke a hole in the end of a raw egg, empty the shell, and as a joke throw it at his mother. Emptying the contents of the egg proved to be a very interesting experience, so they did it to another egg. They enjoyed it so much that they went through the whole dozen.

After her angry tirade, the mother began to think more rationally. Here she was, enraged, spoiling her day for herself and for her children over a dollar's worth of eggs. She was ashamed, repented before God, called her children, and confessed that she had acted in a very inappropriate way. Then she made it plain that their deed was not to be repeated. Permission to do such things was needed from her. Everyone was relieved. That noon they all enjoyed scrambled eggs—and later on scrambled egg snacks.

### Points to ponder

When you must do something about an incident involving your child, you need to remember some specific helps as you approach him in a positive manner.

#### **1. Physical and verbal approach**

When there is a disturbing incident among children, you must go to the scene in person. Such incidents are seldom a life-and-death matter. You need to arrive at the scene in a relaxed, casual manner. You can move rapidly without appearing hurried or upset. You seldom need to get there at top speed, with your hair flying and all out of breath.

Give thought to your first words. Even if the children are screaming and hitting, you can take a few seconds to consider what you will say or do when you get there. Tone of voice and choice of words are important. You can speak firmly, but in a kind way.

Get eye-to-eye contact. It helps to be on the same level with the person to whom you are talking. You need not stand over your children, looking down on them and they up at you. Scoop them up in your arms, or get down to where they are.

## **2. Attitudinal approach**

What led up to the situation? Often parents bear down on children with no plan of approach. If you are to be helpful, you need to know what happened. As you drew near the group, you may have seen the whole situation or you may not have. It is equally important that you know what was said between the children. Parents tend to ignore the words exchanged between children. If you do not know what happened, your first task is not to say, "You kids, quit your fighting!" No doubt they want to quit as much as you want them to quit. Rather, your first task is to find out what led up to the situation. This need not be a cross-examination. If everyone talks to you at once, or if there is disagreement over what happened, you simply will not get the facts.

Remedy the situation. You will need to take action with or without the facts. If you can get the facts easily, you will be fortunate. If you lack information, be aware of your lack. Perhaps the children were too loosely supervised in the first place. There was no one around to see what was happening until the outburst occurred. Be slow to judge or to fix blame. Keep your questions to a minimum. Remember that your firm, kind manner will be the key to the situation. Never give a choice unless you are prepared to accept either choice. The children may need help through positive, firm adult action. You can try distraction, channeling their activities in another direction, isolation, retiring disputed equipment, kind physical restraint.

Trial and error on the part of the adult are involved. Your first attempt may or may not be successful. No one makes perfect decisions always. The final result may not mean happiness for all concerned. You may need to help a child accept frustration. This is often done best in silence. To illustrate, your child might tearfully sob, "I want that truck." But he can't have the truck just now. Within you, silent acceptance and sympathy for his desire are in order. This is no time for a lecture on sharing. This is the time for a demonstration.

You need to accept children's negative reactions in a tense moment, but you need not give in to them. Remember that, in the perspective of a year of living, this is just an incident and that you are the steadying, dependable influence. You never know what your children will do next, but they ought to know what you will do next. When the incident is over, cease talking about it.

## Conclusion

Parenthood is a full-time job. To qualify, you need to be a person of inner peace—the peace that passes understanding, given by God, and evidenced in the unexpected, unprepared for, unwanted twists and turns of life. This inner peace, then, makes life a fascinating, pleasant journey, wherever it may lead. Parenthood, to be successful, requires a partnership of two people dedicated to the task of blending their bodies, souls, and spirits into a unit that is dedicated to serving God and pleasing Him.

Parenthood requires an acceptance of the task, the desire to understand it, the willingness to be as diligent in preparation and performance as the most accomplished artist, business leader, or professional.

Conflicts and problems will arise. These can lead you to ever higher levels of accomplishment as you demonstrate the power of God through them. To identify problems and solve them is to find success. To cover them up or pretend they are not there is to taste defeat. Each partner should be ready and willing to see his part in any decision or task and do it as a dedicated servant of God.

There is nothing magic or accidental about living a life of happiness, peace, and joy. Building a happy family requires that you abide in Christ. There is nothing easy or automatic about it.

Guiding children implies a purpose and a goal. You need to know where you are going. You need to assume responsibility for influencing your children. Your influence for good or for ill will probably count more than any other in the lives of your children (Proverbs 22:8). You must work hard to make learning wholesome and effective for your children.

Parenthood is a twenty-year-long job. If you do your work well, you will lose your children. They will leave to attend to their own careers and families. Therefore, it is important that you should be effective partners, that you should keep in touch with each other and stay friends. You will reach your later years just as you started—only the two of you facing a new and glorious life together. You ought to train your family with this goal in mind: that when the day comes for you to say “Godspeed” to your children as they begin to plan for their own families, it will be a joyful day for both of you, with memories of happy years gone by. Then you can look ahead with a keen anticipation because you have trained your child in the way he should go (Proverbs 22:6). Then you and your partner can look deep into each other’s united souls and anticipate the time when the risen Lord will say to you, “Well done, thou good and faithful servant.” Meanwhile, with mutual consent you can say, “Bring on our new life together and let us make it a fruitful one for the glory of God.”

## Study Assignment for Lesson 12

1. Illustrate an incident when a child should be helped, not punished.
2. What is the meaning of enforcing the setting of limits by giving help to a child?
3. What is included in the use of this positive approach?
4. What is the significance of unexpected incidents?
5. List as many helps as you can find to the positive approach to children's behavior.
6. Write a short review of the conclusion of this course.

This course will be helpful to you if you apply its teaching to your personal life.

### Self-Check Test 12

In the space provided, mark the following statements "True" or "False."

- \_\_\_\_\_ 1. The only thing required in teaching a child a simple rule or a simple reason is to repeat it many times.
- \_\_\_\_\_ 2. All children need help in accepting limits.
- \_\_\_\_\_ 3. Supervision is necessary wherever limits are set up.
- \_\_\_\_\_ 4. Children will make a distinction between words
- \_\_\_\_\_ 5. The secret of disciplining is the setting of reasonable limits and enforcing them rigidly in kindness.
- \_\_\_\_\_ 6. Parents need to look on every incident that happens during the day as a crisis.
- \_\_\_\_\_ 7. The key to a positive approach is an over-all kind feeling for children.
- \_\_\_\_\_ 8. When an unpredictable situation arises, the basic spirit of the parent is on trial.
- \_\_\_\_\_ 9. When correcting a disturbing incident, eye-to-eye contact and a parent's first words are both of supreme importance.
- \_\_\_\_\_ 10. Parents need to be looking ahead to the time when their children will have grown up.

[Click here](#) for the answers to these questions.

# APPENDICES

# Answer Key

## Answer Key to Self-Check Tests

Be sure to look up any questions you have answered incorrectly. The page number is given after each question in the test. Mark with an "x" your wrong answers.

Test		1	2	3	4	5	6	7	8	9	10	11	12
Question	1	T	F	T	T	T	T	F	T	T	T	T	F
	2	T	T	T	T	T	T	T	F	T	T	F	T
	3	T	F	F	F	F	T	T	F	T	F	F	T
	4	F	T	T	F	F	T	F	F	T	T	T	T
	5	F	T	T	T	T	F	T	F	F	T	F	T
	6	T	T	F	F	T	T	T	T	F	F	F	F
	7	T	T	F	F	T	T	F	T	F	F	F	T
	8	T	T	F	T	F	T	T	T	T	T	F	T
	9	F	F	F	T	T	F	F	T	F	F	F	T
	10	F	T	T	F	T	F	F	T	F	T	T	T
Number of questions correct													
Multiply by ten		x10	x10	x10	x10	x10	x10	x10	x10	x10	x10	x10	x10
Your score													

100 % Excellent work.

90 % Very good work. Check the ones you answered incorrectly. 80 % Good work. Reread the lesson.

Less than 80%. Study the lesson again.

Multiply the number of questions you answered correctly by 10 to get your score.

100 % = Excellent work.

90 % = Very good work. Check the ones you answered incorrectly.

80 % = Good work. Reread the lesson.

Less than 80%. Study the lesson again.

## **Answer Key to Personal Evaluation Tests**

### **TEST 1**

YES: 1, 2, 3, 4, 5, 6, 7, 8

No: 9, 10, 11, 12

### **TEST 2**

YES: 1, 3, 5, 7, 9, 11

No: 2, 4, 6, 8, 10, 12

### **TEST 3**

YES: 1, 3, 4, 6, 7, 9

No: 2, 5, 8, 10, 11, 12

### **TEST 4**

All answers should be checked. Those you cannot honestly check are trouble spots.

### **TEST 5**

YES: 1, 2, 5, 7, 8

No: 3, 4, 6, 9, 10

### **TEST 6**

YES: 2, 3, 5, 6, 8, 12, 13

No: 1, 4, 7, 9, 10, 11, 14

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