

NEW HOPE CHRISTIAN FELLOWSHIP

6240 VERNER AVE.
SACRAMENTO, CA 95841
916-348-6997

AGONIA[©] STUDENT'S MANUAL

DOUGLAS AND SITA SHEARER • AUTHORS AND FOUNDERS

AUTHORITY

“AUTHORITY” IS THE EIGHTH OF EIGHT SEPARATE MANUALS WHICH TOGETHER CONSTITUTE THE ENTIRE
COURSE

JANUARY 12, 2000 EDITION

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Special Note: This manual is meant only for students enrolled in properly certified Agonias. The changes it presses cannot be effected by single individuals or by counselors attempting one-on-one therapy. A small group setting is essential - overseen by instructors who have been properly trained. This manual is meant to build the church of our Savior Jesus Christ and bring peace and joy into the homes of the saints for whom he died.

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AUTHORITY[©]
CHAPTER 1
HOW IT'S USED TO DEVELOP RELATIONSHIP
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #2				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #3				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #4				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #5				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #6				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #7				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Average for Week Eliminate the high and low				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

Salvation occurs when we're transferred from one kingdom to another - from one realm of authority to another.

Col. 1:13 Who hath delivered us from the power of darkness,
and hath translated us into the kingdom of his dear
Son...

The word "power" in verse 13 is the Greek word "ἐξουσία" ("exousia") - and it's more accurately translated "authority," not power. The word "delivered" is better translated "rescue." And the word "translated" is the Greek word "μετεστησεν" ("metestésen") - and its more accurate rendering is "transfer." Salvation, then, is a matter of *rescuing* us from the devil's authority - and *transferring* us from his realm to the "kingdom of God's dear Son." Again, "authority," "kingdom," and "salvation" are interconnected themes.

Authority may not be examined with much enthusiasm any more; but it's the backdrop against which life all around us is carried on. We may want to shut our eyes to it; but that doesn't make it go away; that doesn't melt it into oblivion.

Authority is part of the husband/wife relationship as well - whether we want to acknowledge it or not. Turn with me to Ephesians 5:22 and 23.

Eph. 5:22 Wives, submit yourselves unto your own husbands,
as unto the Lord.
Eph. 5:23 For the husband is the head of the wife, even as
Christ is the head of the church: and he is the saviour
of the body.

There's no way to soften the meaning of verse 22. The word "submit" is the Greek word "υποτασσομενοι" ("hypotassomenoi"). It's often employed within a military context and is used to convey the sense of "arraying oneself under authority." It means to *subordinate oneself; to become submissive and obedient*.

footnote continued from previous page

The word "power" is the Greek word "ἐξουσία" (exousia) - meaning "authority," not "power" as such. And in the verse itself, the word "exousia" is linked to "air" in a possessive sense ("της εξουσιας του αερος") - and therefore denotes a "realm of authority." The ruler of this "realm" is an "arconta" ("αρχοντα") - a "prince" - whom we know is the devil. Now, let's examine Daniel 10:13 and 20.

But the prince of the kingdom of Persia withstood me one and twenty days:
but, lo, Michael, one of the chief princes, came to help me; and I remained there
with the kings of Persia...

...Then said he, Knowest thou wherefore I come unto thee? and now will I
return to fight with the prince of Persia: and when I am gone forth, lo, the prince
of Grecia shall come.

Dan. 10:13 and 20

The devil has evidently divided his realm into various spheres - and has installed "vicegerents" over each one. There's a prince who oversees Persia, a prince who oversees Greece, etc. Michael alone, Israel's prince, stands with God. Ephesians 6:12 pulls back the curtain just enough to give us a glimpse of this vast organizational complex.

For we wrestle not against flesh and blood, but against principalities, against
powers, against the rulers of the darkness of this world, against spiritual wicked-
ness in heavenly places...

Eph. 6:12

The phrase "heavenly places" is a single Greek word "επουρανοις" ("epouraniois") - and probably corresponds to the word "air" in Ephesians 2:2. In short, when the devil is cast down, along with all his followers - the angelic beings he installed in the "authority realm" enveloping the earth - *he is dispossessed*. And it's that dispossession which secures full salvation for the "saints." The devil, though not yet stripped of his power, has been stripped of his authority.

It's the very word used by the Centurion in Luke 7:8.

Luke 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

In Ephesians 5:22, the verb is in the present tense - which implies an on-going condition; it's in the middle voice - meaning the subject, here the wife, is acting upon herself; and, finally, the mood is imperative - meaning it's put in the form of a command. Other verses which make use of "*hypotasso*" include Luke 2:51, Romans 13:1, and 1 Corinthians 15:28.

Luke 2:51 And He went down with them, and came to Nazareth; and He continued in subjection (*hypotasso*) to them; and His mother treasured all these things in her heart.

Rom. 13:1 Let every person be in subjection ("*hypotasso*") to the governing authorities. For there is no authority except from God, and those which exist are established by God.

1 Cor. 15:28 And when all things are subjected ("*hypotasso*") to Him, then the Son Himself also will be subjected ("*hypotasso*") to the One who subjected ("*hypotasso*") all things to Him, that God may be all in all.

In each case, there's no doubt that the sense of genuine **submission** is being conveyed. Verse 22, therefore, is simple and straightforward: *the husband is put in authority; and the wife is called upon to array herself under that authority (middle voice).*

But the meaning is further clarified in verse 23. Here a simile is used. A simile is a figure of speech that elicits a correspondance between two phenomena - here, it's Christ, on the one hand, and husbands, on the other. *The church arrays herself under Christ's authority; so likewise should wives array themselves under their husband's authority.*

Verse 23 gives the rationale underlying a husband's authority: *though authority necessarily implies control, that's not its purpose; its purpose is redemption and salvation.* Christ is put in authority over the church for the purpose of saving and glorifying her; so husbands are put in authority over their wives for the purpose of saving and glorifying them. Whenever authority is used only for the control it affords, it's abusive. Psalm 82, which we'll examine in a later chapter, illustrates this principle perfectly.

AUTHORITY - HOW IT'S MEANT TO WORK IN MARRIAGE

Authority, then, is part and parcel of the marriage relationship. There's simply no way of circumventing it or softening its impact. Let's try, therefore, to understand how it's meant to work.

The first issue we need to explore is the role authority plays in determining the *quality* of relationship between husband and wife. The discussion will initially seem rather obtuse and technical; but be patient and stick with it: the reward you'll reap will be well worth the effort.

AUTHORITY: LIBERTY

Authority conveys control - the freedom to choose among various options - to employ personal discernment and judgment. It implies the right to manage, administer, and determine disposition. Turn with me to Matthew 7:29.

Matt. 7:29 ...for He was teaching them as one having ***authority***,
and not as their scribes.

Cf., Mark 1:22 and 27

“And not as their scribes.” The Jewish masses had, of course, heard many sermons delivered by the rabbis in their synagogues. Scholars have recovered specimens of these discourses preserved in the Mishna and Gemara, the Jewish Talmud, compiled for the most part during the third century AD under Rabbi Judah ha-Nasi, head of the Jewish community in Palestine. The scribes habitually quoted other rabbinical scholars - and were wary of expressing any idea without basing it on some predecessor’s interpretation. The rabbis were unwilling to insert themselves directly into any exegetical debate - loathe to declare unequivocally the meaning of any specific passage of scripture. But Jesus did not share their reticence. He stepped forward boldly - and, with no hesitancy whatsoever, declared the meaning of God’s Word. Witness the following passages - each prefaced with the striking phrase *“But I say unto you”*:

Matthew 5:21 Ye have heard that it was said by them of old time,
Thou shalt not kill; and whosoever shall kill shall be
in danger of the judgment:

Matthew 5:22 ***But I say unto you***, That whosoever is angry with
his brother without a cause shall be in danger of the
judgment: and whosoever shall say to his brother,
Raca, shall be in danger of the council: but
whosoever shall say, Thou fool, shall be in danger of
hell fire

Matthew 5:27 Ye have heard that it was said by them of old time,
Thou shalt not commit adultery:

Matthew 5:28 ***But I say unto you***, That whosoever looketh on a
woman to lust after her hath committed adultery
with her already in his heart.

Matthew 5:31 It hath been said, Whosoever shall put away his
wife, let him give her a writing of divorcement:

Matthew 5:32 ***But I say unto you***, That whosoever shall put away
his wife, saving for the cause of fornication, causeth
her to commit adultery: and whosoever shall marry
her that is divorced committeth adultery.

Matthew 17:10 And his disciples asked him, saying, Why then say
the scribes that Elias must first come?

Matthew 17:11 And Jesus answered and said unto them, Elias truly
shall first come, and restore all things.

Matthew 17:12 ***But I say unto you***, That Elias is come already, and
they knew him not, but have done unto him
whatsoever they listed. Likewise shall also the Son
of man suffer of them.

Jesus was establishing the truth - not fearfully poking at it. There's a sense of "ownership" conveyed in each of his interpretations - a sense that Jesus is the Living Word - and, consequently, he's at liberty to declare its meaning. There's a freedom on his part that's so obviously missing from the discourses of the rabbis. Authority, therefore, *implies freedom. It implies boldness. It implies certainty.*

Turn now to Luke 7:8.

Luke 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Parallel Passage to Luke 7:8
Matthew 8:9 For I (also) am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

The centurion's authority entitles him to *control* anyone falling within the scope of that authority - to manage, direct, and otherwise supervise his disposition. Here it is again: authority establishes control; *moreover, it confers liberty upon whomever it's bestowed.* The centurion is at liberty vis a vis the soldiers under his command; however, the soldiers are bound vis a vis the centurion. If a conflict of opinion were to arise between the centurion and one of his soldiers, the centurion's opinion would prevail, not the soldier's. If a conflict of preference were to arise, the centurion's preference would prevail, not the soldier's. Etc.

Turn now to Acts 5:1-4.

Acts 5:1-4 But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under ***your control*** (ἐξουσία)? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God.

The word translated "control" in verse four is "exousia" (ἐξουσία). The meaning is simple: the property, while unsold, was at the disposal of Ananias. Even after he sold it, the proceeds were his to manage however he wished. *He possessed authority by virtue of his ownership.* But once he promised all the proceeds to the church, they were no longer his to control. He was no longer at liberty to determine their disposition. The proceeds belonged to the Apostles. Ananias was not at liberty to withhold full value; he was *bound*. He had forfeited his liberty. Again, authority confers liberty; and its loss entails a corresponding loss of liberty.

Turn now to Romans 9:21.

Rom. 9:21 Or does not the potter have a ***right*** (ἐξουσία) over the clay, to make from the same lump one vessel for honorable use, and another for common use?

The word “right” translates the Greek word “exousia” (ἐξουσία). The potter owns the clay; and his ownership confers the right to determine its fate - whether to design and use it for public display or to design and use it for garbage. *Exousia confers “right;” it bestows liberty.*

Turn now to 1 Corinthians 9:4-6.

1 Cor. 9:4-6 Do we not have a **right** (exousia - ἐξουσία) to eat and drink?
Do we not have a **right** (exousia - ἐξουσία) to take along a believing wife, even as the rest of the apostles, and the brothers of the Lord, and Cephas?
Or do only Barnabas and I not have a **right** (exousia - ἐξουσία) to refrain from working?

Again, the word “right” in verses four through six translates the Greek word “exousia.” Exousia confers the right of self-determination - the right to choose - to direct one’s own affairs. *In short, a right confers a liberty; it’s an entitlement; it’s a claim - a claim against which no appeal can be made.* Paul, in verse six, is sarcastically asserting that if he so chooses he can lay claim to financial support from the churches benefiting from his ministry - and no appeal can be made which invalidates that claim. The churches are bound to comply - bound to render support. They are not at liberty to withstand his claim.

AUTHORITY - THE DEVELOPMENT OF PERSONAL IDENTITY

Authority, when delegated, triggers the dynamic that generates the development of a distinct personal identity. But how? Follow closely - and keep in mind that authority implies liberty. That’s the key! Let’s examine three verses.

Luke 19:17 And he said unto him, Well, thou good servant: *because thou hast been faithful* in a very little, have thou authority (exousia) over ten cities.

Matthew 25:21 His lord said unto him, Well done, thou good and faithful servant: *thou hast been faithful* over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Revelation 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power (exousia - ἐξουσία) over the nations:

Do you notice how God confers authority incrementally? What we do with it and how we use it determines how much more we’re granted. Note the phrase “*because thou hast been faithful in a very little...*” Faithful in terms of what? Faithful in terms of the *commission* underlying and validating it. Authority is never conferred without purpose - in a vacuum. (1) Have we used our authority to secure its purpose - to discharge the commission underlying its bestowal? Or, perhaps, (2) have we exploited the liberty it entails to pursue our own selfish ends - to indulge in personal licentiousness?

Notice too that the faithful discharge of authority is rewarded with even more authority. But why?

1. Remember: *authority entails liberty.* Freedom and authority are coextensive; freedom and authority are coterminous. If I possess the one, I possess the other. If I don’t possess the one, I don’t possess the other. Freedom and authority are like two sides of the same coin: if someone gives me a two-headed coin, the absence of “tails” tells me that the coin isn’t authentic. Likewise,

- a. if someone gives me authority without, correspondingly, granting me freedom, the authority he's giving me isn't authentic. And, conversely,
- b. if someone grants me freedom without, correspondingly, granting me authority, the freedom he's granting isn't authentic.

Authority, then, always confers liberty within the scope of its commission.

2. ***The liberty that authority confers evokes personal choice - which, in turn, leads to "self-awareness"*** - which, of course, is the crucial launching platform for the development of a concrete, tangible personality.
3. Remember, a relationship between two individuals presupposes two distinct "egos" - neither one of which is merely an extension or clone of the other. The more authority is delegated, the more room is provided for the emergence of "*self-awareness*" - which, in turn, leads to the formation of a distinct personality. In short, when authority is conferred, it leads to the possibility of establishing authentic relationships. And what's more precious to a Christian than a concrete, authentic relationship with Jesus Christ? Very few of us have ever imagined that God confers authority - according to our faithfulness - *for the purpose of making us his friends* (cf., *John 15:15*).

What we have here is no different from what parents do to guide their children into maturity. Children, in their infancy, possess little awareness of themselves *as distinct individuals*. There's no concrete "*self-identity*." Slowly, however, the parents broaden the child's sphere of personal choice - and that's what encourages the development of self-awareness. The child is granted ever more authority over his own life. Obviously, if too much authority is accorded at any point in the process, the child is exposed to serious danger. But if too little is accorded, the development of self-awareness and the consequent emergence of a distinct personality are inevitably thwarted. The child is left incapable of developing healthy relationships - because his own sense of "self-identity" is so attenuated.

Likewise, a husband can undermine the development of an authentic relationship with his wife. He can so narrow the scope of her authority within the marriage bond that she ceases to possess any sense of "self-identity" *vis a vis her husband*. And without that sense, she becomes incapable of a genuine relationship with him. ***Oppressive husbands are forever ruining their marriages.***

Turn now to Luke 16:10-12.

Luke 16:10-12 He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. therefore you have not been faithful in the use of unrighteous mammon, who will entrust the true riches to you?
And if you have not been faithful in the use of that which is another's, who will give you that which is your own?

In part, verses 10 and 11 make the same point that's at the core of Luke 19:17; specifically, that authority is granted little by little - *according to our faithfulness*. Do we use our authority faithfully - for the purpose of discharging the task defined in its commission? Or are we unfaithful - using the liberty it affords to pursue licentiousness? However, the second half of verse 11 initiates a transition that's completed in verse 12; and that transition begins the elucidation of another principle: the authority God first grants us is geared toward ***stewardship of what belongs to others*** - of what is *not* ours. But if we prove faithful, God will eventually grant us authority over *what's genuinely ours* - *what belongs to us personally*. We'll be made owners - what the Bible calls "partakers."¹

Turn now to John 15:15.

John 15:15 Henceforth I call you not servants (“doulos” - δουλος” meaning “slave”; not “diakonos” - διακονος - meaning “servant”); for the servant (“δουλος”); knoweth not what his lord doeth: but I have called you friends (implying a relationship - which, in turn, presumes two distinct, well developed personalities); for all things that I have heard of my Father I have made known unto you.

John 15:15 makes explicit the principle that’s inferred from Luke 19:17; specifically, that a slave is nothing more than an extension of his master’s personality. He’s a tool in the hands of his master. A slave possesses no liberty; he’s merely property - chattel. ***And without liberty, a slave is never able to develop a sense of authentic self-awareness vis a vis his master*** - which, of course, means that there’s no possibility of developing any kind of an authentic relationship with him.

Notice the phrase: “*he knoweth not what his lord doeth...*” The master simply tells his slave what to do - without ever sharing the *purpose* underlying the task. The task is cast in the form of a *detailed agenda* - with little or no opportunity provided for the slave to utilize *personal* choice. If choice were permitted, the master would, of course, find it necessary to reveal the *purpose* underlying the task - *so that his slave could intelligently choose among all the options at hand*. But the master - unwilling to entrust his slave with choice, unwilling to grant any liberty - is obliged to employ a *detailed agenda* which specifies every step the slave must take to complete the task he’s been assigned.

The phrase “*for all things that I have heard of my Father I have made known unto you*” points to *purpose*. If the slave proves himself faithful, the master can begin a process of conferring authority upon him - with all the liberty authority necessarily affords. A process is begun which calls for the master to *cast his assigned tasks more and more in terms of the purposes underlying them* rather than a detailed agenda of precisely delineated steps required to effect them. It’s a process that encourages self-awareness *vis a vis the master* - *because personal choice is elicited*. And that process eventually leads to the formation on the part of the slave of a *distinct sense of self-identity vis a vis his master*. At last! The possibility of a relationship is established!

The process sketched out in John 15:15 is between master and slave. However, the very same process is at work in any relationship involving authority. The relationship between husband and wife is a case in point.

HUSBAND #1

Husband #1 ostensibly puts his wife “*in charge*” of the grocery shopping. However, he compiles a detailed list of what he wants her to buy - with suggested prices for each item. In addition, he tells her what supermarket she should shop at - and which ones she should avoid. Every detail is carefully spelled out.

In point of fact, she’s not “*in charge*” of the shopping at all. No authority has actually been conferred - none whatsoever. Why? *Because no liberty has been bestowed*. And authority always entails liberty! She’s merely a slave - an extension of her husband’s personality. Her own sense of self-identity *vis a vis her husband* is gradually reduced - perhaps to the point that it’s even destroyed. Eventually, the relationship between husband and wife deteriorates. Why? Because her attenuated sense of self-identity *vis a vis him* makes impossible any kind of meaningful relationship.

FOOTNOTE

1. For a complete discussion of what it means to be a "partaker," see *The Reign of the Servant Kings* by Joseph Dillow;Th.D.; Schoettle Publishing Co.; P.O. Box 1246, Hayesville, NC 28904

HUSBAND #2

Husband #2 puts his wife *in charge* of the shopping. But he, unlike husband #1, leaves the choice of what exactly to buy in her hands. She makes all the choices - selecting between a whole array of various options. She decides where to shop - perhaps shifting from store to store on a weekly basis. The only addendum he attaches to her commission is the amount she should spend: *she shouldn't exceed \$150.00. And even here the attached addendum reflects a decision the two of them have made in concert.* He may reserve the right to break an impasse; but he never makes an important family decision without first consulting her - without first seeking her advice and counsel.

He has set in motion a process that's guaranteed to build up his wife's sense of self-identity vis a vis him - thereby establishing the basis for a genuine relationship between the two of them. It's exactly the same kind of husband/wife relationship sketched out in Proverbs 31 - a woman whose husband has conferred almost unlimited authority upon her - thereby enabling her to establish a well defined sense of self-identity vis a vis him. And the end result is found in verse 11.

*The heart of her husband doth safely trust
in her...*

Proverbs 31:11

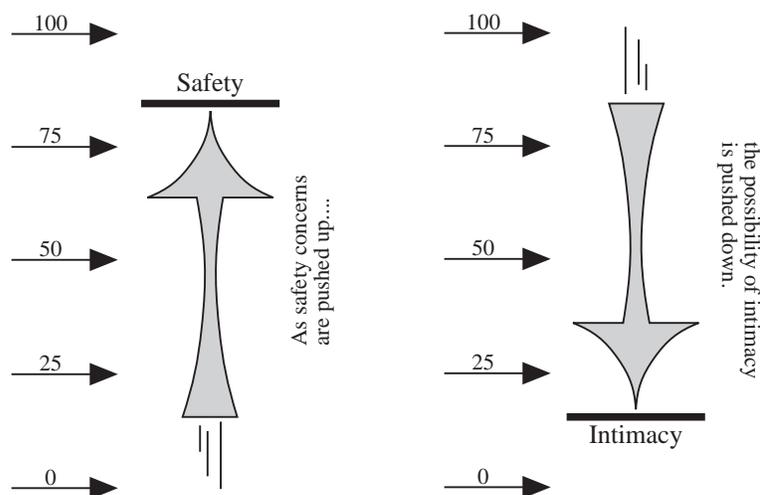
John 15:15 tells us that Jesus wants us to be his friends. He wants our service to undergo a profound transformation: we should serve according to *purpose*, not according to a specific, detailed agenda. God wants simply to "*puts us in charge*" - and leave up to us the details of how our "*charge*" is to be worked out - how it's to be administered. It's a reflection of his trust. And that's what authority is - it's a "*trust.*"

ADDING A NEW FORMULA FOR FRIENDSHIP

Back in Chapter 2 of "*Relationships • Coping Devices • Perversions,*" we examined how an intimate relationship is developed - what its dynamic consists of - how it's put together. We concluded that a friendship evolves only to the extent that we're willing to put ourselves at risk. Later, we tried to put it in almost mathematical terms.

$$\begin{aligned}\text{Relationship} &= f(\text{Intimacy}) \\ \text{Intimacy} &= f(\text{Vulnerability}) \\ \text{Vulnerability} &\sim \text{"State of Risk"}\end{aligned}$$

We also used a graphic to make the same point:

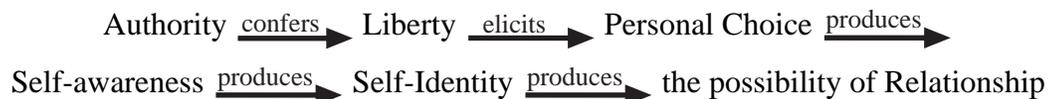


We've learned now, however, that there's an additional dynamic; and that it's especially important for marriages. Husbands must learn to delegate significant authority to their wives. A husband should never use his authority simply for the purpose of exploiting the control it affords. Otherwise, his wife will become little more than a mere extension of his personality; she will never develop a sense of "*self-awareness*" vis a vis him - which is the sine-qua-non of a genuine relationship.

A Fulfilling Relationship between Husband and Wife = f (Self-Awareness on the Part of Both)
Self-awareness on the Part of the Wife Vis a Vis Her Husband = f (How Much Authority He Delegates to Her)
Therefore

A Fulfilling Husband/Wife Relationship = f (How Much Authority the Husband Delegates to His Wife)

Let's put it somewhat differently:



LEARN TO LIVE WITH DISAGREEMENTS

Remember, when a husband delegates *genuine* authority to his wife, he *necessarily* grants her the freedom to use *her own* discernment - to bring *her own* preferences, opinions, and tastes to bear on whatever decisions fall within the scope of her authority. And that can prove to be very disconcerting for her husband. Why? Because her decisions will not always line up with *his* preferences, opinions, and tastes. Right there is the test! Is her authority authentic? If so, he must leave her decision alone; not amend it; and be prepared to back it up. He is, of course, free to state his opinion and to provide advice; but the decision is her's to make, not his. *And there's a fine line between giving advice and hassling; and he shouldn't cross it. Otherwise, he's breaking his word.*

Husbands and wives must learn to respect each other's opinions. It's a serious mistake for a husband to insist that he and his wife "think alike." It's a serious mistake for a wife as well. *That's cloning!* And it works to undermine "self-awareness." Talking over differences is fine; but harassing one another - demeaning one another's opinion - is wrong. A difference of opinion is not a sin - and should never be cast in that light.

HOMEWORK

1. Tonight's lesson has been tough. Please reread the whole lesson.
2. Finish compiling your list of spiritual gifts. If you're unclear about your spiritual gifts, make an appointment with Pastor Richard Paradise to take the "*Spiritual Gifts Inventory Test.*" Don't procrastinate.

AUTHORITY[®]
CHAPTER 2
REVIEW AND TESTING

WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
	Day #1				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse
Day #2				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #3				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #4				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #5				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #6				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #7				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Average for Week Eliminate the high and low				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	
Totals	Yes or No					Total				Total Attempted____ Total Positives____ Ratio_____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

REVIEW AND TESTING

QUESTIONS

Please close your manuals.

1. Turn to Matthew 4:17.

Matthew 4:17 From that time Jesus began to preach, and to say,
Repent: for the kingdom of heaven is at hand.

In terms of authority, what is a kingdom?

Answer:

It's a *realm* of authority.

2. Jesus, then, couched salvation in terms of what?

Answer:

Authority.

3. Turn to Revelation 12:7 - 10.

Rev. 12:7 And there was war in heaven: Michael and his
angels fought against the dragon; and the dragon
fought and his angels,
Rev. 12:8 And prevailed not; neither was their place found any
more in heaven.
Rev. 12:9 And the great dragon was cast out, that old serpent,
called the Devil, and Satan, which deceiveth the
whole world: he was cast out into the earth, and his
angels were cast out with him.
Rev. 12:10 And I heard a loud voice saying in heaven, *Now is
come salvation, and strength, and the kingdom of
our God, and the power of his Christ: for the accuser
of our brethren is cast down, which accused them
before our God day and night.*

What does this passage tell us about the relationship between salvation and authority?

Answer:

Here, Michael dispossess Satan of his heavenly dominion - and in so doing, secures salvation. Salvation and the Kingdom (i.e., "dominion") of God are coterminous - the one, salvation, is built around the other, the Kingdom of God.

4. Turn to Colossians 1:13.

Col. 1:13 Who hath delivered us from the power of darkness,
and hath translated us into the kingdom of his dear
Son...

What does this passage teach concerning the relationship between salvation and authority?

Answer:

Salvation occurs when we're transferred from one kingdom to another - from one realm of authority to another. The word "power" in verse 13 is the Greek word "ἐξουσία" ("exousia") - and it's more accurately translated "authority," not power. The word "delivered" is better translated "rescue." And the word "translated" is the Greek word "μετεστησεν" ("metestésen") - and its more accurate rendering is "transfer." Salvation, then, is a matter of *rescuing* us from the devil's authority - and *transferring* us from his realm to the "*kingdom of God's dear Son.*" Again, "authority," "kingdom," and "salvation" are interconnected themes.

5. Turn to Ephesians 5:22.

Eph. 5:22 Wives, submit yourselves unto your own husbands,
as unto the Lord.

What does this word "submit" mean in the original Greek?

Answer:

It means to *subordinate oneself; to become submissive and obedient.* It's often employed within a military context and is used to convey the sense of "*arraying oneself under authority.*" It's the very word used by the Centurion in Luke 7:8.

Luke 7:8 For I also am a man set under authority, having
under me soldiers, and I say unto one, Go, and he
goeth; and to another, Come, and he cometh; and to
my servant, Do this, and he doeth it.

6. Can you suggest any other verses that illustrate the meaning of the word "submit" - the same word used in Ephesians 5:22

Answer:

Luke 2:51 And He went down with them, and came to
Nazareth; and He continued in **subjection**
(hypotasso) to them; and His mother treasured all
these things in her heart.

Rom. 13:1 Let every person be in **subjection** ("hypotasso") to
the governing authorities. For there is no authority
except from God, and those which exist are
established by God.

1 Cor. 15:28 And when all things are **subjected** ("hypotasso") to
Him, then the Son Himself also will be **subjected**
("hypotasso") to the One who **subjected**
("hypotasso") all things to Him, that God may be all
in all.

7. Turn to Ephesians 5:23.

Eph. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

A simile is used here in verse 23. What is a simile and what does the simile here in verse 23 tell us about the nature of authority in the marriage bond?

Answer:

A simile is a figure of speech that elicits a correspondance between two phenomena - here, it's Christ, on the one hand, and husbands, on the other. *The church arrays herself under Christ's authority; so, likewise, should wives array themselves under their husband's authority.*

Verse 23 gives the rationale underlying a husband's authority: *though authority necessarily implies control, that's not its purpose; its purpose is redemption and salvation.* Christ is put in authority over the church for the purpose of saving and glorifying her; so husbands are put in authority over their wives for the purpose of saving and glorifying them. Whenever authority is used only for the control it affords, it's abusive.

8. Turn to Acts 5:1-4.

Acts 5:1-4 But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under **your control** (ἐξουσία)? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God.

What does this passage tell us about authority?

Answer:

The word translated "control" in verse four is "exousia" (ἐξουσία). The meaning is simple: the property, while unsold, was at the disposal of Ananias. Even after he sold it, the proceeds were his to manage and dispose of however he wished. *He possessed authority by virtue of his ownership.* But once he promised all the proceeds to the church, they were no longer his to control. He was no longer at liberty to determine their disposition. The proceeds belonged to the Apostles. Ananias was not at liberty to withhold full value; he was *bound*. He had forfeited his liberty. Authority confers liberty; and its loss entails a corresponding loss of liberty.

9. Turn to Romans 9:21.

Rom. 9:21 Or does not the potter have a **right** (ἐξουσία) over the clay, to make from the same lump one vessel for honorable use, and another for common use?

What does this passage tell us about authority?

Answer:

The word “right” translates the Greek word “exousia” (ἐξουσία). The potter owns the clay; and his ownership confers the right to determine its fate - whether to design and use it for public display or to design and use it for garbage. Exousia confers “right;” it bestows liberty.

10. Turn now to 1 Corinthians 9:4-6.

1 Cor. 9:4-6 Do we not have a **right** (exousia - ἐξουσία) to eat and drink?
Do we not have a **right** (exousia - ἐξουσία) to take along a believing wife, even as the rest of the apostles, and the brothers of the Lord, and Cephas?
Or do only Barnabas and I not have a **right** (exousia - ἐξουσία) to refrain from working?

What does this passage tell us about authority?

Answer:

The word “right” in verses four through six translates the Greek word “exousia.” Remember, exousia confers the right of self-determination - the right to choose - to direct one’s own affairs. In short, a right confers a liberty; *it’s an entitlement; it’s a claim - a claim against which no appeal can be made.* Paul, in verse six, is sarcastically asserting that if he so chooses he can lay claim to financial support from the churches benefiting from his ministry - and no appeal can be made which invalidates that claim. The churches are bound to comply - bound to render support. They are not at liberty to withstand his claim.

11. Freedom and authority are *coterminous*. They are coextensive. What does that mean?

Answer:

If I possess the one, I possess the other. If I don’t possess the one, I don’t possess the other. Freedom and authority are like two sides of the same coin: if someone gives me a two-headed coin, the absence of “tails” tells me that the coin isn’t authentic. Likewise, if someone gives me authority without, correspondingly, granting me freedom, the authority he’s giving me isn’t authentic. And, conversely, if someone grants me freedom without, correspondingly, granting me authority, the freedom he’s granting isn’t authentic. Authority, then, always confers liberty within the scope of its commission.

12. Authority and liberty are coextensive. Furthermore, liberty makes possible the exercise of personal choice. In light of that, explain how the delegation of authority is so important in developing wholesome relationships.

Answer:

The liberty that authority confers evokes *personal choice* - which, in turn, leads to “*self-awareness*” - which, of course, is the crucial launching platform for the development of a concrete, tangible personality.

A relationship between two individuals presupposes two distinct “egos” - neither one of which is merely an extension or clone of the other. The more authority is delegated, the more room is provided for the emergence of “*self-awareness*” - which, in turn, leads to the formation of a distinct personality. In short, when authority is conferred, it leads to the possibility of establishing authentic relationships. And what’s more precious to a Christian than a concrete, authentic relationship with Jesus Christ? Very few of us have ever imagined that God confers authority - according to our faithfulness - *for the purpose of making us his friends (cf., John 15:15)*.

What we have here is no different from what parents do to guide their children into maturity. Children, in their infancy, possess little awareness of themselves *as distinct individuals*. There’s no concrete “*self-identity*.” Slowly, however, the parents broaden the child’s sphere of personal choice - and that’s what encourages the development of self-awareness. The child is granted ever more authority over his own life. Obviously, if too much authority is accorded at any point in the process, the child is exposed to serious danger. But if too little is accorded, the development of self-awareness and the consequent emergence of a distinct personality are inevitably thwarted. The child is left incapable of developing healthy relationships - because his own sense of “self-identity” is so attenuated.

Likewise, a husband can undermine the development of an authentic relationship with his wife. He can so narrow the scope of her authority within the marriage bond that she ceases to possess any sense of “self-identity” *vis a vis her husband*. And without that sense, she becomes incapable of a genuine relationship with him. ***Oppressive husbands are forever ruining their marriages.***

HOMEWORK

1. Please read *Chapter 2 - Review and Testing.*” It includes all the questions that were posed this evening - along with the correct answers.
2. Please read *Chapter 3 - Identifying Decision Making Realms for the Purpose of Delegating Authority.*” However, don’t fill out the forms until after next week’s lesson.

AUTHORITY[©]
CHAPTER 3
IDENTIFYING DECISION MAKING REALMS FOR THE PURPOSE OF
DELEGATING AUTHORITY

WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

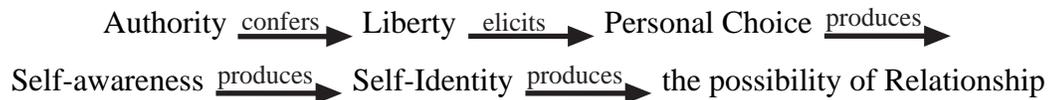
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	Day #1				Your's /	Your's /		Your's /	Your's /	Your's /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #2				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #3				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #4				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #5				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #6				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #7				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Average for Week Eliminate the high and low				Your's /	Your's /		Your's /	Your's /	Your's /	Positive Responses
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

DELEGATING AUTHORITY

Last week we examined a critically important dynamic:



We pointed out how important it is for a husband to *delegate* significant authority to his wife. Why? Because it invigorates her sense of self-identity. And that's a sine-qua-non of all enduring, joy-filled marriages. If a husband *dominates* his wife, inevitably the whole relationship begins to deteriorate. Why? Because his domination undermines her sense of a distinct and separate identity vis a vis him; and if she becomes unable to "see" herself, she becomes unable to "see" him - and the relationship unravels.

The same holds true for wives who dominate their husbands.

DISTRIBUTED AUTHORITY - NOT SHARED AUTHORITY

The key here is *not* sharing authority, in the sense of making decisions together, but *distributing* authority. The two are *not* the same. Shared authority is certainly a laudable goal; but shared authority is possible *only* if a genuine relationship *already* exists - *only* if both spouses *already* possess a clear sense of self-identity vis a vis the other - *only* if both are *already* able to easily share their thoughts and opinions with each other - without fear of incurring animosity.

A husband who has come to dominate his wife can't simply, one fine day, invite her to begin sharing authority with him. It won't work. She has developed a deeply entrenched habit of acquiescing to him - of not asserting herself. Her sense of "self" vis a vis him has become too atrophied - too anemic - to enable her to share authority with him in any meaningful sense.

What he needs to do is begin a process of encouraging her to regain a sense of self-identity vis a vis him. And that will occur only if he begins to *delegate* authority to her - *because, in so doing, he's granting her genuine liberty*. When she makes a decision within the scope of the authority she's been delegated, he needs to honor it; he needs to resist the temptation to "pick" at it - to criticize it. He needs to learn to just let it be - and go along with it - happily (Remember Col 3:22-23). In so doing, he will validate her sense of "self." Gradually, her "self-identity" will return - and the stage will be set for the development of a genuine relationship between the two - which, in turn, will make possible "shared authority."

A domineering husband who attempts to bypass delegated authority and move directly to shared authority is guilty of perpetrating a ruse.

WHAT ABOUT A DOMINEERING WIFE?

The same holds true for wives who have come to dominate their husbands. Domination - regardless of who dominates - whether husband or wife - produces “ego-loss” on the part of the person dominated - and that, in turn, makes a genuine relationship impossible. There may be several reasons underlying a wife’s domination:

1. She may simply possess a stronger, more assertive personality. Her convictions may be more decided than his; more ingrained and more deeply rooted. She may possess more self-confidence than he does.
2. He may have forced her into assuming the primary decision making roles because of either (1) his own unwillingness to make decisions or (2) past failures on his part; e.g., drug addiction, etc.

Here, we’re not talking about outright rebellion on *her* part; it’s more an unwillingness on *his* part to assume authority - to actually wield it. He has more or less ceded authority to her. In one sense, he prefers it that way - notwithstanding his frequent protests to the contrary. But, whatever the reason, her domination leads inevitably to “ego-loss” on his part vis a vis her - and the relationship between the two invariably crumbles.

What’s the solution? It’s no different. But here it’s not so much a matter of her delegating authority to him. Why? Because, biblically, the authority is his to delegate, not hers. He must be encouraged to begin using the authority God has given him; and she, in turn, must bring herself to submit to it.

The question is frequently asked, “*How can she submit herself to him if he can’t, in a sense, “conquer her” - if he can’t “subjugate her”?* “Authority,” in other words, is equated with “conquest” and “subjugation.” It’s assumed that the husband must be sufficiently strong to “conquer” his wife: he must possess more charisma, more intelligence, more competence, etc. In short, conquest, in some form or another, is thought to effect his authority and her submission. But nothing could be further from the truth. The Bible never equates authority with conquest and subjugation. In fact, the Bible teaches that authority is effected less by the person *in* authority than by the person *under* authority. That’s because submission is a voluntary act undertaken by the person under authority; *it’s not a “power move” on the part of the person in authority.* Nowhere is a husband called upon to *put* his wife under his authority; instead, she’s called upon to *put* herself under his authority. We musn’t confuse “power” and “authority.”

His Authority = *f* (Her Putting Herself under His Authority)
His Authority ≠ *f* (His Putting Her under His Authority)

The “*putting*” is hers, not his. Shakespeare’s *Taming of the Shrew* isn’t our guide. Husbands aren’t called upon to play “Petruccio;” nor should domineering wives be cast in the role of “Kate” - who, in Shakespeare’s play, won’t submit to Petruccio until Petruccio *masters* her. Turn to Ephesians 5:22.

Ephesians 5:22 Wives, submit yourselves unto your own husbands,
as unto the Lord.

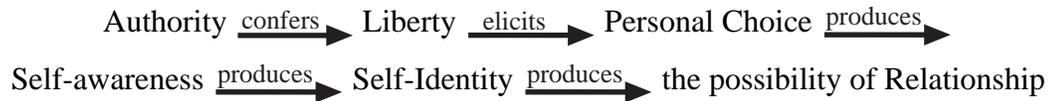
Notice the wording here: wives are called upon to *submit themselves* to their husbands; husbands are not called upon to bring their wives into submission. The point is made even more emphatic in the original Greek: the verb translated “*submit yourselves*” is in the “middle voice,” which is used whenever the subject of a sentence is made to act upon itself. Again, the “*putting*” is hers, not his.

Domination, then, is the very antithesis of genuine authority. Why? Because it breaks a person’s will - leaving him or her without a “self” to submit. In the *Taming of the Shrew*, Petruccio comes to so dominate Kate that when he tells her that the sun is the moon and an old man is a budding virgin, she agrees. She has

become little more than an extension of Petruccio's personality - which makes *Taming of the Shrew* more of a tragedy than a comedy.

DECISION MAKING REALMS

Our purpose here this evening is to set in motion the dynamic we've been studying over the past couple of weeks...



That dynamic guarantees development of a healthy, vibrant relationship between husband and wife. Our purpose is not, first and foremost, to achieve a more equitable distribution of authority. That's only a secondary concern. That will occur, but that's *not* our purpose. What we're ultimately after is a *better relationship*.

What we need to do, therefore, is identify the *decision making realms* that govern most marriages. Why? Because we can't effect a distribution of authority unless we're first able to locate those "realms." Then, what we'll do is "*divvy them up*."

CHORES AND DECISION MAKING REALMS - TIPS ON IDENTIFYING YOUR "DECISION MAKING REALMS"

"Taking out the garbage" is *not* a *decision making realm*. It's a chore. However, chores can point us in the direction of defining a *decision making realm*. Let's examine how:

"Taking out the garbage" is part of a whole constellation of tasks that need to be done to keep a family "running smoothly." Others include (1) doing the dishes; (2) making the beds; (3) vacuuming the rugs; (4) grocery shopping; (5) cooking; (6) washing; (7) ironing; (8) mowing the lawn; (9) bathing the children; (10) dressing the children; (11) disciplining the children; (12) balancing the checkbook; etc. Someone does each one - either husband or wife - sometimes they're done jointly. The key question is simple: "*Who made that decision?*" Or, put somewhat differently...

1. Who decided the nature and scope of each chore?
2. Who made the various assignments?
3. Who decides if each chore is done right?
4. If a specific chore entails spending money, who decides how much and how it's spent?

Bear in mind that these decisions are *already* being made. But how?

1. Certain of the decisions might have been jointly made - whether consciously or not.
2. Some of the decisions might have been made by one person - with, perhaps, the husband simply "taking charge" and the wife quietly acquiescing.
3. Or, decisions might have been "*stumbled into*" - with the husband simply assuming responsibility for the chores traditionally assigned to men and the wife picking up responsibility for the chores traditionally assigned to women.

The point is simple: *decisions have already been made and continue to be made*, but frequently with little thought and without much discussion - and almost always with little regard given to the impact those

decisions have made and continue to make on the relationship between husband and wife. *What we want to do is simply raise that decision making to a conscious level.*

Let's outline the steps we need to take:

1. Our first step is to gather together all the chores we've identified - and list them under the rubric "household management."
2. Our next step is to acknowledge that "household management" needs a "household manager." Is it the husband, or the wife?
3. Step three is simply conceding that a manager is a *decision maker*. It's *not* that the person *in charge* of "household management" *does* the chores; that's not the point at all. It's that he *decides* the nature and scope of each chore; how effectively each chore is being done; who's assigned to each chore, etc. He is not a "do-er," as such; he's a "decision-maker." He may assign himself the responsibility of doing many of the actual chores, but doing the chores is not what makes him "*the household manager*" - because that's not what makes him a *decision maker*. It's ludicrous for a husband to assert that his wife is the "household manager" and then to dispute her right to "*call the shots*." If he's never given her the authority to "*call the shots*," she's not the *household manager*, she's the *household do-er*.
4. It's not necessary that every household chore be pulled together under one rubric; e.g., "household management." *Two* rubrics might be constructed: (1) "Husband's Household Chores" and (2) "Wife's Household Chores" - with certain specific chores or tasks assigned to each one. Each of the two rubrics, then, is a *decision making realm* - and the person who oversees that realm is the "manager." Once again, it's important to keep in mind that the manager is a *decision maker*, not necessarily the person who actually does the chores included in a specific decision making realm.

DEFINING THE COMMISSION

5. Finally, carefully and deliberately define the nature and scope of the *decision making* pertaining to each realm. Bring it to the surface of your consciousness. Reflect on its ramifications. Prepare yourself for its impact.
 - a. Include the authority to *make assignments*.
 - b. Include the authority to determine *how* the chore is to be done.
 - c. Include the authority to determine *how often* the chore should be done.
 - d. Include the authority to assess *how well* the chore is done.
 - e. Include the authority to *spend whatever money* has been allocated to get the chore done.
6. *Total* authority is seldom delegated. Usually, some qualifications are attached.
 - a. The authority to make assignments might be qualified to prevent one person from doing a certain chore endlessly.
 - b. The authority to determine how the chore is done and how often it's done might be qualified to prevent the imposition of unreasonable guidelines.
 - c. The authority to determine how well the chore is done might be qualified so that the assessment falls within certain sensible parameters.
 - d. The authority to spend money might be qualified to prevent expenditures from exceeding a certain amount.
7. ***However, the qualifications cannot be so narrowly construed that little or no authority is actually delegated.*** That's fraudulent! Remember, authority and *liberty* are coterminous. They're coextensive. They're two sides of the *same* coin. If one isn't actually granted, neither is the other. A decision maker, therefore, must be left in possession of *significant liberty*; the qualifications that

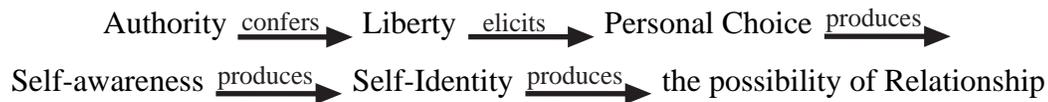
limit his authority cannot be so extreme that he's left without the *liberty* to bring his own judgment to bear - his own opinions and preferences.

IT'S NOT AS MUCH WORK AS YOU MIGHT THINK

At first glance, it might appear that the whole process we're outlining here is too extreme - is far too detailed - and requires too much effort. But a little thought proves that's not the case at all. Remember, decisions are *already* being made - every day, every week, every month - and those decisions involve exactly the same process we're outlining.

1. In point of fact, money *is* being spent; assignments *are* being made; assessments *are* being rendered; etc.
2. In point of fact, authority *is* being wielded.

But the *way* it's being wielded hides it. It's never brought to the surface where it can be scrutinized - and, even more importantly, *where its dynamic can be harnessed to produce a positive impact on the relationship between husband and wife*. Remember, authority confers liberty; and the use of that liberty encourages the development of self-awareness and self identity - and self-identity is the sine-qua-non of any authentic relationship.



That's what we're after.

DECISION MAKING ENTAILS SPENDING MONEY

Another way of bringing *decision making realms* to the surface and clearly identifying them is to construct a budget. Why? Because a budget reveals (1) how money is being spent and (2) what money is available for spending after all the monthly bills have been paid. Those are *critical decision points*. Someone is making those decisions. And all too often it's not that clear. It needs to be brought into the light and examined. If you haven't already constructed a budget, use the format on the next page. Please note that the format is especially designed to reveal the amount of income *available after all the on-going, unavoidable bills are paid*. That's what we're trying to highlight. No one person should be deciding how that money is to be spent.

FILLING OUT THE FORMS

Please start filling out the forms on the following pages *in class*. The inertia which works against a redistribution of authority is very daunting - and beginning the whole process in class will help you to overcome that inertia. You can finish them up at home.

MONTHLY HOUSEHOLD BUDGET

INCOME • EXPENDITURES • AND “THE DIFFERENCE”

Total Monthly Income \$ _____

Automobile Expenses

Car Payment \$ _____
 Insurance \$ _____
 Gas and oil \$ _____
 Tires and batteries \$ _____
 Repairs \$ _____
 DMV \$ _____
 Other \$ _____

Total Automobile Expenses \$ _____

Groceries \$ _____

Mortgage or Rent \$ _____

Utilities

City \$ _____
 County \$ _____
 PG&E \$ _____
 SMUD \$ _____
 Telephone \$ _____

Total Utility Expenses \$ _____

Other Monthly Debts

Credit Cards \$ _____
 Student Loans \$ _____
 Liens \$ _____
 IRS \$ _____
 All Other \$ _____

Total Debt Expenses \$ _____

Total Monthly Expenses \$ _____

Difference \$ _____

This is the amount that needs to be made the subject of discussion
 How should it be spent? (1) Savings; (2) Debt Pay-off;
 (3) Monthly entertainment; (4) Vacation; (5) Retirement;
 (6) Clothing; (7) Education, (8) etc.

DECIDING

HOW TO SPEND THE DIFFERENCE

Use the format provided below to decide how to spend the difference.

DECIDING HOW TO SPEND THE "DIFFERENCE"

Total Monthly Difference		\$ _____
Church (Tithe, etc.)		\$ _____
Clothing	\$ _____	
Husband	\$ _____	
Wife	\$ _____	
Children	\$ _____	
<i>Total Clothing Expenses</i>		\$ _____
Savings		\$ _____
Monthly Entertainment		\$ _____
Vacation		\$ _____
Retirement		\$ _____
Education		\$ _____
Accelerated Debt Pay-off		\$ _____
Home Improvement		\$ _____
Furniture Purchases		\$ _____
Other _____		\$ _____
Other _____		\$ _____
Other _____		\$ _____
Total Expenditures (Should equal "difference")		\$ _____

MORE TIPS

Most *decision making realms* are brought to the surface and identified through the use of the two techniques we've just examined: (1) listing routine chores and pulling them together under specific rubrics and (2) examining the monthly household budget - and determining the amount of money available to spend after all on-going, unavoidable bills have been paid. However, there are a few other *decision making realms* that are a bit more slippery - and not easily identified using the techniques we've developed.

1. They too should be clearly identified.
2. Someone needs to be appointed the decision maker - husband, wife, or both acting in concert.
3. Finally, a *commission* needs to be developed for each one - so that decisions are made within mutually acceptable parameters.

A few that come to mind include:

1. Employment and career - on the part of both husband and wife
2. Friendships
3. Church attendance
4. Ministry
5. Home purchase and home location (This is not a monthly decision; it's a decision that's made very infrequently, but generates long-term ramifications.)
6. Etc.

READY NOW TO IDENTIFY YOUR DECISION MAKING REALMS

You're now ready to begin defining your decision making realms. Use the form depicted on the next several pages. This may take you more than just one week. It's quite an undertaking. You're going to find that it'll require a lot of thought and effort.

DECISION MAKING REALMS

Name: _____

Name of Decision Making Realm _____

Briefly describe it:

Briefly define the commission underlying this grant of authority:

Who *has been* in Charge: • Husband • Wife • Shared • Nebulous

Who is *now* in charge: • Husband • Wife • Shared

Name of Decision Making Realm _____

Briefly describe it:

Briefly define the commission underlying this grant of authority:

Who *has been* in Charge: • Husband • Wife • Shared • Nebulous

Who is *now* in charge: • Husband • Wife • Shared

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Briefly describe it:

Briefly define the commission underlying this grant of authority:

Who *has been* in Charge: • Husband • Wife • Shared • Nebulous

Who is *now* in charge: • Husband • Wife • Shared

HOMEWORK

Please complete at home all the forms that are a part of this lesson. Be sure to set aside sufficient time to go over the forms together as husband and wife. This is a tough assignment - requiring a great deal of time and effort.

AUTHORITY[®]
CHAPTER 4
DELEGATING AUTHORITY - CONTINUED
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #2				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #3				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #4				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #5				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #6				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #7				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Average for Week Eliminate the high and low				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

This whole evening has been set aside simply to finish up last week's assignments. Your instructors will be making sure that you have filled out all the forms you were assigned to complete this last week. Once again, this is a very important lesson; if you fail to distribute authority between you and your spouse, whoever it is who's suffering from "ego loss - whether husband or wife - will not be healed effectively. Remember: authority produces a sense of self - and it's that sense that makes a relationship possible. Work hard here to make sure that a substantive distribution of authority is actually taking place - and that you understand the need for it. Ask your instructors to make clear any specific point you don't understand.

HOMEWORK

Please read *Chapter 5 - A Husband's Authority • A Wife's Rights - Part I.*"

AUTHORITY[®]

CHAPTER 5

A HUSBAND'S AUTHORITY • A WIFE'S RIGHTS - PART I

WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #2	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #3	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #4	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #5	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #6	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #7	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>

DAILY MONITORING FORM

Week _____

Instructions for scoring have been provided by your instructors. However, a brief description is given below.

	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
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Day #3				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #4				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #5				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #6				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #7				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Average for Week Eliminate the high and low				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

A HUSBAND'S AUTHORITY • A WIFE'S RIGHTS - PART I

The matter of authority between a husband and wife is a difficult issue to unravel - and if we want to do it, we've got to be methodical - *very methodical*. There aren't any shortcuts. Let's start, therefore, at the beginning - and move ahead slowly and carefully.

Most Christian couples read Ephesians 5:22 and 5:25...

Eph. 5:22 Wives, submit yourselves unto your own husbands,
as unto the Lord.

Eph. 5:25 Husbands, love your wives, even as Christ also
loved the church, and gave himself for it...

...and conclude that

1. *because* verse 22 links authority only to the role of a husband, and
2. *because* verse 25 fails even to raise the issue,

the role of a wife is bereft of authority - that, basically, she's denied any actual right as such to assert herself *vis a vis* her husband. The recent declaration of the Southern Baptist Convention seems to reflect this sentiment - that a wife should graciously submit herself to her husband's authority¹ - that whatever "rights" she enjoys arise from out of the "*goodness of her husband's heart*" - because he's enjoined to love her - *not* because she possesses, on her own, any standing in authority *vis a vis* him. *But that's fundamentally wrong*. It's a conclusion that leaps far beyond the warrant of Scripture. We've already pointed out in Chapter Three of the Sexual Intimacy Section that God has given a wife *authority* over her husband's body; that, specifically, he cannot deny her sexual gratification.

1 Cor. 7:4 The wife hath not power ("exousia") of her own
body, but the husband: *and likewise also the
husband hath not power ("exousia") of his own
body, but the wife.*

1 Corinthians 7:4, therefore, clearly qualifies and amends Ephesians 5:22. We've also pointed out that a husband's authority never sanctions abuse; that he cannot employ his authority to protect himself from his wife's use of Luke 17:3 to rectify a sin she believes he's committed against her.

Luke 17:3 Take heed to yourselves: If thy brother trespass
against thee, rebuke him...

And that's not the end of it; but, to ferret it all out, we need to dig deeper. Unfortunately, to do that we can't avoid examining some technical issues. Follow along, therefore; and don't allow yourself to become impatient.

FOOTNOTES

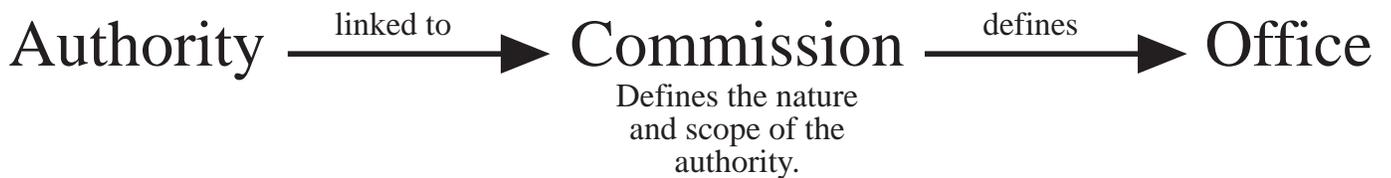
1. It's not what the declaration says that's the problem; it's what it leaves unsaid - *that's the problem*. It doesn't make clear the actual, concrete rights, grounded in authority, that all wives possess - and which, when violated, put a husband in a state of sin and expose him to the judgment of God.

Authority (εξουσια) is always linked to and defined by a specific *commission* delineating its *nature* and *scope*. The *commission*, when formalized, establishes an *office*. Often, the idea of "*commission*" is left implicit; however, in Acts 26:12, its relationship to "authority" is made quite explicit:

Acts 26:11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I *persecuted* them even unto strange cities.

Acts 26:12 Whereupon as I went to Damascus with **authority** and **commission** from the chief priests...

Paul is saying here that the authority delegated to him by the "chief priests" was founded on a specific *commission*. He was not, in other words, acting on his own; he had been installed, so to speak, in the *office* of "persecutor" (verse 12) and invested with all the authority pertaining thereto. There it is: *authority is linked to an office established by a specific commission spelling out its nature and scope*. It is not *personalized*.



A less formally defined office is often called a "role;" e.g., the *role of a father* or the *role of a mother* or the *role of a husband* or the *role of a wife*. But the principle is still exactly the same; the only difference is that the commission establishing it is imbedded in *tradition* or *custom* rather than codified in a written document.

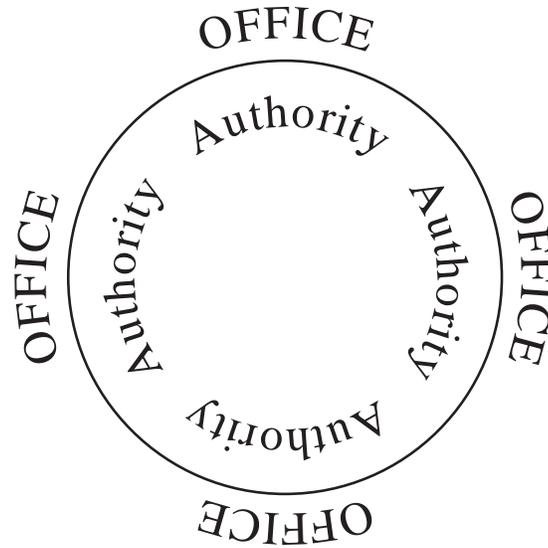


Only an office or role "*possesses*" authority.



No single individual ever "*possesses*" authority as such. He may be *invested* with authority; but that's very much different. *Investiture* does not convey personal possession; it conveys "use."

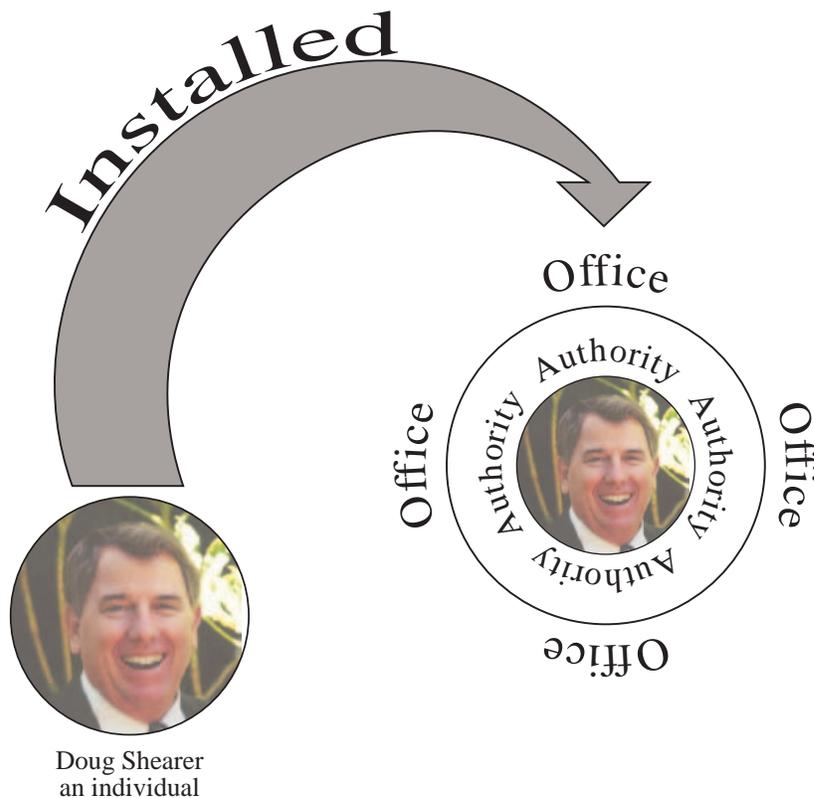
For purposes of clarity, let's render our graphic somewhat differently:



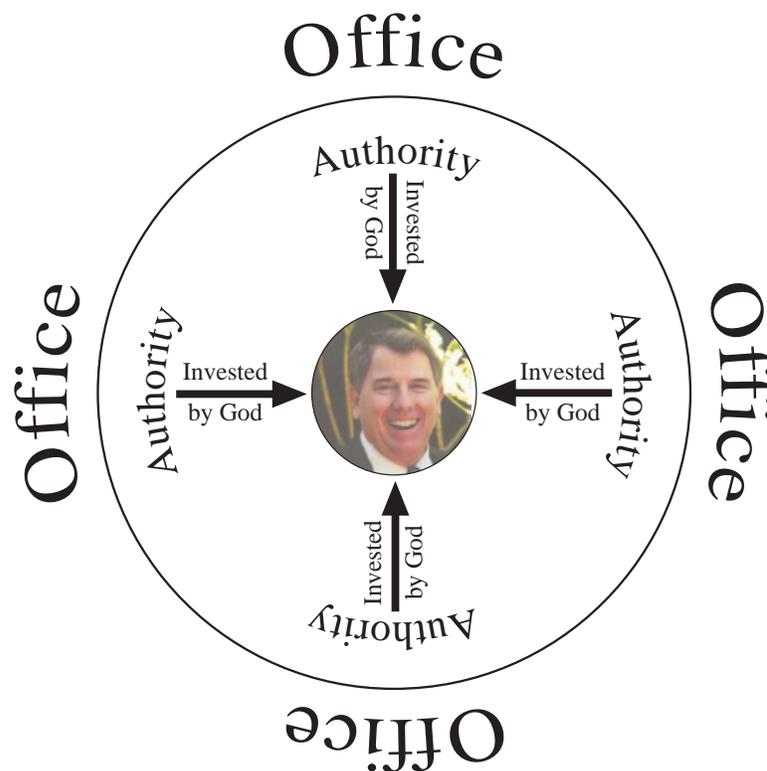
Here again, *authority* and *office* are graphically depicted - with authority shown not only linked to a specific office, but *circumscribed* by it as well - indicating that its *scope* is always limited.

The authority, however, cannot be *actualized*, or *put to use*, until a specific individual is *installed* in the office - which is why the center of the graphic has been left blank.

First, a specific individual is installed in the office...



...and then he's *invested* with its authority...



...and it becomes his to use until he's removed from office. His use of authority, however, is *legitimate* only if it's consistent with the underlying commission which establishes it. His removal, whenever it occurs, "*divests*" him of authority. Once again, authority, as such, is never personal; *it's institutional*. No single individual can ever claim the use of authority *in and of himself*.

"DUNAMIS" IN CONTRAST TO "EXOUSIA"

We've already pointed out in this and previous chapters that "*authority*" properly translates the Greek word "*exousia*" (ἐξουσία). Frequently, however, the King James Bible uses the word "*power*" to translate **both** "*exousia*" and another Greek word, "*dunamis*" (δύναμις). And that's generated a lot of needless confusion. Why? Because whenever "*exousia*" is used, the thought it's meant to convey is usually different from the thought embodied in the word "*dunamis*." And the use of "*power*" to translate both words clouds that difference. Luke 5:24 is a case in point.

Luke 5:24

But that ye may know that the Son of man hath power (*not "power" as such, but "authority" - "exousia"*) upon earth to forgive sins, (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.

It's not Jesus' *power* that's being stressed here; it's his *authority* (ἐξουσία) that's being stressed - specifically, the authority the *messianic office* affords him - the authority to forgive sins - the very authority he laid claim to in Luke 4.18-19. The use of the word "*power*" obscures the point that Jesus is making - *that he's the Messiah*. Certainly, the healing described in Luke 5:24 reflects the use of "*dunamis*;" however its use here is sanctioned by "*exousia*." Jesus is not acting on his own; he's acting within the framework of his messianic office. *That's the whole point*.

DUNAMIS IS OFTEN A PERSONAL POSSESSION

Remember: *authority is never a personal possession*. I may be *invested* with authority; but it's not mine personally. It doesn't belong to *me* as such. ***I'm only its steward***. Dunamis, however, frequently *does* convey the sense of a *personal possession*. It's not necessarily linked to an institutionalized "office." Dunamis can be properly translated "might," "force," "strength," "miracle" - even "ability" - and almost always it's cast in the guise of a *personal attribute*.

In Matthew 11:20, "dunamis" is translated "*mighty works*." It's *Jesus the person* who's being highlighted in this verse, not his messianic office.

Matt. 11:20 Then began he to upbraid the cities wherein most of his ***mighty works*** (*dunamis*) were done, because they repented not...

In Matthew 25:15, "dunamis" is translated "*ability*." It's each servant's *personal ability* that's being emphasized. It's what each servant possesses not by virtue of any office he holds, but by virtue of a *personal endowment*.

Matt. 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ***ability***; and straightway took his journey.

In 2 Corinthians 1:18, "dunamis" is translated "*strength*." Paul is saying here that his own personal strength was insufficient to sustain him in the trials he faced in Asia.

2 Cor. 1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above ***strength***, insomuch that we despaired even of life...

Dunamis, then, is frequently cast in the light of a personal attribute; exousia, though, is *never* cast in that light; it's wholly institutional - and found always attached to either a "role" or an "office."

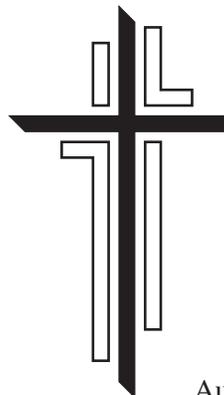
Power δυναμις



Doug Shearer
the person

Doug Shearer, in and of himself, possesses no authority. He may possess "dunamis" - in the sense of eloquence, charm, credibility, intelligence, physical stature, etc. He may even have been blessed by the Holy Spirit with "word of knowledge," "word of wisdom," "spiritual discernment," etc. But those are *personal* attributes and *personal* endowments - in the sense of abilities and gifts; none translates into authority. Authority inheres in an office - and is never a personal attribute as such.

Authority εξουσια



Church Office
Senior Pastorate

Authority inheres in an office; in this case, the office of Senior Pastor. If Doug Shearer is installed in that office, he is invested with *its* authority. But it is never his as a personal attribute.

GETTING BACK NOW TO HUSBANDS AND WIVES

Let's return now to the relationship between husbands and wives. We've already suggested that the word "husband" designates a specific *role*; so, likewise, does the word "wife." Not all men are husbands; neither are all women wives. A man becomes a husband when he marries; likewise, a woman becomes a wife when she marries.

Who installs a man in the role of a husband? And, correspondingly, who installs a woman in the role of a wife? It's not God as such; nor is it the minister who performs the ceremony. Instead, the woman, in saying "I take this man to be my wedded husband," installs him *herself*; likewise, the man, in saying "I take this woman to be my wedded wife," installs her *himself*. In other words, they install one another; and, once installed, God invests them with the authority pertaining to each of their respective roles.

"AUTHORITY" CONCEIVED AS "RIGHT"

The question then arises: "What authority pertains to the role or office of 'wife'?" It's not easy to answer this question unless it's framed somewhat differently; and when it is, the answer is fairly simple and straight forward. Turn to 1 Corinthians 9:4-6.

1 Cor. 9:4	Do we not have a right to eat and drink?
1 Cor. 9:5	Do we not have a right to take along a believing wife, even as the rest of the apostles, and the brothers of the Lord, and Cephas?
1 Cor. 9:6	Or do only Barnabas and I not have a right to refrain from working?

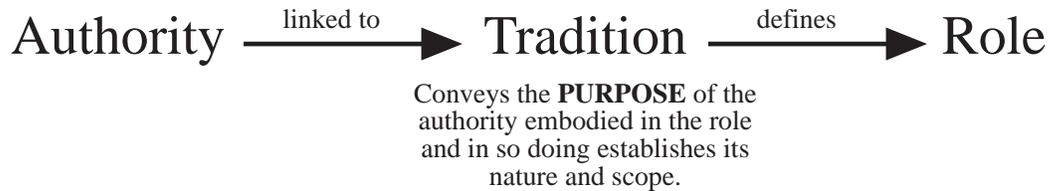
The English word "right" in all three verses translates the Greek word "exousia." And it's a good translation in this context - much better than "authority." Why? Because the Greek word "exousia," unlike the English word "authority," conveys *both* a passive *and* an assertive sense. It can be used to convey *both* the assertive, active sense of "command" and the more passive sense of "right." But the English word "authority" is almost wholly restricted to the assertive sense of "command." It doesn't unambiguously convey the sense of "right" - though, obviously, a little thought proves that the sense of "right" is implicit in the word "authority." Why? Because all rights are grounded in authority. It's authority that sustains my claim to a right as such - and imposes a *moral obligation* on others to honor it. Nevertheless, the sense of "right" is not clearly conveyed. But thinking of "exousia" in terms of "right," rather than "command," starts us along the path to finding an answer for our question: "What authority pertains to the role or office of 'wife.'" Let's change that question to read "What 'rights' pertain to the role or office of 'wife'?"

THE NATURE AND SCOPE OF AUTHORITY IS DEFINED BY "PURPOSE"

To get that answer, let's ask ourselves, "What purpose does the role of 'wife' serve?" Knowing that *purpose* will give us our answer. That's because *purpose* and authority (conceived here as "right") are commensurate. Authority is the handmaiden of *purpose*. God always imparts sufficient authority to an "office" or "role" to discharge its *purpose*. And because it is *purpose* that ultimately determines the nature and scope of authority, a clear *statement of purpose* should always be found in the commission establishing the "office" to which the authority is attached. Let's modify our graphics now to reflect this newly stipulated truth:



Or, put in terms of a "role"...



Let's now add "purpose" to our graphic depicting the relationship between authority and office - **knowing now that a purpose statement is always found in the commission which defines its nature and scope:**



Adding "purpose" to our graphic makes clear that the nature and scope of authority - defined in the commission establishing an office - are governed by its purpose; or, put in mathematical terms,

The nature and scope of authority = f (the purpose it's meant to serve)

THE PURPOSE OF "WIFE"

Let's turn now to Genesis 2:18.

Genesis 2:18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

Here, God is declaring that he will make Adam a "helpmate." The specific word used in the text is "ezer k^enegdô" - and its definition is "partner." The preposition "negdô" means "in front of" - and with the addition of "k^e," it's given the sense of "exact correspondance." Eve, in other words, "fits" Adam perfectly. **She's his PERFECTLY MATCHED PARTNER.**

EVE IS NOT AN AFTERTHOUGHT

Genesis 2:18, if read alone, conveys the impression that Eve is a "tacked-on afterthought" - that she was created only after God happened to notice both Adam's loneliness and his need for a helpmate. But that's not true. Genesis 2:18 is obviously linked to Genesis 1:26 and 27 - a passage of scripture which clearly reveals that Adam was *never foreseen apart from Eve.*

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let **them** have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:27 So God created man in his own image, in the image of God created he him; **male and female created he them.**

Here, God proclaims explicitly that he will make man in his own image - **male and female**. And it's in *this* light that Genesis 2:18 should be read. Eve was not created to rectify Adam's deficiency or to correct God's oversight. Humanity, from the very beginning, was meant to be *two-dimensional*. Adam was *never meant* to be alone. He was, of course, created first; but God never intended him to live without Eve.

Genesis 2:18 has been inserted not to obscure, but to *existentially highlight* humanity's two-dimensional nature - *that the one stands in need of the other and is meant to be its complement*. How? Because God intended Adam to *feel* his insufficiency - to *feel* his loneliness; that's the apparent reason he delayed creating Eve. Genesis 2:20 seems to confirm this supposition.

Genesis 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; *but for Adam there was not found an help meet for him.*

The phrase "...*but for Adam there was not found an help meet for him*" is clearly Adam's conclusion, not God's. That's both (1) the force of the context and (2) the inevitable logic of scripture:

1. Verse 2:19 portrays God bringing all the beasts of the field and the fowls of the air before Adam - indicating that it's Adam's response that verse 20 is depicting.
2. The truth of God's omniscience makes it impossible that God didn't know about Adam's need for a helpmate and companion.

God knew about Adam's need; but he wanted Adam to reach that conclusion *on his own* - to personally acknowledge his need - *both emotionally and intellectually*.

WHAT IT IS THAT A WIFE "HELPS" HER HUSBAND DO

Let's return now to Genesis 1:26-27.

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Genesis 1:26 and 27 clearly stipulate the *purpose* of the partnership: *dominion - oversight*. Mankind is called upon to "*take charge*" of the earth - to rule it - to govern it. Verse 28 appends an additional purpose: "*be fruitful, and multiply, and replenish the earth...*"

Genesis 1:28 And God blessed them, and God said unto them, **Be fruitful, and multiply, and replenish the earth,** and

subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

But it appears almost *secondary* in nature. Why?

1. *Because* verse 28 restates the original purpose clause found in verse 26 - *as if to underscore its primacy*; and
2. *because* procreation itself so obviously *facilitates* mankind's dominion: it expands and magnifies it - clearly implying its secondary standing.

Notice that the *primary purpose clause* of verse 26 extends to both sexes; and its reach is confirmed in verse 28 - because the antecedent of the pronoun "*them*" in verse 28 is clearly the "*male and female created he them*" clause of verse 27.

And God said, Let us make man in our image, after our likeness: and let them *have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto **them**, Be fruitful, and multiply, and replenish the earth, and subdue it: *and have dominion over the fish of the sea, and over the fowl of the air; and over every living thing that moveth upon the earth.*

Genesis 1:26-28

LET'S SUMMARIZE WHAT WE HAVE TO THIS POINT

1. Eve is meant to be Adam's partner - that's her role - that's the purpose of her creation. She is Adam's helpmate.
2. The purpose of their partnership is not limited to "procreation;" it extends to "dominion" - conceived in the most general of terms. Its reach, therefore, extends to every sphere of life that can be subsumed under the sense of "dominion."
3. Her role - partnership - is clothed in sufficient authority to discharge its purpose.
4. That authority *entitles* her to be an integral part of all that he does. ***That's her right. And for Adam to deny her that right puts him in sin - and invites God's judgment.***

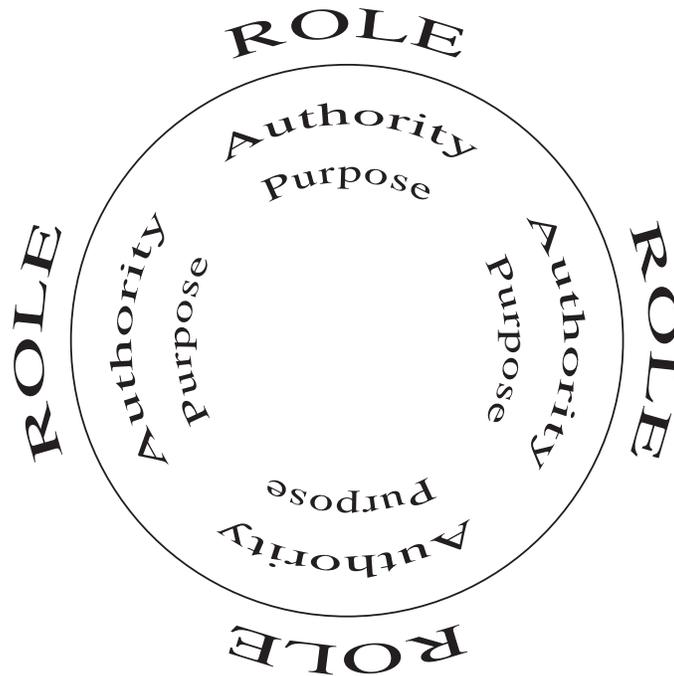
BACK TO HUSBANDS AND WIVES

Let's now put what we've concluded in more pointed terms:

1. When a man marries a woman, he installs her in the role of "wife."
2. The moment he installs her in that role, God invests her with the authority pertaining to it.
3. The purpose of her role is "helpmate" or "partnership."
4. Her authority, therefore, is commensurate with *that* purpose.
5. The authority she's afforded is best conceived in terms of a "right" - the "*right of partnership.*"
6. Her partnership with him extends to every sphere of life that can be subsumed under "dominion" - conceived in the most general of terms.
7. Her authority pretty much entitles her to be an integral part of *all that he does*. ***That's her right. And for a husband to deny his wife that right puts him in sin - and makes him a rebel. His rebellion invites God's judgment.***

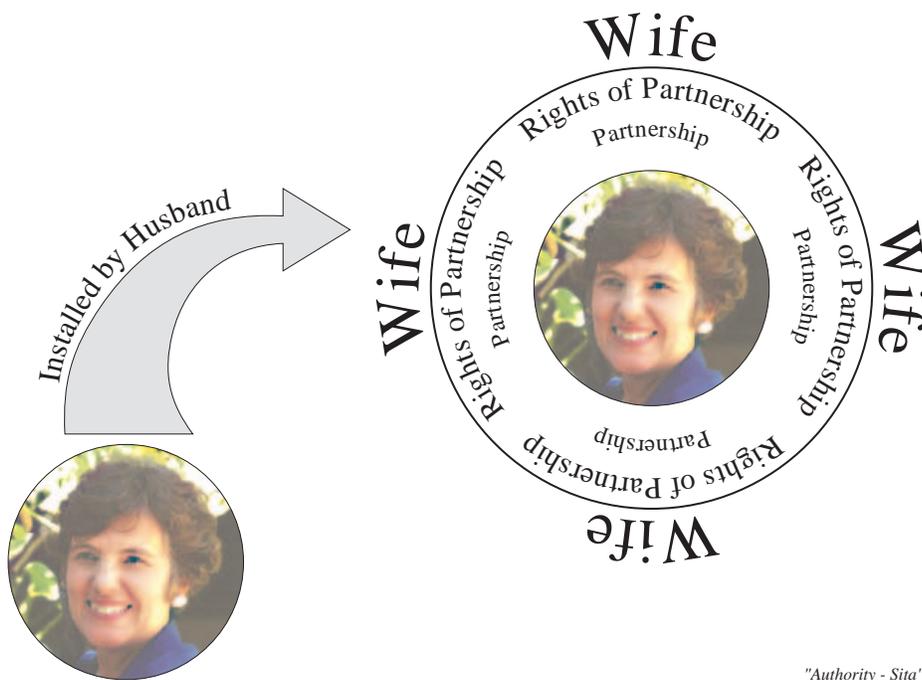
GRAPHICS

Let's recall the graphic we used to depict the relationship between (1) authority, (2) office, and (3) purpose; only we'll modify it here to depict not a formally defined "office" as such, but a "role."



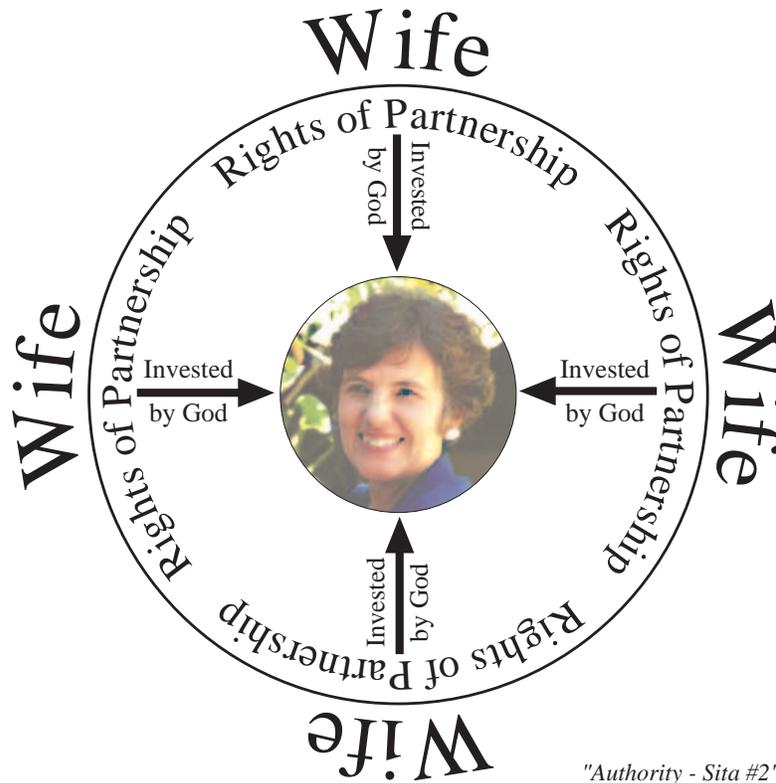
Now, let's depict our conclusions using this graphic. Remember, "*purpose*" determines the nature and scope of the authority attached to a specific role. We aren't depicting "commission" as such - because it's subsumed under "purpose."

1. When a man marries a woman, he installs her in the role of "wife."



"Authority - Sita"

2. The moment he installs her in that role, God *invests* her with the authority pertaining to it.



3. The purpose of her role is "helpmate" or "partnership."
4. Her authority, therefore, is commensurate with *that* purpose.
5. The authority she's afforded is best conceived in terms of a "right" - the "*right of partnership.*"
The specific "*rights of partnership*" would seem to include - at the very least:
 - a. the right to provide her husband counsel;
 - b. the right to be heard;
 - c. the right to participate in all decision making;
 - d. the right to play a meaningful part in whatever ventures her husband undertakes;
 - e. the right to reach her own conclusions (a sine qua non of good counsel);
 - f. the right to a separate and distinct identity (otherwise independent conclusions are impossible).
6. Her husband, of course, reserves the right to break impasses (more about this later).

GENESIS 3:16 AND ITS IMPACT ON THE PARTNERSHIP

Let's turn now to Genesis 3:16. Here we have a verse that some pastors insist *limits* a wife's partnership with her husband *to bearing and raising children*.

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

But does it really? The answer, according to the text itself and not what we read into it, is clearly "No." The partnership itself isn't affected, nor is its scope. However, there *is* a new stipulation: *authority in the*

partnership is given to the husband. And why's that? It's obviously because *sin* has been introduced into the "created order." Sin breeds strife; and strife can disrupt a partnership - to the point that an impasse evolves which paralyzes it. One of the two partners must be given the authority to *break* those impasses if the partnership is to survive. God has chosen to give the husband that authority, not the wife.

It's not that the wife is being punished; *it's that the partnership is being preserved.* And what preserves it? Authority - *conceived as the "right to break impasses."*

There's nothing more in the text of Genesis 3:16 that permits us to go any further. There's certainly nothing there to suggest that the scope of their partnership has been restricted; that, specifically, because of sin, Eve's partnership with Adam has been limited to bearing and raising children - as precious and vital as that may be. All the text tells us is that the labor she undergoes in bearing children will be fraught with pain and sorrow. But that's all. Nothing more. No actual restriction as such is implied or suggested. *Her right to partnership - conceived in the most general of terms - is left untouched.*

THE MEANING OF A HUSBAND'S AUTHORITY: BREAKING AN IMPASSE

We conclude, then, that a husband's authority must be viewed as the right to break impasses - made inevitable because of sin-generated strife. But that's all. It should never be employed to deny a wife her right to a *generalized* partnership with her husband. That right has been left intact - and to violate it invites God's judgment.

It's not often easy to determine exactly when an impasse has been reached. However, a husband must not make that determination quickly or capriciously; *to do so violates his wife's right to be heard - her right to provide counsel - her right to participate meaningfully in all decisions.* ***It must be a genuine impasse - a judgment that's rendered only after prolonged discussion and agonizing soul-searching. Otherwise a husband sins against his wife - and makes himself a rebel.***

1 PETER 3:7.

Let's turn to 1 Peter 1:7.

1 Pet. 3:7	Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.
------------	--

We'll be examining this verse several chapters hence from a different perspective; however, let's study it now in the light of the truths we've just uncovered. The prepositional clause "*according to knowledge*" conveys the sense "*...with an intelligent understanding of the nature of the marriage relationship...*" And what is that nature? *Once again, it's a partnership.* The term "*weaker vessel*" is meant only to denote a wife's "*submitted standing*" in the marriage - which, as we'll learn later, entitles her to the loving protection of her husband. It's not meant to suggest inferiority in any respect. The word "*joint-heir*" simply makes explicit what the prepositional phrase "*according to knowledge*" leaves implicit - *that a wife is her husband's partner* - in the broadest possible sense of that word. Finally, we have the purpose clause: "*to the end that your prayers be not hindered.*" The actual translation reads "*to the end that your prayers be not cut off.*" Why would a husband's prayers be "*cut off*" if he failed to honor his wife's role in the marriage relationship? Why? Because he's a rebel! That's why! He's violating her right to partnership - the very right her role entitles her to by virtue of the authority it incorporates. It's not that he's simply being unloving; it's that he's a rebel! And God doesn't honor the prayers of a rebel.

HOMEWORK

Please read Chapter 6. It's entitled "*A Husband's Authority • A wife's rights - part II.*"

AUTHORITY[®]

CHAPTER 6

A HUSBAND'S AUTHORITY • A WIFE'S RIGHTS - PART II

WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #2	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #3	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #4	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #5	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #6	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>
Day #7	<hr/> <hr/> <hr/>	<hr/> <hr/> <hr/>

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses /
Day #2				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses /
Day #3				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses /
Day #4				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses /
Day #5				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses /
Day #6				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses /
Day #7				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses /
Average for Week Eliminate the high and low				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses /
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

A HUSBAND'S AUTHORITY • A WIFE'S RIGHTS - PART II

A COMPANION AS WELL

The word "*helpmate*" is not only linked to the "*purpose declaration*" of Genesis 1:26, specifically, "*dominion,*" but, in addition, it's linked to the word "*alone*" in the phrase "*It's not good that man should be alone.*" Clearly, then, it's not simply that Eve was meant to be Adam's *partner*; there's more to it than just that: *she was meant to be his companion as well.* And a "companion" is more than a "colleague" - more than a mere "business associate." A companion provides comfort, solace, assurance, and cheer. Companions are linked heart to heart, not just mind to mind. Eve, therefore, was meant to be *both* a helpmate and a companion - *a partner/companion.*

JOHN 15:15

Once again, let's turn to John 15:15.

John 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Notice again what Jesus is saying here in John 15:15: he's telling his disciples *why* they're his friends. And why is that? ***Because*** he has shared his heart with them - the wellsprings of his life - its purpose and direction. *That's what makes them his friends.* They've labored with him - and have proven their faithfulness. Whatever hardships he's undergone, they've undergone too; whatever persecution he's suffered, they also have suffered; whatever joy has touched his heart has touched their hearts as well. He has brought them under his mantle; his mission has become their mission. *And that's why they're his friends. They are his partner/companions. The one, partnership, has given rise to the other, friendship.*

It's so vital to catch sight of the importance of partnership in establishing friendship within the marriage bond. Friendship, as such, is never instantaneous. ***A wife becomes her husband's companion only to the extent that her husband makes her a genuine partner in all spheres of his life.***

THE PHILIPPIAN EPISTLE AND THE DYNAMIC OF FRIENDSHIP IT REVEALS

The Philippian church was closely linked to the Apostle Paul - and very dear to his heart - perhaps more so than any other church. His epistle to the believers there is suffused with tenderness and a touching sense of camaraderie. The Philippians are Paul's *friends* - his *companions*. And why? Because the Philippian believers were so much attuned to Paul's *mission* - and had so ardently made themselves a part of it. Their hearts resonated with his: they had become his "sugkoinonos" - his "partakers" in ministry. When the support of other churches began to wane, the Philippians stayed true - and remained steadfastly committed:

Philippians 4:15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, *no church had fellowship with me in the matter of giving and receiving but ye only;*
Philippians 4:16 for even in Thessalonica ye sent once and again unto my need.

Verse after verse speaks of Paul's thankfulness - and testifies to the fellowship he enjoyed with them. A few are unusually poignant:

In Philippians 1:3-5, Paul thanks the Philippians for assisting him in the furtherance of the gospel.

Philippians 1:3 *I thank my God upon all my remembrance of you,*
Philippians 1:4 *always in every supplication of mine on behalf of*
you all making my supplication with joy,
Philippians 1:5 *for your **fellowship** in furtherance of the gospel from*
the first day until now...

The word "*fellowship*" in verse five is the Greek word "*koinonia*." And it's sometimes translated "fellowship" and sometimes "partnership." Often, it's difficult to determine which translation is best - and that's because of the dynamic we've been examining - that the two, *partnership* and *fellowship*, go hand in hand. *Fellowship is found in partnership.* In the case of Paul and the Philippians, it's their partnership in spreading the gospel.

Just two verses further on, we have Philippians 1:7.

Philippians 1:7 *...even as it is right for me to be thus minded on*
*behalf of you all, because *I have you in my heart,**
inasmuch as, both in my bonds and in the defence
and confirmation of the gospel, ye all are partakers
with me of grace.

Here again the same dynamic is revealed. Paul is saying that the Philippians abide in his heart *because they have stood with him in his defense and confirmation of the gospel.* **The point here is not simply that Paul is grateful for their help, but, rather, that their partnership has produced a shared experience out of which genuine "koinonia" - "companionship" - has evolved.** Verse eight is emphatic:

Philippians 1:8 *For God is my witness, how I long after you all in*
the tender mercies of Christ Jesus.

This isn't simply a declaration of gratitude on Paul's part; it's much more. *It testifies to his **friendship** - of longed for **companionship**.* The word translated "*tender mercies*" in verse eight is the Greek word "*splanchnon*" - and the literal translation is "*bowels*." The Greeks believed that the "bowels" are the wellspring of human "affections;" therefore, the translation "*tender mercies*" is far too restrictive. Paul is pointing to more than merely the sentiment of mercy as such; he's declaring that he's linked *heart and soul* to the Philippians. It should be noted that the phrase "tender mercies of Christ" is not meant to indicate that it's Jesus, not Paul, whose affections are at issue here. It's simply a common idiomatic ploy that Paul frequently uses whenever he wants to authenticate the veracity of what he's declaring.

Let's be explicit: a joint venture - a common mission - provides two factors critical to the development of an enduring friendship between two persons:

1. an on-going *point of intersection* that regularly and frequently merges their lives; and
2. a *shared experience* that's deeply meaningful for both persons.

There it is: the seedbed of genuine companionship! ***It doesn't guarantee the development of friendship; but it makes it possible.***

THE EXAMPLE OF JESUS AND THE DISCIPLES

Turn now to Luke 22:28.

Luke 22:28 But ye are they that have continued with me in my temptations...

Jesus and his disciples, like Paul and the Philippians, were joined together in furtherance of a common mission. There it is again: (1) ***an on-going point of intersection that merges lives;*** and (2) ***a shared experience that's deeply meaningful for everyone involved.*** The word "*continued*" translates the Greek word "*diameino*" - which conveys the sense of "*steadfast loyalty.*" The word "*temptations*" is, of course, "*peirasmos*" - and is better translated "*trials.*" What we have, then, is *steadfast loyalty in pursuit of a common objective.* But it's the emphasis on ***trials*** that makes this verse so significant - *the role suffering serves in building a friendship.* And it's to that issue that we now turn our attention.

JESUS INVITES THE DISCIPLES TO SHARE HIS TRIALS

It's not just that the disciples have, on their own, decided to join Jesus in his trials; it's that Jesus has ***invited*** them to join him. He ***wants*** them at his side. Even in Gethsemane, Jesus is found reaching out to them. Why? Because companionship conveys solace and comfort. And that's what friendship provides.

Matt. 26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
Matt. 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
Matt. 26:38 Then saith he unto them, *My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

Don't we want our friends close by our side during tough times? Yes, of course - *especially during tough times!* Friends join hands when trouble comes knocking. And it's not just because we need their help to resolve whatever ordeal is besetting us; it's much more than just that. We need their encouragement. We need their comfort - their consolation - their reassurance. We need an attentive ear - a sympathetic heart. We want to bare our soul - and to know that someone cares.

Jesus, in all likelihood, began his ministry in January or February of A.D. 27. John's baptism marks its initiation. And immediately Jesus called his first disciples: Andrew, John, Peter, Phillip, and Nathanael - whom, later, Jesus would make Apostles - along, of course, with seven others. The original call was simple and straightforward - and the intimacy it established was minimal. During much of the first year, Jesus ministered in Judea, near the Jordan River. Only John's Gospel records that first year - probably because he alone followed Jesus south to Jerusalem for the Passover Celebration that Spring. Shortly after John the Baptist was imprisoned, however, Jesus journeyed north again to Galilee - and renewed his call to Peter, Andrew, James and John. It marked the beginning of the second year of his ministry; and his popularity began to soar. Nevertheless, even while the crowds continued to grow, opposition to his ministry began to crystallize. Luke 5:17-26 marks its beginning. Jesus himself prompted the "face-offs" leading to the opposition: first claiming the right to forgive sins; then inviting Matthew, the hated and despised publican, to join his ministry; and, finally, calling into question the Sabbatical rules enjoined by the Pharisees. The Pharisees were enraged - and began to plot his death. It's no coincidence that at *precisely this point* Jesus selected The Twelve. The foundation of the church is laid at the very moment opposition to Jesus' ministry begins in earnest.

Jesus calls the church to suffer with him - because *suffering together* in furtherance of the kingdom builds, deepens, and solidifies her relationship with him.

THE NEED FOR HUSBANDS TO INVITE THEIR WIVES TO SHARE IN THEIR SUFFERING

Too many husbands make the mistake of "suffering alone" - apart from their wives - not realizing that when husband and wife suffer together in pursuit of a noble objective, their relationship - far from being weakened - is actually strengthened. But it's not simply a matter of a husband talking over his grief with his wife, it's much more a matter of inviting her to share in whatever experience is causing the grief. *It's not the person who shares in discussing the grief who enjoys the most intimate fellowship, it's the person who shares the grief itself.* It's no coincidence that a businessman and his secretary - working together long hours building an enterprise together - often enjoy more camaraderie with each other than they do with their respective spouses. It's vital that a husband and wife share in building a common enterprise together - share its joy and its pain - its successes and its failures - its dreariness and its excitement. That on-going intersection merging their two lives - that shared experience - is the crucible of friendship - and without it, companionship is tenuous at best and impossible at worst.

Turn with me to Romans 8:17. Here the importance of suffering together is very forcefully underscored.

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with him, that we may be also glorified together.*

Suffering is part of what it means to serve Christ; it's the dynamic that produces glory. Suffering leads to glory - suffering for him and with him - all for the sake of raising up the church and building the kingdom - of establishing *dominion* - in keeping with the *purpose clause* of Genesis 1:26.

Turn also to Philippians 1:29, Acts 5:41, and 1 Peter 4:13.

Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, *but also to suffer for his sake...*

Acts 5:41 And they departed from the presence of the council, rejoicing that *they were counted worthy to suffer shame for his name.*

1 Peter 4:13 *But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

In each case - Philippians 1:29, Acts, 5:41, and 1 Peter 4:13 - we're clearly told that it's a *privilege* to suffer with Christ - in his behalf. Why? Again, because suffering begets intimacy; it proves a friendship - and deepens it. The solace, the comfort, the sympathy, the soul baring transparency - it's all calculated to fuse hearts together. It's not that God calls the church to rejoice in suffering itself; it's that suffering begets companionship - and, in a sense, that's what salvation is all about - *companionship with God.* And in that we *should* rejoice.

Christ calls the church to join him in his suffering; and, likewise, a husband should call his wife to join him in his suffering. But, it should always be suffering in the cause of Christ.

PARTNERSHIP AND THE PRIMARY PURPOSE CLAUSE

The partnership between husband and wife should be centered not just on the secondary purpose clause of Genesis 1:26-28, *procreation*, but on the primary purpose clause, *dominion*. The secondary purpose clause, *procreation*, is just that - secondary.

1. It's vitally important;
2. it's not to be devalued;
3. it's significance is hard to overemphasize;
4. nevertheless, it's secondary.

The partnership that develops between husband and wife must extend beyond establishing a family and raising children. It must embrace *dominion* - meaning Christian ministry. Too many Christian husbands make the tragic mistake of building a partnership with their wives that revolves *only* around family issues, not kingdom issues. And for most husbands - and some wives - that's not sufficient. But it's not just that it's insufficient; more to the point, it's not scriptural. A husband *should* (1) draw his wife into his ministry - assuming he knows what ministry God has assigned him; (2) make her his partner in it - building the partnership around their respective spiritual gifts; and (3) do whatever he can to involve his children as well. Make them all his partners. *That's a recipe for success.*

It's a recipe that's worked wonderfully well for Sita and me. Whatever I found the Lord telling me to do by way of ministry, I would talk over with my wife: struggle with her in defining it, in determining its impact on our lives, and in preparing ourselves to bear the costs - financially, emotionally, and logistically. We'd make accommodations for one another; I would make her my partner at the highest level of decision making and involvement - and then, together, we'd figure out a way to make our four children a part of it - whether evangelism, teaching, raising up a church - whatever. And it worked. It worked wonderfully! My wife and I remain partners and companions in the deepest and most meaningful sense; and each one of our four children has developed an abiding walk with the Lord. Sita and I are still partners together with them in ministry. We still talk over the "work of the Lord" together with them. Our companionship flows from it to this day.

Companionship *will* flow from partnership - provided, of course, a husband takes the time to use the partnership he establishes with his wife to develop companionship. Many husbands have never acquired the skill to walk the line between ministry, on the one hand, and companionship, on the other. They don't know when to set aside their ministry as such and use the foundation it affords to develop companionship. They suffer from the "Martha syndrome." It's not that Mary failed to serve the Lord, that she was a slacker; it's that she, unlike Martha, knew when to set "service" aside and simply sit down and enjoy fellowship with Jesus.

Husbands, develop a ministry that's geared toward "dominion" - toward building the church and establishing the Kingdom; make your wife your partner - at the highest and most meaningful levels of decision making and involvement; include your children to the fullest extent possible; and, then, learn when to set ministry aside and use the opportunity it affords to build and enjoy friendship.

SUMMARY

Let's summarize:

1. When a man marries a woman, he installs her in the role of "wife;" and she, in turn, installs him in the role of "husband."
2. God then invests them both with the authority pertaining to their respective "roles."
3. The purpose of "wife" is "helpmate" or "partner."

4. Her authority, therefore, is commensurate with *that* purpose.
5. The authority she's afforded is best conceived in terms of a "right" - the "*right of partnership.*"
6. The "rights of partnership" include at least
 - a. the right to provide counsel;
 - b. the right to be heard;
 - c. the right to participate in all decision making;
 - d. the right to play a meaningful part in whatever venture her husband undertakes;
 - e. the right to reach her own conclusions;
 - f. the right to a separate and distinct identity.
7. A wife's partnership with her husband extends to every sphere of life that can be subsumed under "dominion" - conceived in the most general of terms.
8. Her authority entitles her to be an integral part of *all that he does*. That's her right. And for a husband to deny his wife that right puts him in sin - and makes him a rebel. His rebellion invites God's judgment.
9. A wife is also entitled to her husband's companionship. Partnership and companionship are both *rights* that pertain to the role of wife
10. But companionship evolves only within the context of partnership. Partnership doesn't guarantee friendship, but it lays its foundation. Companionship takes place *in* partnership. Partnership provides two factors critical to the development of genuine companionship: (a) an ongoing point of intersection that regularly and frequently merges lives; and (b) a shared experience that's deeply meaningful to everyone involved.
11. Husband and wife, therefore, *should* "partner up" in ministry - and, within the context it provides, begin building companionship. It's the responsibility of a husband to take the lead here; and if he fails in that responsibility - if he neglects it - he violates his wife's rights - and, in so doing, sins against her.
12. The partnership should draw upon their respective spiritual gifts.
13. A husband should invite his wife to share in his suffering, not distance her from it. Suffering begets intimacy. It deepens and strengthens a marriage relationship; it should, of course, be suffering for the cause of Christ.
14. A husband reserves the right to break a genuine impasse; *the authority that arises from his "office" incorporates that right (Gen. 3:16)*. But it should never be employed capriciously; only after prolonged discussion and agonizing soul-searching. He should never use it simply to "*get his way*" - to do so violates his wife's rights and makes him a rebel.
15. A husband must acquire the skill to know when to set aside ministry as such, and use the opportunity it affords to build and enjoy companionship.

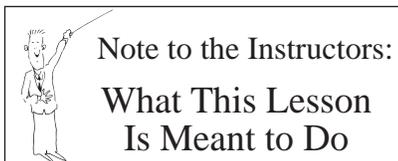
HOMEWORK

1. You're encouraged to read the appendix to Chapter 6. It's entitled "*Further Elaboration - Calling • Installation • Investiture • Anointing.*" ***This is not required reading.***
2. Please read the section of the *Agonia Manual* entitled "*Authority: Chapter 7 - The Need for a Center.*"
3. ***Make sure that you know your spiritual gifts.*** If you don't, you should quickly make an appointment with Pastor Richard Paradise for a gift assessment test. We will be making use of the results in just one week.

FURTHER ELABORATION[©]

CALLING • INSTALLATION • INVESTITURE

ANOINTING



The article here is not meant to be required reading; it's designed only for those interested in a somewhat more detailed examination of authority - and especially the whole issue of "anointing."

Let's return again to Luke 5:17-25.

Luke 5:17	And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.
Luke 5:18	And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.
Luke 5:19	And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.
Luke 5:20	And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
Luke 5:21	And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?
Luke 5:22	But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
Luke 5:23	Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?
Luke 5:24	But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
Luke 5:25	And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Again, authority is always linked to a specific commission - which defines both (1) its nature and (2) its scope. Authority is never conferred apart from a corresponding commission. Luke 5:17-25 tells us that Jesus possessed the *authority* to forgive sins and to heal the sick. The commission which specifically delineates that authority is found in Luke 4:16-21.

Luke 4:16-21 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

Luke 4:18-19, of course, quotes Isaiah 61:1-2, a passage of scripture which is obviously messianic.

Isaiah 61:1-2 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn...

Jesus is declaring, in effect, that he has been installed in the Messianic Office - and invested with its authority. The commission defines the office - and consists of six specific charges: (1) preach the gospel to the poor; (2) heal the brokenhearted; (3) preach deliverance to the captives; (4) heal the blind; (5) liberate the bruised; and (6) proclaim the Year of Jubilee - which, of course, is the meaning of the phrase "*the acceptable year of the Lord.*"

Undoubtedly, the "*gospel*" is the good news of salvation - forgiveness of sins and reconciliation with God. In addition, the phrase "*deliverance of the captives*" is clearly the poetic equivalent of "*forgiveness of sins.*" Likewise, when the "*Year of Jubilee*" was proclaimed in the Old Testament, all debts were remitted and all Hebrew slaves were released from bondage; hence, we have, in all probability, a third poetic allusion to the forgiveness of sins. Finally, two other phrases seem also to suggest "forgiveness of sins": "*heal the brokenhearted*" and "*liberate the bruised.*" Five of the six charges comprising the Messianic Commission, therefore, point to the forgiveness of sins.

"*Heal the blind,*" the sixth charge, is a synecdoche - a figure of speech which makes use of a part to represent the whole: it's not simply that Jesus has been commissioned to heal *just* the blind but that he's been commissioned to heal *all* sickness.

Clearly, the heart of the Messianic commission - its very core - is forgiveness of sins - with healing added simply to prove the authenticity of the commission's bestowal. Luke 5:17-25 is a classic case in point. Jesus points to his power to heal as proof that he's been granted the authority to remit sins.

In Luke 5:17-25, therefore, Jesus is proving his Messianic authority to the scribes: he forgives the sick man's sins and then heals his palsy to tangibly prove that the forgiveness he's promised to the sick man has actually been conferred - that he, therefore, is indeed the Messiah.

THE MEANING OF ANOINTING

Let's move on now to examine the meaning of the word "anoint." It's a term that's little understood and often used inaccurately. The word "anoint" is translated from the Hebrew "mashach" and the Greek "chrío" - and its meaning often varies. Occasionally, it means only "to dedicate." Exodus 40:9 is a case in point.

Exodus 40:9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

The tabernacle, along with all its associated paraphernalia, is being dedicated to the Lord - sanctified unto God. The same sense is intended in numerous other passages of scripture as well; e.g., Exodus 40:10; Leviticus 8:10, Numbers 7:1, 10; etc.

However, "to anoint" often conveys the additional sense of "to commission." That's the meaning intended in 1 Samuel 10:1.

1 Samuel 9:27 - 10:1
As they were going down to the edge of the city, Samuel said to Saul, "Say to the servant that he might go ahead of us and pass on, but you remain standing now, that I may proclaim the word of God to you."
Then Samuel took the flask of oil, poured it on his head, kissed him and said, "Has not the Lord anointed you a ruler over His inheritance?"

Here Samuel is both (1) dedicating Saul to the service of God and (2) commissioning him to the kingship of Israel.

Likewise, in 1 Samuel 16:11-13, the same meaning is intended; but this time it's David who's anointed: he's dedicated to the service of God and commissioned to the kingship:

1 Samuel 16:11-13
And Samuel said to Jesse, "Are these all the children?" And he said, "There remains yet the youngest, and behold, he is tending the sheep." Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here."
So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the Lord said, "Arise, anoint him; for this is he."
Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. And Samuel arose and went to Ramah.

But in 2 Samuel 5:3, two additional meanings are suggested. It's not simply that David is being commissioned King of Israel - he was commissioned by Samuel several years earlier; instead, he's being installed King and invested with all the authority pertaining thereto. In both cases, however, he's "anointed."

2 Samuel 5:3 So all the elders of Israel came to the king at

Hebron, and King David made a covenant with them before the Lord at Hebron; then they anointed David king over Israel.

Here David is made not only King of Judah, but King of the northern tribes as well - King of all Israel. Note the many years which separate David's calling to the kingship and his actual installation. The two are not always incorporated in the same act; e.g., Moses was called to liberate Israel while in Egypt, but was not installed in the office of "deliverer" until forty years later - in Midian at the burning bush.

"Anoint, " therefore, conveys a sequence of four meanings - beginning with "to dedicate" and ending with "to invest." Each meaning implies and unfolds into the next. Occasionally, all four meanings are incorporated into a single act; often, however, there are several anointings each of which conveys a different meaning but which nevertheless implies each of the others; to wit, any person dedicated to God and commissioned for service is destined for eventual installation - whether instantaneously or in the far distant future; and his installation is completed with his investiture. It's important to note, however, that "calling" can be thwarted. Calling does not necessarily lead to installation and investiture: all too often *character failure* prompts God to set aside his called vessel before installation and investiture. Calling can be both delayed and, at times, altogether set aside. That's Paul's whole point in 1 Corinthians 9:24-27. Though called to rule with Christ (cf. *The Reign of the Servant Kings*), we might be declared "adokimos" - "unqualified" - and ordered, therefore, to stand aside.

David was anointed at least three times: first at the home of his Father Jesse in Bethlehem - an act of dedication and commissioning. Next, in Hebron, he was anointed King over Judah - an act of installation and investiture; and, finally, still later, again in Hebron, David was anointed king over the northern tribes as well - likewise an act of installation and investiture - making him king over all Israel.

On the other hand, when Solomon was anointed at Gihon, all four meanings were enfolded into a single act. Solomon was instantaneously dedicated to the Lord, commissioned to the kingship, installed in the office of sovereign, and invested with all the authority pertaining thereto:

2 Kings 1:32-39 Then King David said, Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada. And they came into the king's presence. And the king said to them, Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon. And let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet and say, ' Long live King Solomon!' Then you shall come up after him, and he shall come and sit on my throne and be king in my place; for I have appointed him to be ruler over Israel and Judah. And Benaiah the son of Jehoiada answered the king and said, Amen! Thus may the Lord, the God of my lord the king, say. As the Lord has been with my lord the king, so may He be with Solomon, and make his throne greater than the throne of my lord King David! So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and brought him to Gihon. Zadok the priest then took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, Long live King Solomon!

JESUS' INSTALLATION AND INVESTITURE:

Luke 4:16-21 seems to suggest that Jesus' was installed and invested at Nazareth - when he quoted Isaiah 61:1-2 and then declared that he was its fulfillment: "*This day is this scripture fulfilled in your ears.*" What could be more obvious? Except that there is no proximate anointing. The other possibility, of course, is his baptism.

Matthew 3:13-17 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

It's here, along the banks of the Jordan, not at Nazareth, that Jesus is both installed in the Office of Messiah - and invested with its authority. It's no mere coincidence that it was only following his baptism that Jesus began his ministry of miracles - authenticating his authority to remit sins - which is the core of his messianic commission.

Acts 10:37-38 provides further evidence:

Acts 10:37-38 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;
How God *anointed* Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Here, in verse 37, we're told specifically that Jesus began his ministry the moment he was baptized; and that his ministry consisted of *proclaiming the word*. The word he proclaimed, of course, consisted of the forgiveness of sins - which Luke 4:18-19 tells us quite unmistakably is the very core of the messianic commission. If, therefore, Jesus began to discharge the messianic commission the moment he was baptized - a fact clearly established in verse 37 - the anointing specified in verse 38, clearly an act of installation and investiture, must have occurred then as well. Why? Because without being installed and invested, the commission could not have been discharged.

THE MISSING CHARGE - THE NECESSITY OF TWO ADVENTS:

Note carefully that in his sermon at Nazareth, Jesus' omits part of the messianic commission spelled out in Isaiah 61:1-2 - specifically, *vengeance*. Clearly, it's because forgiveness conflicts with vengeance - and, therefore, can be extended only if vengeance is deferred. Vengeance is being held in abeyance until the last

possible moment - until God's offer of forgiveness runs out - until its time allotment is finally depleted. Only then will vengeance be added to the Messianic commission and the authority to discharge it joined to his Office; only then will Jesus be invested with the authority to judge the earth.

John the Baptist sums up the commission underlying the First Advent in both John 1:29 and John 1:36.

John 1:29 Behold the Lamb of God who takes away the sins of the world...

John 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Paul the Apostle sums up the commission underlying the Second Advent in 2 Thessalonians 1:7-8.

3 Thes. 1:7-8 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire *taking vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ...

Likewise, Jude points to the commission underlying the Second Advent as well:

Jude 1:14-15 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To *execute judgment* upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

We conclude, then, that the term "anoint" should be used only in relationship to "authority," "office," "installation," and "investiture." It should never be used to suggest the endowment of a personal attribute. No one is anointed with intelligence; he may be endowed with intelligence, but he's not anointed with intelligence. Likewise, no one is anointed with the gift of prophecy; he may be endowed with the gift of prophecy, but he's not anointed with the gift of prophecy. It's a personal possession - ***and it neither implies authority nor establishes the basis for it.***

Let's be more pointed: ***simply because someone has been endowed with a powerful spiritual gift does not in any way imply that he possesses authority - that he's entitled to wield authority - that he's entitled to expect your obedience.*** We charismatics are forever violating this important truth and it leads us into big-time messes.

AUTHORITY[®]
CHAPTER 7
THE NEED FOR A CENTER
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #2				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #3				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #4				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #5				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #6				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #7				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Average for Week Eliminate the high and low				Your's	Your's		Your's	Your's	Your's	
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	
Totals	Yes or No			Total					Total Attempted _____	Total Positives _____
										Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

THE NEED FOR A CENTER

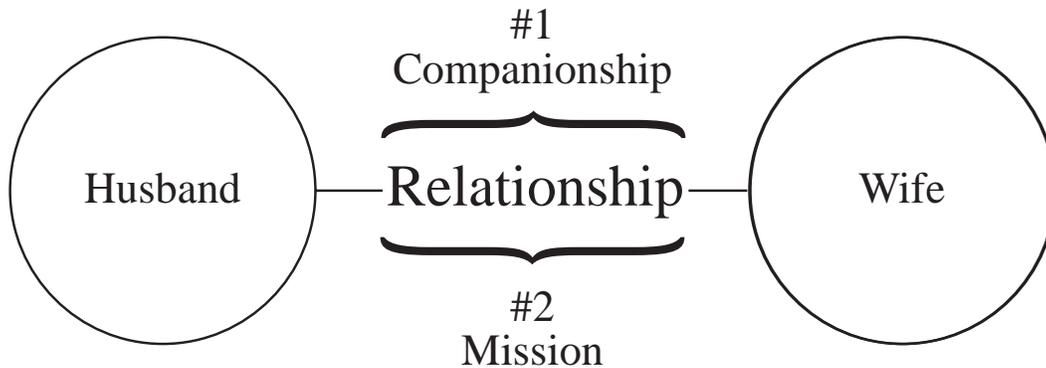
Let's use a series of graphics now to spin out some additional truths implicit in what we've been studying - truths we need to not only acknowledge but consistently apply every day *as husbands and wives*.

We all agree that a concrete, existential friendship between two individuals, especially a husband and a wife, should consist of fellowship, camaraderie, and companionship; that the link forged between the two should be defined in those terms - and that if it's not, a friendship, as such, doesn't really exist.



But we've also concluded that a friendship develops from out of a shared vision - a vision which both reflects and helps to define a specific "mission." A friendship, in other words, is *two dimensional*: it consists of *companionship* on the one hand and *mission* on the other:

1. **Companionship** - which entails a sense of fellowship and camaraderie; and
2. **Mission** - which arises from an overarching vision. The mission is the friendship's *center*. It's the medium in which the friendship is both formed and sustained.

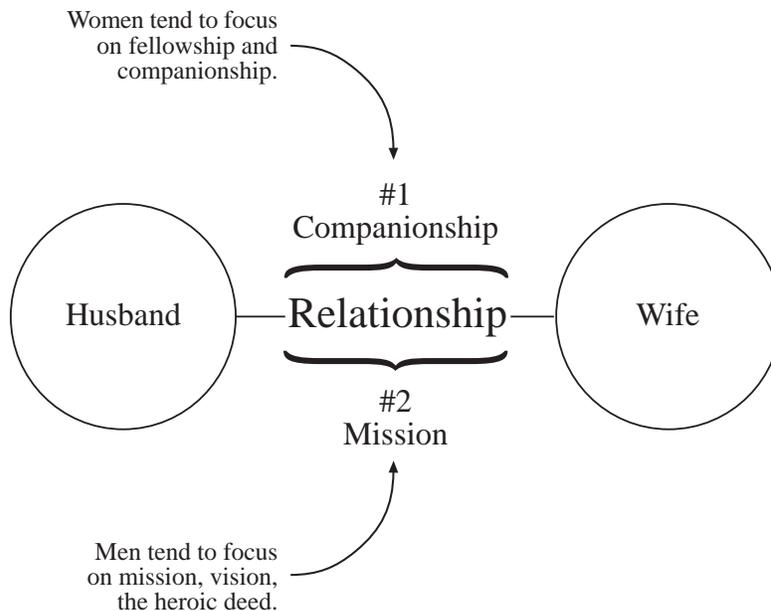


We've examined as well the dynamic underlying Paul's companionship - his friendship - with the Philippian believers - that it arose from out of the Philippians' willingness to become Paul's *partners* in the spread of the Gospel. Their **Partnership** established the foundation for their *friendship*.

No relationship - let alone a marriage - can endure for long unless it incorporates both *companionship* and *mission*. **Personal compatibility does not assure an enduring, joy-filled marriage - and marriage counselors are forever missing the mark here.** Their almost exclusive focus on personal compatibility and conflict resolution serves only to exacerbate underlying tensions - and generate even further despair. A marriage - to be effective and joy-filled - requires a *center* - **and that center, then, provides the basis for companionship.**

THE TWO DIFFERENT PERSPECTIVES OF HUSBANDS AND WIVES

Mission *and* companionship - that's the nature of a relationship! Both are vital! However, women often overlook the need for "mission." *They gravitate toward companionship* - and neglect the importance of a *center*; but without it, companionship almost invariably breaks down and dissipates. *Men, on the other hand, are drawn toward mission* - and forget that the pursuit of *mission* loses its joy and much of its meaning without the companionship that should arise from out of it; that companionship is a legitimate end-in-itself - and needs to be constantly encouraged and nurtured.

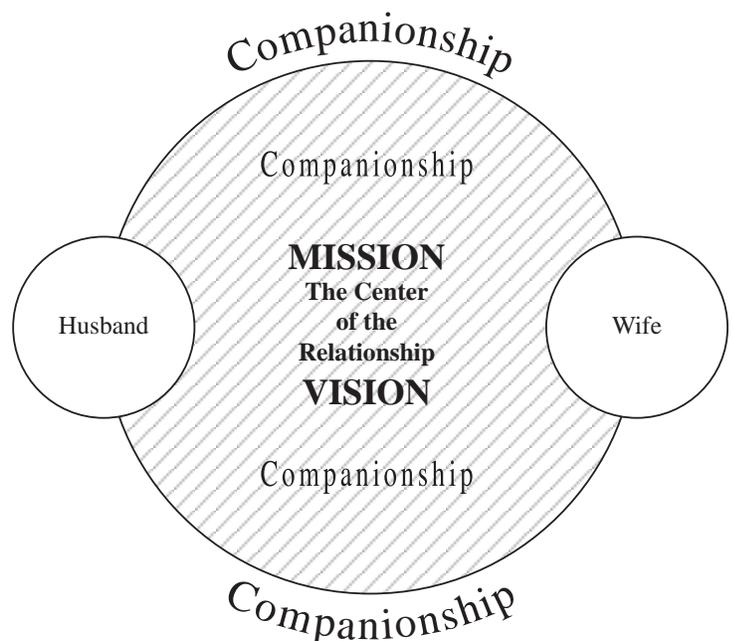


You see it in the movies: men tend to prefer "*Rocky*;" women tend to prefer "*Ann of Green Gables*." Men tend to prefer "*Top Gun*;" and women tend to prefer "*Steel Magnolias*." For the one, the stress is upon mission - the heroic deed; for the other, the stress is upon the subtle nuances of companionship.

REDRAWING OUR GRAPHICS

Let's now redraw our graphic - putting *Mission* at the center of a "*field*" that stands between a husband and his wife - a field (1) within which companionship is *suffused* and (2) around which companionship *revolves*.

Now, we need to ask ourselves, "*What is it that most husbands and wives put at the center of their marriage relationship?*" It's rearing children, isn't it? It's family! *But that doesn't ordinarily work*; and until the last half of the 19th Century, child-rearing was *not* the primary nexus linking husband and wife. It was, of course, an important concern; but it wasn't their primary *nexus*. It



wasn't their center.

FAMILY - A UNIT OF PRODUCTION

A hundred and fifty years ago the family was a critically important *unit of production*. Husband and wife were tightly bound to one another within the framework of an on-going *business enterprise* - a *joint venture* that put bread on their table and provided for their livelihood. Their paths crossed again and again during the course of a day - and their relationship with one another arose organically. It wasn't stunted; it wasn't concocted; it wasn't invented. Husband and wife didn't find themselves searching for conversation - for points in common. Companionship wasn't guaranteed, but its possibility was always right at hand. Its fundamental basis was well established.

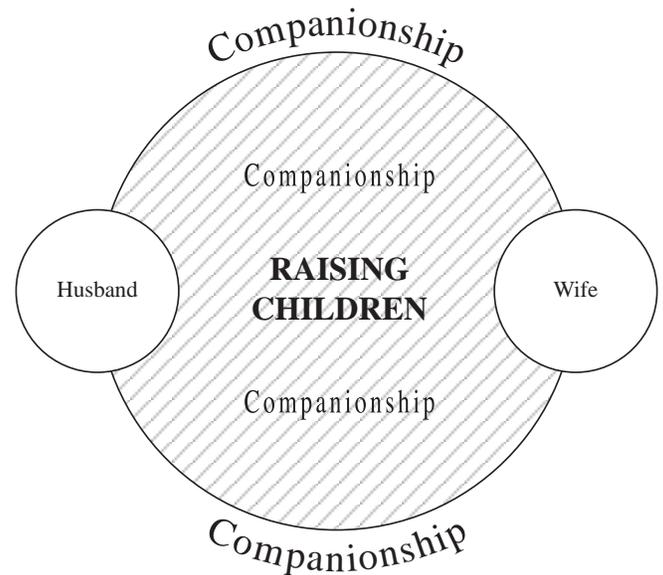
And there was more: the "*partnership*" that so tightly bound together the two of them, husband and wife, encompassed their children as well. Formal schooling was rare; and, for the most part, fathers apprenticed their own sons and mothers trained their own daughters. Family, in other words, was well "*centered*." It wasn't artificially contrived; it was founded upon the bedrock of economic necessity. The links forged between husbands and wives - and parents and children as well - were not, therefore, easily ruptured.

THE INDUSTRIAL REVOLUTION AND ITS IMPACT UPON CENTEREDNESS

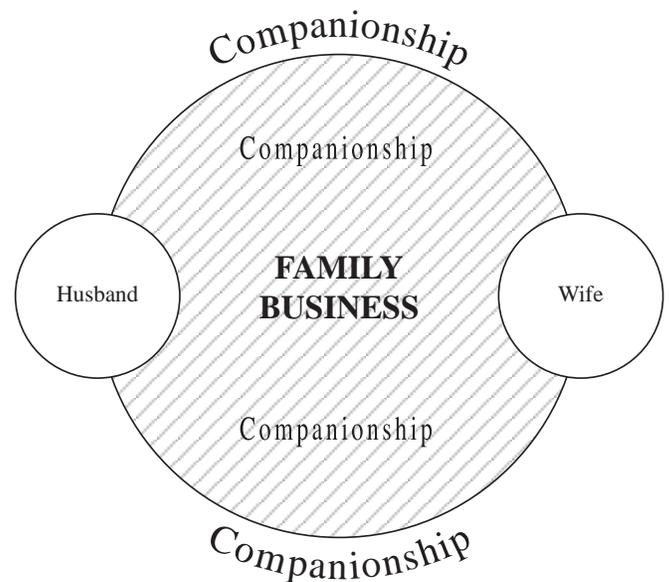
Before the Civil War, modern industrial techniques - though conceptually developed and marginally introduced - were not yet part of the warp and weft of the American economy. Small farms and businesses were still the order of the day. But all that began to change after 1865. The Civil War was the turning point. New manufacturing modes, occasioned by the war, began to dominate the American economy - cutting away at the viability of smaller units of production organized around the family. And, sure enough, the divorce rate began to climb. From 1870 to 1920, divorces increased fifteen-fold; and by 1924, one out of every seven marriages was being dissolved. *That's 1924, not 1964!! One out of seven!! Long before the turbulent 1960s. Long before the new morality spawned by the counterculture. The new morality merely afforded legitimacy to a trend long underway.*

THERE'S MORE!

But that's not the whole story! It's not just that most husbands and wives are no longer pulled together around a family business. For at least a hundred years - extending back to the end of the 19th century - a



Child Rearing the Center A Comparatively Recent Paradigm



Family Business the Center The Forgotten Paradigm

whole army of trained “experts” has been steadily picking away at the family’s last remaining hub - *child-rearing*. Teachers, social workers, child guidance specialists, counselors, therapists, psychiatrists, psychologists - all have called into question the capacity of parents to properly nurture their own children. Parents have been conditioned to believe that they lack the necessary competence. In short, child-rearing itself is being wrenched away from husbands and wives - if not entirely, at least significantly. What, then, is left around which husbands and wives can organize themselves? What’s left to draw them together and ground their relationship? Where are their points of intersection?

THE MODERN FAMILY - WORSE OFF THAN THE TRADITIONAL FAMILY

Over the last thirty years, the “cards” have become even more stacked against husbands and wives. Why? Because more and more wives are leaving home to pursue careers of their own - (1) some because of genuine financial hardship; (2) some because they feel a career provides a better sense of meaning and identity than rearing children and establishing a household; and (3) some because they prize material goods.

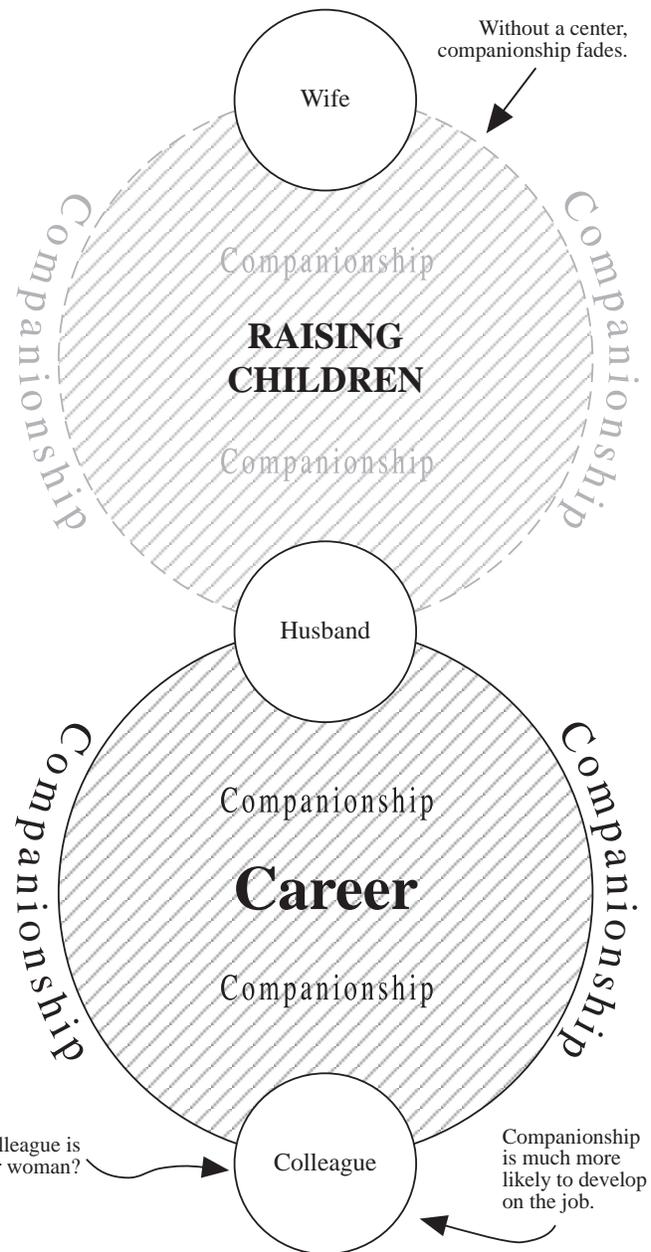
But whatever the reason, the result is pretty much the same. Husbands and wives are being pulled even further apart - and the families they produce are becoming more and more fragmented. What, then, remains to hold a marriage together? Is there any genuine hub left around which husbands and wives can organize their marriage? What’s the purpose of marriage?

WHAT'S THE ANSWER?

The answer that’s been touted seems so self-evident: *marriage is a haven - a sanctuary - a refuge to which husbands and wives can retreat for comfort and solace at the end of a hectic day*. That’s its purpose! It seems so obvious!

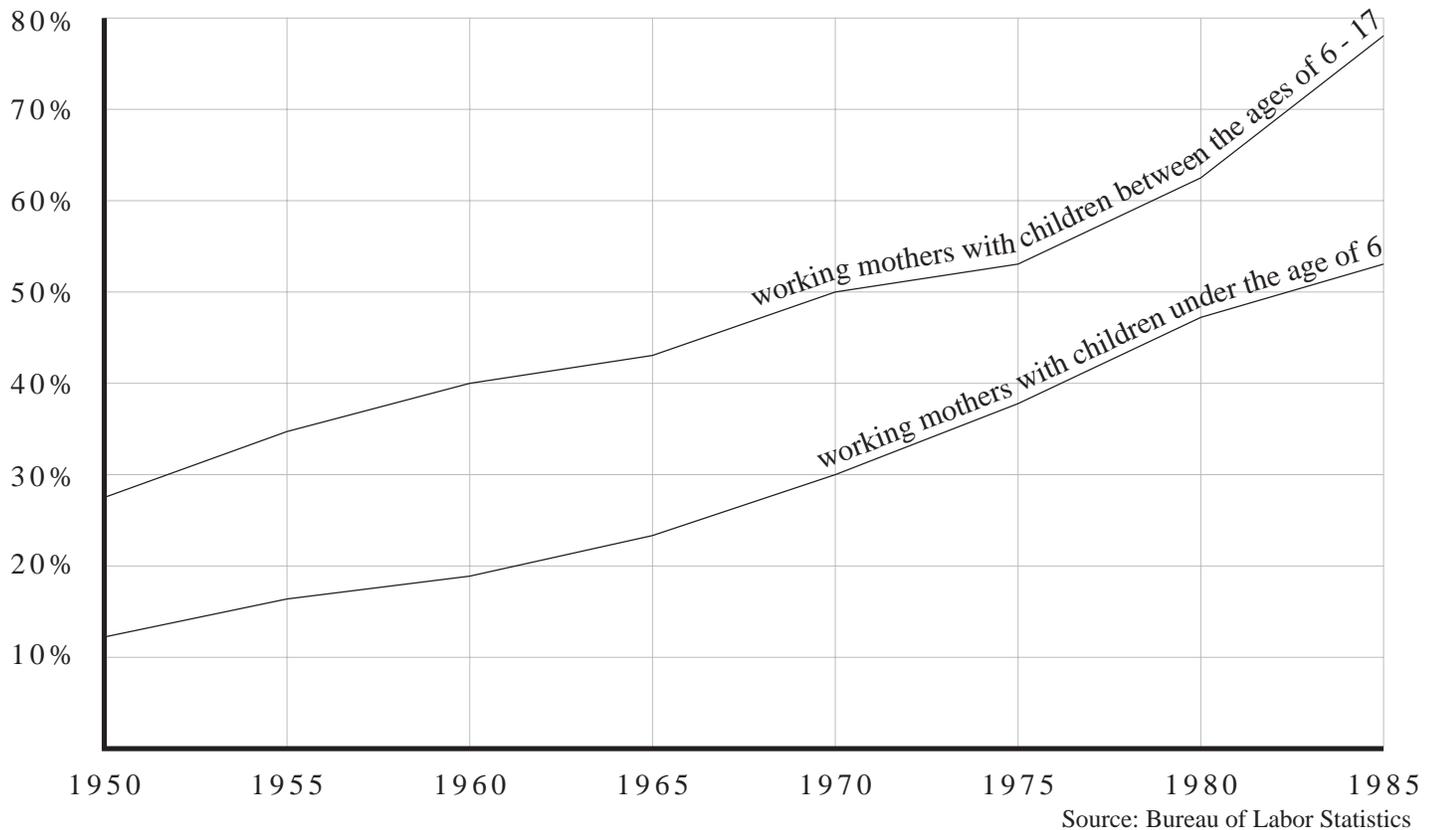
But isn’t that by and large impossible? What makes a haven? What is its precondition? *Companionship of course*. Isn’t that what defines it? And there’s the conundrum! We’ve already

THE TRADITIONAL MARRIAGE
With Father away from Home at Work and
Mother a Housewife at Home



In this graphic, the "husband-wife companionship field" is shown faded - which is meant to indicate that their relationship with one another is eroding. That's because raising children is not ordinarily a sufficient center for a marriage - and making it the center is a comparatively recent phenomenon. It doesn't provide the necessary points of intersection around which companionship can coalesce. The "traditional marriage" was never the bulwark against divorce that conservatives so often claim. Husbands were far more likely to develop congenial friendships on the job than at home with their wives. And wives were left to carry on at home pretty much alone - often starved for affection - and unable to fill their lives with much of a sense of meaning.

MOTHERS WHO WORK OUTSIDE THE HOME AMONG TWO PARENT FAMILIES



More and more wives are leaving home to pursue careers of their own. Today, about 80% of mothers of two parent (not single parent) families with children between the ages of six and seventeen work away from home; and over 50% of mothers of children under the age of six. Husbands and wives often invest more of themselves at work than with each other. The simple truth for most husbands and wives, notwithstanding their often fervent protests to the contrary, is that rearing children is *not* a sufficient center; otherwise, sacrifices would be made in its behalf; and that's just not occurring.

concluded that companionship isn't manufactured "ex nihilo;" *it arises from centeredness* - precisely what most husbands and wives so poignantly - and yet so abysmally - lack. *Centeredness* is the very air companionship breathes. The majority of families, therefore, are *not* havens; are *not* warm, fuzzy shelters to which husbands and wives can retreat to find peace and good cheer. Indeed, more and more families, far from providing repose, produce much of the very tension that so characterizes American culture.

Is it any wonder, then, that "family," in and of itself, doesn't ordinarily provide what husbands and wives need to form the basis of an enduring relationship? It's an empty promise! There's more *centeredness* at work than at home - which means that in all likelihood the friendships *there* are far more congenial and often more stable.

THE FAMILY - NO MORE THAN A WAY-STATION

The "Family Research Council," located in Washington, D.C., has published data indicating that in the early sixties the average parent was "in contact" with his or her child approximately thirty hours each week - that's "contact" time, and does not necessarily imply actual conversation or meaningful interaction. That same *time allotment* had shrunk by the early eighties to just seventeen hours per week - and that figure *includes* watching television together.

But what about *actual conversation* - occurring within a setting of work and play? In short, what about

genuine companionship? A study undertaken by Lois Hoffman of the University of Michigan concludes that the average mother spends no more than *ten minutes* each day working and playing with her children - actually conversing with them. Watching television is not included. *Ten minutes! That's all!* But the real tragedy lies not with mothers, but with fathers. The same study found that fathers work, play, and converse with their children no more than *thirty seven seconds* each day. That's *thirty seven seconds!*

It's a recipe for disaster: husbands and wives, working at separate jobs, returning home at the end of a long day - finding themselves too tired and frequently too preoccupied to interact with one another or with their children - except perfunctorily. They've invested "*their best*" at the office - and whatever's left over is consumed not in developing companionship, but in merely "*keeping the ship afloat*" or regathering themselves for the next day. **The family is merely a way-station - a stopover.** It's not the happy, cheer-filled retreat proclaimed and promised by well-meaning but ill-informed "Pollyannas." *The family has lost its center, and without it, companionship is pretty much illusory; companionship is an effect, not a cause; and an effect can not be made its own cause.*

companionship = f (centeredness)
 companionship ≠ f (companionship)

We can't make companionship itself the mission; that's not the equation delineated in Scripture; nor is it what common sense teaches us. Nevertheless, it's a paradigm that's been foisted on us for almost a hundred years - and we've all pretty much bought into it - to the point that even those who reject its stipulations are nevertheless likely to be haunted by its compelling pathos.

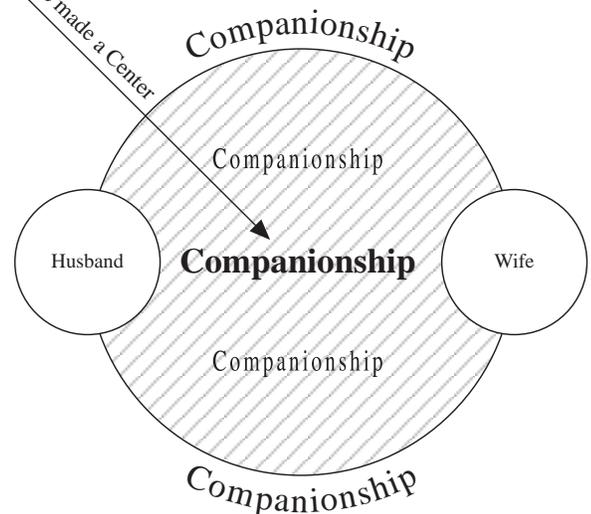
By the end of the 19th Century, a wife was expected to be an "*angel of consolation*" - a well worn phrase that was popular long into the 1940s. Its meaning was clear and well defined: *a wife was expected to build and maintain a happy paradise - "a cozy rest where robins nest and roses bloom."* With or without children, that was her role.

She was no longer a partner with her husband - working next to him - helping him to manage and supervise the family farm or the family store - her path constantly crossing his throughout the course of the day; she was "*keeper of hearth and home.*" She wasn't a fellow "spear-thrower;" nor was she even her husband's "armor bearer." She had become a "pot washer" at worst and a good conversationalist and cheerful little cherub at best - the proverbial "*bird in a gilded cage.*"

Companionship

Companionship can't be made a Center

Making companionship a center is tantamount to making an effect its own cause.



Companionship doesn't ordinarily arise from companionship. That's not a biblical paradigm, nor does it conform to everyday experience. Companionship arises from a common enterprise - a mission that draws two or more individuals together and binds them to an existential framework that unites their lives. Without a center, people, whether married or otherwise, tend to drift apart from one another - regardless of how personally compatible they might be. Companionship is a vital part of marriage - and should never be neglected; but, ironically, to make it the center of marriage all but guarantees its demise.

It was a paradigm that became so compelling - so universally pervasive - that it was actually "read back into history." The older paradigm was not simply overthrown, it was forgotten - swept out of the American consciousness almost totally.

THE JANE AUSTEN PARADIGM

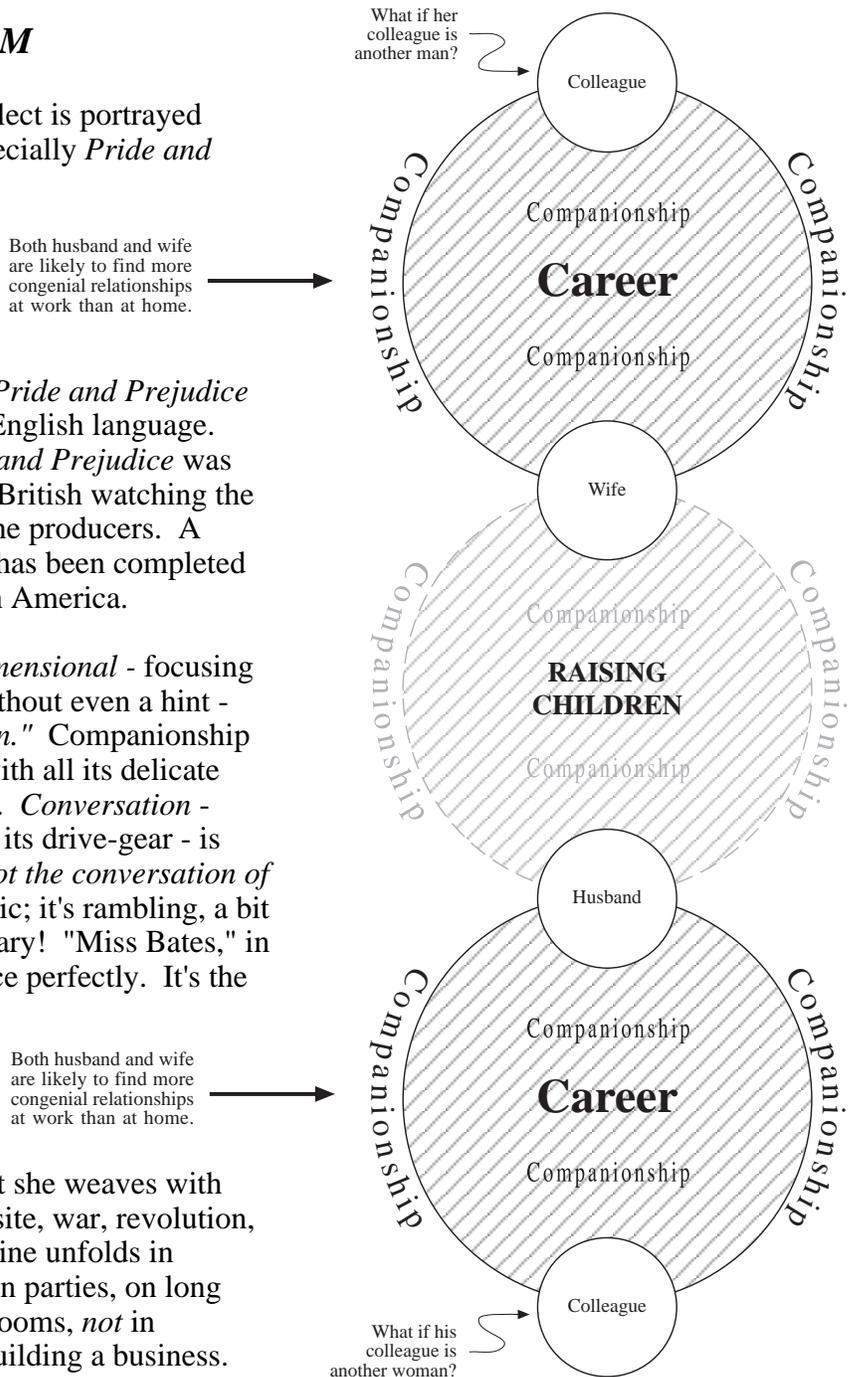
The image women were expected to reflect is portrayed brilliantly in Jane Austen's novels - especially *Pride and Prejudice*, *Sense and Sensibility*, and *Persuasion*. Her novels became standard fare here in America during the 1870s - and her popularity has been carried forward into the Computer Age - gathering momentum all along the way. Indeed, *Pride and Prejudice* may well be the most read book in the English language. Just recently, a screen version of *Pride and Prejudice* was aired over BBC - with over 40% of the British watching the last episode. The enthusiasm stunned the producers. A screen version of *Sense and Sensibility* has been completed as well - garnering wide acclaim here in America.

Jane Austen's novels are strictly *one dimensional* - focusing exclusively upon "companionship" - without even a hint - not even the merest inkling - of "mission." Companionship stands alone - in all its refined glory - with all its delicate and fragile beauty carefully marked out. *Conversation* - always the linchpin of companionship - its drive-gear - is what carries all her romances; *but it's not the conversation of heroes* - pointed, directed, and panoramic; it's rambling, a bit disjointed, and familial. It's quite ordinary! "Miss Bates," in Jane Austen's *Emma*, portrays its essence perfectly. It's the kind of conversation that flows easily between intimate friends - little bits of nothing going nowhere - meant only to spin a web of empathy.

Her characters slip in and out of the plot she weaves with little or no thought given to career, job site, war, revolution, the ebb and flow of history. The story line unfolds in drawing rooms, in dining halls, at garden parties, on long walks - *not* on battlefields, *not* in courtrooms, *not* in Parliament, *not* in the hum and stir of building a business.

Jane Austen's novels are very narrowly construed - depicting only a minuscule segment of British society, the gentry - a class consisting of country gentlemen and the clergy. Their wealth was inherited, not acquired. They, therefore, were spared the grim necessity of "earning their own way." Both husbands and wives were cast adrift in a sea of leisure. There were no *organic centers* to pull their lives together - no "mom and pop" businesses around which their lives necessarily revolved - nothing - not even child rearing:

The Modern Marriage with Both Husband and Wife Working



The traditional marriage was bad enough - with the husband often finding more centeredness at work than at home with his wife. But the modern marriage is even worse - with both husband and wife working. Rearing children is, ordinarily, not a sufficient center - and genuine companionship does not usually arise from it. The relationships husbands and wives develop at work are often more stable and more congenial than with one another.

children were consigned to governesses and tutors.

The gentry cultivated a web of amusements and relaxing pastimes - and then sought to imbed their friendships - including their marriages - within it. It didn't work too well - and the companionship it spawned was often flimsy and anemic. But the myth was compelling: *home is not meant to be a business site; and the everyday hubbub and clamor of putting bread on the table should be forever banished from its environs.*

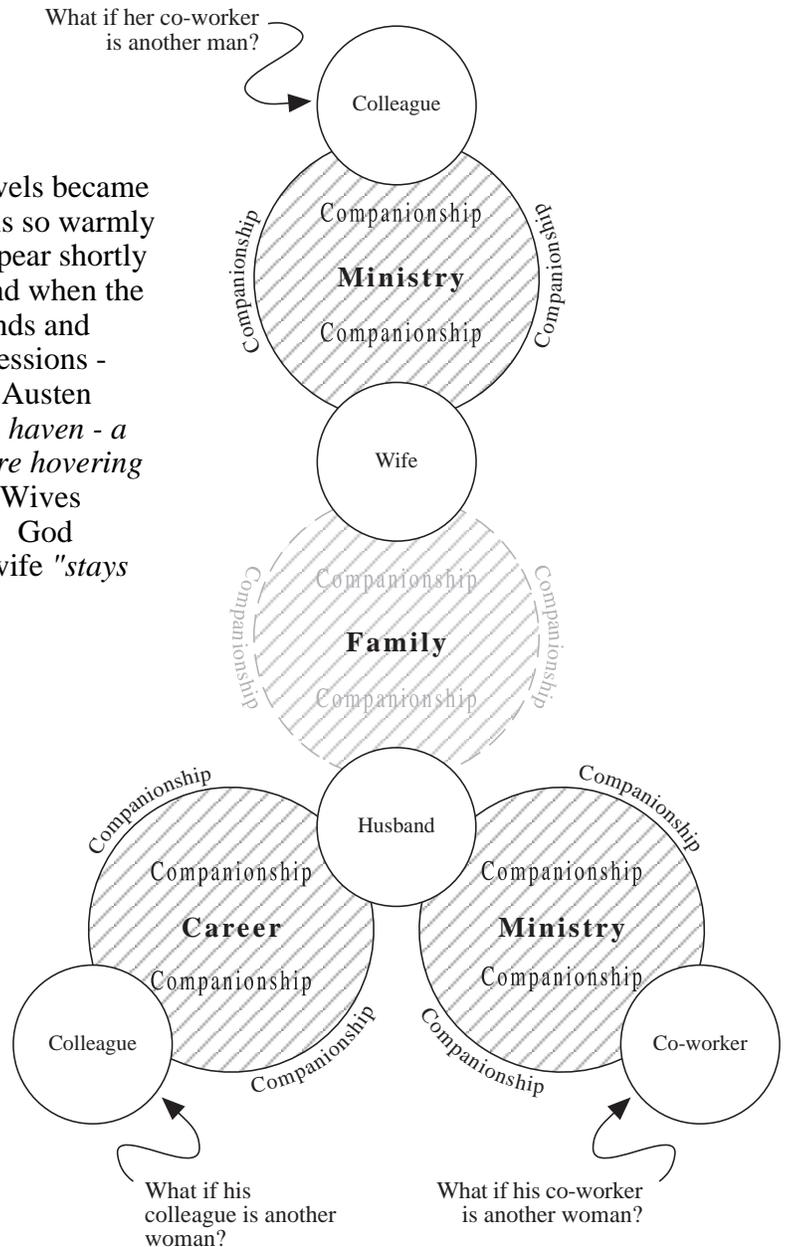
Jane Austen died in 1817 - well before her novels became popular; moreover, the social milieu her novels so warmly celebrate - Georgian England - began to disappear shortly after mid-century. But the myth continued; and when the Industrial Revolution began wrenching husbands and fathers away from home based crafts and professions - away from their wives and children - the Jane Austen paradigm was standing at the ready: *home is a haven - a refuge, not a business enterprise; and wives are hovering spirits who jealously guard its quiet sanctity.* Wives aren't called to work alongside their husbands. God forbid! A husband "goes off" to work; and a wife "stays at home" - feathering the nest until his return.

Between 1870 and 1920, a wedge was driven between work and companionship - and the mind-set that schism fostered has dominated American culture ever since: *wives ceased being partners with their husbands - except in the limited realm of child-rearing - which, in the long-run, proved to be quite inadequate.* Wives were caught in a "catch-22": they were expected - now more than ever - to be companions; but they found themselves stripped of what makes companionship possible: *partnership.* It was a case of pharaoh wanting more bricks, but not supplying the straw to get it done. The Jane Austen paradigm couldn't possibly be sustained; and the frustration it caused helped to pave the way for the feminist revolt.

THERE'S NO TURNING THE CLOCK BACK

We can't turn back the clock. It's sheer nonsense to expect or to encourage husbands and wives to return to a bygone era - to suggest that they quit

The Traditional Marriage with Ministry Added for Both Husband and Wife



Christian ministry often exacerbates alienation. Here we have a husband whose life is organized around two centers: one is his job and the other is the ministry which his wife has been excluded. He will, of course, try to draw his wife into whatever friendships arise from both; however, the companionship she's able to develop is not likely to be either as intimate or as meaningful. She will always be a kind of "tag-along." Why? Because she's not part of either center: her companionship is not grounded in partnership. The same holds true for the friendships that evolve from her center - the ministry she's joined. The friendships that arise from it will be intimate and meaningful for her, but not for her husband. Why? Because he's not a part of that center: and whatever companionship he develops from it is not grounded in partnership. He becomes her "tag-along."

their respective jobs and try instead to establish home-based businesses. That's simply not feasible for most of us. And to suggest otherwise is highly irresponsible. It courts disaster and heartache. But there are other strategies that can and *should be* pursued.

THE ROLE OF CHRISTIAN MINISTRY

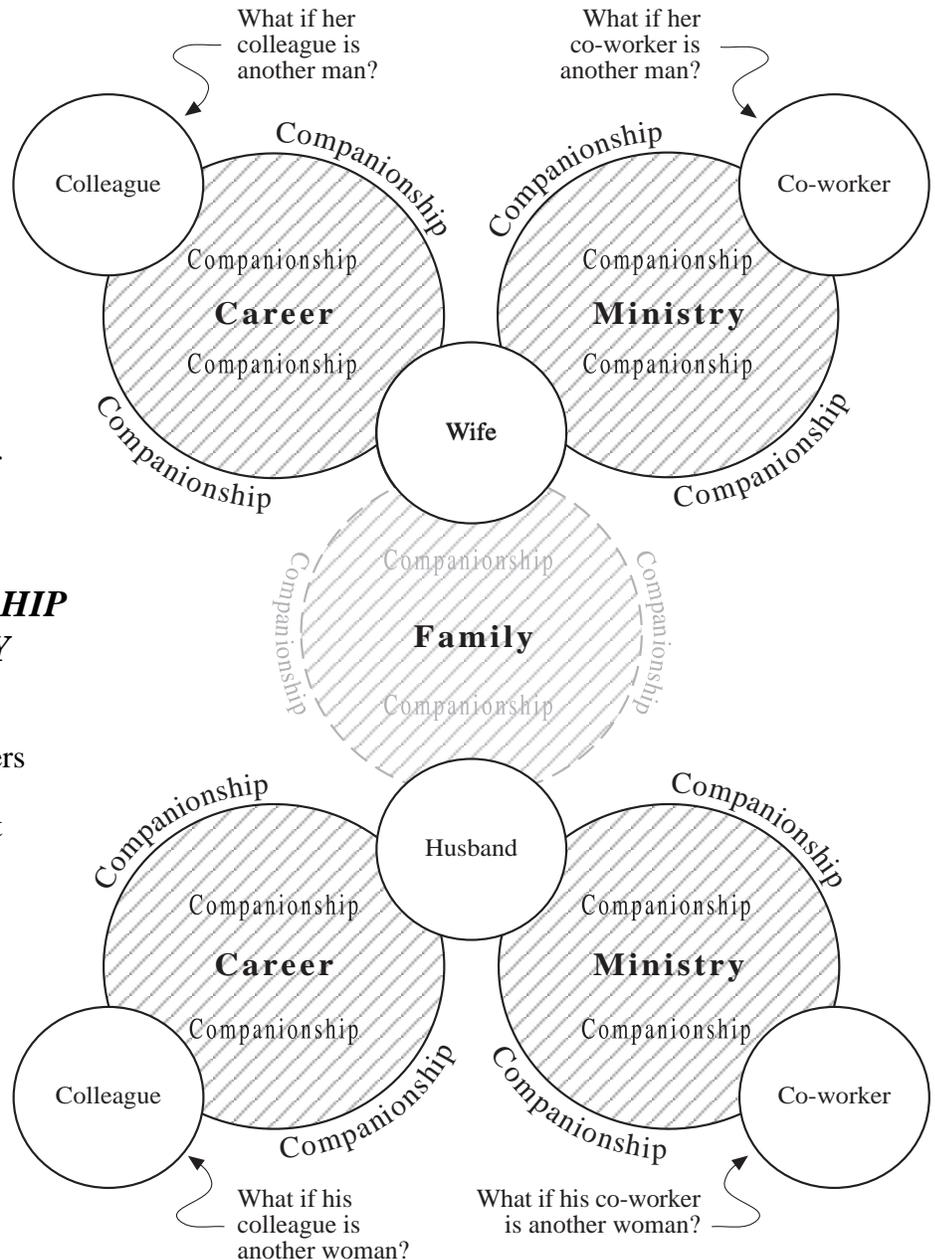
Christian ministry *could* well serve to provide much of the partnership that home-based occupations once furnished. But that opportunity is tragically overlooked. The simple truth is that very few husbands and wives ever *partner up* in ministry. A husband works in the deaconship while his wife serves in the children's ministry; she helps out planning for a summer retreat while he counsels troubled teenagers - ad nauseam. It's not that their efforts are worthless; it's that an opportunity for establishing genuine companionship is missed. That's the tragedy!

STRATEGY FOR PARTNERSHIP IN THE GLOBAL ECONOMY

The most sensible strategy is to:

1. acknowledge that separate careers are by and large unavoidable; that it's not too feasible for most persons to buy a farm or open a small leather goods store - and organize their marriages around it;
2. concede as well that your separate careers will never afford you much of an opportunity to develop companionship with your spouse; it's easy to rationalize here, but don't do it;
3. make the decision, therefore, to reduce your commitment to career - a tough decision to make - especially for anyone whose career is interesting and challenging or for anyone who wants to "run in the fast lane;"

The Modern Marriage
 (meaning that both husband and wife are employed outside the home)
 with Christian Ministry Added for Both Husband and Wife



Here we have a real tragedy that's all too often played out among husbands and wives. It's bad enough that they find themselves being pulled away from each other by two different "career centers." But now what's true at work has also become true in ministry: four different "centers" - *not a single one of which includes both spouses*. Four opportunities for partnership missed! It's certainly true that little can be done to make the two "career centers" mutually inclusive; *but what's so deplorable is the failure to exploit the opportunity for partnership that ministry affords*. Ministry can and should become a mutually inclusive "center." Husband and wife should work out a strategy for companionship that uses Christian ministry to provide for the partnership that gives rise to genuine companionship. (Clearly, whatever the ministry is, it should afford them both an opportunity to use their spiritual gifts.)

4. join a ministry with your spouse - and become actively involved in it;
5. make sure that you're **both** excited about it - that you **both** find it stimulating and absorbing;
6. make sure it assumes the form of a genuine partnership;
7. make sure that it affords **both** of you an opportunity to make use of your respective spiritual gifts;
8. make sure that your *partnership is used to cultivate companionship*; that the opportunity it affords doesn't lie fallow. *Developing companionship from partnership is an art that needs to be painstakingly mastered.*
9. If you have children, be sure to draw them into your ministry too - involving them ever more intimately over time. Make them your partners as well. Apprentice them. See to it that your *ministry* becomes what the *family business* was a hundred and fifty years ago. Be certain that their involvement is meaningful - and that room is provided even for their friends - especially when they transition into their teen years.

A STRATEGY FOR COMPANIONSHIP

3

Children should **not** be left out of the equation; they should be included just as soon as possible - and their involvement made ever more intimate and meaningful over time. The companionship that arises between parents and children through use of this strategy is often far more intimate than whatever evolves from attempting to make "family" itself the basis of companionship. Once again, "family" *alone* is not ordinarily an adequate center.

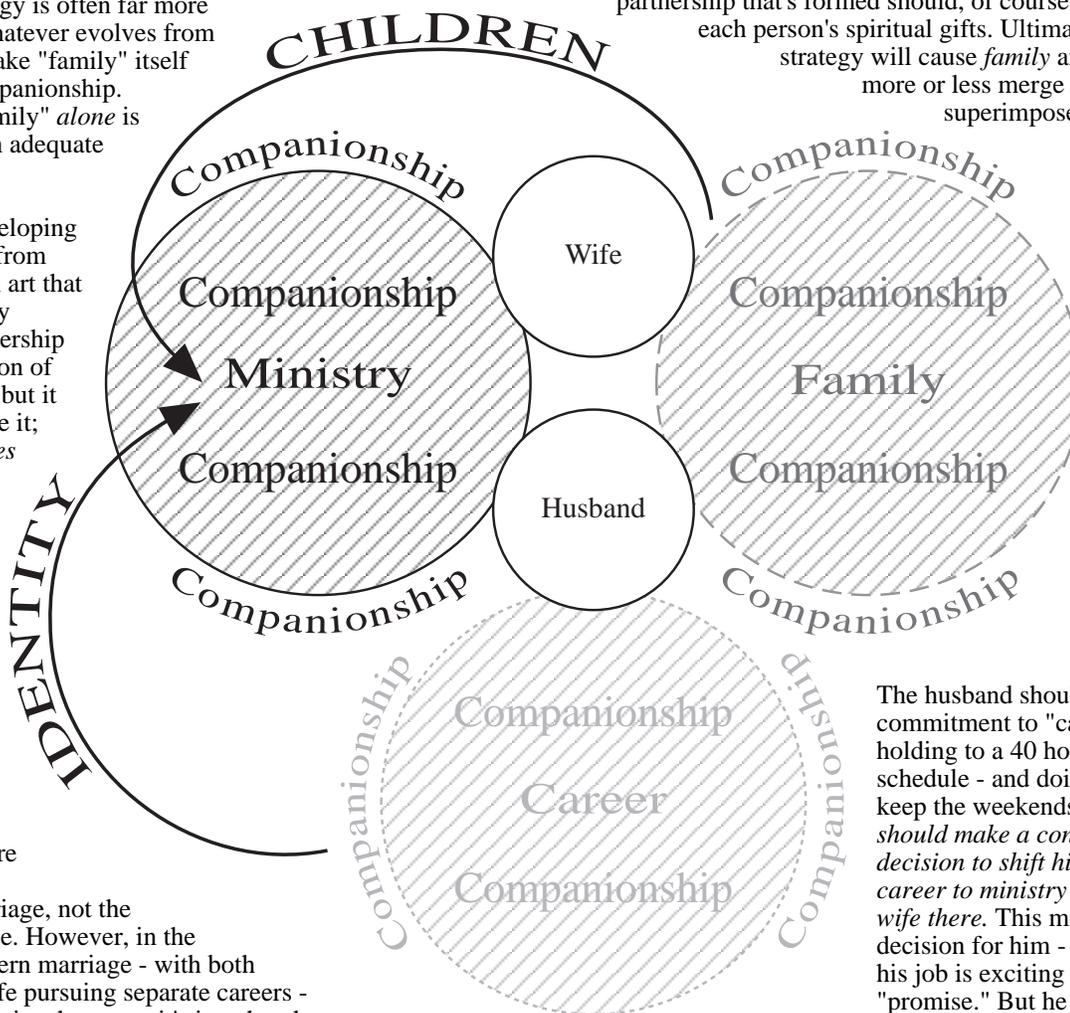
Remember: developing companionship from partnership is an art that must be carefully cultivated. Partnership is the sine qua non of companionship, but it doesn't guarantee it; *it only establishes the opportunity.*

NOTE:

The diagram here depicts only the *traditional* marriage, not the *modern* marriage. However, in the case of the modern marriage - with both husband and wife pursuing separate careers - the strategy remains the same; it's just that the wife, like her husband, must also make the decision to dramatically *reduce* her commitment to career - *she too must shift her identity from work to ministry.*

1

A husband and wife can and should make *ministry* become what a *family business* was a hundred and fifty years ago: *it can serve to ground their relationships with one another.* The partnership that arises - both between husband and wife on the one hand and parents and children on the other - can then be used to develop genuine companionship. The partnership that's formed should, of course, make use of each person's spiritual gifts. Ultimately, this strategy will cause *family* and *ministry* to more or less merge - with one superimposed on the other.



2

The husband should reduce his commitment to "career" - holding to a 40 hour/week schedule - and doing his best to keep the weekends free. *He should make a conscious decision to shift his identity from career to ministry - and join his wife there.* This may be a tough decision for him - especially if his job is exciting and full of "promise." But he can't rationalize here; there's little chance for making his *career* center a basis for genuine companionship with his wife.

Note: The degree to which each "center" is shaded is meant to indicate "degree of identity."

THE MISSIONARY AND HIS WATER BUFFALO

It's important to always bear in mind that only a *genuine* partnership establishes the basis for companionship. We've already highlighted this; but let me tell a story that makes my point clearer.

Not too long ago, I was asked to counsel a missionary couple. Their marriage was unraveling badly. They'd just returned from several years of hard work in a "third world country." I'd known them before they left - and for several years they'd been at loggerheads. Nevertheless, faced with the challenge that then lay before them, it had seemed that they'd pulled their marriage together. They were both bubbling with enthusiasm - convinced of the Lord's leading - and sure that God had put them on the "*cutting edge*." Now, three years later, they were back home: *their hopes dashed; their dreams shattered - bitterly disappointed and profoundly estranged*. It was a scenario that I'd witnessed before among missionary couples; however, this was one of the worst cases.

What had happened? Both husband and wife were committed to God. Both were remarkably intelligent and well educated. Both were prepared for the rigors of the mission field - *with one glaring exception: the husband had never been taught how to make his wife a genuine partner*. She was kept away from all leadership meetings; she was not made a part of any planning sessions; nor did she ever join her husband in actual face-to-face evangelism.

She was not made a fellow "*spear-thrower*;" nor was she even made her husband's "*armor bearer*." Instead, she was made "*keeper of home and hearth*." And all with the best of intentions:

1. her husband didn't want to expose her - or their three children - to any danger; and
2. he wanted a haven for himself - a retreat from the stress and strain of missionary work - an "oasis in the desert." That was the role she was assigned.

It seemed so reasonable. *But it was their undoing* - because without any genuine partnership to sustain and nourish their relationship, they began to drift apart - and soon they were caught in the vice-like grip of a profound alienation. Eventually, even the semblance of companionship collapsed - even its pretense; and the result was appalling: their perspective of one another underwent a dramatic transformation: he cast her in the guise of a nuisance - good for little more than routine errands - *at best, a water buffalo*; and she, in turn, cast him in the guise of a heartless taskmaster - pitiless and cruel - devoid of tenderness and warmth. The mistrust and animosity have never been resolved. Their marriage is in shambles; it dishonors God and tarnishes the testimony of the church.

The whole disaster was tinged with a bitter irony - because in planning for the mission field - in all the hectic hubbub of preparing for the whole project - the two of them, husband and wife, had actually drawn close together. They'd become a team! Partners - working together in the same harness - bound to one another in a joint venture! Affection and camaraderie had begun to stir in their hearts once again. A promising beginning! And now it was all gone! Destroyed! ***Because the partnership they had inadvertently developed in preparing for the mission field was abandoned once on the mission field.***

It's a tragedy that's needlessly repeated again and again. And missionary boards are all too guilty of both causing it and perpetuating it. Not intentionally, of course; but the guilt is their's nevertheless! The "partnerships" too many missionary boards encourage aren't genuine partnerships at all. And the result is catastrophe.

MARTHA! MARTHA!

Sometimes, however, the problem is not the failure to form a partnership. I've known husbands and wives who have established genuine partnerships with each other; ***but that's as far as they've taken it***. They work together on the same project; they're engaged in building the same ministry; their paths cross again and again; but no genuine companionship ever evolves from it. ***They seem unable or unwilling to use the***

opportunity their partnership affords to cultivate companionship. They become so absorbed in their ministry that they can't seem to find the time for camaraderie. When left alone with each other, they're lost. They find it hard to carry on a conversation. They don't know how to enjoy one another; there's no web of empathy.

It's not that they dislike each other; it's that they've never really learned to be soul-mates - to treasure time alone together - to walk hand in hand and whisper "sweet nothings" to one another - to watch a sunset - or window shop together. They're unable to take time off from "duty" - to pull away from "mission." They can't "*dance on the stars*" - they don't know how; tragically, they don't even know what it means. They've never learned how to wrap their hearts around each other - to laugh at one another's foibles and cherish the idiosyncrasies that help to make them who they are. They've never walked in the rain together or splashed through mud puddles with each other. It's all a mystery to them.

I've even known some couples who sincerely believe that it's wrong to use ministry to build companionship - that it's a sinful distraction. The meetings they schedule are always bound to specific agendas - and limited to rigid time allotments. It's always, "*Let's stick to the point. Let's not engage in idle chatter. Let's meet, decide, and get on with the rest of the day.*"

Some couples "*hide out*" in ministry - in all its busy details - in the rush of moving a project forward. They kid themselves into thinking that the mission itself is the "*be all and end all*" - and that partnership is meant *only* to serve "mission." But it's not! Luke 10:38-42 forever puts the lie to that notion.

Luke 10:38	Now it came to pass, as they went, that (Jesus) entered into a certain village: and a certain woman named Martha received him into her house.
Luke 10:39	And she had a sister called Mary, <i>who also sat at Jesus' feet, and heard his word.</i>
Luke 10:40	But Martha was cumbered about with much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
Luke 10:41	And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:
Luke 10:42	But one thing is needful: and <i>Mary hath chosen that good part,</i> which shall not be taken away from her.

The point here is not that Martha is a *servant* while Mary has resolutely pressed on to become a *disciple*. That's not the point at all! Mary and Martha are *both* servants; but Mary has seized the *opportunity* her faithful service has afforded - *the opportunity for fellowship!*

Martha has stuck to her busy schedule - rushing about dutifully - tying together loose ends - barking out orders - troubled and anxious; but Mary senses that Jesus is quietly inviting her into his fellowship; that her ministry has secured for her that inestimable privilege. And verse 42 tells us that Mary is right.

Partnership sets the stage for companionship - for koinonia - for friendship! And the *wise servant* knows it. That's the lesson of Luke 10:38-42. The partnership, of course, must be genuine. It can't be merely a pretext; it can't be a fake. Nevertheless, whatever its importance, however substantive it is, it's not the equal of what it *can* engender if only we'll allow it: *genuine intimacy*. Mary grasped that truth; Martha was oblivious to it.

In all our partnerships with one another - and most especially the partnerships that arise between husbands and wives - *time should be set aside for companionship - and not reluctantly, not grudgingly - but lavishly, generously - bountifully. In the long run, nothing is more urgent than genuine koinonia - either with God*

or with fellow believers. Jesus himself underscores this truth for us again in Revelation 2:1-5. Here we have a sobering reminder of the immense value God ascribes to companionship - to the love he wants us to cultivate within the church and convey to the lost. It should be the church's hallmark - its defining feature.

Rev. 2:1 Unto the angel of the church of Ephesus write; These things saith he (i.e., Jesus) that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Rev. 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

Rev. 2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Rev. 2:4 Nevertheless I have somewhat against thee, ***because thou hast left thy first love.***

Rev. 2:5 ***Remember therefore from whence thou art fallen, and repent, and do the first works;*** or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Ephesus is commended for her labor - her perseverance - her fervor - her missionary zeal - her concern for spiritual truth. And the commendation is real; it's obviously not fraudulent. But it hasn't produced companionship - it hasn't engendered love. And without love, it's all to no avail. Mission - and the partnership it requires - is a springboard to love. If partnership fails to produce love, it's worthless. If it fails to elicit companionship, it's hollow and pointless. The Apostle Paul declares the same truth in 1 Corinthians 13:1-3.

1 Cor. 13:1 Though I speak with the tongues of men and of angels, *and have not love, I am become as sounding brass, or a tinkling cymbal.*

1 Cor. 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, *and have not love, I am nothing.*

1 Cor. 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, *and have not love, it profiteth me nothing.*

HOMEWORK

1. Please reread Chapters Six and Seven *very carefully*. Think about what you're reading - and reflect at length on its truths. ***You're going to be now putting it to use***
2. Use the form on the following pages to list your spiritual gifts and explain how those gifts are currently being used. The whole point of this last chapter is to show you how you can use *ministry* to produce a *partnership* that eventually leads to genuine *companionship* between you and your spouse. But first we need to know how you're currently making use of your spiritual gifts and what ministries you've already committed yourselves to - both as a couple and separately.
3. Make absolutely sure that you fill out the "*Spiritual Gifts Inventory*" form ***without collaborating with your spouse***. I don't want you to know before next week's class how your spouse filled out his/her form.

SPIRITUAL GIFTS INVENTORY

Your name: _____ Date: _____

LIST YOUR SPIRITUAL GIFTS

Please list your spiritual gifts below - the three most pronounced - the three gifts that garnered the highest scores. List your most pronounced gift first - with the two others following in succession. If you have never taken a "spiritual gifts inventory test," simply render a "best guess" judgment.

1st gift - the most pronounced - the one with the highest score: _____

2nd gift - the next most pronounced - the one with the next highest score: _____

3rd gift - the third most pronounced - the one with the third highest score: _____

DEFINE EACH GIFT

Now, briefly give your definition of each gift - what each gift is and how exactly you plan on using it. If you're currently making use of it, please also explain how.

Gift #1

Gift #2

ORDER OF JOY

A spiritual gift should produce *joy*. The very word "gift" translates the Greek word "charisma" ("χαρισμα") - which is derived from the Greek word "chara" ("χαρα") - which means "joy". Therefore, it's reasonable to expect that your use of spiritual gifts should produce genuine joy - with the *most* pronounced gift generating the *most* joy. Let's be sure that's true: please enumerate your spiritual gifts once again - this time, though, listing each one according to the joy it produces - *for you personally*. For the sake of comparison, I've juxtaposed the two lists - with the list on the left enumerating each gift *according to joy* and the list on the right enumerating each gift *according to the test rating*.

List of Spiritual Gifts
According to Joy

List of Spiritual Gifts
According to Test Rating

- 1. _____
- 2. _____
- 3. _____

- 1. _____
- 2. _____
- 3. _____

Obviously, the two lists should be exact replicas - *the order of each list should be precisely the same*. What you're best at should be what you most enjoy doing. If, however, there's a difference, try to get to the bottom of it. It may be that the test, for whatever reason, wasn't accurate in your case; or it may be that you've never used your gifts in a ministry that's well suited for them - that makes good use of them. If your gift is not put to good use, it's not apt to produce the joy it should. You alone can make that determination. Talk it over with others; but *do* try to resolve whatever difference there is between the two lists. Once again, the order should be the same. If you can't resolve the difference, use the list on the left - the one that orders your spiritual gifts *according to joy*.

CURRENT MINISTRIES

Now, list the ministries you're currently involved in: (1) describing each ministry briefly; (2) explaining *carefully* and *precisely* how each one makes use of your spiritual gifts; and (3) how your spouse "*fits in,*" if at all. Please note that extra lines have been added for your answers here. It's important that you give each answer a lot of thought.

Matt. 6:20	But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
Matt. 6:21	For where your treasure is, there will your heart be also.
Matt. 6:22	The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
Matt. 6:23	But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
Matt. 6:24	No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Verses 19 - 21 warn us not to hoard material riches; and verses 22 - 24 give the reason - with verse 24 the climax. It's not merely that the pursuit of material riches is absurd and futile; verse 24 tells us that there's a deeper issue at stake: *it's a matter of choosing what will control our lives*. If we choose wealth, whatever service we render God will always be perfunctory. We'll inevitably find ourselves looking for a "way out" - an excuse for "not showing up" - a reason to "leave early" - *so that we can get back to what we really enjoy doing - so that we can get back to serving our real master - the pursuit of wealth and personal ambition*.

It's a matter of choice. And once the choice is made, we make it real by devoting time and resources to it; and in doing so, eventually our hearts wrap around it. It's that simple.

You need to make a choice between career and ministry. And there are two issues you need to face honestly:

1. It's unlikely that you'll ever be able to partner-up with your spouse in a "career center" - either yours or hers. Ministry, far and away, provides the better opportunity. You must not kid yourself.
2. In light of eternity and the Judgment Seat of Christ, ministry affords a far better opportunity to accumulate "gold, silver and precious stones."¹

Please now answer the following questions:

1. How many hours - including (a) all overtime, (b) all travel time to and from work, (c) all business trips, and (d) all "take-home-work" - do you, on average, devote to your job during the course of a week? _____ (Make sure your average is honest; don't fudge here. Compute it over the course of the whole year, not using just the "slow" part of the annual cycle.)
2. How many hours is that in excess of the standard 42.5 hours/week benchmark? _____ (2.5 hours is included for travel time to and from work during the course of the whole week.)
3. How many hours - including (a) all overtime, (b) all travel time to and from work, (c) all business trips, and (d) all "take-home-work" - do you estimate that your spouse, on average, devotes to his/her job during the course of a week? _____

FOOTNOTE

1. I'm not suggesting here that a career, as such, is evil; that's not my point at all. Scripture makes it quite clear that not only is work - labor - sanctified, but it is *sanctifying* - meaning that God uses work to push forward our spiritual growth. However, whenever a "career" is reduced to merely a means of accumulating wealth - or, more generally, whenever its enjoyment undermines our relationship with God, it should be condemned - not in terms of what it is, but in terms of what we've made it. And that's my point here.

4. How many hours is that in excess of the standard 42.5/week benchmark? _____ (2.5 hours is included for travel time to and from work during the course of the whole week.)

NEXT WEEK'S LESSON

Remember what our purpose is: we want each person in the Agonia to use *ministry* to build a *partnership* with his/her spouse that can eventually produce genuine *companionship*. Each person will be required to develop a strategy - a plan - that does just exactly that.

Next week's lesson will consist of each student reading his answers aloud to the entire Agonia. After he has read his answers, his spouse will be asked to read her answers - and then the whole Agonia will be asked to provide a critique. The critique will focus on six points.

We want to:

1. make sure that each person knows what spiritual gifts God has imparted to him.
2. be sure that he's able to define each one *existentially* - so that the definition gives him a *handle* on how to actually make use of them. We don't want just a "dictionary" definition - a description that's so esoteric that it can't be used in an everyday, down-to-earth setting.
3. be certain that he knows that its use should produce joy.
4. see to it that both husband and wife are actively involved *together* in a ministry that makes effective use of their respective spiritual gifts. If not, help them to make *whatever* adjustments are necessary to do just exactly that. Please note that here the focus is on *spiritual gifts*.
5. make sure they ***both*** enjoy whatever ministry is chosen - that they ***both*** find it exciting and absorbing. This is important. Remember, it should be deeply meaningful to ***both*** of them, not just one of them; if that's not true, it's unlikely that they'll be drawn together in it.

In addition, we want to:

6. determine whether or not it's reasonable to expect the development of any genuine partnership in the ministry they've chosen
 - a. given any existing commitment to other ministries that don't provide for mutual inclusion; and
 - b. given any existing commitment to a "career center" that is excessive. Adjustments should be made if it appears that the partnership is jeopardized. It's important not to rationalize here. Please note that here the focus is on *time and resources*.

This, then, will be the "*gist*" of next week's lesson.

AUTHORITY[®]
CHAPTER 8
CREATING A CENTER AND MONITORING IT
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #2				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #3				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #4				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #5				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #6				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #7				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Average for Week Eliminate the high and low				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	
Totals	Yes or No					Total				Total Attempted____ Total Positives____ Ratio_____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

CREATING A CENTER AND MONITORING IT

Tonight, we're going to be reviewing the homework that was assigned last week. Remember the purpose of that homework: we want each person in the Agonia to use *ministry* to build a *partnership* with his spouse that can eventually produce genuine *companionship*.

Have each student read aloud the answers he's written out on the form he was provided. After he has read his answers, have his spouse read her answers - and then have the whole Agonia provide a critique. The critique should focus on six points.

We want to:

1. make sure that each person knows what spiritual gifts God has imparted to him.
2. be sure that he's able to define each one *existentially* - so that the definition gives him a *handle* on how to actually make use of them. We don't want just a "dictionary" definition - a description that's so esoteric that it can't be used in an everyday, down-to-earth setting.
3. be certain that he knows that its use should produce joy.
4. see to it that both husband and wife are actively involved *together* in a ministry that makes effective use of their respective spiritual gifts. If not, help them to make *whatever* adjustments are necessary to do just exactly that. Please note that here the focus is on *spiritual gifts*.
5. make sure they **both** enjoy whatever ministry is chosen - that they **both** find it exciting and absorbing. This is important. Remember, it should be deeply meaningful to **both** of them, not just one of them; if that's not true, it's unlikely that they'll be drawn together in it.

In addition, we want to:

6. determine whether or not it's reasonable to expect the development of any genuine partnership in the ministry they've chosen
 - a. given any existing commitment to other ministries that don't provide for mutual inclusion; and
 - b. given any existing commitment to a "career center" that is excessive. Adjustments should be made if it appears that the partnership is jeopardized. It's important not to rationalize here. Please note that here the focus is on *time and resources*.

It's the responsibility of the couple being critiqued to take good notes - and to use those notes for next week's lesson - using the form on the following pages.

AUTHORITY[®]
CHAPTER 9
CREATING A CENTER AND MONITORING IT - CONTINUED
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
	Day #1				Your's	Your's		Your's	Your's	Your's
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #2				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #3				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #4				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #5				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #6				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #7				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Average for Week Eliminate the high and low				Your's	Your's		Your's	Your's	Your's	
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	
Totals	Yes or No			Total						Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

CREATING A CENTER AND MONITORING IT - CONTINUED

Devote the entire evening to reviewing your respective "grand strategies." Spend some critiquing them. Be sure to make whatever appropriate changes the Agonia believes is required.

HOMEWORK

Read the *Chapter 9 - Husbands - Love Your Wives.*"

AUTHORITY[©]
CHAPTER 10
HUSBANDS - LOVE YOUR WIVES
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #2				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #3				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #4				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #5				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #6				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #7				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Average for Week Eliminate the high and low				Your's	Your's		Your's	Your's	Your's	
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

HUSBANDS - LOVE YOUR WIVES

You read this lesson several months ago - at the end of the "Forgiveness Manual." It was inserted at that point to underscore the need on the part of husbands to assume the primary responsibility in seeing to it that the "forgiveness process" worked. It needs to be reread at this juncture from a different perspective: here we're concerned that husbands understand (1) the purpose their authority is meant to effect; (2) that authority is abusive whenever it's used only for the control it affords; and (3) that God himself will judge and punish husbands who abuse their authority.

This lesson should help put one of two finishing touches on our whole examination of authority. Read it in class this evening; and then be prepared to discuss it in class after you've finished.

HUSBANDS, LOVE YOUR WIVES

THE REAL MEANING OF AUTHORITY ©

BY PASTOR DOUGLAS SHEARER

Let's turn in our Bibles to Luke 4:5 - the second temptation Jesus confronted in Luke's Temptation Account.

- Luke 4:5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.
- Luke 4:6 And the devil said unto him, All this power (i.e., not power, δυναμις, but εξουσιαν, authority) all this authority will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.
- Luke 4:7 If thou therefore wilt worship me, all shall be thine.
- Luke 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

There's so much meaning packed into these verses. And so much of it revolves around the issue of authority. That's the fundamental issue here: authority. *"Is it authority you want, Jesus? Here, take it. It's all yours. I'll give it to you."*

So many of us lust after authority, but not so much for the purpose it's meant to effect, but for the power it bestows. And that's what at issue here.

Jesus knew that God the Father had already promised him the Messianic Kingdom. He's already been promised all earthly authority.

Let me read to you first from Psalms...

- Ps. 2:6 Yet have I set my king (the messiah) upon my holy hill of Zion.
- Ps. 2:7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.
- Ps. 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, *and the uttermost parts of the earth for thy possession.*

Now, from the Book of Daniel

- Dan. 7:13 I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.
- Dan. 7:14 And there was *given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Christ had already been promised all earthly authority - a promise made by his Father. But, here's the devil promising the very same authority - or at least apparently so.

Let me ask you this: what, then, lies at the heart of the devil's temptation here? Some scholars insist that it's a shortcut - that

by taking possession of all earthly authority now Christ would avoid the agony of the crucifixion later. The temptation, therefore, is to shortcut the crucifixion. And certainly that's part of the temptation. But is it all? I don't think so.

It's certainly not at the heart of any temptation that besets you and me. And, in that sense, it's not prototypical. What then could possibly make this second temptation prototypical for you and me - *such that we find evidence of it in the temptations that beset us?*

The answer lies in asking yourself

1. why is authority conferred - what's its purpose?

and, correlatively,

2. what does authority bestow in order to secure that purpose?

The answer to these two questions will shed light on this second temptation - what made this temptation so pressing for Christ - and not just for him, but for you and me as well in our everyday life?

First, turn with me to Psalm 82. *And there we'll find the purpose underlying all authority.*

- Ps. 82:1 God takes His stand in His own congregation; He judges in the midst of the rulers.
- Ps. 82:2 How long will you judge unjustly, And show partiality to the wicked?
- Ps. 82:3 Vindicate the weak and fatherless; Do justice to the afflicted and destitute.
- Ps. 82:4 Rescue the weak and needy; Deliver them out of the hand of the wicked.
- Ps. 82:5 They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken.
- Ps. 82:6 I said, You are gods, And all of you are sons of the Most High.
- Ps. 82:7 Nevertheless you will die like men, And fall like any one of the princes.
- Ps. 82:8 Arise, O God, judge the earth! For it is Thou who dost possess all the nations.

In this psalm, the curtain which enshrouds the hidden realm of eternity is pulled back - and we catch a glimpse of God calling into account the authority wielded by the evil angelic beings who have rebelled against him, but who still govern the earth. What's in mind here is the very same truth revealed in Ephesians 6:12 - where, again, the same curtain is momentarily pulled aside - revealing, just as in Psalm 82, what lies behind all the authority governing the kingdoms of this earth.

- Eph. 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The phrase *"rulers of the darkness of this world"* is not quite

accurate. It should be translated “world rulers of this darkness” - with the phrase “world-rulers” a translation of a single Greek word: *kosmokratoras* - *κοσμοκρατορας*. And in secular Greek, that word “*kosmokratoras*” is always used in reference to Zeus, or Hermes, or any of the other gods who purportedly ruled the nations in the heavenly spheres.

We know that there is only one God, not a pantheon of gods; but frequently in the Old Testament, the word “*gods*” refers to angelic beings - in this case, fallen angelic beings under the dominion of Satan.

The earth is at present under the dominion of fallen angelic beings - who have rebelled against God. And in Psalm 82, God is calling them to account - and he pleads with them in verses two, three, and four to rule correctly - *according to the moral purpose underlying their authority*.

The purpose of authority, we’re told in this passage of scripture, is

1. to render justice - without partiality;
2. to vindicate the weak and fatherless
3. to intercede in behalf of the afflicted and destitute.
4. to rescue the weak and needy - and deliver them out of the hand of the wicked.

And that’s the purpose underlying all authority. In verses 5 - 8, God abandons his plea, and gives the *kosmokrators* over to judgment.

- Ps. 82:5 They do not know nor do they understand;
They walk about in darkness; All the foundations of the earth are shaken.
- Ps. 82:6 I said, You are gods, And all of you are sons of the Most High.
- Ps. 82:7 Nevertheless you will die like men, And fall like any one of the princes.
- Ps. 82:8 Arise, O God, judge the earth! For it is Thou who dost possess all the nations.

In other words, authority should be always guided by a *moral purpose* - specifically, it’s meant to protect and defend the weak. That’s the purpose of authority - to protect and defend the weak.

But the problem with authority is this: in order to effect its purpose, *power is conferred*. Authority and power go hand in hand.

Power compels obedience. Power stands ready to break the will of others - and force their compliance. And why is it brought to bear? *To break the bondage of the wicked in order to release the weak and needy - verse four*. Power is never granted as an end in itself; it’s never granted merely as a means of control. It’s only purpose is to protect the weak and the needy.

The temptation which confronts everyone in authority is to take the power it confers and use it *not* to secure the moral purpose it’s meant to effect, but, instead, to use it for self-gratification. Authority for the sake of power - for the sake of what that power can secure for me.

So the temptation here in Luke 4:6 is this: “*Jesus, I know why you want all authority - it’s for the sake of the power it confers. Here, take it. It’s yours. Your Father will give it to you only*

for the sake of its moral purpose - and to effect that moral purpose, the cross is inevitable; but, here, I’ll give it to you with no strings attached. Take it - it’s yours.”

If there’s even a shred of that desire in any of us - authority for the sake of the power it confers - we’ll fall for the devil’s trap here. Authority, not the sake of effecting its moral purpose, *but for the sake of the control it affords me - and for the sake of the glory it bestows upon me!*

Control and glory.

Oh, you say, you’ve never been given a significant position of authority. This is not the kind of temptation that buffets you on an everyday basis. Oh, really?

How many of you are married men? Please stand up. Let me get a good look at you. OK, you can sit down. Now, turn with me to Ephesians 5:22.

- Eph. 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.
- Eph. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- Eph. 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

What’s at issue here in these verses is authority. And what I’m going to show you now is that this passage of Scripture taken from Ephesians is merely a restatement of the truth spelled out in Psalm 82.

- Eph. 5:22 Wives, be subject to your own husbands, as to the Lord.

The word that’s translated “*be subject*” is “*hupotassomenoi*” - “*υποτασσομενοι*”. And it’s actually a military term - meaning to array yourself in subjection. So, there’s no question here that authority is what’s at issue. Recently, there’s been an attempt to soften the meaning of this verse; but there’s no way to do that. The meaning is clearly established here. There’s no other way to translate the word “*hupotassomenoi*.”

- Eph. 5:23 For 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.

Just as Christ is the head of the church, so is a husband the head of his wife; and, just as Christ is given authority over the church as its head, so you, husband, have been given authority over your wife, as her head.

But notice carefully, he’s the head only for the purpose of being her savior - her deliverer.

- Eph. 5:23 For 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.

And that’s exactly the truth spelled out in Psalm 82.

As the head of the church, Christ is called upon to save and deliver her. That’s the purpose of his headship. And that’s exactly how it should be with you, husbands. As the head of your wife, you’re called upon to use your authority to save and

deliver her - **not to lord it over her, but to save and deliver her.**

It's not power for the sake of control - for the sake of enabling you, as husband, to get your way; it's power for the sake of effecting a specific moral purpose - **the salvation and deliverance of your wife.**

Eph. 5:24 But as the church is subject (here again is the word "ὑποτασσομεται" - "υποτασσομεται") to Christ, so also the wives ought to be to their husbands in everything.

Verse 24 merely restates verse 22 - emphasizing that the relationship between a husband and his wife is the same as between Christ and the church.

Now in the verses which follow, the moral purpose underlying the husband's authority is spelled out. He's not been given authority over his wife so that he can get his way. That's exactly the nature of the temptation the devil is laying out before Christ in Luke 4:6 - *authority for the sake of control.*

Eph. 5:25 **Husbands, love your wives** just as Christ also loved the church and gave Himself up for her;

Verse 25 is put in the form of a **command**. There's no option here. Did you think that love is optional - that it's contingent upon your feelings? It's not; otherwise, it would never be put in the form of a command. It's the same command that God employs in Psalm 82. There he said, "*Defend the poor, and the fatherless, the weak and the downtrodden.*" *Here he says, "Husbands, love your wives."*

Love her sacrificially - even to the point of death; and if you do so love her, you will never use the power your authority conveys to merely get your way. **Never!** There's no possibility that you'll abuse your authority.

If you use the power your authority confers simply to get your way, it's abusive - and just as God did in Psalm 82, he will first plead with you to correct yourself - and then, if his pleas fail, he will give you over to judgement.

In the verses which follow, Paul goes beyond Psalm 82 - lifting the purpose of authority beyond mere protection and deliverance - to an even higher level: *its purpose is to glorify.* Not only are husbands to protect, defend, and deliver their wives, in addition, they're to build them up - bring them to full stature - glorify them.

Eph. 5:26 that He might sanctify her, having cleansed her by the washing of water with the word,

Eph. 5:27 that He might present to Himself the church in all her glory having no spot or wrinkle or any such thing; but that she should be holy and blameless.

Eph. 5:28 *So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;*

Eph. 5:29 for no one ever hated his own flesh, but nourishes (εκτρέφει - bring her to full stature - help her become all that she's meant to be) and cherishes (θαλαπει - bestow great care upon - warm, loving care.) it, just as Christ also does the church...

Husbands, the only reason you've been granted authority over

your wife is to protect her - serve her - nourish her - bring forth her glory - cherish her. You have **not** been given authority over your wife so that you can get your way - so that you can control her. That's authority for the sake of power. That's authority without moral purpose. And it's horrifying and sinful in the sight of God - *the pursuit of authority only for the sake of the power it affords.*

Verse 27 is emphatic. The purpose underlying your authority, husbands, is to present your wife in glory.

I want every husband in this room to turn toward his wife - and look into her face. Is there glory in her face? Does she radiate splendor? If not, why not? That's your job! *That's the only reason you've been given authority over her.*

Authority is at the heart of the coming Messianic Kingdom. It's what will establish the kingdom in the first place - and what will maintain it after it's established. And the king must be completely and totally free of pursuing his kingship merely for the sake of the control it affords and the glory it bestows. That's the basis of the Second Temptation. That's the test that Christ is being subjected to here in Luke 4:6: *authority for the sake of the control and glory it affords.*

And make no mistake about it, authority does convey both power and glory. And those in authority must always resist using it on that basis alone - especially the ruler of the coming Messianic Kingdom - the Messiah himself

1. How do you treat your wives, husbands?
2. How do you treat your sons and daughters?
3. How do you treat employees?

Those are relationships of authority! And each one is delineated in the verses which extend from Ephesians 5:22 through Ephesians 6:9. And it's only following those passages of scripture that the whole issue of spiritual warfare is taken up. And, as I'm sure you can imagine, that's no coincidence - **because authority - and your attitude toward authority - is what lies at the heart of spiritual warfare.**

Change your ways! Because if you don't, you will never be given any authority in the coming Messianic Kingdom. You'll be asked to step aside. Adokimos. Greek for disqualified - the very word used by Paul in 1 Corinthians 9:27.

How do you treat your wife, your children, your employees - anyone over whom you've been given authority? *That will determine your place in the coming kingdom.*

1. Do you keep their best interests uppermost in your mind and heart?
2. Or do you cheat them and exploit them to get your own way and to merely increase your profit on the bottom line?
3. Do you treat them as mere resource chips - to be used when it suits your needs - and be cast aside when they lose their value to you?

Let me remind you: you were worthless to God the Father. Your sin-scarred soul was without any value whatsoever. You were not only worthless, you were an outright rebel - an enemy

of God; yet, without shrinking back from the cost, he redeemed your worthless soul - and he has sent forth His Holy Spirit to love you - and nourish you - and cherish you each and every day. He is sparing no effort to present you to himself in glory. That's how Christ wields his authority. He does it in your behalf. How do you use your authority?

2 Corinthians 13:10 tells us how Paul used his authority - and what's expected of all church leaders:

2 Cor. 13:10 For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Change your ways, husbands. Change your ways, fathers. Change your ways, employers. Let's all of us change our ways: authority for the mere sake of the control and glory it affords is an abomination in the sight of God. Use whatever authority God has given you to build up, to nourish, to cherish, and to glorify those under you.

And if you don't, you give yourself over to the devil - not in the sense of losing your salvation, but in the sense of playing into his hands - and being used for his purposes. Because that's how the devil uses his authority. Don't you realize that every time you abuse your authority, in a sense, you're guilty of worshipping the devil - again, in the sense of playing into his hands and being used for his purposes. That's the meaning of Luke 4:7

Luke 4:7 If thou therefore wilt worship me...

Authority for the mere sake of the control and glory it affords is a kind of devil worship.

Let's change our ways - so that we can qualify ourselves to rule and reign with Christ in the coming Kingdom Age. Every day, we're being watched by God to see how we're doing. How we use the authority we've been granted today determines whether or not we'll be given authority to rule with him tomorrow. So, husbands, take a good look at your wives. Do they radiate glory? If not, change your ways. Because all your excuses will fall flat on that day.

QUESTIONS

Please close your manuals. Your instructors are going to quiz you.

1. Why is authority conferred?

Answer:

Psalm 82 gives us the answer:

Ps. 82:1	God takes His stand in His own congregation; He judges in the midst of the rulers.
Ps. 82:2	How long will you judge unjustly, And show partiality to the wicked?
Ps. 82:3	Vindicate the weak and fatherless; Do justice to the afflicted and destitute.
Ps. 82:4	Rescue the weak and needy; Deliver them out of the hand of the wicked.

The purpose of authority, we're told in this passage of scripture, is

1. to render justice - without partiality;
2. to vindicate the weak and fatherless
3. to intercede in behalf of the afflicted and destitute.
4. to rescue the weak and needy - and deliver them out of the hand of the wicked.

In other words, authority is always guided and governed by *a moral purpose*.

2. What's the danger that's always linked to the use of authority?

Answer:

It's the temptation to use authority for the control it affords - for the sake of the glory and power it confers.

3. Toward what end does Christ use his authority?

Answer:

To save and glorify the church.

Eph. 5:23 For 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.

4. Toward what end is a husband given authority?

Answer:

Eph. 5:26 that He might sanctify her, having cleansed her by the washing of water with the word,

Eph. 5:27 that He might present to Himself the church in all her glory having no spot or wrinkle or any such thing; but that she should be holy and blameless.

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In the verses above, Paul goes beyond Psalm 82 - lifting the purpose of authority beyond mere protection and deliverance - to an even higher level: *its purpose is to glorify*. Not only are husbands to protect, defend, and deliver their wives, in addition, they're to build them up - bring them to full stature - glorify them.

HOMEWORK

Read Chapter 11, "*Wives - Reverence Your Husbands.*"

AUTHORITY[®]
CHAPTER 11
WIVES - REVERENCE YOUR HUSBANDS
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #2				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #3				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #4				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #5				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #6				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #7				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Average for Week Eliminate the high and low				Your's	Your's		Your's	Your's	Your's	
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

WIVES - REVERENCE YOUR HUSBANDS

This lesson should help put the second of two finishing touches on our whole examination of authority. Read it in class this evening; and then be prepared to discuss it in class after you've finished.

REVERENCING AUTHORITY ©

BY PASTOR DOUGLAS SHEARER

This morning, we're going to be examining Christ's third and final Wilderness temptation. So, turn with me to Luke 4:9...

Luke 4:9 And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, If You are the Son of God, throw Yourself down from here;
Luke 4:10 for it is written, He will give His angels charge concerning You to guard You,
Luke 4:11 and, on their hands they will bear You up, Lest You strike Your foot against a stone.
Luke 4:12 And Jesus answered and said to him, It is said, You shall not put the Lord your God to the test.

There's a common thread that weaves itself through each of the three temptations outlined here in Chapter 4. All three, in some way, reflect the issue of **power**. Did you pick up on that?

The first temptation deals with **intrinsic power** - the power that each of us possesses by virtue of our own **personal** strength and talent. In the case of Jesus, it was the intrinsic power he possessed as the Son of God. In your case,

1. it might be physical strength;
2. it might be your charm,
3. your wit,
4. your eloquence,
5. your intelligence,
6. your beauty,
7. your cleverness -
8. whatever.

But whatever it is, it's yours **personally**. It's **intrinsically** yours.

Intrinsic power enables us to take matters into our own hands. That's the point of the first temptation: *"Take matters into your own hands, Jesus. You've got the power to resolve for yourself the dilemma you face. You're suffering from acute hunger. Why? There's no need for it. Act in your own behalf. Do it! You're on your own. God isn't going to provide for your needs. He's had over forty days to make provision for your needs - and in all that time, he hasn't. It's time to take matters into your own hands. Turn those stones into bread. If you don't act, no one else will."*

But all intrinsic power must be in submission to the authority of God. Whatever intrinsic power you possess - by way of talent, strength, eloquence, beauty, or personal charisma - whatever - it must be wholly submitted to God. And that submission must be based upon your trust in God's goodness.

The prophet Habakkuk summed up the kind of trust that God requires of his sons and daughters - the kind of trust that enables his people to wholly submit their lives to him

Hab. 3:17 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no (harvest); the flock shall be cut off

from the fold, and there shall be no herd in the stalls:

Hab. 3:18 Yet I will rejoice in the Lord, I will joy in the God of my salvation.

Hab. 3:19 The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.

That's the first temptation.

The second temptation deals with the **power that's conferred when authority is bestowed**. Here, the power is **not** yours intrinsically; it doesn't belong to you by virtue of your own personal strength and talent; it's yours because you've been given authority - and with that authority, power has been conferred.

But all authority is bestowed for the purpose of effecting a specific **moral purpose**. And that purpose, as we learned last week from Psalm 82, is directed toward the **protection of the weak and needy**. The power that's conferred along with authority is meant to be used only to protect and watch over the afflicted and tempest tossed - the orphan and the widow, etc. If it's used for any other purpose, it's abusive; it must never be sought for the glory that it inevitably entails or for the control it affords.

That's the point of the second temptation. *"Is it power you want, Jesus? Here, I'll give you authority over all the kingdoms of the earth - and with that authority, more power than any human being has ever before possessed. Yes, it's true that your Father has promised to grant you the same extent of authority; but he will grant it only to effect his own moral purposes; and that, Jesus, will put you on a path that leads inevitably to the Cross. But if you take the authority I grant you, the power it confers is not tied to any moral purpose. Here, it's authority for the sake of the power it confers - authority for the sake of the glory it bestows and the control it affords. It's all yours, Jesus, take it."*

That's the second temptation.

The third temptation, like the first two, also deals with power. But it's put in a form that's cleverly disguised. The first two are fairly straightforward and direct. But the point of this last temptation is not easily discerned - and the power it affords is very subtle - it's tangible and real, but very subtle.

Here, the temptation is based upon exploiting the goodness and love of God for the purpose of forcing his hand. **It's the power that's afforded by means of manipulation and seduction.**

I pointed out last week that giving way to the second temptation is a kind of devil worship. That's the point made in Luke 4:7-8. Whenever you use the power that authority confers merely for the purpose of self-gratification - without any kind of underlying moral basis, it's a kind of devil worship. *Because that's how the devil uses authority. He uses it only for the sake of the control it affords and the glory it bestows. It's never guided and governed by an underlying moral rationale. When*

you do the same, you're buying into the devil's kingdom. You're making yourself a part of it. And that's a kind of devil worship.

Giving way to this *third* temptation - capitulating to it - is a kind of witchcraft - because the spiritual dynamic underlying all witchcraft is the manipulation of authority. It's not that a witch possesses any power herself, it's that she's able - or so she thinks - to manipulate spiritual beings - beings whose power far exceeds her's. She's able to harness the power that belongs to them - or so she thinks - to secure her own purposes. Incidentally, that's the not so subtle message incorporated in the Star Wars series. It's witchcraft.

Let's read again Luke 4:9-11

Luke 4:9 And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, If You are the Son of God, throw Yourself down from here;
Luke 4:10 for it is written, He will give His angels charge concerning You to guard You,
Luke 4:11 and, On their hands they will bear You up, Lest You strike Your foot against a stone.

What the devil is saying here is this: "*OK, let's take it from your perspective, Jesus. God loves you. He's your Father. Why not take advantage of the fact that he loves you. Exploit his love and his goodness. Make him prove it.*"

But Jesus replies:

Luke 4:12 ...You shall not put the Lord your God to the test.

Jesus' reply is in the form of a quote taken from the Book of Deuteronomy - specifically, chapter 6, verse 16...

Deut. 6:16 You shall not put the Lord your God to the test, as you tested Him at Massah.

Here Moses is recalling the rebellious complaints of the children of Israel at Massah in Rephidim - along the western borders of the Sinai Peninsula. Let me set the scene for you.

It's been no more than several months - at the most - that God delivered Israel from Egypt. During that brief period, God has displayed again and again his love, his mercy, and the abundance of his provision. There can be no doubt of God's goodness on the part of Israel. The children of Israel have been the direct witnesses and beneficiaries of it.

Ten plagues smote Egypt - miracles every one - each one attesting to God's love of Israel and the sufficiency of his provision for her:

1. water turned to blood
2. a plague of frogs,
3. a plague of lice,
4. a plague of flies,
5. diseased livestock,
6. a plague of boils,
7. a plague of hail,
8. a plague of locusts,
9. a plague of darkness; and, finally,
10. the death of the Egypt's firstborn - with Israel protected by

the blood of the Passover Lamb.

No more than several months ago did these miracles occur - in the plain sight of all the children of Israel.

Then, when Pharaoh pursued Israel to bring her again into captivity, God caused the waters of the Red Sea to roll back upon themselves so that Israel could cross over safely, but Egypt's army, pursuing the children of Israel, was destroyed when the parted waters came crashing down upon it. No more than several months ago did this miracle occur - and, again, in the plain sight of all the children of Israel.

Then, at Marah, God turned the bitter waters sweet - so that Israel could assuage her thirst. No more than several weeks ago, not months, but weeks, did this miracle occur - and once again, in the plain sight of all the children of Israel.

Then there was the miracle of the manna and the miracle of the quail - all proving again the sufficiency and love of God - and in the case of the quail, his forbearance. No more than several weeks ago - indeed, several days ago - did this miracle occur - again, in the plain sight of all the children of Israel.

But now Israel has arrived at Rephidim - at the rock of Massah; she's weary. But, most of all, she's thirsty. And, once again, she complains. And we pick up the story in Exodus 17:1-3

Ex. 17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.
Ex. 17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, *Why chide ye with me? wherefore do ye tempt the Lord?*
Ex. 17:3 And the people thirsted there for water; and the people *murmured* against Moses, and said, *Why is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?*

Here now is the lesson: God has established his protection over Israel. He has miraculously delivered her. His track record is proven. He has not failed to provide for Israel's every need. And, yet, Israel complains - calling into question his goodness.

Notice especially Exodus 17:2 - the wording there:

Ex. 17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, *Why chide ye with me? wherefore do ye tempt the Lord?*

The word "*tempt*" conveys the sense of "*testing*." And what it means is "*Why, Israel, in light of God's proven record of goodness, are you asking him to **prove** to you all over again that very goodness. Why are you calling his goodness into question?*"

But there's something more sinister at work here *than simply doubting God*. The doubt is certainly there. But there's more. And it's this "more" that we're likely to miss if we don't pay close attention to text.

Turn with me back to Luke 4. The devil is *not* asking Jesus here to doubt God's love and protection; in fact, he goes out of his way to remind Jesus that God has promised him his love and protection.

Luke 4:10 for it is written, *He will give His angels charge concerning You to guard You,*
Luke 4:11 and, *On their hands they will bear You up, Lest You strike Your foot against a stone.*

The issue here isn't doubt; **not, at least, according to the text.**

Satan did indeed suggest doubt in the first temptation: "*Better take matters into your hands, Jesus; God hasn't sent the cavalry - and your predicament is very serious and grave.*" The whole thrust of the first temptation *is* doubt - and, having prompted doubt, to get Jesus to act on his own - apart from his Father - and in opposition to his will.

But that's not what's occurring here. Again, pay close attention to the text itself. The devil is going out of his way here to **remind** Jesus of God's love and protection. And it's not a ruse. He really intends to convey what he's saying. And that's the whole point. "*Jesus, you're right. God is good. He loves you. He won't let you fall to your death. Go ahead and throw yourself off the pinnacle. God will catch you.*"

What the devil is doing here is attempting to get Jesus to exploit God's love and goodness - to bend God to his own will by forcing God's hand - based upon Jesus' acute awareness of the Father's infinite love.

In light of this, turn with me again to Exodus 17. And the whole passage acquires a much darker and much more sinister meaning. It's not just that the children of Israel doubt God's goodness; it's that they're trying to exploit it to secure their own ends. What, in essence, they're doing is this: "*Did you bring us out of Egypt to kill us? And not only us, but our little ones as well? You say you didn't? Well, then, prove it. Give us what we want. Prove it.*"

Let me go over this point with you again; because it's so important. Because the temptation, if seen in this light, is prototypical - meaning we're tempted ourselves by it constantly. More often than any of us might care to admit. There's a little bit of a "witch" in all of us.

So, let's go over it all again. And follow me closely:

Jesus's answer to the devil in regard to the third temptation is found in Luke 4:12.

Luke 4:12 And Jesus answered and said to him, It is said, You shall not put the Lord your God to the test.

It's clear from the text that the whole point of the third temptation is to get Jesus to **presume** upon God's goodness - to get him to exploit God's love in order to secure his own ends - whatever they might be - it doesn't really matter. But Jesus' answer is put in the form of a quote taken from Deuteronomy 6:16

Deut. 6:16 You shall not put the Lord your God to the test, as you tested Him at Massah.

...which takes us back to the specific incident that Moses is

recalling here in Deuteronomy 6:16; it's an incident that's recorded in Exodus 17:1-3. And when Exodus 17:1-3 is read in the light of the meaning Jesus gives it in Luke 4:12, it's cast in an entirely new guise. It's not just doubt that's at issue in Exodus 17:1-3, there's more. ***It's manipulation that's at issue.*** The children of Israel aren't really doubting God; they're taunting God. "***Prove your goodness! Prove your goodness! Prove your goodness!***"

The whole point of all their complaining is to force God's hand.

Now, we're down to the nitty-gritty. Last week, I preached on the moral rationale that's meant to underlie all authority - that's meant to guide and govern it. And I pointed out how that definition is given in Psalm 82. There, God is calling rulers to account. And he's warning them to use their authority to protect the weak and the needy. Because any other use of authority is abusive - and lacks a moral basis.

I went on to point out that Ephesians 5:22-33 elaborates on Psalm 82: that authority is not only meant to protect the weak and the needy, but to nurture and glorify those who are its subjects. Husbands, I pointed out, are given authority for only one purpose: to present their wives in glory - just as Christ uses his authority to present the church in glory.

Ephesians 5:22-33, read in the light of Psalm 82, is meant to be a warning to husbands: use your authority as it's meant to be used; and if you don't, I'll first plead with you to mend your ways, and, then, if my pleas go unheeded, I'll give you over to judgment.

But there's also a warning here for wives as well. What would you do, wives, if you found yourself married to a **good** man? A man who uses his authority as it's meant to be used - to protect you, to nurture you, and to glorify you? Would you rest content in that fact? *Would you never again complain?*

What if your husband has acquired a proven track record of goodness? Maybe he hasn't, *but what if he has?* Perhaps in the past he's been abusive. But he's worked hard to mend his ways - to acknowledge his past failures and to make the necessary corrections. Would you then acknowledge his goodness - and submit reverently to his authority? ***Or is there more to your complaining than just his purported abuse of authority? Is the real reason you complain to get your way? Is control what's really at issue?***

Just as it is for the husband, so it is for the wife. *Control is often the issue.*

1. The husband is tempted to use his authority for the sake of the power it confers. *Ultimately, what he wants is to get his way.*
2. The wife is tempted to complain and murmur for the sake of the power it affords her. She manipulates her husband - wears him down and forces his hand. *Ultimately, what she wants, just like her husband, is to get her way.*

There's no difference between husband and wife: for both the issue is power and the sense of control it affords.

"Do you love me, honey. Then prove it! Prove it! Prove it! If you really love me, dear, you'll give me what I want!"

And this takes place even on the part of wives whose husbands

have, as a matter of fact, acquired a proven track record of goodness. Still the complaints. The complaints are not for the purpose of bringing abuse to light - which, if true, would make the complaints *legitimate*, but to force his hand - to manipulate him - which makes the complaints *illegitimate*.

And that's what the children of Israel did in the Wilderness - and what Moses specifically warned them against ever doing again in Deuteronomy 6:16. It's the very same warning Jesus used to ward off the devil's assault in Luke 4:12

Luke 4:12 And Jesus answered and said to him, It is said, ***You shall not put the Lord your God to the test.***

What's the cure for this third temptation? **Reverence**. The authority of a good man - with a proven track record of goodness - needs always to be **reverenced**. That's why in Ephesians 5:33, wives are specifically admonished to "reverence" their husbands.

Eph. 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she **reverence** her husband.

Reverence keeps us from manipulating anyone in authority. It's not that we can't make our wishes and desires known - or lodge a complaint against truly abusive authority. That's not what's at issue here. It's that we should never employ our charms or whatever other devices are at our disposal - especially complaining and murmuring - to **bend** an authority figure to our own will.

Let's take it to the level of the church. Pastors are given authority in the church, right? Of course. And at least some of that authority is given for the purpose of calling God's children to account - of reminding them of the high moral standing they're expected to evidence in their lives - and then holding them to it.

Often that assumes the specific form of rebuke and correction. Let's set aside the fact that there are cases on record of pastors who truly abuse their authority - who use their authority not for the purpose of guarding and protecting the flock, but for the power it confers - for the control and glory it affords them. That's true; but let's set that aside for just a moment.

What if you're blessed with pastors who

1. possess a proven track record of moral integrity
2. who are known to be good
3. who have proven that they will lay down their lives for the flock - and
4. who don't use their authority for the control and glory it affords.

Does that proven track record guarantee that they will not become the targets of bitter complaints? Of course not. And why? ***Because the point of so many complaints is not actual abuse, but manipulation.***

Let's take a hypothetical case - and that's all it is - hypothetical. Let's say that someone in the congregation is clearly in need of correction. There's no doubt about it - both for his own good

and for the good of the congregation as a whole. So, correction is brought to bear. Almost inevitably, murmuring arises: "*The pastors were too harsh. The pastors were too severe. We're saddled with harsh and severe pastors.*"

But here's the problem. Turn with me to Hebrews 12:5...

Heb. 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb. 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Skip down to:

Heb. 12:11 *Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby.*

There it is: no matter how the correction is brought to bear, it's not going to be joyous; it's grievous.¹ To the person being corrected, it's likely to seem harsh and severe - no matter what its intended purpose - no matter how carefully it's applied. *That's what the Word of God itself declares.*

And to many in the congregation, it will likewise appear harsh and severe - especially anyone who was raised as a child in an abusive home - or who since then has been exposed to abusive authority figures. And the church is being filled more and more with persons who have been so abused - because the moral foundation of American society has eroded so terribly.

Murmuring arises. Complaints are pressed. It's not that the correction wasn't needed. It's the severity! It's the harshness! *But those complaints, when directed against pastors with a proven track record of goodness, are **manipulative** in nature.*

And what's gained by it? If the complaints and murmuring achieve their hidden purpose and, consequently, rebuke and correction cease, then the flock is exposed to ravening wolves. The way is left open for the devil to destroy the entire congregation.

Heb. 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is **unprofitable** for you.

Why is it unprofitable? Because the absence of correction exposes the congregation to terrible danger.

I'm very thankful for a congregation as good as this one. It is an honor for me to serve you - and for the other pastors as well - Richard and Victor. But we do well to pay close attention to the lesson that's incorporated here in Luke 4:9-12.

We live in the Last Days. The very foundation of the church is being eroded. And why? Because moral compromise abounds. Pastors, now more than ever, must be on guard - standing watch. If those pastors possess, by and large, a proven track record of goodness and integrity, it's vital that you support them whenever they bring correction. It's crucial that their authority is reverenced.

Will God use us mightily? *So much depends on whether or not we learn to reverence authority - in the home; at church; and on the job.* So much depends on whether or not we resist the temptation to manipulate authority - to force the hands of those in authority. And that temptation is almost irresistible today. It's pervasive. It has worked its way into every nook and cranny of our culture. We've cultivated a mind-set of suspicion and mistrust. It's a rare person these days who reverences authority. And that fact is far more dangerous than you can possibly imagine!

We're not quick to give the benefit of the doubt - either to our

husbands - or to our pastors - or to our employers. It's always: **Prove it! Prove it! Prove it!** And, so, authority is undermined - and our homes, our churches, and our jobs - even our nation - are left exposed to the wolves. May God help us.

I'm going to ask you this morning to commit yourselves to reverence authority - especially the authority of persons who possess a proven track record of moral integrity and goodness. Whether it's your husband - or your pastors - or your employers - whoever it might be. *Without minds and hearts that reverence authority, we're incapable of effective spiritual warfare.*

-- END NOTES --

Paul, in Titus 1:13, acknowledges even the need for an occasional "sharp" rebuke - a rebuke which is stripped of even the semblance of sympathy. Here, of course, the sense of grief is bound to be even more exacerbated. Is Paul to be censored here? Has he perhaps allowed a personal character flaw to insinuate itself into the divine writ? Of course not.

Titus 1:13 ...reprove them *sharply*, that they may be sound in the faith...

The text here is unambiguous - and cannot be softened without violating its meaning. "*Sharply*" is a translation of the Greek word "*apotomôs*" (*αποτομως*); and it means "*to cut off*;" in the New Testament, it's used only here and in 2 Corinthians 13:10. It conveys the sense of being "*curt*" and "*abrupt*." The point is simple: it's occasionally necessary to appear rude for the sake of preserving the safety of both the congregation and the specific individual being reprovved. If a house is on fire and life is in danger, a quick, decisive response is required - with little or no thought given to sensitivity. Clearly, this verse does not excuse any church leader from casting off a harsh and severe *personality*; however, it certainly foresees the need on his part to be abrupt when circumstances warrant it.

QUESTIONS

Please close your manuals. Your instructors are going to quiz you.

1. Describe the nature of the devil's three temptations in Luke 4:1-12

Answer:

There's a common thread that weaves itself through each of the three temptations outlined in Luke Chapter 4. All three, in some way, reflect the issue of **power**. The first temptation deals with **intrinsic power** - the power that each of us possesses by virtue of our own **personal** strength and talent. In the case of Jesus, it was the intrinsic power he possessed as the Son of God. Intrinsic power enables us to take matters into our own hands. That's the point of the first temptation.

All intrinsic power must be in submission to the authority of God. Whatever intrinsic power you possess - by way of talent, strength, eloquence, beauty, or personal charisma - whatever - it must be wholly submitted to God. And that submission must be based upon your trust in God's goodness.

The second temptation deals with the **power that's conferred when authority is bestowed**. Here, the power is **not** yours intrinsically; it doesn't belong to you by virtue of your own personal strength and talent; it's yours because you've been invested with authority - and with that authority, power has been conferred.

But all authority is bestowed for the purpose of effecting a specific **moral purpose**. And that purpose, as we learned last week from Psalm 82, is directed toward the **protection of the weak and needy**. The power that's conferred along with authority is meant to be used only to protect and watch over the afflicted and tempest tossed - the orphan and the widow. If it's used for any other

purpose, it's abusive; it must never be sought for the glory that it inevitably entails or for the control it affords.

The third temptation, like the first two, also deals with power. But it's put in a form that's cleverly disguised. The first two are fairly straightforward and direct. But the point of this last temptation is not easily discerned - and the power it affords is very subtle - it's tangible and real, but very subtle.

Here, the temptation is based upon exploiting the goodness and love of God for the purpose of forcing his hand. ***It's the power that's afforded by means of manipulation and seduction.***

2. Is Satan trying to cast doubt on God's love in the first temptation? Explain your answer.

Answer:

Yes. He wants Jesus to doubt God's willingness to help - because he's trying to get Jesus to take matters into his own hands - to use his "*intrinsic power*" apart from God's will.

3. Is Satan trying to cast doubt on God's love in the third temptation? Explain your answer.

Answer:

No. Satan doesn't want Jesus to doubt God's love at all - because he's trying to get Jesus to *presume* on God's love. What the devil is doing here is attempting to get Jesus to exploit God's love and goodness - to bend God to his own will by forcing God's hand - based upon Jesus' acute awareness of the Father's infinite love.

4. How does Jesus respond to the devil's third temptation and to what passages of scripture does that response point us?

Answer:

Jesus' answer is given in Luke 4:12

Luke 4:12 ...You shall not put the Lord your God to the test.

His reply quotes Deuteronomy 6:16...

Deut. 6:16 You shall not put the Lord your God to the test, as you tested Him at Massah.

...which in turn takes us to the incident described in Exodus 17:1-3...

Ex. 17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.

Ex. 17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, *Why chide ye with me? wherefore do ye tempt the Lord?*

Ex. 17:3 And the people thirsted there for water; and the people ***murmured*** against Moses, and said, *Why is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?*

5. When Exodus 17:1-3 is read in light of the interpretation Jesus gives it in Luke 4:12, what do we get?

Answer:

When Exodus 17:1-3 is read in the light of the meaning Jesus gives it in Luke 4:12, it's cast in an entirely new guise. It's not just doubt that's at issue in Exodus 17:1-3, there's more. ***It's manipulation that's at issue.*** The children of Israel aren't really doubting God; they're taunting God. ***"Prove your goodness! Prove your goodness! Prove your goodness!"*** The whole point of all their complaining is to force God's hand.

6. What is so often at issue between husbands and wives? What's the underlying cause of so much of the animosity between them?

Answer:

Just as it is for the husband, so it is for the wife. *Control is often the issue.*

- a. The husband is tempted to use his authority for the sake of the control it confers. *Ultimately, what he wants is to get his way.*
- b. The wife is tempted to complain and murmur for the sake of the control it affords her. She manipulates her husband - wears him down and forces his hand. *Ultimately, what she wants, just like her husband, is to get her way.*

There's no difference between husband and wife: for both the issue is power and the sense of control it affords.

HOMEWORK

Please pull together several of the assignments from the past - including:

1. ***Breaking into One Another's Spheres of Interest***
Each of you, as couples, completed this assignment several weeks ago. You were required to fill out a schedule that detailed your "dates" with one another. A copy of that form is included on the following pages.
2. ***Checklist for Sexual Intimacy***
Each of you, as couples, pledged to make sexual intimacy a priority - and toward that end, you agreed to make whatever changes might be required to make that possible. You were required to fill out a form that made it concrete. A copy of that form is included on the following pages.
3. ***Decision Making Realms and Budget Surplus***
There was a form that specified the distribution of certain decision making realms among husband and wife. There was also a second form designed to help each couple determine the surplus available at the end of each month so that it became visible - and, hence, amenable to a *joint* decision of husband and wife. A copy of these two forms are included on the following pages.
4. ***The Grand Strategy***
Finally, bring a copy of your "Grand Strategy."

4. *The Grand Strategy*

Finally, bring a copy of your "Grand Strategy."

Make sure that all the forms are properly filled out. Assemble all the forms listed above into a single packet and make enough copies of that packet to distribute to each couple in the Agonia. Each of you should continue to check up on one another - using the forms you've been given. You must continue to be responsible to one another - holding one another to account - pressing into one another's "space." You must never again retreat back into isolation - or find yourself becoming irritated when Agonia-mates checks up on you and your spouse.

BREAKING BACK INTO ONE ANOTHER'S LIFE

1. SPHERES OF INTEREST
2. ROMANCE
3. FAMILY

Description

When Begins

Length of Time

Spheres of Interest	My Interests	Interest #1	Description	
			When	How long
Spheres of Interest	My Interests	Interest #1	When	How long
			When	How long
	Interest #2	When	How long	
		When	How long	
Spouse's Interests	Interest #1	Interest #1	When	How long
			When	How long
	Interest #2	Interest #2	When	How long
			When	How long
Romance	Weekend #1		When	How long
	Weekend #2		When	How long
Family	Vacation #1		When	How long
	Vacation #2		When	How long

Spheres of Interest

1. Your spouse must select two of your interests. He/She must then commit himself/herself to joining you in those interests - and cultivating an enthusiasm for them that matches yours. Select two dates each year for both your interests (a total of four times) - and make plans for a date together that revolves around them. Each date must consist of at least one full day together.
2. You must select two of your spouse's interests. You must then commit yourself to joining him/her in those interests - and cultivating an enthusiasm for them that matches his/hers. Select two dates each year for both his/her interests (a total of four times) - and make plans for a date together that revolves around them. Each date must consist of at least one full day together.
3. Children and relatives are not permitted.

Romance

Two times each year you and your spouse must make plans to get away together for at least a full weekend (Friday through Sunday evening). The getaway must **not** revolve around "a project." It must consist *only* of "hanging out" with one another - and simply enjoying one another's companionship. *Absolutely no children are permitted.* Romance is the *sole* motif.

Family

At least twice each year, you must make plans together to get away as a whole family - with the children. The "getaway" should revolve around your children, their friends, or other relatives.

PREPARING FOR SEXUAL INTIMACY

FREQUENCY OF SEXUAL INTERCOURSE

Both spouses need to determine the frequency of sexual intercourse - and then stick to it. It's important to remember that a schedule is meant to be kept, not habitually transgressed. *Holding to a schedule is a matter of keeping your word* - and that's important. It builds trust. Specify the days and times you want to set aside for sexual intimacy on the graphic to the left. Two times/week is a minimum - even for middle age couples.

Note: The part of the original form specifying actual days of the week and times of the day set aside for sexual intercourse has been omitted here for the sake of privacy. Nevertheless, you should, on a confidential basis, share with one another, *verbally*, the vow that you've made to one another. Don't treat this matter lightly. It's very important - and God treats it very seriously. Sexual intimacy is an important and sacred part of the marriage bond - and must not be neglected.

THE BEDROOM DECOR

It's important to pay close attention to your bedroom's decor. If it's not aesthetically pleasing, you need to upgrade it.

Check one
✓

Are both spouses pleased with the bedroom decor?

Yes____ No____

If not, what steps are being taken to make improvements? Specify a deadline for the improvements to be completed. Provide an estimated cost; and don't forget: *the wife's opinion prevails*.

A BEDROOM LOCK

Check one
✓

Is there a lock on the bedroom door?

Yes____ No____

If not, what steps are being taken to install one? Specify a deadline for the installation.

You need to check up on one another - making sure that what's been promised has been fulfilled - and continues to be fulfilled.

DECIDING HOW TO SPEND THE "DIFFERENCE"

An effective means of bringing *decision making realms* to the surface and clearly identifying them is to construct a budget. Why? Because a budget reveals (1) how money is being spent and (2) what money is available for spending after all the monthly bills have been paid. Those are *critical decision points*. Someone is making those decisions. And all too often it's not that clear. It needs to be brought into the light and examined. If you haven't already constructed a budget, use the format on the next page. Please note that the format is especially designed to reveal the amount of income *available after all the on-going, unavoidable bills are paid*. That's what we're trying to highlight. No one person should be deciding how that money is to be spent. You should specify the arrangements you've both made to determine how to spend the "difference" enumerated here.

Note: This form assumes that you've already calculated the "residual amount" at the end of each month. This form is designed only to help you decide on how to spend that residual amount.

Total Monthly Difference		\$ _____
Church (Tithe, etc.)		\$ _____
Clothing	\$ _____	
Husband	\$ _____	
Wife	\$ _____	
Children	\$ _____	
<i>Total Clothing Expenses</i>		\$ _____
Savings		\$ _____
Monthly Entertainment		\$ _____
Vacation		\$ _____
Retirement		\$ _____
Education		\$ _____
Accelerated Debt Pay-off		\$ _____
Home Improvement		\$ _____
Furniture Purchases		\$ _____
Other _____		\$ _____
Other _____		\$ _____
Other _____		\$ _____
Total Expenditures (Should equal "difference")		\$ _____

DECISION MAKING REALMS

Name: _____

Name of Decision Making Realm _____

Briefly describe it:

Briefly define the commision underlying this grant of authority:

Who ***has been*** in Charge: • Husband • Wife • Shared • Nebulous

Who is ***now*** in charge: • Husband • Wife • Shared

Name of Decision Making Realm _____

Briefly describe it:

Briefly define the commision underlying this grant of authority:

Who ***has been*** in Charge: • Husband • Wife • Shared • Nebulous

Who is ***now*** in charge: • Husband • Wife • Shared

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AUTHORITY[®]
CHAPTER 12
FINAL REVIEW OF COMMITMENTS
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #2				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #3				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #4				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #5				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #6				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #7				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Average for Week Eliminate the high and low				Your's	Your's		Your's	Your's	Your's	
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	
Totals	Yes or No			Total					Total Attempted _____	Total Positives _____
									Ratio _____	

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

Spend this entire evening making sure completing the homework assignment you were given last week. You were asked to assemble and make sure that all the following forms were filled out:

1. *Breaking into One Another's Spheres of Interest*
2. *Checklist for Sexual Intimacy*
3. *Decision Making Realms and Budget Surplus*
4. *The Grand Strategy*

Each of you was told to assemble all the forms listed above into a single packet and make enough copies of that packet to distribute to each couple in the Agonia. This will enable all the couples to continue following up on one another after the conclusion of this class.

Look over the forms - and make sure that each one is clear and properly done. If it's not, make the appropriate changes.

HOMEWORK

Next week, we'll be discussing the upcoming ceremony.

AUTHORITY[®]
THE CEREMONY

WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #2	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #3	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #4	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #5	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #6	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #7	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
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				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #3				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
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				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
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				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #6				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
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				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Average for Week Eliminate the high and low				Your's	Your's		Your's	Your's	Your's	
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

THE CEREMONY

GENERAL INSTRUCTIONS

In preparation for the upcoming ceremony, each *of you* in the Agonia will be evaluated by your peers. The purpose of this evaluation is to determine the changes that have occurred in each of your marriages - and the readiness of each of you, as a couple, to stand before the congregation in victory.

STEPS TO BE FOLLOWED IN UNDERTAKING THE EVALUATION

1. The entire Agonia is required to reread all the Agonia manuals. *Do not attempt to undertake an evaluation of anyone without having first reread all the various manuals.*
2. The couple being examined is to appear before his/her Agonia-mates for an evaluation. The husband and wife must explain the victory they've achieved over the course of the last year or so - and why they're now ready to stand before the congregation and give testimony to that victory. They should indicate what level they've attained on the "Strategy Sheet."
3. The Agonia may ask the couple that's being evaluated any questions it feels are pertinent.
4. The husband and wife being evaluated will then be dismissed - and the Agonia will pass judgment on its readiness to stand before the congregation and give testimony. The assessment will not be revealed to the couple being evaluated.
5. The assessment will be passed along to the Instructional Staff.
6. The Instructional Staff will then, as a whole, call each couple in for an evaluation of its own. During the course of its evaluation, the Instructional Staff will reveal the assessment of the Agonia to the husband and wife being evaluated - and then make its own assessment. The Instructional Staff, of course, always retains the authority to overrule the assessment of the Agonia.

PERSONAL PROGRESS EVALUATION

Name _____

Date _____

INSTRUCTIONS:

Please do your best to answer the following questions. It is important for you to be as brutally honest as possible. "Fudging" is not going to help improve anyone's marriage; it will only make the task of building a happy, joy-filled marriage that much more difficult. Your assessment is very important. This is part of an ongoing process all of you are undergoing; specifically, opening up your lives to the inspection and assessment of others - most specifically your peers.

Score: **4 - Yes, all the time** **3 - Yes, most of the time** **2 - No, only sometimes**
 1 - No, rarely **0 - Never**

1. Can this person be easily rebuked? Is he/she genuinely respectful when being rebuked? (*Or, is he/she defensive? Does he try to "turn the tables"? Does he/she obfuscate?*)
2. Has this person given up the tendency to placate or appease his/her spouse - and, now, instead, will seek to press an offense through to an authentic resolution? Does he/she resist the urge to settle for a "truce," rather than a true resolution?
2. *Does this person understand fully and completely the principles of forgiveness - and does he/she put them to use consistently?*

