

CHAPTER 6

Husbandly "Render Dues"

A MAN will realize that food, clothes, and shelter are not the only things a husband is to provide for his wife. Some husbands think these material provisions are all one "owes" his wife, and woman's lib would make these "equal" responsibilities. However, God's system makes providing the primary responsibility of the husband. See Chapter 4. The wife contributes by thriftiness (not a spend-thrift) and industry, even adding to the "pot" (Prov. 31:13-23). Thus, provisions are the fruit of the two. Still, the husband is the head — the one primarily responsible, and the wife's desire (fullness) is realized through him (Gen. 3:16).

Her Dues

Paul calls upon both husband and wife to render to each their "dues," or "due benevolence." (1 Cor. 7:2-5). The Greek word "Opheile," translated "dues" — "Her dues" — "due benevolence," means "to owe" — "to be indebted" (Vines); "dues" — "cohabitation," (Pulpit Com.).

The context shows duties, debts, owed to companions in the marriage relationship are meant . . . a particular duty. Verse 2 says this rendering dues avoids fornication, and involves something husband and wife are dependent upon each other for (vs. 4). Christian couples are told to "defraud ye not one another" (the dues under consideration), for abstinence leads to being tempted by Satan (vs. 5). . . (the thoughts and passions marriage was designed to remedy). So, sexual gratification (cohabitation) is a favor or grace of marriage and is reason for one having "his/her OWN husband/wife" (vs. 2).

The sex drive or instinct is a God created one and is, therefore, honorable and wholesome. See Gen. 2:25; Prov. 5:18-20; Heb. 13:4).

The extent or depth of this instinct (sexuality) in men and women varies, from the claim of being "overly sexed" to "have no need." Sometimes, a physical and/or mental condition exists that results in frigidity or impotence, but this can usually be

treated and corrected. There is no evidence that sexual abnormalities (even homo-sexuality) is "the way one was born."

There are many things from the standpoint of concepts, abuses, environment and situations that do determine the "sexual drive" in one. These are problems that must be understood and solved in "rendering dues." Indeed, solving problems and awakening desire are essential elements in "rendering dues."

Some False Concepts

"Sex is primarily for the man — for his fleshly satisfaction," say some who look upon marriage as "bondage" for a woman. This lament by many women is not without cause, for many men clearly demonstrate this sentiment. Nothing in the Bible suggests this, but contrarywise "rendering dues" is a mutual duty — a demand of both husband and wife. Both have need (1 Cor. 7:4).

The man who seeks only his own satisfaction is not rendering to his wife her "dues," and contributes to her feeling of slavery and of "just performing a task." It is no wonder that so many women have written "Dear Abby," saying "I'm tired" after a few years of marriage! All they have done is perform tasks for their husband! Their man has been "on the take" throughout marriage, ignoring his responsibility to give — render dues. This is not the MAN God would have one be. The man who looks upon his wife with a "this is for me" attitude, ignoring "and I am for her," has a wrong concept and begets the same in her.

Another false concept is that sexual desire and fulfillment are wholly physical — the way one is born. This idea keeps one from making any effort to solve solveable problems. There is no proof of "inborn" degrees of sexuality with men or women. The so called "mating instinct" (sexuality) exists equally in male and female. Where "desire" and "fulfillment" seem little or non-existent, or perverted, causes may be located in false teaching (concepts), rough, abusive, nonunderstanding treatment, lack of patience, circumstances, etc. etc.

Women are, by God's design, a "weaker vessel" (more delicate, fragil and emotional) 1 Pet. 3:7; 1 Tim. 2:13 and, therefore, may be more susceptible to the things that cause "laziness in sex." This places greater responsibility on the husband in "rendering dues." Fulfillment can be just as complete with the woman as with the man if understanding, patience, tenderness, respect, and unfeigned affections are present.

What Rendering Dues Will Cause A Man To Do

A MAN, in rendering to his wife "due benevolence," will recognize her need and diligently strive to meet that need. He will study interfering situations and seek solutions. He will realize that rendering dues is more than just a physical act. It involves creating the environment, removing hinderances, preparing the attitude, manifesting unselfishness, tenderness, respect and appreciation, if this debt is paid to satisfaction.

A MAN Will sink his own desire in an effort to please and satisfy his wife. The reciprocation that this naturally provokes will add to his own satisfaction. Any healthy male can cohabit on a physical basis and feel maculine pride, but it takes more than a healthy male to "render dues" (due benevolence) to his wife. This takes a God's man — one with care, tenderness, respect, and love (attitudes that Christianity demands).

Class Suggestions And Questions

1. What particular area does "rendering dues" (due benevolence) involve? What statement in the text (1 Cor. 7:1-5) identifies this area?
2. Is the "sex drive" evil in and of itself? Give scriptures for your answer.
3. What determines the extent or depth of the sexual instinct in men and women? The way one is born? Circumstances? List some determining factors.
4. What do these considerations suggest as to man's responsibility in "rendering dues"?
5. What about the concept, "Sex is for the man"? Woman's place is to serve man?
6. Is sexual desire wholly physical, by birth, or is it by creation and cultivation?
7. List some things A MAN will do in cultivating desire as he discharges the duty of rendering dues.
8. In what way does a God's Man differ from a sexually healthy male in rendering "due benevolence?"

CHAPTER 7

Husbandly "Dwell With According To Knowledge Give Honor . . . As Weaker Vessel" 1 Peter 3:7

There are three key words in this text that present the husband's responsibility. They are "knowledge (understanding), "honor," "Prayers."

Knowledge (understanding)

The Greek word *Gnosis*, translated knowledge or understanding, "denotes in the New Testament, knowledge, especially of spiritual truth" — Vines.

A husband must have knowledge of (understanding of) God's will regarding a man's treatment of his wife and act accordingly.

A slothful, selfish, inconsiderate husband is obviously ignorant (void of understanding) of God's will concerning dwelling with a wife, or is stubborn and rebellious. The slothful man, evidently, does not understand his roll of provider and protector, or his wife's right, and need, to expect such from her husband. Selfishness indicates no understanding of the needs of a wife or of the husbands responsibilities in meeting her needs. Sometimes, it is not a lack of knowledge that results in "selfishness in marriage," but a selfish, don't care, stubborn attitude. Marriage demands consideration of each for the other, yet this can never be without a knowledge of each other's needs, nature, and emotions.

Men need to understand the particular involvements of a wife's role, and the importance of filling this role. Bearing and tending children along with numerous, sometimes vexing household duties, are just as important, honorable, and fatiguing (sometimes more so) than the work peculiar to the man. If the wife works outside the home, yet "looks well to her household," her activities amount to double duty and fatigue. An understanding husband will recognize her "being tired" and be ready to "give a hand," even to what some may ignorantly regard as exclusively "woman's work." He will also, because of his understanding and love, co-operate by not carelessly "messing up," and in other ways, increase her burdens. He might even

dry the dishes, pick up his dirty clothes, wipe off the shower walls, make the bed, etc., all of which relieves or imposes extra duties.

Knowledge (understanding) will also lead a man to recognize a woman's need for respect, appreciation, and accomplishment, and see that these are not lacking in dwelling with his wife.

Give Honor

The Greek word *time*, translated honor, means "primarily a valuing. The word is used in scripture in declaring Christ to be precious (1 Pet. 2:7) and to indicate a price paid or received (Matt. 27:6-9). It signifies honor — esteem given (bestowed) in view of value or worth." Other scriptures wherein the word is thus used are Heb. 2:7-9; 2 Tim. 2:21; Rom. 13:7; 1 Tim. 5:17. (See Vines, p. 230).

The command of our text to give honor to the wife signifies the praise, reward, and support given in view of her need and value. A wife should not have to beg and cry for a needed dress, household appliance, or some token of understanding and appreciation. Frequently, a man hesitates not to buy clothes, a tool he needs, or some sports equipment desired, but is very "stingy" when it comes to buying something the wife needs or desires. A husband gives honor to his wife when he helps with household duties and encourages his wife to expand her intellect by reading and study classes, rather than begrudging and being critical of the time involved in such endeavors. A woman needs and deserves some diversive activities, and should be free to pursue these to a reasonable degree without criticism.

A special reason for the husband to "give honor to the wife" is because she is the "weaker vessel." This does not mean she is less important and of less value, but in her natural, general make-up, she is less robust in construction, less muscular, and more delicate concerning nerves and emotions. This nature of women has led some men to take advantage of them, be overbearing, disrespectful, and even brutal — to treat women with degradation. It is, however, all the more reason for a man to "give honor to his wife."

Prayers — Be Not Hindered

The man who fails to dwell "understandingly" with his wife and honor her, sins against God and his wife. This, as with all sin, hinders prayers. The word "hindered" (Greek-Enkipto) means "to cut into. . . was used of impeding persons by breaking

up the road, or by placing an obstacle sharply in the path. . ." — Vines. When a man fails to dwell understandingly (according to knowledge) with his wife and honor her, he not only sins in disobeying God, but provokes other sinful actions such as disgust, bickering, and discontent, all of which interferes with prayer life. The Christian husband and wife are of God; Both have been redeemed by the blood of Christ, and are heirs of eternal life, so will realize the value and need of prayer. They must avoid whatever would make their prayers less earnest and acceptable. The man who ignores duties to his wife scoffs at God's will and his need of prayer.

The world, generally speaking, has come to look upon physical strength, ruthlessness, and roughness as "manly" and sympathy, tenderness, kindness, and expressed love as "feminine." However, a real MAN (God's Man) has mastered selfishness, and has the power to manifest love, understanding, tenderness, and kindness. . . essentials to discharging his duties to his wife and others.

Class Suggestions And Questions

1. List 3 key matters involved in text.
2. Explain "dwell with according to knowledge (understandingly)."
3. List some actions that show no knowledge or understanding of marriage responsibilities.
4. List some actions that show knowledge (understanding).
5. What does "give honor unto the wife" involve?
6. What is the significance of "weaker vessel" with reference to the woman?
7. How, and in what ways, may prayers be hindered by a failure to dwell understandingly with, and honor, one's wife?
8. What is the worldly vs Christian — concept of what is manly? Feminine?

CHAPTER 8

"As A Father"

Fatherhood is a God established role for a man. The word "father" is defined as "He who begets a child; the nearest male ancestor; a male parent" — Webster. A scriptural example of this definition is Proverbs 17:21. A second definition is, "One who feeds and supports, or exercises paternal care over another" — Webster. Job 29:16 illustrates this definition of a father. Showing thyself a man, as a father, according to the first definition is an easy thing for a healthy male, but doing so according to the second definition is difficult. Here, many healthy males miserably fail to show themselves a MAN.

It is in this paternal care area that God demands a man prove himself mature and strong. This is one of the most serious and monumental tasks assigned to man. A young man was holding his first new born child in his hands when he began to tremble. He said "As I looked at that infant, realizing it was mine, and thought of the responsibilities that were suddenly mine, I could not but fear and tremble." The responsibilities of caring, feeding, clothing, housing, educating, and influencing morally and spiritually for now and eternity would make any serious minded man tremble.

Bible Examples And Precepts Showing What God Requires Of Fathers

The Bible gives us some examples of fathers properly functioning and some who were guilty of certain errors. From these we can learn what fathers should and should not do.

Noah, the father of Shem, Ham, and Japheth was "a just man and perfect in his generation, and walked with God." He was a man who found grace in the eyes of the Lord because of his faith, fellowship, and complete submission to what God said (Gen. 6:9-14, 18, 22). Reverence for God is, therefore, a feature of every male who shows himself a "God's Man" father.

Abraham had this God-fearing feature, which caused him to "command his children and his household after him" (Gen. 12:1-3; 18:19). He not only provided for his own household, but

also for Lot, his deceased brother's son, even *protecting* him from enemies (Gen. 13:1; 14:12, 15-16). *Social guidance and concern*, as well as religious concern, was demonstrated as Abraham arranged for the marriage of his son, Isaac (Gen. 24:1-4). These actions and interests of Abraham are examples of what God requires, and expects, of fathers.

Job was a God-fearing father who set the example of uprightness and eschewing evil before his sons and daughters (Job 1:1-2). He was greatly concerned about the spiritual condition of his children and sacrificed on their behalf (Gen. 1:4-5). A failure of many fathers is putting material interests above the spiritual, often neglecting spiritual concerns completely. Such are far from being a MAN as a father.

Failures

Eili, as a father, is pointed out in the Bible as a failure. His sons were "sons of Belial; they knew not the Lord" (1 Sam. 2:12). His house was to be judged by the Lord because "his sons made themselves vile, and he restrained them not" (1 Sam. 3:13).

David, outstanding as a king and in "fearing" God, but guilty of many errors, was a failure in the role of a father. Two of his sons were guilty of treason against their father: One of them was guilty of gross immorality. A reason for this action was "his father had not displeased him at any time in saying, why hast thou done so?" (1 Kings 1:5-6; 2 Sam. 13-18). Fathers who do not discipline their children are "little" fathers.

Precepts

Besides these examples which show what God requires of fathers, there are numerous stated precepts in scripture to this end. The Israelites were told to be diligent in giving religious instruction to their children (Deut. 6:4-9; Josh. 4:5-7; Ex. 12:24-27).

The Holy Spirit says, through Paul, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Two things are here required; positively, "Bring up or nourish," and negatively, "provoke not . . .". An examination of what is involved in these precepts is to follow. Now, let us summarize God's requirements for Fathers according to these examples and precepts.

God's MAN as a father will be deeply religious (A God-fearing man), taking the lead and setting an example in religious matters. He will be a provider and protector for his household and give consecrated attention to the nurturing and disciplining of

his children. Failure in any of these areas reveals weakness as a Father.

Discharging These Responsibilities

It is not enough for a man to exercise "headship" (be the leader) materially for his family, but he must also be this spiritually if he is to completely meet the needs of his family. The man who adequately provides food, clothing, housing, education — things — but leaves "going to church" and religious activities to the wife and children, or neglects these altogether, does not "measure up" to his father-headship role. See chapter 4 — "Show thyself a man as head of the house."

The charge of Eph. 6:4, "provoke not" and "bring up-nurture-in the Lord" was directed particularly to "Ye fathers," perhaps, because of the father's position as "head."

"Provoke Not To Wrath"

Fathers are told to "provoke not to wrath." How do fathers provoke to wrath? It is often done by an inconsistent dealing with their children. Their teaching and actions are not consistent, excusing a certain action one time but being severe, at another, or demanding something of children that they themselves do not observe. Some fathers say "don't smoke or drink," but *they* do; "go to church," but *they* don't.

Some fathers provoke their children to wrath by harshness and needless severity. Their chastening is very severe for a very minor, childish crime. Too, children can readily sense when they are being punished because they made dad mad by interfering with his desire, and not some real wrong doing. Such action begets "wrath." Parents should always keep a child's maturity level in mind, not demanding that a boy always act like "a little man" or a girl like a "little lady," when they are actually children. Demanding adult judgment and action of a child is confusing and provocative to the child.

Children are often "provoked to wrath" by parents who deal with them in ways that they themselves would resent. The parent would resent, and be "provoked to wrath" if they had a boss that always screamed at them, was unfair in their demands, never praised them for a job well done, and never showed any confidence in them. What if their boss made demands of them that are beyond their time and ability? Yet, this is exactly what some parents do in dealing with their children. Such parents are immature themselves and need to "grow up" as parents.

"Bring Them Up In The Nurture And Of The Lord"

Here is the positive command of Ephesians 6:4. It should be observed that the command is to "bring," not "send." The expression "bring up" is from the Greek word *Ektrepho* which means "nourish them fully. . . to nourish up to maturity, to nurture, to bring up" — Thayer. This command involves the total training and development of children — spiritual, mental, emotional, and physical development. All of this development is to be according to the will of God, with love for Him and His ways. No father shows himself A MAN, in God's sight, who fails to include God and His will in "nurturing" or "bringing up" his children.

Bringing up (nurturing) children involves providing. God's will is that husbands provide the needs of their household. Paul taught that parents should "lay up for their children" (1 Cor. 12:14); and that "if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. 5:8). Jesus used the example of a father refusing to give his son something desired, but harmful, yet giving what is good, to illustrate the heavenly Father's dealing with his children (Luke 11:11-13).

God's requirement is adequately provide, *not* extravagant, lavish provisions. Too many fathers have the idea that to be a good father, they must be a real "bread-winner" — provide lavishly and this becomes their chief goal or aim in life. They want to give their family everything they want . . . provide every desire. This thinking often makes the difference between a Christian family and a materialistic one. Fathers must not forget that there are spiritual needs to be provided as well as material things.

A wise father will follow the example of the heavenly Father in the matter of providing, giving needs, not satisfying every whim or desire (Luke 11:11-13). Giving children everything they want can be very damaging. It may lead them to take "things" for granted, with no appreciation. They should be taught that "things" do not come without effort on someone's part. God provides well for man, but not without effort (work) on man's part. Even the birds, provided for by God, must go about and gather. Read about the duty of work that God attaches to his provisions in Gen. 1:29-30; 9:3; 3:17-19; Prov. 6:6-11 and 2 Cor. 9:6. A good father will teach this valuable lesson to his children.

Discipline Children

Discipline involves the word "disciple," — "a learner or taught one" and means "treatment suited to a learner." It is of two kinds, instructive and corrective. A father is to have his children in subjection to *him* (1 Tim. 3:4). This is not the case if his children listen to, and are directed by, others rather than him. Children must learn respect for authority and this should begin with parents teaching their children this with respect to themselves.

Teaching this respect and submission often involves punishment, or what is commonly called discipline — the corrective side of it. Administering this discipline is God's will (Prov. 13:24; 19:18; 23:13; 29:15-17; Heb. 12:7-9).

"A child (even a toddler) should receive physical punishment when he or she openly rebels against the expressed wishes of the parent. If the child defies a spoken command the child should be reminded that such rebellion hurts. . . a slap on the hand, a *mild* thump or some such devise will usually suffice. A spanking should be used only in times of extreme rebellion. . . When a child asks, by his mouth or action 'Who is in charge here anyway?', tell him in no uncertain terms." — James Dobson, *Dare To Discipline*.

As a rule, if gaining respect and control has not been obtained in the pre-teen years, through corporal punishment, it is too late to begin such. "Teens" can usually be dealt with by reasoning — the loss of privileges, and actions of this nature. When fathers exercise a fair, yet firm, program of discipline out of love, they will earn, and usually get, the respect and submission of their children. It should also be remembered that praising and complimenting the good is as much a part of discipline as rebuking the evil.

"What the world needs now is fathers who dare to discipline in accordance with the will of God. The world needs men who control and are not controlled by their children. The world needs men who have the confidence and dignity to build confidence and dignity in their children. Being a father is a man's job and boys need not apply. And even a man will find the road crooked, rough, and often dark. Let him be man enough to bend his knee and lift his heart and hands to God for wisdom, guidance, and strength which only God can give." — (*Husbands and Fathers*, By Dale C. Flowers, p. 67)

Class Suggestions And Questions

1. Give two meanings of "Father." Which is more difficult?
2. What lessons are learned as to God's requirements for fathers from such Bible characters as Noah? Abraham? Job? Eli? David?
3. What charge was given to fathers in Israel concerning their children?
4. What two things are enjoined on fathers in Eph. 6:4?
5. Fathers, as head (leaders) in their providing must give attention to what, other than material things?
6. List some ways that fathers can provoke their children to wrath.
7. What does "bring up — nurture" children involve?
8. List the things included in "providing" by fathers.
9. What does the Bible teach about corrective discipline?
10. Discuss various types of discipline for various ages.

CHAPTER 9

"As A Citizen"

Man, from the beginning, has been subject to government — the government of God directly, or a God-established one. Civil government is of God and involves man's citizenship relation.

The word "Civil" means "pertaining to a citizen. . . (right, government, privileges, justice, war)" — Webster. Government means "direction; regulation; control; restraint; the exercise of authority; The system of polity in a state; that form of fundamental rules and principles by which a nation or state is governed. The authoritative direction and restraint exercised over the actions of men in communities, societies, and states" — Webster.

Divinely Ordained

That man has a responsibility to the kind of authority described is obvious from a number of Bible passages. The fact that God authorizes such government is also clearly revealed.

The Holy Spirit through Paul says, "There is no power but of God: the powers that be are ordained of God. . . Let every soul be subject unto the higher powers. . . whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. . . For he (civil government) is the minister of God to thee for good. . . for he is the minister of God. . . For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. . ." (Rom. 13:1-7).

Several Old Testament passages speak of God's hand in various forms of government. Read Daniel 2:21; 4:17, 25; 5:21; Exodus 9:16. Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above" (Jno. 19:11). These passages show that THE POWERS THAT BE are God ordained, not a particular type of government (Monarchy, Dictatorship, Democracy, etc.). These various types of powers are determined by the will of the people and the providence of God. It is the system — the power — that God ordains.

Responsibilities Of Man

A clearly stated responsibility of man to the powers that be is

subjection. (Rom. 13:1-2; Tit. 3:1; 1 Pet. 2:13-15). This word is from the Greek *Hupotasso*, meaning "primarily a military term, to rank under" — Vines. "Subject oneself, be subjected or subordinated, obey" — Arndt Gingrich. It is the word used in scripture demanding subjection to husband, parents, masters, secular authority, elders, God, Christ, and the will of God. It involves recognition of authority, which is something God requires. Paul points out that subjection is "for conscience sake" (It is God's will) as well as "to escape wrath" (punishment by the power for disobedience) Rom. 13:4-5.

There is, however, one exception to God's command of submission, whatever the realm where it is demanded, and that is when the power to which we are to submit demands that we go contrary to, or disobey, God's will. In such cases the MAN OF GOD must "obey God rather than men" (Acts 4:19, 23-29; 5:29).

Another responsibility of man to the powers that be, according to God's will, is to "honor" (respect). Honor all men. Love the brotherhood, fear God. Honor the king" (1 Pet. 2:17). "Render therefore to all their dues. . . honor to whom honor" (Rom. 13:7). Three reasons are listed in Romans 13 for thus honoring the powers: They are ordained of God (vs. 1), are not a terror to good works (vs. 3), and are God's ministers to you for good (vs. 4, 6).

God's people are told to pray for "kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2). Theophilus of Antioch said, "The honor that I will give the Emperor is all the greater, because I will not worship him, but I will pray for him. I will worship no one but the true and real God, for I know that the Emperor was appointed by Him. . . Those give real honor to the Emperor who are well-disposed to him, who obey him, and who pray for him." *Apology* 1:11.

The Christian's praying for "the power" has to do with peace and tranquility here on earth. (1 Tim. 2:2).

Furthermore, God requires that those who are his pay taxes. "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:6-7). When the Lord was asked about paying tribute to Caesar or not, he replied "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:15-22).

The scriptures teach that Christians may use and benefit by the powers. The apostle Paul used his Roman citizenship to good effect in Philippi (Acts 16:36-40); in Corinth (Acts 18:1-17); Ephesus (Acts 19:13-41) and in Jerusalem (Acts 22:22-30). He was *protected* by the "Powers" (Acts 23:12-31) and exercised a citizen's right in appealing to Caesar (Acts 25:10-11).

Christians And Revolt

A Christian may, in fact is obligated to, revolt against any *action* demanded by the "Power" that would require disobedience to God's will, but not against the "Power" itself. Peter and John, when charged not to preach any more in the name of Christ, boldly affirmed their intention to continue "harkening unto God rather than unto men" (Acts 4:19; 5:29), but led no protest mobs against the unfairness and injustice of the "Power." These men of God would refuse to be unfaithful to God and suffer whatever consequences might follow.

The question of whether or not a Christian can be a part of the ruling power (Office Holder); participate in some action of the power (war-police force); vote and take part in politics, involves personal judgments on the part of individuals as to what they believe the scriptures require. One's conscientious refusal to be involved in any or all of these matters is not regarded as rebellion. It is individual, personal judgment, and actions of this nature that are under consideration in Rom. 14, wherein brethren may sincerely differ, yet not judge and set aside one another. One may be a "conscientious objector" in time of war, and if he is, he should not violate his conscience with reference to what he thinks his God requires, even though he may have to suffer certain consequences from the "Power." Thank God! Our government recognizes the "conscientious objector" and allows for non-combatant, or other government service.

A truly conscientious objector is a far cry from people who revolt to escape unpleasantness and because they resent and hate authority. They resent any one, or thing, authorizing them to do something they do not want to do. Their fight, or revolt, is against the "Power." This is not characteristic of a God's MAN. Peter condemns those who "despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities" (2 Pet. 2:10).

Civil Disobedience

The apostles of our Lord and the early Christians were never guilty of leading a revolt against constituted authority just

because they disliked some of it's laws and actions. They were never guilty of disobeying one law in protest of another. They fought not for some invisioned right of human beings, but only for their right to go to heaven. For this they would contend and sacrifice, even unto death.

Draft Card burning, riots, unlawful demonstrations, campus revolts, etc. are not for real MEN of God. Charles E. Whittaker, retired justice of the U.S. Supreme Court, writing on "The Dangers Of Mass Disobedience" pointed out three significant facts about the *rights fight*. It is not peaceable. Civil disobedience is criminal disobedience. Such conduct is not protected by the peaceable assembly — and — petition provision of the First Amendment" (Reader's Digest, Dec., 1965).

A MAN, in God's sight, will always show respect for constituted authority in word and deed, opposing insubordination and disrespect. He will render to Caesar the dues that are his, yet recognizing the Lord as over all rulers, and will be faithful to God regardless of consequences. Such a man is a "Good Citizen." His is a Godly Citizenship.

Class Suggestions And Questions

1. Define "Civil Government."
2. Show that Civil government is ordained of God.
3. List four duties or responsibilities man has to "powers that be." Discuss what is involved in each.
4. Is man ever justified in rebelling against some demand of government? When?
5. Discuss Paul's use of "the powers" for benefit.
6. Discuss the difference in revolting against some demanded action and the power itself; between conscientious objection and rebellion.
7. Is civil disobedience, disobeying one law in an effort to rectify a disliked one, justifiable?
8. Briefly describe a Godly Citizenship.

CHAPTER 10

"In Business"

The word business means "labor, diligence. . . from busy-business; Employment, occupation, profession" — Webster. Man, in this world, is of necessity A BUSINESS MAN — By God's appointment. Adam, in the garden, was charged "to dress it and keep it" and to "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" (Gen. 1:28; 2:15). After the fall, God said to man, "in the sweat of thy face shalt thou eat bread, till thou return unto the ground. . ." (Gen. 3:19). The Christian is told to "labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28); "Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you" (1 Thess. 4:11). Paul declared that "if any would not work, neither should he eat" and used himself and companions as an example of not "eating any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you," and charged in conclusion "that with quietness they work, and eat their own bread" (2 Thess. 3:8-12). The evil of not being a proper business man is emphasized by the apostle's statement "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

In the parables of Jesus, honorable labor is extolled — sow, reap, fish, etc. God's business man is unique in that he WORKS with wholesome motives and always in harmony with God's will.

The worldly view of A MAN in business is a tycoon — "a leader or captain of industry" — Webster. He is one who occupies a high position; makes the most money; has the greatest authority, regardless of principles or morals. On a popular TV program, when a son said to his father, "You gave me power to run this company and I intend to do it. . . on principles of honesty and decency," the father replied, "Power is not something that is given. You TAKE it ". . . regardless of principles. This is

the worldly concept, and the ambition of many. A MAN in business, in God's sight, however, is not determined by position or wealth, but by how he performs. He may or may not be a "tycoon." He may be either a "master" or "servant" (1 Cor. 7:20-24).

Capital And Labor

Business necessarily involves *Capital* and *Labor*, and the Bible instructs men concerning godly action in both areas. In this realm, there are frequent strikes and riots, resulting in the strangulation of the Nation's economy, antagonism, bitterness, and even blood-shed. Very often human sympathies and understanding are blotted out.

The basis for these problems are avarice, greed, and the love of money. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:10).

* Christians are urged, therefore, to not "be high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. . ." (1 Tim. 6:17). Where avarice is man's impelling motive, thoughts are wholly mercenary, others are taken advantage of, and defrauded (Matt. 23:14; Jas. 5:4-6). Such actions are found on the part of both labor and management when "gain" is the only consideration. Employees shirk their duties and often steal from their employer while management ignores human dignity and the rights of their employees. The results are envy, resentment, strife and all kinds of conflict.

Jesus taught that serving both God and mammon is an impossibility (Matt. 6:24). God instructs those who are His, whether "masters" or "servants," how to serve Him faithfully in the business realm. Following this instruction results in being A MAN-of God-in Business.

God's Man — Employee

This man is obedient to his employer (master). He serves with "readiness of mind (singleness of heart)," which makes his work pleasure rather than drudgery (Eph. 6:5-8; Col. 3:22). "Serving as unto Christ" means the service rendered will be as that rendered to Christ. The Christian worker is accountable to Christ as well as to his employer, therefore, he will never steal money, goods, or time from his employer, but effectively produce. . . make the business prosper. His work will be just as effective when the boss is not looking as when he is, having a

desire to honestly produce rather than self-aggrandisement. "Not with eyeservice, as men-pleasers; but as the servant of Christ, doing the will of God from the heart" (Eph. 6:6). Too many workers are "clock-watchers" and are concerned only with outward appearance (what looks good to the eye), ignoring the inward quality of the Product. This kind of service is not from A MAN-of God.

God's Man — Employer

A man of God who happens to serve as management, master, or Employer is told in scripture to "do the same thing unto them (deal with employees as with the Lord), forbearing threatening: knowing that your master also is in heaven; neither is there respect of persons with him" (Eph. 6:9). "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4:1). The Christian Master will always give what is "just and equal" — proper compensation — as well as be kind, affectionate, and understanding with his employees. As a child of God, he must answer to his father in heaven for how he fills his "business" position.

Motives In Business

Business, backed by greed and covetousness, is carried on for personal profit and exaltation. There are higher and holier motives behind the "business" of God's men. Jesus set an example of ministering to others without thought of receiving for himself (Mark 10:45), and taught that the way to greatness is through humility and service (Luke 9:48). Every one admires doctors, lawyers, and teachers who are dedicated to serving others rather than "just after the almighty dollar." Every business or profession should be carried on for purposes other than personal profit and exaltation.

There are several motives revealed in God's word for "diligence" in business. One of them is the use of God-given talents and ability. Israel was told to "remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:19). Paul writes of the Christian as "not slothful in business; fervent in spirit; serving the Lord (Rom. 12:11). Sluggishness, slothfulness, and lukewarmness in the use of God-given abilities, energies, and opportunities are condemned throughout scripture. (Prov. 6:6; Matt. 25:26; Rev. 3:16). God does not measure greatness by quantity, but quality (Luke 21:3).

Another motive for "business" is to obtain for ourselves the necessities of life (2 Thess. 3:8-12). Not only is God's man a pro-

vider for himself but also for his family and dependents (1 Tim. 5:4, 8). Supporting self and family is a wholesome motive for work.

In addition to working for self and family, God adds the motive of working for others — people who "have not" (Eph. 4:28).

Still, another motive for "diligence in business" is to support the cause of the Lord — His kingdom. The early Christians were urged to be regular, liberal, and cheerful in this (1 Cor. 16:1-2; 2 Cor. 8:1-9; 9:6-15; 11:8; Phil. 4:15-17).

Worldly Business Men vs God's Business Men

With one, interest is centered in "things seen," but with the other, "things not seen." The former aims for earthly security, but the latter for eternal security. The prevailing spirit of the carnal business man in GAIN — to surpass, while with God's business man, it is humble service.

The demands of business success are exercise of mind and skills with keenness of insight. . . only. This may be done successfully, and prosperously by a criminal or moral wreck. The Lord, on the other hand, requires these ingredients plus purity, righteousness, wholesome motives, unselfishness, honesty, truthfulness, concern for others, and a desire to glorify God in business. Indeed, there is a vast difference in A MAN and a God's MAN in business.

The results are just as different. The results of successful business are worldly comforts and pleasures; position and influence among men, but with God's man in business, there is a restraining influence with reference to worldly goods and pleasures that protect him from moral corruption with it's consequent sorrows, and the promise of life "here-after" as well as "now."

While A MAN (God's) in business will not be slothful; he will be careful not to allow eagerness to crowd out the Lord. He will be guided by principles of justice and equity; motivated by righteous aims, and function in "fear of God," remembering the final judgment.

Class Suggestions And Questions

1. Define "Business."
2. Give scriptures showing man is to engage in business by God's appointment.

3. Discuss the worldly view of "A Man" in business.
4. Discuss Capital and Labor problems. . . The motives behind these problems.
5. What are God's requirements for an employee?
6. What are God's requirements for an employer?
7. List five motives for God's man to engage in business. Discuss various secular motives.
8. Describe the character difference of business conducted by the Christian and non-Christian.
9. What differences are there from the standpoint of demands?
10. What differences are there from the standpoint of results?